THE

BANNER OF ISRAEL.

A Weekly Journal

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

EDITED BY PHILO-ISRAEL.

VOLUME XI., 1887.

London:
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, E.C.
F. W. PARRY & CO., 29, PATERNOSTER ROW, E.C.

Digitized by Google

THE NEW YORK PUBLIC LIBRARY
811959
ASTOR, LENOX AND TILDEN FOUNDATIONS

INDEX.

Articles by the Editor.

	PAGE
Ananias	407
Anglican Dominion in A.D. 2000	327
Anglo-Saxon and the World's Future, The	303
Anglo-Turkish Convention, The	237
" Dead and Buried	333
Annexation of Zululand, The	445
Are the British People Ostensibly Lo-Ammi Gentiles, &c.	240
Argument in Another Form, The	443
August Mother of Free Nations, The	501
Australian Squadron, The	197
"Believer's Almanac" Settles the Question, The	89
Bitterness of Invasion, The	349
Blessed Stewards of a Thousand Responsibilities	46
Blessing in the Midst of the Land, A	441
Blood-royal of the World, The	326
Britain, Russian View of Great	223
Britain's Greatness, The True Cause of	353
" Place in the Bible? Where is	425
" Strength—the Bible	344
BRITISH.—*Vide General Articles:*—	
" Commerce	209
" Difficulties	273
" Empire 331, 360,	395
" " Vulnerable Points of the	229
" Fulfilling the Prophecies, The	462
" Nation, The (Sir J. Lubbock)	201
" Trade. Encroachments of	55
" Wealth	209
Call for Prayer and Praise	6, 97
Christ's First Sermon	271
Church, American, The	291
" Archbishop Lynch and the Roman Catholic	289
" ? Where is the Gentile	64
Coaling Stations on the North Pacific Ocean	205
Colonial Conference 161, 165,	281
" Empires of Britain	274
Comparative Criminality	263
Company of Nations Approach the Sovereign, The	221
Crater of a Volcano in the Midst of Israel, The	489
David's Throne in Jerusalem	206
Decimal Coinage *v.* The British Penny	342
"De Saigner à Blanc"	61
"Down Grade," The Rev. C. H. Spurgeon's	513
Earthquake, Another Great	118
EGYPT—Be Evacuated by Israel? Will	77
" British Continuance in	470
" " Influence in	261
" " Occupation of	336
" In Possession of	341
" Neutralization of	88
" Rule of the Righteous Nation in	373
" Salisbury, Lord, on	358
Emigrating, Wandering Race, The	345
Empire, Polyglot, The	437
" Route, The	438
" Silent Growth of the	393
" The Stately Daughters of the	381
England's Destiny	354
" Duty in the Event of a Great European War	222
English Churchman and St. James's Chronicle	114
Ephraim's Dispersion and Subsequent Restoration	198
Europe. The Infirm and Tottering Peace of	21
" Yonder Ill-Consolidated	509
Fact of the Resurrection of Our Lord, and of Lost Israel, The	364
Fads. The Strangest of Recent (Dr. Bolton)	334
FEDERATION.—*Vide General Articles:*—	
" Brassey, Lord, on	492
" Imperial in Melbourne	351
" Joint Deliberation of all Parts of Israel's Empire	29
" Premier of New South Wales on	403
French Aggression	336
" Colonies	183
" Commerce	477
" Depopulation	184
" in Madagascar	389
" Revolutionary Instability	502
Foreign Bounties on Sugar and Shipping	503
Froude on the "Unsprung World"	214
GATES.—*Vide General Articles:*—	
" Bermudas	286
" Caucasus	66
" Constantinople. How Nearly Lost 293,	296
" Delagoa Bay	357
" Fortifying the	117
" Geography of the	286
" Great Maritime Confederacy, and the	157
" Heligoland	91
" Home	359
" *Messenger, The*, on the	219
" New Guinea	497
" Open Continuously	45
" Surrender of the Mediterranean and Its	390
" Undefended	37
" New Australian, The	503
Gentiles whom God hath Cleansed, The	49
Geographical Exploration	367
German Colonies? Where are the	173
God's Royal Bounty to the Children of Israel	433
Hebrew Prophecy and its Fulfilment in the British People	318
" Scholar on Our Identity	92
Home Defences	133
" Rule for Wales	285
House of Judah shall Walk to the House of Israel, The 290,	343
How Our Identity Strikes a Learner	47
India. Abolition of Transit Duties	180
" and its Trade	53
" Rukhambai's Testimony to the Government of	209
" Why Israel Must Hold	149
India's Strange Stroke of Destiny	110
Indian Empire Grows. How the	486
Ireland. The Deadly Struggle for	189
Irish Resistance to Israel's Supremacy	397
" Rebels and the Rt. Hon. John Bright	519
Is the Knowledge of Our Identity Advancing? (Boyce) 440,	483
ISRAEL Conquers the Soudan by the Arts of Peace	309
" Governs Oriental Races. How	454
" Must Hold India. Why	149
" Remembering the Lord in Far Countries	126
" Under Hezekiah and Under Victoria	310
ISRAEL'S Emigration Returns	40
" Colossal Wealth and Power	474
" Commercial Interests during the "Great Earthquake Woe"	85
" Increase of Population	487
" Mistakes	216
" Road to the East	464
" Savings	144
" Security	502
" Supremacy Among the Nations	501
Jacob's Trouble	152
Jewish Race. The Bishop of Manchester on the	220
Jubilee, Her Majesty's	245
" Retrospect of Her Majesty's Reign	269
" Service in Westminster Abbey 194, 206,	227
" Thanksgiving—Prayers and Hymns	335
" The Bishop of Perth (Australia) on the Queen's	523
" Year Concluded, Our	517
July 4th, 1887	301
"Knowing . . . Your Election of God"	512
Law of the Land, The	234
League of Neutrals, The	469
Lender to Many Nations, The	140
"Light and Time"	230
Lighthouse, The	414
London Society for Promoting Christianity Among the Jews	317
Lord's Firstborn, The	52
Lord Jehovah Will Not Forsake His People, The	366
Madagascar and French Commerce	477
Marine Engineering	316
"Messenger, The" and E. Hine	262
Missionary Journey Round the World	463
" Society, The South American	266
Mission of Israel, The	280
Missions, What British-Israelites do for	158
Multitude of Nations	161
"Name of Jesus, The"	128
"Nation before Jehovah for ever, A"	408
Nation in the World, The Greatest	404
Naval Review at Spithead	325
Neutralization of the Suez Canal	413
New N.W. Passage	438
" Testament in Hebrew	240
Nizam of Hyderabad, The	421
"None of those men which were bidden shall taste of My supper"	405
Offer of the Gospel and of Salvation, through Christ, to the Jews, The	154
One Hundred Pennons	213
OPPONENTS, Clerical 103,	382
Clergyman and a Layman, A	200
Miller on Our Identity, The Rev. J.	181
Scornful	93
"Our Fatal Policy of Shilly-shally"	478
"Peace is in Every Statesman's Mouth"	69
"Peace! Peace! Saying"	134
Pessimist Rebuked, The	138
Population, Increase of	135
Possibility of National Disaster, The	349
Presence of the Poor in Israel	342
Prophetic Dates (Guinness)	182
Queen's New Title, The 168,	265
" Jubilee, The 121, 122, 127,	329
Race Physically Deteriorating? Is Our	418
Romans ix., x., xi. 51, 63, 71, 94,	142
Ruskin on Christian Travellers on the Continent	406
Russian Finances and the Coming Woes	125
" Invasion of India	421
Sabbath? Does British-Israel Keep the	141
" "Rest for the People of God" "There Remaineth a	270
Sacrifice of Thanksgiving, The	444
Salvation in Zion for Israel, God's Glory	405
"Sceptre shall not depart from Judah, &c., The"	479
"Seated at the Right Hand of God in the Heavenly Places"	417
Second Commandment, The	329
Settlement of Two Burning Questions	461
Ship-building	216
Small Band of Enthusiasts, The (Chief Rabbi)	337
Sons of God, The	288
South African Railway	429
Special Services in Westminster Abbey	226
Spirit of Lawlessness Now Abroad, The (Jashub) 109,	195
St. Paul's Four Times Repeated "No More"	241
Ten Tribes were Never Lost. The "Churchman" Propounds that the	49
"Thy Seed shall be as the Dust of the Earth"	287
Times of the Gentiles, The	72
Tithes and Disestablishment in Wales	480
Titcomb, D.D., The late Right Rev. J. H. 153,	374
Transvaal and the Gold Mines. The	190
" Conquered by Israel for the Lord	485
Two Great Facts in the Physical History of Nations	101
Universal Asylum, The	311
War of Giants, The	453
What the Lord Jehovah "Remembers and Forgets"	376

Digitized by Google

PAGE

What Place is there in the Divine Economy for Our Identity in the Present Dispensation?... 251
Wilkinson at Northampton, The Rev. J. ... 179
" on "Anglo-Israelism" " ... 111
Year, Our New 5
Zululand, Annexation of 445, 478

General Articles.

American Confirmations (E. P. Ingersole) 73
ANGLO-ISRAEL ASSOCIATIONS—
Bristol and Clifton 69
Glasgow 281, 282
Liverpool 56
Metropolitan, 57, 107, 145, 171, 185, 208, 231, 363, 426
Newcastle-on-Tyne 163
Norton 129
Sunderland... 447
Sydenham 459, 493
ANGLO-ISRAEL FREE DISTRIBUTION FUND, 20, 59, 98, 144, 171, 186, 226, 235, 282, 320, 370, 409, 431, 435, 451, 496
Anglo-Israelism 491
Anglo-Saxon and the World's Future, The (Dr. Strong) 303
Answers to Five Objections (Dr. Wild) 442, 457
Australia, Education in 242
Australians (The Hon. J. Service)... ... 504
Bassin on the Jubilee Fund. The Rev. E.... 121
Beecher on England & America, Rev. H.W. 106
"Blessed are the Meek, &c." 169
Bright on Gladstone's Welsh Speeches ... 235
Britain and the Coming War (Dr. Wild)... 313
Britannia the Daughter of Zion (Lowe)...422, 490
BRITISH AND FOREIGN BIBLE SOCIETIES (*Vide Leading Articles*) ... 448
" Liberty, Judge Johnson (Canada) on 94
" Yard Measure for India... ... 459
Buddhism in Christendom (from A. Lillie) 409
Canadian Loyalty 122
Canals in Palestine (Collins) 376
"Celts and Celtic," the Blood Royal of the World 326
Cheese of the World... 398
Christmastide 138
Coinage, The New 265
Constantinople (forwarded by C. E. P.) ... 146
Cook on the English-speaking Community 355
Cui Bono? (from Auckland, New Zealand) 491
Discussion at Eccles... 481
Duration of the Captivity of the Ten Tribes (Fyfe) 238
Earthquake, Riviera... 136
EGYPT (*Vide Articles by Editor*)—
" Exploration Fund (Naville) ... 286
" Our Position in (Anderson) ... 386
Emigration 279, 294
England and Russia... 320
Ephraim's Woe and Israel's Wealth ... 136
Eureka! (Lowe) 328
Extension of British Territory at the Cape 361
FEDERATION (*Vide Articles by the Editor*)—
" Company, The World's (Monk) 214
" League admits Identity Views The World's 74
" Prophecy and Imperial (Mason) 82, 89
"Galilee of the Gentiles" (Porter) ... 478
GATES (*Vide Articles by the Editor*)—
"Gate" Defined, The 69
Gate of Gates (Col. Hadfield) ... 34
" Gift of the (Shaw) 16
" Sir A. Cotton on the 131
Germany's Sundays (Sharp) 143
Gift of the Holy Spirit to the British Nation (Sir A. Cotton, K.C.S.I.)... 495
Good Time Coming, The 502
How I Came to See it as a Minister of the Gospel (Vince) 518
Ingersol's Conversion? Colonel 27
Israel in the British Isles (M. Waltham) 33, 38, 50
Israel's Training in Exile (Cavill) ...23, 30

PAGE

ISRAEL'S SCRIPTURE AND PRAYER UNION—20, 59, 99, 145, 186, 227, 283, 321, 369, 410, 450, 496
Jacob's Stone... 57
Jewish Colonies in the Provinces 290
Jews of the World, The 224
Jews in London, The 343
JUBILEE at Kadur, South India 276
" Coins 385
" England's (The Rev. R. Douglas, M.A.) 246
" Freemasons and the 186
" Fund 115, 121, 163, 203, 211, 243, 298, 331, 435
" Offering, Women's 353
" Sermon at Portobello 366
King of Israel and His People, The (Blore) 419
Language (Forwarded by Dr. Prowse) ... 490
Language and Ancestral Prairies (Blore) 184
Languages 448

LECTURES: —
Ancient Britons (Commr. Roberts) ... 33
Are the British Hebrews? (Lamb) ... 306
Are the British Israelites? (Osborne) 74
Australia (Dr. J. E. Taylor) 345
Bible and British Empire, The (Taylor) 67
Britons at Home (Commr. Roberts) ... 120
Copthorne (Vince) 137
Early History of the Inhabitants of Britain (Lamb) 174
English and the Lost Ten Tribes, The (Clarke) 305
Fate of the Ten Tribes (Bp. Manchester) 113
Free Emigration (White) 279
Israel in Britain (Commr. Roberts) 235, 369
Is the British Nation the Lost House of Israel? (Barter)... 41
"John Bull and Jacques Bonhomme" 66
Lost Israel (Dr. Grant) 278
Lost Israel (Macallister) ... 83, 139
Our Israelitish Origin (Marchant at Brighton) 315, 375
Present and Future of Israel, The (Dr. Grant) 294
Queen Victoria (Mason) 146, 177, 191
Right Rev. Dr. Barry at Ballarat ... 526
Skegness, Dr. Grant at 27
Ten Tribes, The (Wilkinson) 180
What the Scriptures Say Regarding Israel (Hickson) 80
Where are the Israelites? (Lamb) 160, 344
Where are the Israelites? And Where is the Royal Seed to King David's Throne? (Wade at Shoreham) ... 185
Locust Plague in Spain 339
London in the Jubilee Season (Rutter) ... 481
Lost Tribes, The (Ashwin) 78
Mediæval Sculpture (Prof. Middleton) ... 352
Monk, H.W., on Israel and Judah (Denny) 22
Money Value of Human Life 487
Musical Conversion, A (Rush) 449
Naphtali (Porter) 478
New Answer to an Old Objection (Dr. Brown) 383
Our Magnificent Inheritance 521
Our Rest, and Signs of the Times (Cassino) 378
People that Dwell Alone, The 225
The Alliance of the Central Powers ... 520
The Importance of Vancouver 525

POETRY:—
Atlantic Cable, Whittier on the 264
Big Shoe, The 232
Jubilee and Israel, The 370
Jubilee Ode (S. Australia) 252
Jubilee Ode (P. J. Le Creyt) 256
June 20, 1887 (S. Grey) 224
"Laus Deo" (Cox) 258
Mighty Britannia, Mother of Nations ... 257
Questions (J. Rutter) 497
Rhine, The River 75
"Shine, Mighty God, on Britain Shine" 335
"Thou Holy Paschal Lamb" 299
"Three-Foot Rule, The"... 128
Triumph of the English Language .. 338
"Tupper" on John Bull and Brother Jonathan... 233

PAGE

"When Britain First, at Heaven's Command" 387
Post Office Work 406, 426
Pottery Trade, The 95
Practical Value of Anglo-Israel Truth (Hider) 250
Prayer Offered by Edward VI. (C. C.) ... 339
Prophetic Medallion Portrait of Israel in the Christian Era (Mason) 472
PROGRESS:—
Cheltenham 482
Clapham 119
East Grinstead 129
Egypt 146
India 338
Leicester 129
Lincolnshire 27
Peterhead 224
St. Albans 305
Queen of Sheba and King Solomon ... 321
Queen's Letter of Thanksgiving ... 275, 318
Rabbi and the Ten Tribes, The Chief 299, 337, 347, 379
Regalia of Scotland 57
Russia and Abyssinia 225, 447
Russian and British Difficulties 273
"Sabbath Day, &c., Remember the" ... 182
Salmon, Only a Tin of 74
Saxons Asserted to be of the Jewish Race 418
Singular Identity, A... 365
Soap as a Civiliser 129
Socotra 41
"Sown in the Earth" 399, 415
Spirit of Negation and Spirit of Prayer, The (A German) 446
"Stone Cut Out of a Mountain, The" ... 449
Ten Tribes were Never Lost, The 49
TESTIMONY:—
Australian (Macallister) 83
Bishop of Labore (C. P. Bird) 320
Bond, The Rev. John 505
Canon Brigstocke, N.B., Canada ... 424
Cruden's 283
Liverpool Incumbent Admits the Truth of Our Identity 202
Manchester, From... 246
The Hon. P. Carteret Hill 524
Unwilling. On Shipbuilding and Marine Engineering 316
Thoughts Suggested by an Anthem (Dr. D. Brown) 455
Throne of David, The 482
Trade of the World, The 510
Tsar 200
Tupper and the Jubilee 210
Tupper on Our Identity 93
Weights and Measures 58, 66, 107
Wesley an Anglo-Israelite, John 321
Where and Who are the Israelites? (The Rev. A. Ben-Oliel) ... 169, 176, 206, 215
Work for the Winter Evenings (Rush) ... 417

Reviews.

Britain and Prophecy (Wright) 394
Britain in History, Ancient and Modern (Rogers) 434
Chronological and Geographical Tree (A. C. Bell) 146
Consecrated Life, A (Mem. of Bishop Titcomb) 346
How do I Know the Sabbath was Made for Man? 130
Light and Time 230
Message to the Church from the Nineteenth Century, A (Bishop Titcomb) ... 162, 170
My Jewels (S. Sharp) 346, 374
Reasons for Dissenting from the Anglo-Israel Theory (Capt. G. Palmer, R.N. 34, 41, 81, 97
Sabbath, The (W. Spouse) 475
"Seek, and ye shall find" (Crosthwaite)... 203
Smith on Our Identity, Dr. Alder ... 306
The Anglo-Israel Almanack and Diary for 1888... 515

Digitized by Google

PAGE

Who Are We, and What is Our Mission? (Harrison) 210
Who Are You? 115
Words of Help and Wisdom (J. Lawrence) 507
Work, A Thought of the Past, Present and Future (E. M. Rush) 498

Correspondence.

An Appeal (Willet) 427
Barnes on Jer. xxxiii. 17—26 242
Bolton, Dr. J. G. T.... 371
Boyce on Our Identity 483
British Society for the Propagation of the Gospel among the Jews (Ben-Oliel) ... 187
British Vote, The 323, 352
Call to Prayer for the Jews (Bassin) ... 187
Capital of the World, The New (Shaw) ... 42
Church Missionary Society (M.C.C.) ... 97
Church? Where is the Gentile (Pearse) ... 115
Children singing the National Anthem (Davies) 227
Cox, E. W. on Our Identity 483
Dawley Circuit (The Rev. H. Roe) 27, 68, 98, 131, 203, 267, 419, 527
Eastern Position, The (Watcher) 43
"Echoes," Forwarded by W. R. W. ... 459
Evangelisation of the Heathen World (C. F. and M. C. C.) 97
Federation, Imperial (Billing) 395
Flag, The Honour of the (Nelson)... ... 95
Frith v. Philo-Israel 35
"Gretta" on the "Future and Imperative Forms" in Hebrew 115
Greeting, America 339
" India 338
" N. S. Wales 338
Hopton on Believers among Primitive Methodists 147
Infidelity Confuted (Scoti) 107
Israel Intermarried, yet Distinct (C. E. P.) 75
Jewish Thanksgiving Day (Hatch) ... 411
Jews in Italy (M. C. H.) 243
Jeremiah xxxiii. (Barnes) 242
Knighthood an Identity (Wright)... ... 427
Letter to Father Augustine (Philo-Veritas) 242, 243
" An American Pastor in Israel ... 498
Locusts 35, 339
Marchant v. Wilkinson 355
Marchant's Work at Brighton 482
Moral Kinship (Wright) 411
Morley, J. D. (Cape Colony) 410
Name of Jesus, The (Sharp) 187
Neubauer, Dr. on the Ten Tribes (No. 797) 387
New Alliance, The (From the Fenian *N.Y. Sun*) 395
"Oceana" and the Jubilee (C. P. Bird) ... 291
People not Reckoned Among the Nations (Paulinus, N. Zealand) 147
Poor in the Land, The (Victorine)... ... 507
Prayer during the Jubilee Year (Bayley)... 75
" (Catford) 411
Queen's Descent from the Kings of Judah, The (Burry) 203
Queen's Accession, The (W. Carter) ... 507
Rabbi, Chief, v. Col. Hadfield, 347 (Wood) 379
Religion v. Education in Victoria (Leechman) 467
Royal Naval Protestant Reformation Society (Brooks) 68
Royal Salute (Carter) 427
Royalty and Loyalty (Barton) 323
Rugg's Fanlight, The Queen, Dr. 379
Rule Britannia (W. McVey) 467
Rush, E. M., on the F. D. Fund 435
"Sion" on Signor S. Carrara's Article ... 68
South India 59
Tara Hill, Exploration of (Denny) 68, (W. C. L.) 267, (Rogers) 322
"Ten Commandments" or "Law," The (Wells) 227
Testimony by T. C. 225
Titcomb's "Message," &c. Col. Hadfield on the Right Rev. Bishop 171
Throne of David (Lamed) 195
Titles of the Almighty (C. E. P.) 371
Turtle Island & the Panama Canal (J.G.T.) 43
Victoria, Australia (Gosden) 97
Who are the Irish (Gandy)... 411
Wonderful Relic, A (E. B.) 475

Obituary.

Almond, J. D. (Liverpool) 459
Baxendell, F.R.S., &c., The Late J. ... 450
Hall, John (Liverpool) 242
Longdon, Robert (Manchester) 177
Lord Iddesleigh (Sir Stafford Northcote)... 31
Pettigrew, John (Tynemouth) 339
Thompson, H. B. (North Shields)... ... 490
Titcomb, D.D., The Right Rev. Bishop ... 153

Anderson, John S.

British Vote, The 352
Great Britain, The Sister Isle, and Confederation 488
Queen's Letter, The 318
Religion and Education in Australia ... 242
Spanish Armada (300th Anniversary) ... 430

Cachemaille, M.A., The Rev. A. J. J.

Epiphany, Anglo-Israel Aspect of 86

Cavill, W. S.

Christian Dispensation, and Israel's True Place Therein, The ... 150, 159, 166
Is the British Throne and Dominion Safe? 277

Cox, V. M.

Remarkable Selection, A 13
Past and Present History, and Its Testimony to Our Identity With Israel 210, 217, 232, 238, 257, 264

Gass, F.

Biblical Criticism and Egyptian Exploration 495
Bounding Lines of the Grand Gallery, The 112
Christian Missions 43
Fifty Years of Righteous Tendency ... 256
Israel and Judah's Choice of a Head ... 199
Present Time in the Great Pyramid, The... 18
Racial Characteristics of Israel ... 297, 302
Remarkable Coincidences 514

Gott, John T.

Canaanite, The 384
Centre of the Earth and Centre of Population, The 75
Restoration Times 24
Plague of Egypt, The 272

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

Anglo-Israelism in a Nutshell 174
Biter Bitten, The 58
Conference Association 451, 455
Israel's Place of Safety 32
Place of Israel's Acceptance, The 65
The Stone Which the Builders Rejected ... 48
Throne of David, The Late Bishop Titcomb on the 192
Where is the Gentile Church? 155
Where is the Sceptre of Judah? 129
Who Were the Early Moravians? 394
Who Were the Galilæans? 506
Woman Clothed With the Sun, The ... 11

Hanan, B.D., The Rev. D.

Church Times, The 488
God's Purposes of No Interest to the Spiritually-minded 402
Horns of a Dilemma... 522
"How Soon"... 106
Jubilate 255
People Shall Dwell Alone, The 217
Principles of Just Reason, The 8

Hickson, M.A., The Rev. C. W.

Gentilization of the House of Israel ... 248
Secret of Britain's Greatness 319

Horner, Charles.

How the Work is Going Forward 527
Pyramid Date—1887... ... ... 33, 65, 72

L. P.

Canaanite, The 515
Extracts from the Life of Lord Shaftesbury 368
Is It a Coincidence Only 470
On Unbelievers 352
Pedigree of the English People 102
Two Thoughts 495
Vision of a Present Reality, The 312
Wilkinson, The Rev. J., *v.* L. P. 147

Reep, E.

Historical Coincidences 137, 153

Ridder, De L. E.

Has Shiloh Come? 62, 70

Rush, E. M.

Sowing the Seed 123

Rogers, Mrs. G. A.

Coronation Stone, The 371, 386
Coronation Stone in Times Ancient and Modern 498
Israel's Jubilee 253
Our Year of Jubilee 15

Shaw, H. R.

Blessed Are the Meek 266
Gift of the Gate, The 16

Smyth, Professor C. P.

Jubilee of 1887, and the Silent Revolution, The 25
Unique Religion 4

Taylor, J. G.

Ancient Watchmen Interviewed 352, 365, 374, 384, 392, 401
A Slight Misunderstanding... 10
Relation Between Language and Ancestral Prairies 119
Samuel Lee on the Ten Tribes (1669) ... 315

Thomson, J.

An Old Objection Under a New Phase ... 362
Ancient Inhabitants of Ireland 423, 431, 439, 456, 465, 471
Druidical Circles: What Were They, and What Their Use? 511
Freemason Foundation-Stone, Laying ... 377
"Mighty Nation, The" 104
Navigation Among the Ancient-British Phœnicians and Hebrews ... 304, 312
Our Position in Egypt 386
Spiritual and Literal Interpretation of Prophecy 17

Titcomb, D.D., The Right Rev. Bishop.

History Viewed in the Light of Divine Providence... 7

Walsh, G. N.

The "Seven Times" of Israel's Punishment &c. 350, 361

Wilmshurst, E.

The Name is Called Bamah Unto This Day 26, 31, 39, 54

Texts.

Gen. xii. 1—3 ... 104
" xxviii. 14... 287
" xxxv. 11 ... 161
" xxxviii.10—22 57
" xl. 10 ... 62
" xlviii. 19 ... 161
" xlix. 10 ... 479
Exodus xx. 8 ... 182
" xxiii. 31 384
Num. xxiii. 9 ... 147
Deut. xx. 6 ... 140
1 Sam. xii. ... 366
1 Kings x. 9 ... 321
2 Kings xvii. 23 33
1 Chron. xxix. 23 177, 191
2 Chron. xxix. 23 192
Psalm xxvi. 67... 376
" l. 23 ... 444
" cvi. 5 ... 446
" cx. 1—4... 417
Prov. xxvi. 5 ... 366
Is. viii. 22 ... 38
" xii. 5 ... 424
" xix. 24 ... 441
" xxvi. 2 ... 373
" xlvi. 12, 13... 405
" lx. 11 ... 45
Jer. iii. 18 220, 343
" iii. 22 ... 50
" xxxi. 10 ... 442
" xxxi. 36 ... 408
" xxxiii.17—26 242
" lx. 11 ... 45
" iii. 18 290, 343
" iii. 22 ... 50
" xxxi. 10 ... 442
" xxxiii. 36 ... 408
Ezek. xx. ... 54
Dan. ii. ... 449
Zech. v. 6 ... 313
" x. ... 126
Hosea i. ... 65
Matt. v. 5 ... 199
" xvi. 28 ... 86
" xxvi. 8 ... 336
Luke iv. 17 ... 271
" xiv. 15—24 405
Acts x. 49
Rom. ix. ... 142
" ix. 7, 8 ... 94
Gal. iv. 4—6 ... 288
Col. i. 13—15 ... 52
1 Thess. v. 3 ... 69
Rev. xi. 15 ... 350

Digitized by Google

"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. XI., No. 523. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 5, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Our New Year—The Year of Joy and Rejoicing	5
A Call for Prayer and Praise on Behalf of Our Nation, British-Israel	6
History Viewed in the Light of Divine Providence. By Right Rev. Bishop Titcomb	7
"The Principles of Just Reason." By the Rev. Denis Hanan, B.D.	8
Unique Religion. By C. Piazzi Smyth, Astronomer-Royal for Scotland	9
A Slight Misunderstanding. By J. G. Taylor	10
The Woman Clothed With the Sun. By Surgeon-General J. M. Grant, M.D.	11
A Remarkable Selection. By V. M. Cox	13
Our Year of Jubilee. By Mrs. G. Albert Rogers	15
The Gift of the Gate. By H. R. Shaw	16
Spiritual *v.* Literal Interpretation of Prophecy. By J. Thomson	17
The Present Time in the Great Pyramid. By F. Gass	18
The Anglo-Israel Free Distribution Fund	20
Israel's Scripture and Prayer Union	20

OUR NEW YEAR—THE YEAR OF JOY AND REJOICING.

WE commence our New Year's labours at a most auspicious time. Her Gracious Majesty has elected that her year of jubilee shall be reckoned from and during the new and now current year, 1887, instead of from June 20th, 1886, which really ended the 49th, and commenced the 50th, or Jubilee Year of her glorious reign. However it be reckoned, there is no doubt that the New Year's number of our journal is issued to-day at a time of great public joy and festivity, of gratitude and thanksgiving to God by reason of the fact that our beloved Sovereign has been spared to see the 50th year of her wonderful reign, and has entered on the period when, according to the Israelite law laid down in Levit. xxv. 10, liberty, holy, godly liberty, should be proclaimed throughout the Empire, since it is a time of reconciliation and family re-union, a time to serve the Lord and fear Him, because He is the Lord our own God (ver. 8—17).

The commencement of a new volume of the BANNER OF ISRAEL leads us to look back upon the past; and with thankfulness to record not only God's dealings with us as a people during Her Majesty's most prosperous and happy reign, but how He has blessed us as believers in Our Identity, and in all that He has done for us as His people Israel during the short period we have been permitted to draw attention to the fact of the Israelitish origin of the British people and of that of their Hebrew, because Jewish, Sovereign upon the throne.

During Her Majesty's reign the Empire has grown enormously in area, in population, in wealth and prosperity. The population in 1837 was, in the United Kingdom, 25½ millions, now 37 millions, while the Colonies have advanced in a much more rapid manner; thus:—

	1837	1885
The Dominion of Canada ...	1,472,122	4,708,646
Australasia	134,059	3,278,934
Cape Colonies...	142,865	1,252,347
	1,749,046	9,239,927

The following figures give a wonderful view of the progress of the Empire since Her Majesty's accession. We quote them from the Imperial Federation League's special number regarding "Fifty Years' Progress."

	1837 Population.	1886 Population.
United Kingdom ...	25,600,000	36,325,115
Dependencies ...	98,538,881	206,701,135
Colonies	1,967,200	9,538,597
Empire	126,106,081	252,564,847
	1837 Area. Square Miles.	1886 Area. Square Miles.
United Kingdom	120,757	120,757
Dependencies	705,569	1,335,989
Colonies	1,428,579	7,106,174
Empire	2,254,905	8,562,920

Those figures speak for themselves, and show that the population of the Empire has grown during Her Majesty's reign, at the rate of 100 per cent., having exactly doubled in 50 years, while the area of the Empire has expanded four-fold! These figures reveal a state of things unparalleled in the history of the world! We cannot illustrate these facts better than Mr. George Noah Johnson appears to have done at the meeting of the Court of Common Council of the City of London, held at the Guildhall, on November 18th last; when he moved the following resolution, accompanied by observations which are quite in accord with our BANNER'S remarks on this and many previous occasions. He said, in moving,

"That this Court resolves to commemorate the jubilee of Her Most Gracious Majesty's reign and that the committee for carrying this into execution be a committee of the whole Court," that loyalty was part and parcel of the ordinary feelings of Englishmen, and more especially of representative Englishmen. But those feelings of loyalty prevailed in the City in an unusual degree, and in a far more intelligent manner than in many other quarters. Having those feelings they could not approach that subject without deep reverential regard, not only for the august

Digitized by Google

lady who ruled over their great Empire, but for that Empire itself —an Empire which was supreme among the nations of the earth, which included one-third of the human race, and which united under one Crown one-fifth of the habitable globe. Their's were great possessions, of which they were all proud. They were held without rivalry and without envy, and while every other capital in Europe was acquainted with the step of the invader, in London alone the sound of that footstep was unknown. The benefit of humanity had marked the progress of the Empire's growth and the nation had conferred an enormous boon on civilization. Over such an Empire as the world had never before seen Her Majesty was called to reign at an unusually early age, but the Queen showed her appreciation of her great position, with its responsibilities and privileges, by calling to her assistance able, wise, and experienced counsellors, and during her reign the country had made greater progress than had been shown in any previous 500 years. They were able, therefore, to look back over the long period of 50 years during which the Queen had reigned with the greatest possible satisfaction and pride. The present was the jubilee year, and the Corporation ought to resolve with enthusiasm and unanimity to commemorate that great event. In moving the resolution of which he had given notice, he was quite certain that he was but expressing the feelings of not only every member of the Court, but of every citizen, when he said they all sincerely hoped that Her Majesty would live long to reign over a happy, free, contented, and prosperous people.

Such, then, are the facts which call for our nation's thanksgivings at the opening of the New Year whereon we have entered. It is only when we recognise that this greatness, population, Empire, and international beneficence are God's good gifts to our race because we are Israel, and because He has made such promises to His chosen ones, that we see how glorious and safe is our position. Then only do we realise that our blessings are part of God's covenants made with Abraham, Isaac, Jacob, and their seed, and so become certified that they will be ours for ever. Our functions, too, as God's messengers, servants, and stewards, are also everlasting, because He is Jehovah, and changeth not (Mal. iii. 6).

Our national prospects, then, at the opening of this new and joyous year, are bright in the extreme. We have promises to depend on which the world knows nothing of. Our spiritual and temporal gifts are covenanted blessings which none can rob us of. They are ours, as part of the great plan established in the counsels of eternity, whereby God the Father, God the Son, and God the Holy Spirit, before the foundation of the world, resolved that in the fulness of time proclamation should be made by this, the chosen British-Hebrew race, 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).

Our opening year introduces to the reader the eleventh volume of the BANNER OF ISRAEL. We re-commence our work in humble confidence that He who has prospered us thus far will help, and guide, and bless, the editorial management as well as the readers of this humble serial, even more notably than He has done in the decade that has just closed. We rejoice to know that not one of the band of men and women, like-minded with ourselves, who has helped us from the beginning of our work, has ceased to labour for and with us by reason of any misunderstanding or divergence of views upon our sacred subject. Our first (surviving) friends are still our present friends to-day; and our readers, we have reason to know, have multiplied exceedingly. We give God all the praise for this.

Our nation's position at the present moment is one of crisis. We seem to be on the threshold of great and startling events. The Eastern Question is hourly threatening to become critical, and the nations of Europe (all save our own) are armed to the very teeth awaiting the outburst of that great war woe which seems to be Russia's mission to hurl upon "Yonder ill-consolidated Europe," as God's "indignation" against the nations. Egypt is in our possession, but the French are urgent and instant with us to depart and let them take our place. Their policy seems to be "*ôte-toi de là, que je m' y mette,*" a policy which we cannot further or assist, since Egypt is the Gate of our many Eastern possessions, as well as of those few France owns there. God gave us this Gate according to His promise in Gen. xxii. 17; but France on that memorable occasion, in August, 1882, neglected her own interests and let us take up that position which gives us to-day the right and title to stop in Egypt as its natural protectors. From that we shall not and cannot recede.

The idea of the Federation of the Empire which has been so greatly and grandly helped forward by the Colonial and Indian Exhibition of 1886, is now one of the pressing questions of the hour. It only needs the stimulus of a serious outbreak of war on the Continent of Europe to make it a necessity of our national existence. With these prospects, anxieties, and comforts, we commence our New Year's labours—confident that as God has guided our blind nation in the past, so is He conducting us at the present hour, "bringing us by a way we know not; and leading us by paths we have not known." We rely further upon the promise of Him who cannot lie, that He will make the present "darkness light before us, and the crooked things" of to-day, "straight" (Isa. xlii. 16). For these things (blessed be His Name) He has declared He will do unto us His people Israel; and He will never, no, never, forsake us, because we are His chosen ones.

We present our readers to-day, as a part of the New Year's Number, with a speaking likeness of our good friend and very able literary fellow-helper in the work of the BANNER OF ISRAEL, the Rev. Denis Hanan, B.D., Rector of Tipperary, in Ireland. No one can read his papers without admiring his ability and the clear way in which he constantly presents his views of Our Identity to his readers in the four quarters of the globe.

The publisher and owner of our journal has not only done us the service in question, but he has wisely judged that a jubilee volume of the BANNER would be incomplete without a portrait of our gracious Sovereign, the Queen of Israel, and the Empress of India. That engraving also, therefore, ornaments our pages to-day, and will, we trust, make our opening number popular, and favourably introduce our eleventh volume to the notice of multitudes who hitherto have not been our readers regularly. All such, we trust, will now become subscribers; and so enable us to realise with joy that our splendid truths are spreading to the glory of God, and to the benefit and blessing of our countrymen at home and abroad.

May God bless the Queen of Israel, and the Empress of her Heathen Empire—India! and may He give to every reader of the BANNER during 1887, a truly happy and blessed New Year!

A CALL FOR PRAYER AND PRAISE ON BEHALF OF OUR NATION, BRITISH-ISRAEL.

THE opening of the Jubilee Year of Her Majesty's reign seems to be a call to all Anglo (or British) Israelites to unite in thanksgiving and prayer to Almighty God for the following mercies and blessings. Thanksgivings are due—

1st. For God's blessings granted to us during the long reign of our good and highly-favoured Sovereign the Queen.

2nd. For our great national, spiritual, gifts.

3rd. For our many national, temporal, mercies.

Earnest prayer is called for—

1st. For the promised outpouring of God's Holy Spirit upon our masses, as described in Joel ii. 28 and Jer. xxxi. 33, 34, and other passages of God's Word.

2nd. That we may as a nation become a blessing to "all the nations, families, and kindreds of the earth," as promised in Gen. xxii. 18, Zech. viii. 13, and other Scriptures.

Digitized by Google

3rd. That the Lord Jesus may come quickly to reign over His people Israel, and over the world at large.

We beg to propose, and shall constantly remind our readers of our proposal, that Monday, June 20th, 1887, the day of Her Majesty's accession to the Throne, be set apart by every believer in our "Identity with the House of Israel" throughout the world; and that prayer and praise ascend up to the throne of grace on high three times during that day—morning, noon, and night, thanking the Father of our Lord Jesus Christ for mercies vouchsafed to us nationally in the past, and praying Him for those rich blessings promised, and yet to come, according to the prophecies.

THE EDITOR.

HISTORY VIEWED IN THE LIGHT OF DIVINE PROVIDENCE.

BY THE RIGHT REV. BISHOP TITCOMB, D.D.

ENTERING, as we do this year, upon the Jubilee of Her Majesty Queen Victoria's reign over the British Empire, we find abundant materials for reflection. Our past history has been a moving panorama of shifting scenes and progressive change. What pictures are recalled to our minds of old invaders ravaging our shores! What struggles between heathenism and the early soldiers of the cross! What periods of internal conflict, of civil and religious discords! What transformations in our language and literature! What improvements in art and science, in machinery and weapons of war! Above all, what development in trade and commerce, and extension in population and territory! No corresponding interval of time within the whole history of the world has ever furnished such a splendid march of events as that which has taken place in Britain between the day when Queen Boadicea "bled from the Roman rods" to the present moment, when Queen Victoria sits peacefully upon her throne, ruling as the Empress of India and as Sovereign Lady over Colonies upon which the sun never sets.

To the thoughtful mind this progress and prosperity of one nation in Christendom, so outrunning and overlapping that of every other, is very wonderful, more especially when, from a Christian point of view, it is not merely the advancement of one elect nation in wealth, power, and empire; but the distribution by that nation of the Word of God, and of true religion throughout the entire globe. For wherever our ships take our colonists, there we carry our Bibles, our prayer-books, and our worship. The Church and the State ride upon the ocean side by side.

In connection with this thought I may quote an American writer, who says: "The history of the world is gradually losing itself in the history of the Church, To the casual observer the whole appears like a chaos of incidents; no thread, no system, no line of connection running through it. One course of events is seen here, and one there. Kingdoms rise on the stage one after another, and become great and powerful, and then pass away to be forgotten; and the history of the Church seems scarcely less a chaos than that of the world. Changes are continually going on in it and around it, and apparently without much order; yet it is not a chaos. The Christian student, with his eye devoutly fixed on God, looks out upon the world and back upon the field of history, and takes a different view. Then, what before seemed so chaotic and disorderly, puts on an appearance of system and form. All is animated by one soul, and that soul is Providence."

These remarks are not imaginary. They are confirmed by Scripture. It is written, "*Blessed be the name of God for ever and ever; for wisdom and might are His. He changeth the times and seasons. He removeth kings and setteth up kings*" (Dan. ii. 20, 21). In other words, there is an invisible and omnipotent power at work in the changing roll of history, which is overruling the events of the world toward a final consummation of purposes that are infinitely wise, and which have been foreordained from the beginning. Generations come and go; they play their part in the great drama of life under a system of moral government which allows the perfect freedom of will. Nevertheless, unconsciously to themselves, they are working out designs of Providence which mutually tell upon one another, and which ultimately result in the fulfilment of divinely predetermined ends. Thus, when Joseph was sold by his brethren into Egypt, and there became a great power in the government of the nation, neither he, nor his brethren, nor their bereaved father Jacob, knew any part of the hidden wisdom which lay concealed within their long and painful separation. Yet the divine Mind so arranged events that when the presence of famine brought the family together again, the secret wisdom of an all-controlling Providence was explained in those ever memorable words of Joseph: "*God sent me before you to reserve you a posterity in the earth, and to save your lives by a great deliverance. So now, it was not you that sent me hither, but God*" (Gen. xlv. 7, 8). Thus faith has a golden key placed within her hand which unlocks many an apparent mystery in the events of Providence, albeit time may be required for observation before the discovery can be made and the key be properly used.

This march of history has gone on ever since the House of Israel was led captive from Samaria—an event which ruptured the covenant of God and scattered the House of Joseph among the heathen. Since that day the House of Judah also has been exiled; heathen Rome also has disappeared, and the Moslem Power holds Jerusalem; while in Christendom the Kelt, the Teuton, the Slave, and the Tartar have all been playing their parts in most diverse and complicated chapters of history. We ask, then, "Is it mere chaos?" Was it merely by chance that this country received of old on its shores the Saxon, the Dane, the Norman, and other kindred tribes who, with the previously-arrived Kelts, built up the history of our own country? Does the Word of God inform us of nothing to which these events were gradually leading up? Have we no key given us in Scripture which may help us to unlock the drift of these changing scenes? We read, for instance, in Deut. xxxii. 8, 9, that in all the boundary-lines of nations, and, therefore, in all their changing histories, God has had from the beginning a predetermined purpose to limit them, or to arrange them in a manner that shall be subordinated to the ultimate execution of His purposes toward the Hebrew people. When, therefore, we see both JUDAH and *Ephraim-Israel* equally expatriated from that inheritance which was given them by "an everlasting promise," we feel assured that history must in some mysterious manner be still working out the final destiny of Jacob.

With that conviction, then, we examine the lines of covenant promise which were given to Jacob, in order to trace, if possible, what this final outcome of divine Providence regarding Israel is to be. And, having waited till the 19th century, we trace an unravelling of the mystery. Analagous to the personal career of Joseph, we believe that his descendants have now become a great and united people in a foreign land, feeding the world with the Bread of Life in all languages, just as Joseph fed the people of Egypt with corn; and that, like Joseph in Egypt, they are also being prepared for recognition by their unbelieving brethren, and gradually acquiring means for securing them the repossession of their ancient land, under the banner of the cross of Christ. These are noble convictions and aspirations, adding piety to our patriotism, and linking our duties both in Church and State with the splendid visions of the future. Thrice happy those who can enter upon the year 1887 in a spirit of unswerving faith, and such as this!

THE SECOND VOLUME of the *Monthly Comments* will be ready next week. In paper covers, 1s.; in cloth, 1s. 9d. May be obtained, post free, on receipt of remittance, from the publishers, R. Banks & Son.

Digitized by Google

"THE PRINCIPLES OF JUST REASON."

By The Rev. Denis Hanan, B.D.

There are certain questions upon which men are justified in holding their judgment in suspense, or upon which they are under no moral responsibility to pass a judgment at all. With respect to such questions they may assume the position of the critic, and endeavour to find out the weak points in their opponents' statements, without being called upon to define their own position. But there are other questions upon which men are not justified in so doing. When acceptance or rejection must influence conduct, then we cannot evade responsibility by refusing to make up our minds.

Under which of these categories does the question concerning the Identification of the Anglo-Saxon race with Ephraim-Israel come? In order to define my position more plainly, and to fortify my statement, I quote from the Donnellan lectures for the year 1877, preached by the present Provost of Trinity College, Dublin. In his introductory lecture, he says, "If of two controversialists the one is required to assume a position purely defensive, while the other is permitted to assume a position purely critical, there can be no doubt that the second controversialist starts with an enormous advantage. Not, be it observed, necessarily an unfair advantage. There are controversies in which the rules of right reason absolutely require those who conduct them to assume this relative position. There are controversies which, from their very nature, must be conducted between critics on the one side, and defenders or apologists on the other. Still, I repeat, in any such controversy the disputant who is allowed to assume the position of a mere critic enjoys an immense advantage. He is not expected to prove anything. He is not required to show that the position which he defends is stronger than that occupied by his opponent, for he defends no position. His duty is simply to criticise the argument of his opponent, to point out its weakness, if it have any such; to show that there are difficulties which his opponent has failed to remove; to show, in fact, that the argument which he criticises falls short of full proof. In a word, the apologist is required to prove his assertion to be true, while the critic is not required to prove it to be untrue. If the apologist fail to do that which is thus required of him, the critic has but to point out the failure, and he will be pronounced to have been victorious.

"Now, there are controversies in which this is quite right, but there are controversies in which it is wholly wrong; and as the controversial principle which I have stated gives necessarily to one of the supposed disputants a very serious advantage, it is right that before such a principle is adopted we should seek to define the class of questions to which it is applicable, in order that we may determine whether in this class the controversy in hand be included.

"Now, in the first place, it is quite plain that there is such a class. In the scientific world we know it well. Thus, when a scientific man is presented with a theory of any natural phenomenon, he is in general perfectly justified in assuming a position wholly critical. It is in general his undoubted right to criticise the theory which is submitted to him, to state any scientific objections which may be alleged against it; to point out any parts of the complex phenomenon which it has failed to account for; and that without being required to advance any theory of his own. This is perfectly just, so long as we have to deal with purely theoretical science. You may refuse to believe that light is an undulation without being required to maintain that it is a projectile, or to hold any theory on the subject; and you may do this because in such a question the mind may, after hearing the evidence, reasonably assume any one of three attitudes—namely, belief, disbelief, or unbelief.

"But let the question pass from the region of theory to the region of practice, and the third of these attitudes usually becomes impossible. If the question which the theory professes to solve be a practical one, you cannot usually take up the position of unbelief. You may act as if you believed the theory to be true, or you may act as if you believed it to be false; but you cannot act as if you did not know whether it be true or false. So far as your actions are concerned, you cannot leave the question undecided.

"A single example taken from the world of science will sufficiently illustrate this principle. The physicist, who believes in the nearly spherical figure of the earth, is bound to maintain his thesis against all comers, without being entitled to require of any objector that he should produce a counter-theory. If he attempts to meet an objection by asking of the objector, "Well, what do you believe the earth's figure to be?" the other may fairly retort, "I do not know; I have no theory on the subject, and am merely exercising my right to criticise yours."

"But this retort, perfectly fair when addressed to a physicist, would have no force at all if addressed to a sailor. For *he* may quite fairly reply, "Then I cannot listen to you. I must decide the question; the exigencies of my profession require that I should decide it. I must have charts; I must be guided by rules of navigation; and neither charts nor rules can be constructed without answering the question, 'What is the figure of the earth?' That which I have to determine, therefore, is not whether the received theory be free from all objections, but whether it be more probable than any other theory which has been started. Scepticism may be possible to you—it is impossible to me."

"The principle contained in this answer indicates exactly the inquiry which we ought to make before we allow a controversy to be conducted as between an apologist on one side and a critic on the other. Is the question at issue of such a kind that the mind may refuse to come to *any* decision? is an attitude of pure scepticism possible. If it be, then the mere critic has a legitimate standing ground, and this mode of conducting the controversy is legitimate too. If it be not, the position of the mere critic is untenable, and the mode of conducting the controversy of which I have spoken should not be permitted by the apologist, if he desire to do justice to his cause."

We have now to enquire to which of these classes the Identity belongs. Applying the test defined above, we must ask, Is it possible to maintain with regard to this teaching an attitude purely sceptical? As in the case of Theism or of Atheism, "the question which a man's life requires him to decide is not whether the existence of God be proved by overwhelming evidence, but whether the system which includes the divine element or a system which excludes it be the more probable. For according to one or other of these systems you must live. If you say, "The evidence is not satisfactory, and I must therefore decline to decide the question," you profess to do what you cannot do. Your life will decide it. You may imagine your attitude to be one of philosophic scepticism—practically it is an attitude of disbelief; and if you assume this attitude in the face of *any* preponderance of evidence in favour of the system of Theism as opposed to the system of Atheism, then I conceive your conduct is not consistent with the principles of just reason." * In like manner, the question having been brought before him, an Anglo-Saxon Christian must *live* either as a believer or a disbeliever in the statement that the God of Israel has given the Abrahamic covenant blessings to the Abrahamic race, and not to a Gentile people; for the acceptance or rejection of the position must influence his acts in all the relationships of life; as a citizen of the world, nationally, politically; as a member of the Church; as the head of, or the member of, a family; as one laying hold of the covenants which were confirmed in Christ the Lord, or as one oblivious to them.

* "The Efficacy of Prayer," being the Donnellan Lectures for the year 1877, by John H. Jellett, D.D. London: Macmillan and Co. Dublin: Hodges, Figgin and Co.

Digitized by Google

Before I proceed to show this, another illustration may be permitted. There are various theories as to in what way, or to what extent, the Holy Spirit used or overruled the writers of the books of the Bible. With regard to such questions a purely critical position may perhaps be assumed, insomuch as that the holding one or other of them may not affect the life and conduct. But it is far different with respect to the question, Does the Bible contain God's revealed will to man? For belief or disbelief must practically give direction to life and life's work:

So also our recognition or non-recognition of the faithfulness of God as manifested to those with whom the covenants were made, must mould our conception of Him, and influence immeasurably our recognition of national and personal duty; and therefore, we cannot regard the Identity as a mere theory.

Is the statement that the Anglo-Saxon peoples are the people of Israel—God's first-born Ephraim—of such a nature that our belief or disbelief must influence our knowledge of God, our witness to His Word written, and our life and conduct? In the first place we find that the Anglo-Saxon race are in possession of the earthly inheritance which God covenanted to give to Abraham and his seed for ever. I do not now repeat the proofs of this statement; they have been given again and again in the BANNER OF ISRAEL, and many other publications. Manifestly any opponent who is unacquainted with them is in no position to deny the statement. Now, our race, so being in possession, must either, being Israel, witness to God's faithfulness, or, being Gentile, witness to His breach of covenant.

The infidel has made use of this argument, and decidedly requires an answer. Our personal knowledge of God must be seriously affected by the answer that we give. This is no theoretical subject; it is eminently practical, and all are bound to give it the attention that pre-eminently belongs to it.

In the second place, our witness to the Bible must be affected to an extent which those who have not studied the question cannot conceive. Israel and Judah are the theme of the Old Testament Scriptures, and very largely of the New Testament; if the facts of the case require us to read Judah and non-Israelite peoples, we practically undermine the veracity of that which we may conventually continue to speak of as the inspired Book.

In the third place, our own life and conduct must be influenced (*a*) as a citizen of the world. The man who remembers that God deigned to say, "You only have I known of all the families of the earth," and, "Ye are My witnesses that I am God," must act with a sense of responsibility which will very practically guide his conduct and affect the acts of others if he knows himself to be one of that selected people, and *vice versa*. (*b*) Nationally and politically, Reform Bills have given us all but manhood suffrage, and political power must be exercised either with a conscious desire to direct the nation's acts in accordance with the duties of the firstborn, or with indifference to that object. Now, there may be certain questions unaffected by this knowledge (although a little consideration must show that they can be very few). But there are numerous questions which it bears directly upon, and such must multiply. I can conceive of nothing less theoretical and more practical than these questions. Like the sailor, we are bound to make up our minds and to act. (*c*) As a member of the Church, we are either in the position of the original branches upon the stem, or in that of those that were grafted in when certain of the original branches were broken off (Rom. xi.). If any would say, What difference does it make? we fear that such objectors have made but a very cursory study of that remarkable chapter. The relationship of the Hebrew Christian Church towards the Gentile Christian Church, their oneness inasmuch as the latter has been grafted in *among* the branches which represent the former; their respective positions, so different from that which a Gentile graft has arrogated to itself: these and many other kindred questions require practical recognition, and an unwavering witness to the divine wisdom which has caused the New Testament to confirm all the promises made under the Old Testament. This is surely a practical duty, which we shall either do or leave undone. (*d*) As the head, or as a member of a family, the responsibility which the decision of this question places us under will hardly be ignored, even by those who are not convinced. The individual inheritors of the position and duties which belong to the members of the firstborn nation ("Ephraim is My firstborn," see Jer. xxxi. 9) must be either actually recognised and undertaken, or conscientiously held to be not binding. If Ephraim-Israel has been Christianised, and if he has been restored to power, Empire, wealth, and influence, there is nothing which will so tend to bring back again chastisement and loss as the non-recognition in the family of the duties which the inheritance involves.

The sailor must have his chart, and his rules of navigation; it is but little use for us to point to a map such as that which was shewn in the Colonial and Indian Exhibition, whereon the magnitude of the Empire was seen, unless the especial duty which that Empire has to perform for the world's good is recognised as our rule. If Israel's sons are to be made princes (rulers) in the earth, they must learn of God's purpose and of their calling while under the shelter of their homes.

We may decide that God never purposed to have a first-born tribe, nation, race; or we may decide that He has withdrawn from His promises to that race; or we may decide that he has transferred the covenant promises to a pure Gentile people; or we may decide that the race in possession of all the promised temporal as well as spiritual blessings, are the descendants of him to whom the promises were made. But, whatever we decide, our lives, our conduct, our duties—national, ecclesiastical, personal—must be affected, influenced, shaped, thereby. This is a subject so eminently practical that it cannot be treated as if merely theoretical, and we cannot accept the position of "apologists," or mere defenders. We can no more theorise concerning the revealed purpose of God than we can theorise concerning the existence of God. The responsibilities and the duties of Ephraim-Israel must be either accepted and performed, or rejected and repudiated, and if the latter be the reader's choice, we repeat the words before quoted. You may imagine your attitude to be one of philosophic scepticism—practically it is an attitude of disbelief, and if you assume this attitude in the face of *any* preponderance of evidence in favour of God's faithfulness to Abraham and his seed for ever, as opposed to the theory that ignores His promises to Israel, then I conceive your conduct is not consistent with the principles of just reason.

UNIQUE RELIGION.

By C. PIAZZI SMYTH, ASTRONOMER-ROYAL FOR SCOTLAND.

ON almost all sides in polite society is a demand arising in the present day for instruction, and a degree of guidance amounting to cramming, in the new science, so-called, of "comparative religion." So that from the older universities, hitherto considered the peculiar seat of orthodox Christianity, according to either the Anglican or Scottish Established Church, and their ancient chairs of long and compulsory courses of far other kinds of lectures, down to the occasional single or double lectures of loud-mouthed orators in public halls—is it now the fashion to take some one or another Biblical doctrine, or record, or historical fact, and discuss it in this new comparative manner: and that is generally to shake it up, in a mere mechanical way, in a dark bag, together with a number of very petty details derived from other religions, more or less modern, more or less positively of human invention, and more or less positively idolatrous,—and then to declare that the one Biblical fact

Digitized by Google

examined (generally a small one) is a mere variety of what man has always been inventing for himself, whenever he thought he was in need of anything of the kind.

The most recent of these cases is one that occurred last week, no further off than in a university not a hundred miles from Edinburgh, where an Oxford professor of repute, dilated most ingeniously in a small way on both the temple of Solomon and the Parthenan of the Greeks. I have indeed, elsewhere, seen the commencement of a noble memoir on Solomon's temple, showing by geometrical calculations the most striking and intellectually suggestive peculiarities ever found in any building. But on this late occasion, the learned doctor, without alluding to one of those features, made out that each of the two edifices was nothing more than the simplest outcome of the artistic and æsthetic qualities of the minds of the people amongst whom it was erected.

But the longest list of parallels between God's Christian religion, and the Mohammedan, Hindoo, Budhist, Persian, Phœnician, and I know not how many more religions besides, and in almost every item that could be culled for the first, from the beginning of Matthew's Gospel to the end of John's Revelation, was contained in a little book published in London last year on "The Mahdi"; then figuring so largely on the Upper Nile; but now where is he?

So completely, however, was the Christian religion, as hitherto taught and held by most of the Churches deprived of many of its cherished specialities, when thus "brayed up in a mortar," amongst fragments of all other religions, some ancient, some modern, or medieval at the utmost, by the new method of treatment, that I looked in wonder for the name of the author! Happily there was no British signature to it; the work being only a translation from the French, but of a French Atheist of the most confirmed type; and a standing example of what the new kind of researching into, and pronouncing on, religions is amazingly apt to end in.

Wherefore it instantly struck me how admirable both in itself, and exactly suited to these times, was the idea which the late Rev. F. R. Glover deduced from the Biblically sacred and scientific theory of, and its findings at, the Great Pyramid; when he emphatically declared, "Here is the very point to bring before our misled fellow-subjects in India, whether Hindoo or Parsee, Budhist or Mohammedan—viz., while you say that your religions were founded among you by men who were incarnations of God, which of them had his coming prophesied in an enduring and gigantic stone monument in the centre of the earth's inhabited surface, two thousand years before it took place, as we cans how still was the case with regard to Jesus Christ in the Great Pyramid; where also we read of His second coming in power and great glory in the years rapidly approaching."

Mr Glover's idea was grand and true; but it came too late for that worthy man, who was then far too aged to become an efficient missionary in a new campaign against the heathen. And, indeed, he had already accomplished his appointed work in life, honour too superabundant for any one man, by setting forth the unbroken genealogical connection between Queen Victoria on the throne of Great Britain and the line of David on that of Jerusalem, through Tea Tephi, daughter of Zedekiah, flying from the sacred city when surrounded by the armies of Nebuchadnezzar, but to become Queen of Ireland and crowned at Tara, as well as in her following line both in Scotland and in England — accomplishing thereby and setting forth the perfect truth of so many of the Biblical prophecies concerning the promised endurance of the line of Jerusalem's greatest human king.

All this evidently formed in itself one of those vital points, and holding turns for the divine origin of Biblical religion, which the comparative religioners would fail in matching elsewhere. And another, perhaps, still stronger case, at the same time that it adds completeness to the above, is the new established Identity connection of the entire British race with the Israelite kingdom of old. For when and where was there a nation lost to history and to sight so completely, but so exactly according to previous prophecies—and then again recovered so perfectly, after a lapse of 2,500 years, and found in possession of world-surpassing wealth, honour, and power—but also exactly as foretold in the same ancient Hebrew Scriptures long before the loss itself took place.

This fact in itself is worth any number of platform lectures on comparative religion, or religion treated in the degrading manner of that very small science, "comparative zoology." And it is not ever alluded to, I presume, by any of the fluent comparative orators at civic halls, because they cannot find anywhere amongst any other people or in any age, any case to make comparison with it; and thereby lower its intrinsic importance in the records of both heaven and earth; or the chronicles of God's wonderful dealings with mankind; and His merciful methods of leading His people still out of worse than Egyptian bondage, and by ways they knew not of—scientists of a certain kind though some of them may have been.

A SLIGHT MISUNDERSTANDING.

By J. G. Taylor.

It is now becoming clear that Balaam was one of those men whose excellencies are not appreciated during lifetime, and whose genius cannot be adequately estimated until after the lapse of many ages. When alive he endured even the contradiction of his ass, ever since which event he very properly sank in general esteem; but of late years he has sprung into marvellous popularity, and bids fair to eject the prophets of Israel from their enviable post as chief exponents of God's purposes concerning that nation. Indeed, if the exploders of the Identity be allowed to speak for the world of wisdom (and they usually do so), this turn of fortune's wheel is already accomplished, and Balaam's priority is fully assured. Nor is the cause of this sudden reaction far to seek. It must be evident to the most superficial student of Scripture that Isaiah, Jeremiah, Ezekiel, and other such minor prophets, are much too lenient with Israel, and especially with they of the Ten Tribes. Their allusions to future power and prosperity in store for Israel are too frequent, and, what is perhaps worse, too plain. While reading their books it is difficult to avoid the impression that Ephraim was somewhat of a favourite with them, and that, in spite of his misdemeanours, they had a decided reluctance—amounting, in fact, to an absolute refusal—to disinherit him, or destroy him from off the face of the earth. This is not as it ought to be, if the commentaries are correct, and what is the use of a commentary unless it *is* correct? Besides, in this particular instance it is imperative that the commentaries should be correct. "Curse me, Israel," was the cry of Balak, and it finds a sympathetic echo in the heart of the modern Moabite, whose possessions are once more threatened with invasion at the hands of Israel. Balaam is again, therefore, dragged from his seclusion, and hurried to the hill-tops, in the hope that peradventure he may curse them from thence.

It is extremely rare that a discussion takes place on the subject of our oneness with Israel but the son of Beor is led forth to announce that "Israel had to dwell alone, and not be reckoned among the nations." This, we are informed, exactly describes the condition of the Jews, but is in total disagreement with that of the British, so that the alleged identification is illusory, and our attempt to discover the Israel of prophecy in the England of to-day becomes childish. Those who argue thus are not altogether blamable for distorting the passage into this extraordinary shape, as commentators have paved the way for it by applying the prediction to the actual state of the Jews. In their "explanatory notes" they affirm that the prog-

Digitized by Google

nostication is being wonderfully fulfilled in the Jewish race, and this is repeated by hundreds of our opponents with all the well-known intelligence of the parrot. But, in common with the expositors, are they not making a serious mistake, and committing themselves to a grave perversion of Scripture? We are often accused of wresting the Scriptures to suit our nefarious purposes, but our poor exploits fade into insignificance when compared with this audacious proceeding.

It is quite true that the Jews dwell alone, but in what sense? Certainly not in the sense that Balaam foresaw when he said, "How goodly are thy tents, O Jacob!" They dwell alone because they have been driven into solitude by persecution, ridicule, opprobrium, and infamous enactments. The hunted stag dwells alone, away from its fellows, not, however, because it is a stag, but because it is hunted. And the Jews dwell alone, not because they shun or spurn society, but because society has spurned them, alike in autocratic Russia and democratic America. When the Jew, by virtue of his wealth or achievements, is able to break through the prejudices of his Gentile neighbours and command their respect, he does not dwell alone. He mixes freely with them, and takes his due share in public affairs. But the mass are despised and eschewed by the Gentile nations, compelling them to dwell alone, whether they will or not, and none can question that this is the direct outcome of the curses. It is equally true that the Jews are not reckoned among the nations, but for the obvious reason that they do not constitute a nation, lacking a land, laws, and rulers of their own; wandering in all countries, obeying all codes, and bearing arms against each other in the military forces of their oppressors. This, also, is the result of the curse; and do our opponents really suppose that these fearful calamities are a fulfilment of Balaam's utterance? If so, they egregiously misapprehend the spirit of the prophecy. They forget, or do not understand, that Balaam's parable is, from end to end of it, a blessing, and those who can see anything in the nature of a blessing in the present situation of the Jews must have very strong imaginations. If we were to tell the Jew that he was wonderfully fulfilling the blessings, he would probably be surprised to learn it, and would feel that the fulfilment was undoubtedly wonderful, whatever else might be said of it. To assign this prediction to the Jews is thoroughly unscriptural, for the Jews are under the curses, and how can they be under the curses and at the same time be under the blessings? If the prophecy is reflected in their modern impotent and afflicted condition, then Balak has triumphed after all, for the apparent blessing proves to be a grievous curse. But God, Balaam, and Balak concur at least in this, that the seer gave expression to what was an unalloyed blessing. God declares, "Thou shalt not curse the people, for they are blessed." Balaam expostulates, "I have received commandment to bless, and He hath blessed, and I cannot reverse it." Balak, too, was more shrewd than our opponents, for he exclaims: "I called thee to curse mine enemies, and behold thou hast altogether blessed them." The disbelievers in the Identity must be sorely pinched for material when they have to lay hold of a blessing and twist it into a curse, and this is the more remarkable when (as they say) the whole Bible is on their side.

"Dwelling alone" is, we should think, a parallelism with "not being reckoned among the nations;" but, be that as it may, what the prophecy indicates is signal national pre-eminence. And although it cannot, with the slightest show of logic, be applied to the social ostracism of the Jews, it may refer in a secondary manner to national and geographical seclusion such as that exhibited by the British. But just as Saul stood alone in Israel, rising head and shoulders above his compeers, so the idea of conspicuous elevation is the central thought of Balaam's prophecy. "His king shall be higher than Agag, and his kingdom shall be exalted." The character of Israel, as portrayed in the entire parable, might be embodied in the single word "unique"—unique, not in sufferings, but in relation to God and in grandeur of destiny. And unique is the word written over the career of the British realm. Its providential deliverances, its impregnable strength, its gigantic size, its colonising faculties, its unexampled wealth, its owning the ends of the earth, its family of nations, its missionary efforts, and other distinguishing features, separate it with incisive lines from all past or existing monarchies. And the peculiarity of the case is that they are Israelitish features. If this were not so, the circumstance would lose its weight; but that they are distinctively Israelitish traits is the essence of our contention, and, while this contention has been lavishly sneered at, it has yet to be refuted.

It may be demurred that the precise rendering of Num. xxiii. 9 is that Israel "among the nations shall not reckon itself;" but instead of impairing the argument, this version lends additional point to it. For, as Fauchet observes in his "Studies on England," "Every man born in Great Britain believes himself to belong to a privileged race; he feels that this race has received as its portion, or has conquered, riches, tradition, order, practical skill, roads, canals, railways, docks, vessels, Colonies without limit, institutions of credit; and he says in his heart, There is nothing to be compared to me under the sun." He continues: "The Britannic Empire is, without contradiction, the greatest curiosity that exists in our day. It is the dominant personage on the scene, that which we first perceive as soon as the sight can embrace an horizon of any extent; you will in vain attempt to turn your eyes from it; the phantom, once present to your gaze, grows in spite of yourself, overwhelms it, and follows you everywhere." Here the Frenchman confirms both interpretations. In the former quotation he tells us that the British Islanders do not class themselves with the rest of nations. In the latter he confesses that they cannot be classed with them, and sees in the Britannic Empire a prodigy that transfixes the attention, moving everywhere and visible everywhere, like the sun in the firmament. Our solar system boasts of numerous planets, but it has no room for two suns, and there is as little space for two Englands on the stage of history. Israel, truly, dwells alone, and is not reckoned among the nations.

THE WOMAN CLOTHED WITH THE SUN (REV. XII).

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

I HAVE received a letter with reference to a paper on "The Ancient of Days," which I lately contributed to the BANNER OF ISRAEL, in which my correspondent said that he had long maintained in opposition to the usual interpretations, that the woman clothed with the sun, of Rev. xii., typifies Great Britain. The crown of twelve stars he regards as the Colonies; the moon under her feet as the Mahommedan power subject to us; the man-child as the Bible translated into the vernacular; and the wings of the great eagle as the sails of the ships which carried the "pilgrim fathers" to America. I could not accept his interpretation in detail for reasons which I stated to him, but I examined the commentators as far as I had access to them with the same result, and I am now disposed to accept his view that the woman represents Israel or Britain, but upon different ground than those on which he has formed his opinion.

None of the commentators offer any explanation of what is in reality the sign or wonder in heaven, that is to the heavenly host; the fact of the woman being with child; and their interpretations of the man-child are as conflicting as it is possible for them to be. Scott, following Bishop Newton, supposes it to have signified the Emperor Constantine, and objects to the interpretation of Faber that "the mystic Word of God is described as the Son of the Church because it is the incor-

Digitized by Google

ruptible seed from which all true believers are born," on the ground that it makes the "mystic Word" of God the Parent, and not the Son of the Church. I will examine this interpretation by-and-bye; but in the meantime I may remark that the view of Bishop Newton, which Scott adopts, that the man-child must mean Constantine, who delivered the woman, or Church, from the persecutions of the pagan emperors who had preceded him, is open to the same glaring objection that it reverses the natural order of things, and makes the child deliver the mother instead of the mother the child. A woman is delivered by her own strength and effort; and as we do not read of the intervention of a mid-wife in this case, I fear that we must put the Roman emperor out of court.

It would be an amusing spectacle if we could remove the shade of sadness that overspreads it, to see the lights of our universities, and the stars of our theology in full and common cry on a wrong scent; calling a nation a church, and insisting upon an allegorical interpretation of passages of Scripture which admit a literal interpretation only; but at the same time wrangling for a literal rendering of such passages as the one before us, which are evidently allegorical, and so landing themselves in a slough of despond whether they adopt the figurative or plain meaning of expressions which very often have no obscurity except what they themselves impart to them.

Dean Alford ("New Testament for English Readers") tosses the views of Bishop Newton and Mr. Faber aside with equal contempt, and although he admits that the woman, the mother, cannot be the Virgin Mary, he insists that the man-child born of her must be the Lord Jesus Christ; the crown of twelve stars he calls the twelve patriarchs; and the woman, according to him, represents in part at least, the Old Testament Church. To get himself out of this hopeless confusion, he tells us that this twelfth chapter of Revelation is descriptive rather than prophetic, although the inspired apostle who wrote it says that the whole Book is a prophecy, or revelation by Christ of things which must shortly come to pass; and things, therefore, which can have no possible connection with Old Testament times! Alford is very positive on this point, so much so that his words are worth quoting. He says:—"And she bore a male child who shall rule (literally shepherd, or guide) all the nations with a rod of iron." "These words," he continues, "copied *verbatim* from the Septuagint version of the Messianic in Psa. ii., leave no possibility of doubt who is here intended. The man-child is the Lord Jesus Christ, and no other."

With all due deference to such a very high authority I venture to submit that ruling with a rod of iron, and dashing in pieces like a potter's vessel, seems rather an unusual way of "shepherding;" and it is remarkable that the Dean, starting in such complete harmony with his brother expositors on the application of this so-called Messianic Psalm to Christ alone, should be led into such hopeless antagonism to them about its further application to the passage under review. We have ventured to suggest that this Psalm should be applied not to Christ only, but to Christ and His people Israel, and although our interpretation has been branded as blasphemous (!) it is necessary for us to adhere to it, because unless we recognise on the one hand the close and intimate union which exists between Christ and His people Israel; and on the other, the immeasurable distance between them, it is impossible that we can understand any prophecy either of the Old Testament or the New. The words of this Psalm as rendered in the Revised Version, are, "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt rule them with a rod of iron, and dash them in pieces like a potter's vessel." The word *thee* is an interpolation; but let it stand as meaning Christ the Son. The sense is not materially affected whether we reject or retain it, but it is different with the word "for," which may mean either that the heathen are to be, or become the inheritance of Christ, which is the meaning generally attached to it, or that they are to be given to a people which is in some special sense His inheritance, that is to a people deriving its claim from a federal union with Him so intimate that what belongs to the one belongs to the other, which is our interpretation. Now against the former of these interpretations it must be stated that Christ could not possibly inherit the heathen or nations which were His by the act of creation, and in favour of our interpretation we contend that Israel is called the Lord's inheritance throughout the Old Testament writings; and Psa. cxi. gives an interpretation of Psa. ii. which sets, or should set, controversy at rest by declaring that God had shewn His people the power of His works by giving them the heritage of the nations. And with regard to the dashing in pieces of the nations, we do not find that stated as being the personal work of Christ in any part of the Bible, but we do find it most clearly stated as the work of Israel, "His battle-axe, and weapons of war." If it be objected that Israel is Christ's by creation as well as the Gentiles, the answer is that, as their Kinsman, He specially redeemed them under the terms of the Levitical law, which did not apply to Gentiles. He bought them as a people eighteen hundred years ago, and those of them who have been born since have become His by generative succession, or inheritance in virtue of that purchase, so that they may be called with equal propriety His "inheritance," or His "possession."

Leaving to others who have more inclination for it the hopeless task of reconciling the commentators, and rejecting what appears to be too fanciful in their interpretations, as well as in that of our friend whose letter has suggested this paper, I will endeavour to extract from both an interpretation of this passage of Scripture which may meet the requirements of all sound interpretations of prophecy—viz., to harmonise every detail of the events predicted with what has passed, or is passing in the world around us; and with this view I will consider:—

1st.—The wonder, or sign in heaven. The commentators ignore this wonder altogether, as I have before remarked, although it has an obvious and important relation to all that follows. The mere fact of a woman being with child would be no cause of wonder, either in heaven or earth, so that we must look for something special in the surroundings of this woman, and the circumstances of her conception; and there is only one event in the whole course of the world which affords a clue to guide us in our search. This event, which is clearly foretold by the prophets, but ignored by theologians and historians alike, is the reception of Christianity, first by the twelve Galilean apostles, and afterwards by the whole outcast House of Israel, of which they were the chosen representatives, for we must always remember that they were not Jews. That a people so long cast off from God's favour, and lost to human ken, should receive Christ and become the heralds of His salvation to all the world, is described by St. Paul in his epistle to the Ephesians as a mystery, or wonder, which had been kept concealed for ages, but was now (in his day) revealed to the holy apostles and prophets (or teachers) by the Spirit. Our friend and fellow-labourer, the Rev. R. Douglas gives this interpretation of the mystery so often referred to by St. Paul, and it certainly appears to afford a clue to the "great wonder" in heaven which was revealed to John in Patmos.

2nd.—Such having been the conception, what must the birth have been? Evidently the Gospel; "the mystic Word of God," as suggested by Faber; the testimony of Jesus as embodied in the confession of faith by St. Peter, of which our Lord said that it was the rock on which He would build His Church, so that the gates of hell should not prevail against it; the labour-pangs being the witness for Christ which the woman (the nation, not the Church) had been striving to deliver to the nations around ever since she had felt the power of His Word, and which met with such fierce and persecuting opposition from both pagan and Christian Rome as might very aptly be compared to the pains of child-birth. And the man-

Digitized by Google

child born of this painful labour, "the testimony of Jesus," has indeed been caught up to the throne of God, where it remains as the stay and the bulwark of the House of Israel; the past and surely abiding safeguard of our nation, the source of her strength, and the cause of her having received the "heritage of the heathen," that she might break and subdue them to obedience to her Lord.

3rd.—What is meant by the crown of twelve stars? I think, in common with some of the commentators, that it symbolises the New Testament Scriptures, or the teaching of the twelve apostles, which is the crown and glory of our nation; and that the woman being clothed with the sun indicates the imputed righteousness and glory of Christ (John xvii. 22); while the moon under her feet signifies the putting of Judah under Israel (Matt. xxi. 43), because she preferred to walk by the comparatively obscure light of the Mosaic law. It can hardly apply to the Mahommedan power, because that cannot properly be said to be put under our feet. It is true that a great many Mahommedans are subject to our temporal rule, but the Sultan is still their spiritual head.

4th.—When was the man-child born? The vision is progressive, but it evidently opens with the early ages of the Christian Church, because the birth of the child was before the flight of the woman into the wilderness; and the seven-crowned dragon would seem to indicate pagan Rome before the time of the papacy and the division of the Empire into ten kingdoms. Scott notices this in his commentaries, and says that it fixes the date of the vision as being before the flight of the Church into the wilderness; but he does not tell us, neither have I been able to gather from sacred or profane history, when that event took place. In the 66th chapter of Isaiah, which refers to the acceptance of Christ by the Tribes of Jacob, Israel is said to have been delivered of a man-child, which could not possibly have been the Emperor Constantine, and it is surely legitimate to connect this prophecy with that of Rev. xii.

5th.—What is meant by the flight of the woman into the wilderness, and the wings of a great eagle which were given to her to enable her to escape? I think that this can only apply to the influx of the Tribes of Israel into Britain, the place prepared for them (2 Sam. vii. 10); and there can be no doubt that the Roman invasion attracted attention to the geographical position of these islands, as well as to the possibility of overcoming the difficulties of navigation in approaching them, and that contact with the civilisation of the West was a factor in the development of the resources of the country; besides which, the rulers had been so long accustomed to lean upon the support of the Romans that when it was withdrawn they invited the Saxons to protect them from their more warlike neighbours; and so the Saxon invasion was the outcome of the Roman, and may, without any very bold figure of speech, be said to have been made with the assistance of the wings of the Roman "great eagle." And the 1,260 days during which the woman was to be nourished in the wilderness may indicate the period from her arrival to that of her restoration to her own land, or the close of the present dispensation.

I have thus endeavoured to harmonise this prophecy with others regarding Israel, which have had, and are having, their fulfilment in the history of our nation, and I hope that others may be able to throw more light upon it. I do not think that we should be deterred from offering new interpretations, especially of such passages of Scripture as appear to have any bearing upon the question of our Identity with Israel by the opposition which we so generally meet with from the clergy; and I think that we may consider them unreasonable, not to say unjust, in refusing us a fair hearing while they are so widely divided in opinion amongst themselves.

THE Portrait of the Queen can be had, printed separately, on toned paper (uniform with Denis Hanan), for one penny; by post, 1½d.

A REMARKABLE SELECTION.

By V. M. Cox.

THE year 1886 has been exceptionally fertile in developments which tend to establish the truth of our national Identity with Ephraim-Israel. Such have been the recent events in South-eastern Europe, which have again brought the terrible "Eastern Question" into such perilous prominence. Such was the result of the elections here at home; a result confidently anticipated by Anglo-Israelite believers, and which, once for all, proved beyond controversy how futile would be all attempts to effect the disruption of our Empire; the very strain upon the bond which unites Britain with the sister Isle proving that bond too strong to be broken, since the most popular statesman of the day entirely failed, in spite of his almost unrivalled eloquence, to carry with him the national voice at that momentous crisis! Such a confirmation of our belief, too, is our position in Egypt, evoking, as it does, expressions of impotent fury from disappointed France, who clearly perceives that the "*Gate*" of her foreign possessions in Madagascar and Tonquin is destined to remain in the keeping of the hated "English" nation. But none of these things are so important just now, from an Identity standpoint, as the late gathering (representatively) of Britain's daughter nations to behold that marvellous Exhibition which none of us who saw it are likely ever to forget; since, from the hour when it was opened by our beloved Queen, amid demonstrations of enthusiastic loyalty, it has stood a mute but eloquent witness to the truth that Israel's promised company of nations is a veritable reality at last; that the "divine evolution" of Ephraim-Israel is an accomplished fact; that the prophetic ideal is at length realised, and that the splendid Colonial Empire, composed of nations, free, civilised, multitudinous, wealthy and Christian, exists to-day to demonstrate to all who are not culpably indifferent on the one hand, or wilfully blind on the other, that God has carried His grand designs into execution, and that "there hath not failed one word of His good promise which He promised to the House of Israel."

When our Colonial guests visited the ancient and historic city of Canterbury, a special service was conducted within the precincts of the time-worn cathedral; in which service Anglo-Saxons from the remotest parts of our dominions joined in worship with Englishmen born; and on that memorable occasion a hymn was sung to which we want to invite the attention of BANNER readers, as we venture to submit, that such a composition, being throughout an accurate paraphrase of scriptures relating to Israel's destiny, cannot be rightly applied to any nation possessing no claim to a Hebrew origin. The hymn reads as follows:—

"Praise to our God! whose bounteous hand
Prepared of old our glorious land;
A garden, fenced by silver sea;—
A people, prosperous, strong and free.

Praise to our God! thro' all our past
His mighty arm hath held us fast;
Till wars and perils, toils and tears,
Have brought the rich and peaceful years.

Praise to our God! the Vine He set
Within our coasts, is fruitful yet,
On many a shore her seedlings grow;
'Neath many a sun her clusters glow.

Praise to our God! His power alone
Can keep unmoved our ancient Throne,
Sustained by counsels wise and just,
And guarded by a People's trust.

Praise to our God; who still forbears;
Who still this guilty nation spares;
Who calls us still to seek His face;
And lengthens out our day of grace.

Praise to our God! though chastenings stern
Our evil dross should thoroughly burn,
His rod and staff from age to age
Shall rule and guide *His Heritage*."

Digitized by Google

Assuredly the Identity points in the above are well worth noting! Ver. 1 reminds us most forcibly that "When the Most High divided unto the nations their inheritance . . . He set the bounds of the people according to the number of the children of Israel;" that in fact before Israel had any national existence He, with divine prescience, was preparing the Isles of the West to become the home of the people whom He purposed to form for Himself that they might shew forth His praise—His hand directed the course of the Gulf-stream, but for which our climate would have been on a par with that of Labrador; and all the tremendous convulsions of nature to which the igneous rocks found in many parts of this land bear testimony, were tending to the same end, to render "the appointed place" in all respects suitable to be the abode of God's chosen people. Again, the words "a garden fenced with silver sea," point to that isolation of Israel of which Balaam prophesied in Numbers xxiii. 9, and further remind us that it was in the Isles of the sea that Israel should renew her strength; that in the Isles she should be found glorifying the Lord God of Israel, and that *from* the Isles she should in the fulness of time return in company with Judah to their joint inheritance. The last line of verse 1 is true of us because the Lord declared "I will make her that was cast far off *a strong nation*" (Micah iv. 7), because it was part of His design to set Israel "on high above all the nations of the earth;" and lastly, because He decreed that though many people should own her sway, she should in the latter days be subject to none, but that her beneficent and salutary rule should comprise an area commensurate with the globe itself.

Verses 3 and 4 are full of Identity teaching, since they speak, in every line, of the destiny of Joseph as described by Jacob in Gen. xlix. and by Moses in Deut. xxxiii. The hymn refers to "wars and perils, toils and tears" in our past history; and Jacob declared that these should be Joseph's portion, yet assured him of ultimate triumph over them all. "The archers," he says, "have sorely grieved him, and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." The rich and peaceful years of which the poet sings are no less certainly foretold by Moses in the language, "Israel shall then dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." (Deut. xxxiii.)

Verse 3 recalls the prediction, "Joseph is a fruitful bough; even a fruitful bough by a well; whose branches (margin, daughters) run over the wall;" and also reminds us of the assurance recorded in Isaiah xxvii. 6, "He shall cause them that came of Jacob to take root; Israel shall blossom and bud; and fill the face of the world with fruit."

Verse 4 refers to the stability of the throne, which *we* know to be secured to us because of God's covenant with David, which He affirmed He would neither break nor alter; a covenant most definite in its details, most solemn in its nature, and wholly unconditional. (See 2 Sam. vii. 15, 16; Psalm lxxxix. 33—37; Jer. xxxiii. 25, 26.) To no other people is this stability of the monarchy guaranteed, because there is only one nation of Israel; and *she* holds the monopoly of this promise. Every other throne in Europe may be overturned and probably will—but Israel's sovereign need entertain no fears. "Guarded by a people's trust," the throne of Victoria stands and will stand, occupied by herself or her posterity till the close of the dispensation, and the dawn of that better age when Israel's divine King shall return to reign over Ephraim and Judah both, who thenceforward shall be but one nation and kingdom, never again to be exiled or separated.

Verse 5 is quite on BANNER lines, for it sounds a note of praise for the Lord's forbearing mercy; who, in spite of our many and great shortcomings and offences, still extends His grace to us, and does not cast us away in anger. How could one ignorant of Our Identity explain why we are still recipients of divine favour while other nations (not more guilty than our own, considering the greater advantages we have received) have been visited with terrible judgments? But we understand that is is not because of anything good in us, but because Christ came to bring Israel back into the bond of the covenant, or rather into a new and better covenant, but still, one made with the *same people*; and that, therefore, the blessings she justly forfeited by her own apostacy are restored to her in greater abundance than ever for His sake who came to be Israel's REDEEMER, but the Saviour of the whole world. We may forget our duty; but God will not forget His covenant. Ephraim-Israel, at one period, fell into idolatry, at another into papistry; and has ever been addicted to drunkenness and too forgetful of the commands of God; yet again and again He has wrought His people's reformation and extended to them His mercy. "How can I give thee up Ephraim?" we hear Him cry. "Mine heart is turned within Me; My repentings are kindled together, I will not execute the fierceness of My anger. I will not return to destroy Ephraim; for I am God and not man; the Holy One of Israel in the midst of thee" (Hosea xi. 8, 9.)

But the concluding verse reminds us that though we shall never be cast away for our sins, we shall not escape correction. It tells us that the object of such correction is to remove our dross, and to purify our national character. And this is exactly what God promised to do for Israel. "For I am with thee, saith the Lord, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure and will not leave thee wholly unpunished." Finally, the writer of the hymn claims for Britain a title to which, if she be not Israel, she has not the iota of a claim; and which it is almost profanity to apply to her—"*His Heritage!*" No other nation in any land, or in any age, was ever called *that* by divine appointment save Israel only. "For the Lord's portion is His people. Jacob is the lot of His inheritance." (1 Kings viii. 51; Psalm xxxiii. 12; Joel iii. 2; Isa. xix. 25.)

We have no idea who wrote these remarkable lines. It *may* have been an Anglo-Israelite, but the chances are about twenty to one that it was not. But the principal question is this—are they appropriate to the case of this nation or not? If not, why were they selected for the occasion of the visit of her Colonial children to Canterbury. But even our opponents will probably admit that they *are* true of Britain, and eminently appropriate too. Then it is for *them* to shew why we are standing in Israel's shoes in every particular! This is not a case of spiritualising. A literal nation is here credited with the possession of very substantial temporal blessings; and we have shewn that all these blessings, without one exception, were predicated of Israel under the Christian dispensation, and put on record, some of them before the nation had passed its infancy, and others at a time when it appeared on the very verge of extinction.

We heartily wish our opponents would exhibit more candour and less prejudice; and instead of deploring our heterodoxy and ignoring our proofs (for the Identity has been proved to demonstration, and to the entire satisfaction of thousands), that they would endeavour to find some other way of reconciling prophecy and providence; an attempt which we are well assured would terminate in utter failure, and constrain them to admit that Anglo-Israel light can alone enable men to understand the prophetic page, and to see, in the rapidly developing events of our own day, unmistakable verification of the inspired utterances of nearly twenty-five centuries ago. History, the future history of our own and other nations, is going to prove our entire vindication by-and-bye! And the day may be nearer than we think. Our happy work, then, is to maintain the truth, and do all in our power to propagate it, knowing that we have the Bible on our side, and nothing can prevent its ultimate triumph. It is only a question of time. Shall we not each

Digitized by Google

adopt, as a watchword for the year now opening, the stirring and beautiful words,

"Forward *out of error*;
Leave behind the night;
Forward through the darkness;
Forward, into *Light*."

Abingdon, November, 1886.

OUR YEAR OF JUBILEE.

By Mrs. G. Albert Rogers.

1887! Another stroke has sounded upon the bell of time. Another year has dawned. Opening its scroll, the announcement meets our eye—that the year of Jubilee is come. Yet why should Britons be jubilant? Have we cause to rejoice on this the 50th year of our beloved Sovereign's reign? Men tell us England's glory is far on the wane, that her sun has set; that other nations who have had their day are now no more, and England soon too surely must follow in their wake. If so, this Jubilee but brings us one year nearer to our fall. Can this be cause for gladness?

Shall we echo these sad forebodings? these unbelieving fears? It is with many a foregone conclusion that Great Britain must one day pass away to let some other Empire arise upon her ruins. Is this founded on the word of the Most High, by whom kings reign? Nay, search not for His decrees. That word is silent now. Great Britain finds no place in prophecy! Such the reply which meets our query.

Neologian scepticism on the one hand, spiritualising expositions on the other, alike hold down the veil. What marvel if darkness blind us? Yet the faith of some has pierced the veil, and such have learned to read aright God's promises to Israel in their fulfilment.

To the law and to the testimony. By a vision intended for all time, Daniel was shewn the rise and fall of four great monarchies. The date of the rise of each nearly synchronises. Not one of them is actually named, yet expositors have not hesitated to identify them, and have usually assigned to Babylon, to Medo-Persia, to Greece and to Rome their respective places in the vision. Rarely, if ever, do we meet with those who would interpret the visions thus far, spiritually. "This," they say, "is fulfilled prophecy." We grant it; but Daniel stopped not here. "In the days of those kings," he was inspired to foretell, the germ of a fifth monarchy should be "set up by the God of heaven," and this one alone was to have no fall. It was gradually to extend till in the fulness of time it was to develop into a first-class Power, with a position of unparalleled magnitude. Whither shall we turn in search of it? "It was certainly destined to become no ordinary kingdom in the then far-off future. Commentators have clearly recognised this fact, but have been content, like Alexander the Great, to cut the Gordian knot. "This can be no earthly kingdom," they say, "therefore vain would be the effort to identify it." And "the times of this ignorance God winked at," as the Holy Spirit saith on another occasion; but the hour is coming when all will see His declared purpose in the Vision.

Two data are given. It was to be "set up *in the days of these kings*;" and history shows these "days" to have come and gone! Babylon, Medo-Persia, Greece, and Rome, where are they now! Their knell has long been tolled, yet "in their days" a fifth monarchy was to be set up by God Himself which "should never be destroyed." Spiritualise this prophecy if you will, but do it in its entirety. Tell us that Rome and Babylon were but figures of apostate churches, that Greece and Medo-Persia signified the lust of the flesh, the lust of the eye, and the pride of life, and men will ask if you are sane. Our contention, then, is this,—that if four-fifths of the vision is to be taken literally, the rules of evidence demand that the remaining one-fifth should also be regarded as a literal revelation to the Church.

Do you ask where, in the records of history, is an Empire to be found rivalling and excelling the greatness of Rome, Greece, Medo-Persia, and Babylon? A Power that should "break in pieces and consume these kingdoms,"—a monarchy that "shall stand for ever,"—a kingdom that "shall not be left to other people," and against whom "no weapon that is formed shall prosper"? You claim to see prophecy fulfilled in the first four monarchies. Have you no clue whereby as clearly to identify the fifth? Without such identification the interpretation of the vision is confessedly incomplete.

Tell us this: Were Greece, and Rome, Medo-Persia and Babylon, so near and dear to the heart of our God that He must needs honour them by special mention, and give to one of Judah's princes a revelation concerning these heathen nations, while omitting all reference to His chosen ones? Tell us further: Does a wise and tender earthly father delight to place his enemies in honourable evidence while in a document intended for his children's guidance to the end of time, he makes no mention of his sons? And shall we wrong Jehovah by declaring Him less mindful of His first-born? A veil indeed must blind our eyes that ever we should harbour thoughts so unworthy of our God. Let us consent to be disillusioned.

The Lord, when He came, expounded and explained this mystery. To Daniel was revealed a kingdom so unobtrusive in its commencement as to be likened to "a stone cut out without hands"—its date somewhere about the 8th century, B.C. It was to be "set up by the God of heaven." The Lord teaches us plainly that the "kingdom of God cometh not with observation." His parables enforce this, and exhibit this kingdom under similitudes of things "lost," or of small esteem. The "lost" piece of money, the "lost" sheep, the Prodigal "lost" for a time in a far-off land, and then restored to his father's embrace, are not more significant in their meaning than the parables of the seed growing secretly, the treasure hid in a field, the leaven concealed till the whole was leavened, the mustard seed of wondrous development, the pearl of priceless value unrecognised by all save the discoverer, the simple pound committed to servants in whose hands it grew to be £5 and £10 respectively, the debtor who had nothing to pay, the barren fig-tree spared at the mediator's intercession, the draw net enclosing fish both bad and good, the poor wayfarer robbed and wounded, the beggar full of sores, God's two sons (Israel and Judah), the former of whom—then in outward communion—said, I go sir, but went not, while the other, awhile disobedient, afterwards repented and went; the seed mingled with tares, and other parables, which space forbids us to cite, all point to Israel's restoration, and teach us two distinguishing facts respecting the kingdom to be "set up by the God of heaven." First, that it was evidently a kingdom of this world, and next that it would be almost imperceptible in its origin. Tares, leaven, and poisonous fish are suggestive of an earthly kingdom, mingled with much that is evil. But in its rise and progress it was to be a unique monarchy, unlike all others.

We ask for some clue to the discovery of this remarkable kingdom, some guiding date as to the period of its birth, and the prophetic answer is, "*In the days of those kings.*" We take this clue as our sure guide. Coincident with the rise of Daniel's first four monarchies in the 8th century B.C., the House of Israel for her abominable idolatries was led away captive by Sargon, and departed to the borders of the Caspian Sea. Henceforth she is spoken of as blotted out of the page of history; God designed her to rank as lost. But the fifth monarchy which Daniel saw in vision, was to be "cut out without hands." God, who had caused His chosen ones to become fruitful and multiply when in the Egyptian house of bondage, could do the same when He suffered them now to be evil entreated by Assyrian tyrants. For a set purpose and for a set time Israel

Digitized by Google

was to be concealed from view, but even in her captivity God sent messages to her by His prophets, telling her that Ephraim was still His first-born; and that although "for a small moment He had forsaken His Israel, yet with great mercies would He gather her." "Is Ephraim My dear son?" is the Lord's enquiry—"Is he a pleasant child? for since I spake against him, I do earnestly remember him still." Can we suppose that when God "earnestly remembers," He will lack power to recall and to restore?

The "stone kingdoms" of Daniel—like "the mystery" of St. Paul, can alone be understood by recognising in them the one NATION to whom our Lord declared the gospel dispensation was to be entrusted. The wrath of Judah was aroused when in sternly prophetic language He told them that the once rejected stone kingdom should now "become the head of the corner" (Matt. xxii. 42-48). The barren and divorced wife was to be recalled (Isa. liv.) when Judah rejected and crucified the Messiah (Isa. liii.). But from whence was she to arise? Man's extremity is God's opportunity. In Israel's low estate, captive on the borders of the Caspian Sea, God had visited her (in the days of these kings); caused her to become fruitful in the land of her affliction, and in His own good time destroyed the oppressor, and let her go free. Having given Sargon a charge against Israel in His wrath, the Lord added that when the chastisement should have been accomplished, He would "punish the fruit of the stout heart of the king of Assyria," and would "kindle a burning under his glory like the burning of a fire" (Isa. x. 6-16). Instantly follows the promise—"the light of ISRAEL shall be for a fire, and his holy one for a flame." That "light," both as regards military prowess, and in the reception of the gospel dispensation was now to be seen and felt all over Europe. The "stone cut out without hands," yet finally to "fill the whole earth" (Dan. ii. 34-35), was already under divine guidance, being propelled Westward. Space forbids our showing how it rested in "the isles of the sea,"* but history tells how its rest has been glorious. We are bold to declare that as face answereth to face, so the description of this predicted kingdom answers to, and has been fulfilled in its every feature in Great Britain. It were black ingratitude to deny God's wondrous care for this our favoured isle, and equally so to refuse to acknowledge the why and the wherefore of His providential dealings with us. This mysterious stone has already become "a great mountain;" and more than one-sixth of the whole habitable globe owns our Sovereign's sway. Year by year, almost month by month, despite protests, impediments and discouragements, this Empire steadily increases, till men who know not Israel's God nor His purposes concerning her, stand aghast at its magnitude.

Here, then, is why we call to gladness on this the Victorian Jubilee. On God's plighted word we take our stand, and believe His declaration respecting British-Israel's sceptre, that it shall stand for ever! The interpretation of her monarchy predicted in Daniel's vision (ch. ii. 34, 35) we find clearly given in verses 44, 45. Why should we disbelieve it?

In 1837, on the occasion of Queen Victoria's first visit to the City of London, laying her sword on the shoulder of a loyal subject, Her Majesty said, "Rise up, Sir Moses Montefiore." The significance of this act was then but little understood. To us who in 1887 read prophecy in the light of its fulfilment, we can now understand why this glorious reign was inaugurated by conferring honour upon a Jew. Sir Moses was the first of Judah's sons ever knighted in England. The predicted time had arrived when "the envy of Ephraim should depart" (Isa. xi. 13) as the day drew near for the united Return of Israel and Judah to the Land of Promise. *The recognition of Israel must precede her Return.*

Fellow British-Israelites, take courage, God is working for us. He has given us a stem of David's line to sit upon the throne of the House of Israel. Let us plead with Him who loves to be entreated, that Ephraim and Judah may speedily be made "one nation in the land upon the mountains of Israel," "when they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. xxxvii. 22). Thus worthily shall we celebrate the glorious Victorian Jubilee.

* Jewish expositors admit Isa. xxiv. 15 to apply to the British Isles.

THE GIFT OF THE GATE.

By H. R. SHAW.

AT the threshold of a new year, the conventional gateway of time, and the season, moreover, of gifts and goodwill towards men, it may not be inappropriate to recur briefly to the original story of the Almighty gift of the enemies' Gate to the seed of His obedient servant Abraham, a benefaction of so remarkable a character as to be selected to form the crown of a long series of cumulative blessings bestowed upon the patriarch by his God, and being in fact, as far as may be gathered from the narrative, a *souvenir*, for there is no record that the Lord visited Abraham any more upon earth in visible person after swearing the oath to him upon Mount Moriah, upon this occasion of giving the Gate in question. As such it seems worthy of more than passing attention from us who claim that our nation is the very seed which is heir to all these blessings.

Briefly, then, this was not the first occasion of a personal interview between the patriarch and his Maker, but was the fifth or sixth meeting of the kind. At the age of 75 (Gen. xii. 1) Abram received his first "call" to get out of his country and leave his kindred, and go to another land for the purpose of founding a great nation, and it was thereupon promised that he should receive a blessing, get a great name, and be a blessing amongst his friends, and, indeed, to all families of the earth. So Abram departed in faith, and upon arriving in the land the Lord appeared, and promised the same specifically to his seed. Upon the second occasion (Gen xiii. 14), after Abram's separation from Lot in the land of Canaan, the promise was enlarged; the land in four directions, as far as the eye could reach, was given to Abram and to his seed *for ever*, and seed as innumerable as the dust of the earth was now promised him. Upon the third occasion (Gen. xv. 1), after the fighting and restoration of Lot to his home, the Lord renewed to Abram His promise of protection and great reward, when it seems to have occurred to Abram that as he was childless these rewards were of doubtful value, and he complained accordingly; upon which he was speedily reassured that his own flesh and blood descendant should be the heir whose seed should be comparable to the stars of heaven for number. And here Abram believed in the Lord, and He counted it to him for righteousness. But presently Abram shews something like symptoms of failing faith; upon a renewal of the promise of the land's inheritance he demands a sign whereby he may be assured he shall inherit it. And he gets a sign, a most unwelcome one, surely. During a deep sleep, in the midst of an horror of great darkness, he was duly informed that his seed "shall be a stranger in a land that is not theirs, and shall serve them in affliction for 400 years, and not come hither again until the fourth generation." Upon this same occasion the Lord made a covenant with Abram defining more particularly the boundaries of the land of the seed as being from the river of Egypt unto the great river, the river Euphrates. Now we come (Gen. xvii. 1) to the fourth appearance of the Lord to Abram when he was 99 years old, and his wife Sarai was 89, and both of them so far in despair of offspring as to laugh at the idea of a child being born unto them; yet the covenant is renewed and accompanied by change of their names to Abraham and Sarah, to signify further enlargement of the promises. It was now not merely a multitudinous and great nation, but a father of *many* nations, and the progenitor of kings, and the covenant to be their God was made perpetual

Digitized by Google

to Abraham and his seed after him: and the promise was renewed of everlasting possession by Abraham and his seed of the entire land of Canaan. In the interesting narrative which now follows (Gen. xviii. 1), of the visit of the Lord in the form of Trinity to Abraham at Mamre, for the purpose of personally announcing to Sarah that she should have a son, it is not quite clear (ver. 17—19) whether the patriarch was made acquainted with what was passing in the Lord's mind as to the great and mighty, and earth-blessing Hebrew nation of the future, or whether the conversation opened at ver. 20 with the announcement of the intended inspection of Sodom and Gomorrah; but if Abraham was not aware of the fact, we, his children, must clearly take this as the fifth intimation of the Lord's intentions towards the chosen seed. Next and finally, as far as Abraham is concerned, we have the scene upon Mount Moriah (Gen. xxii. 15—18), where the angel of the Lord called out of heaven to him after he had, as shewn by St. Paul (Heb. xi. 17—19) proved his truly Christian faith in the resurrection of the dead from whence in a figure he received his only begotten son, born of parents already as good as dead (ver. 11, 12). And what is the message confirmed this time by the Lord's own oath, irrevocable and without condition or suspense? Because thou hast not withheld thine only son I will bless thee in blessing, multiply thy seed as the stars, and also (by a new simile) like the sand upon the sea-shore; and (by a new promise altogether) "*Thy seed shall possess the Gate of his enemies*" in order that there may be no difficulty experienced in carrying out the provisions of the last repeated promise of Messianic blessing to all the nations of the earth; and finally, all this is "because thou hast obeyed My voice," or because he had, as explained by St. Paul, shewn himself to be a faithful Christian.

From the foregoing observations, it follows that this Almighty gift upon oath can only commence to take effect in Christian times and amongst the Christian descendants of Abraham subject to the after limitations and distributions of blessings which we need not now discuss; there should be no mistake about this; we have the authority of St. Paul for saying (Heb. xi. 39, 40) that up to the time at which he was writing none of the children had received the promises, among which was included this gift of the Gate of the enemies; and as these four promises, omitting the Promised Land, are linked virtually in one by the oath which rewarded Abraham's Christianity the logical sequence seems to be that they must be synchronous in operation, and be working forward unchecked after commencement until the Stone Kingdom of Nebuchadnezzar's vision shall fill the whole earth by mere numbers, and the Messiah shall sit on His earthly throne at Jerusalem, and the seed shall have no enemies, and consequently possess no enemies' Gate. The acquisition of this gift, then, being limited to the time between the first and second advents, it seems remarkable that the nature of the promise should have remained so long unnoticed, or misunderstood by Christians, and even Anglo-Israelites, and that even now some otherwise well-informed persons should be doubtful whether the Gate of our enemies may not mean the Gate of our friends, or even our own Gate, past, present, or future.

It is not proposed now to go over the ground so frequently traversed in these pages during the past ten years in describing the number, strength, grandeur, importance and geography generally of the enemies' Gates held by Israel, alias Britain. Such of our readers who do not possess a file of the BANNER from the beginning may find abundant information, as well as stirring and profitable reading, in Philo-Israel's handsome little volume, entitled, "The Geography of the Gates," and they will no doubt rise from its perusal quite satisfied that the case is proved therein that Isaac's Anglo-Saxon seed are fully identified by their present possession of a sufficient number of their enemies' Gates as to put any other possible claimant out of court; in fact there is no other nation holding enemies' Gates —they, as a rule, cannot be said to hold their own, but broadly speaking, wherever British-Israel has an enemy, actual or possible, there she seizes his Gate, or commands his port of entry by water; in fact, since it is notorious that British possessions belt the earth, our Greater Britain may be considered to consist entirely of the enemies' Gates. Above forty of these maritime strongholds are described by Philo-Israel, of which only a few specimens, such as Gibraltar, Malta, Cyprus, Egypt, Aden, and the various mid-ocean spots need here be mentioned to conjure up the remainder, whose number, such is the rapid development of the promise, is yearly—nay, almost monthly—becoming augmented.

It is, perhaps, worthy of notice, as it does not already appear to have been observed, that in the passage (Gen. xxii. 15—18) where the promise of the Gate is introduced, we have the earthy simile of multitudinousness (dust) abandoned while the stars of heaven are retained, and the new simile introduced of the sand upon the sea-shore, both of which similes, it must be admitted, smack very strongly of "Rule Britannia" and her maritime achievements, and go far to prove what was passing in the mind of the Lord.

24, Ludgate-hill, E.C., December, 1886.

SPIRITUAL *V.* LITERAL INTERPRETATION OF PROPHECY.

By J. THOMSON.

ADVOCATES of our Identity are often charged with "twisting" Scripture to support their theory, and neglecting the spiritual lessons to be drawn from Holy Writ, and so resting too much in the literal interpretation. That this charge might just as consistently be often applied to devout students of Scripture who do not hold our views, will be evident from the following quotation, which, in some points, might almost have been written by a present-day Anglo-Israelite.

It is from a "Sermon for the British Society for the Propagation of the Gospel among the Jews," preached on June 16th, 1864, and is entitled, "The Political Restoration of the Jews"; if the last word had been "Hebrews," we think it would have been more correct. We quote from the *Church of England Magazine* for Oct. 8th, 1864:—

"Israel is now blotted out from the map of nations: her sons are scattered far and wide: her daughters mourn beside all the rivers of the earth. Her sacred song is hushed: no king reigns in Jerusalem: she bringeth forth no governors among her Tribes. But she is to be restored: she is to be restored 'as from the dead.' When her own sons have given up all hope of her, then is God to appear for her. She is to be re-organised: her scattered bones are to be brought together. There will be a native government again: there will again be the form of a body politic: a state shall be incorporated; and a king shall reign. Her sons, though they can never forget the sacred dust of Palestine, yet die at a hopeless distance from her shores. But it shall not be so for ever; for her sons shall again rejoice in her; her land shall be called Beulah; for as a young man marrieth a virgin, so shall her sons marry her. 'I will place you in your own land' is God's promise to them. They shall again walk upon her mountains; shall once more sit under her vines, and rejoice under her fig-trees. And they are also to be re-united. There shall not be two, nor ten, nor twelve, but one—one Israel praising one God, serving one king, and that one king the Son of David, the descended Messiah. They are to have a national prosperity which shall make them famous: nay, so glorious shall they be, that Egypt, and Tyre, and Greece, and Rome, shall all forget their glory in the greater splendour of the throne of David. The day shall yet come when all the high hills shall leap with envy, because this is the hill which God hath chosen; when Zion's shrine shall again be visited by the constant feet

Digitized by Google

of the pilgrim ; when her valleys shall echo with songs, and her hill-tops shall drop with wine and oil. If there be meaning in words, this must be the meaning of Ezek. xxxvii. I wish never to learn the art of tearing God's meaning out of His own words. If there be anything clear and plain, the literal sense and meaning of this passage—a meaning not to be spirited, or spiritualised away—must be evident that both the two, and the Ten Tribes of Israel are to be restored to their own land, and that a king is to rule over them. 'Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, 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 be no more two nations, neither shall they be divided into two kingdoms any more at all.' "

Thus far our "blind" witness. His testimony is valuable, as, in his opinion, equally as in ours, Ezek. xxxvii. (1) has not yet been fulfilled ; (2) that it cannot be fulfilled in a spiritual sense in the Church ; but (3) that it must be fulfilled literally, in the history of a people. He, evidently, only sees part of the whole truth, because he can only see the *Jews* as the modern representatives of the ancient Hebrew nation. But the prophecy speaks of "Joseph, the stick of Ephraim, and all the house of Israel his companions," as well as of "Judah, and the children of Israel his companions" (ver. 16—19). From the phraseology here employed, it may be gathered that the House of Joseph, with "all the children of Israel his companions," must be far more numerous than the House of Judah, and "the children of Israel his companions." And, besides, to the House of Joseph, as represented by the Tribes of Ephraim and Manasseh, the promise of multitudinousness was given : the one was to become a "great" people, but the other "a multitude of nations" (Gen. xlviii. 19). Where, then, we would ask, is this other nation represented by the stick of Joseph? Judah we know ; but where, upon our "blind" witness' principles, must we look for the House of Joseph ? They cannot have been "spirited" away, and our witness will not have it that the prophecy can be either "spirited" or "spiritualised" as applicable to the Church.

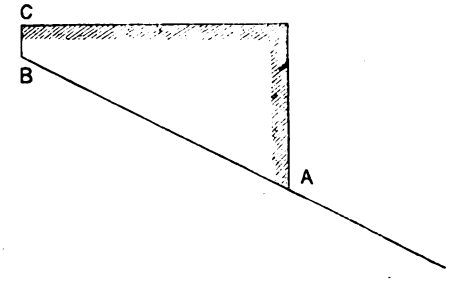
Our "blind" witness also avers that the kingdom of Israel is to be "re-organised," with a "native government," a "body politic," and an "incorporated state." He bases all this upon the wonderful prophecy of Ezekiel's vision of the "dry bones" and the "two sticks." We should have very much liked to have seen our "blind" witness's exposition of other passages of Holy Writ, which, to our thinking, equally as plainly teach that Israel is always to remain a "kingdom," and, as a body politic, have a king—a descendant of the royal House of David, ruling over her. God promised to David, "Thine house and thy kingdom shall be established for ever" (2 Sam. vii. 12-17). "Thy seed will I establish for ever, and build up thy throne to all generations" (Psa. lxxxix. 3, 4). "Thus saith Jehovah, which giveth the sun for a light by day, the ordinances of the moon, and the stars, for a light by night, which divideth the sea when the waves thereof roar ; Jehovah of hosts is His name. If those ordinances depart from before Me, saith Jehovah, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith Jehovah ; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah" (Jer. xxxi. 35-37). "For thus saith Jehovah ; David shall never want a man to sit upon the throne of the House of Israel. . . . 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. . . . 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. . . . Considerest thou not what this people" (*i.e.*, the *Jews*) "have spoken, saying, The two families which Jehovah hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith Jehovah; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast, away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 14—26).

We, too, "wish *never* to learn the art of tearing God's meaning out of His own words. If there be anything clear and plain, the literal sense and meaning" of these passages—"a meaning not to be spirited or spiritualised away—must," evidently, be that Israel is always to remain a *nation*—not "blotted out"—a *monarchy* as regards the body politic, ruled over by a descendant of the House of David; and, as another prophecy declares, found dwelling in a land, or "place," of their own, undismayed by any fear of foreign invader. "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" (2 Sam. vii. 10). This promise apparently has respect to the *people*, when national distress should overwhelm them in the Promised Land ; and a similar promise is vouchsafed to the House of David, when, by the captivity of Zedechiah, and the slaughter of his sons, its former prosperity seemed to have fallen to the lowest ebb. "Thus saith the Lord God : I will also take of the highest branch of the high cedar, and will set it ; I will crop off from the top of his young twigs a tender one (*fem*), and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it : and it shall bring forth boughs, and bear fruit, and be a goodly cedar : and under it shall dwell all fowl of every wing ; in the shadow of the branches thereof shall they dwell" (Ezek. xvii. 22, 23).

There is no room for an *hiatus*, or "Gentile parenthesis" in God's treatment of His ancient people anywhere in these, and many more passages that might be quoted from Holy Writ; nor is there any evidence throughout Scripture of a transference of the promises given to Israel unto a Gentile people, or a Gentile select body called the "Church." Only on the lines of the Identity can Scripture prophecy be properly understood ; and our eloquent "blind" witness of 1864, has evidently not learnt the Scripture-made distinction between the two Houses of Judah and Israel, and their different destinies, prior to the second advent of their great King, our Lord and Saviour, Jesus Christ.

THE PRESENT TIME IN THE GREAT PYRAMID.

By F. Gass.



The chronology of the Grand Gallery, on the basis of a Pyramid inch to a year, is simple enough till the Great Step is reached. But at this point its simplicity disappears. The Step, a solid block of limestone placed right across the South end of the

Digitized by Google

Gallery, creates great difficulty in proceeding further in the endeavour to penetrate its prophetic symbology. A glance at the diagram will show this. The first halting-place in the steady progress up the Gallery is at the foot of the Great Step (marked A), 1813·56 inches from the North wall. Reckoning the commencement of the Christian era from the Feast of Tabernacles in the autumn of B.C. 1, this represents the month of April, 1814. On the sixth of that month the allied armies of the nations in arms against France were in possession of Paris, and the desolating career of Bonaparte was virtually brought to a close by his solemnly abdicating his usurped crown, and retiring to the island of Elba in the Mediterranean. This was a period of great import in the history of the British Empire; the subjugation of France and humiliation of Napoleon were vital to its continued prosperous existence.

Continuing the floor-record through the Great Step, the South wall of the Grand Gallery (marked B) was reached in 1882. This was another important year for British-Israel. It saw the fall of Turkish rule, or rather misrule, in Egypt, and was in all probability a preliminary to the fulfilment of Isaiah xix. 25: "The Lord of hosts shall bless, saying, Blessed be Egypt, My people." The Lord smote Egypt (ver. 22) through Arabi, and the terrible slaughter and suffering of the Soudan rebellion. But, "He shall smite and heal Egypt;" the healing shall follow immediately on the smiting. The smiting has passed, the healing has already commenced, the daily press is the witness of the progress made in this direction during the last twelve months. The advent of Israel in Egypt was accompanied by well-deserved chastisement, but it saved the land from unprincipled oppressors, civilised and barbarous, who, if left to their own selfish devices, would have ruthlessly ruined the country. But considerable as was this advance in Israel's prophetic return-march to Jerusalem, it surely is not sufficiently determinative to be the terminal event closing up the height of the Grand Gallery. The Floor-line ended at B, but it does not follow of necessity that the counting of time passed at once into the Ante-Chamber passage beyond. There is a break at B, the Floor ending 5·85 inches below C, the threshold of the low passage above. There is nothing to prove that the distance from B to C is not to be taken into chronological account. In that case, the arrival at the threshold of the low passage will not take place until some time in the month of April, 1888, about fifteen months from the present time.

Several interesting suggestions have been made by writers in the BANNER, as to the symbolical meaning of this low, circumscribed, horizontal passage, leading away South from the Grand Gallery. The theory most generally accepted is that it presages a terrible, and in its consequences, unexampled conflict, of the so-called Christian European Powers, followed by a thorough change in their moral government, and by the national and cosmopolitan acceptance of the British nation as the lineal descendants of the Lost Tribes of Israel. The Rev. T. W. Boyce, B.A., a respected contributor to the BANNER (No. 415, 1884, and No. 458, 1885), considers that the low passage cannot refer to the physical condition of Israel, but does to their spiritual, because the passage, also low, leading into the North commencement of the Grand Gallery, symbolises their spiritual status only. I cannot fully discuss the matter here, but do not think this follows of necessity. It has yet to be proved that the First Ascending Passage symbolises only the spiritual state of the Hebrew race previous to the Advent. The passage ascends regularly, without a single check, which is more than can be said for the religious stability of Israel before the advent of Christ. The same remark may be applied to the Grand Gallery ascent. I doubt the spiritual condition of British-Israel being worse now than it has been, or was, say fifty years ago. On the contrary, since the foot of the Great Step was reached in 1814, the nation has made wonderful progress in spiritual matters. Christian missions have arisen, slavery has been abolished, and Sunday-schools have become a power for good in the land. The disgrace of drunkenness is recognised, even by the poorest classes, preparatory to the permanent decline of the vice. Countless benevolent organisations are doing untold good, and instead of few or none existing, the number of religious periodicals is legion, with an immense demand for them. Crime is decreasing as it never has before; but I must cease, a bare enumeration of Britain's advance in religious morality would fill this paper. The seductive doctrines of Materialism are a great danger ahead, but they have never obtained the hold of the people in this country that they have in Europe, and there are signs that in Great Britain the full force of their evil teaching has spent itself.

The daily and weekly papers, and the political monthly magazines, are unanimous in looking forward to a tremendous catastrophe presently to fall upon Gentile Europe. The BANNER is never tired of pointing it out, and it does not require special prevision to see its truth. Such a state of armed truce among 340 millions of human beings cannot go on for ever. Europe is assuming the appearance of a barrack. The nations are in a perplexity of jealous fear of each other, and the tread of armed men resounds everywhere. The desire for revenge on Germany, like anthracite coal, intensely smoulders in France. Russia is growing more and more anxious to throw off, in some way, even by war, the incubus of a vast debt, the interest on which she cannot meet much longer. She will proceed to extremities rather than stand quietly by while her way to the Gate, Constantinople, is being permanently barred by the formation of a powerful Balkan Confederation. Turkey is moribund, and is approaching an acute crisis. It may be that the horizontal low passage symbolises these impending troubles. But a European Titanic struggle cannot extend to anything like fifty-two years in duration, which is the length of the passage in inches; the present conditions of warfare render this impossible. Five years, or less, of war will be long enough to decimate the trained manhood of Europe. Worse, incomparably worse, than war may be expected to follow. Bloodthirsty revolutions would break out in all the great cities. "And the cities of the nations fell." "They that sow the wind shall reap the whirlwind."

Perhaps the chronological record of the Pyramid does not pass beyond the Great Step; the low passage may be prophetic without marking time. This would make the method of the Bible and Pyramid one in manner, future events foreshadowed sufficiently clear to prove divine inspiration, but a mystery as to exact dates beforehand.

There are many who believe that Rev. xi. 1, 2, refers to the Great Pyramid. The theory will not admit of proof, but the words, "Arise, and measure the temple of God and the altar," are remarkable. Elliott (Horæ Apocalypticæ) considers that in the original, "altar" should be translated, "altar-court." "But the court which is without the temple, leave out (Gr. *cast out*), for it is given to the Gentiles." The Greek word here used for temple is *naos*, and refers to the inner sanctuary only, and not to the whole of the temple buildings, which would be expressed by *hieron*. Hence the court to be *cast out* (a strong term) is the court without the holy place, and refers to the inmost court of all, situated between the sanctuary and the altar. Can it be that reference is intended to the narrow Ante-Chamber passage, which is without the King's Chamber, or *naos*, of the Pyramid, but between it and the Grand Gallery, or *altar-court?* If this is so, it looks like a judgment specially to fall on the Gentile nations.

The second low passage, that beyond the Ante-Chamber itself, and leading into the King's Chamber, may symbolise Gog's invasion of the land (Ezek. xxxviii.) after Israel has been in quiet possession for a considerable period, represented by the intervening Ante-Chamber. But I do not pretend to prophecy, the future belongs to God, and advise the reader not to rely too implicitly on any one particular date. It is well to bear in mind the proverb: "Man proposes, but God disposes."

There are sound thinkers who prefer to measure over the

Digitized by Google

Great Step. By this method the South wall of the Grand Gallery will not be reached before A.D. 1911. I accept this as the final closing of the prophetic record of the Gallery, but think the way through the Step has a primary significance. It is but natural that the near future should have the greatest interest for us. There are two other possible endings to the chronology of the Great Step, which I hope to have the opportunity of explaining at some future time.

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

THIRTY-SEVENTH MONTHLY REPORT.

THE following donations and subscriptions, from Nov. 13th to Dec. 18th, are very gratefully acknowledged:—

Received by the Hon. Treasurer, Miss J. Lawrence:—Miss. L., Malmesbury, £1; Mrs. M., West Halton, 2s.; Miss C., Crewkerne, 4s. 6d.; Mrs. D., Froxfield, 3s.; Mrs. M., Thrupp, 3s.; Ephraim, Great Yarmouth, £1; Mrs. T., Tunbridge Wells, 8s.; R. K., George Town, 8s.; Mrs. P., Hastings, 10s.; H. G. (monthly sub.), 1s.; Mrs. N., Canonbury, 2s. 6d.; Miss O., Pershore, 2s. 6d.; H. and E. L., Upper Teddington, 10s.

By the Hon. Sec., Miss E. M. Rush:—G. J. C., 2s. 6d.; Mrs. M., Lee, 5s.; Mrs. M., Henley-on-Thames, £1; G. R., 2s. 6d.; Mrs. M. D., 1s.; M. L. W., £1; Miss B., Ripon, 4s.; "Liverpool Marine Engineer," £5; "Benjamin," per Philo-Israel, £1.

By the Secretary:—G. W., 9d.; Miss S. A. M., 2s. 6d.; Mrs. T., Sheffield, 6d.; G. R., Cosham, 2s.; Mr. H. E. T., Dorking, 10s.; N. C., 2s. 6d.; Mrs. C. B. (monthly sub.), 5s.

Total, £14 12s. 9d.

BANNERS are forwarded weekly by the Secretary, to Ohio., U.S.A., London, six to Birkenhead, two to Maesteg, Hatfield, Windsor, Wandsworth Free Library. The *Messenger* (monthly) to London, Hatfield, Richmond and Wandsworth Free Libraries, etc. The secretary has despatched one to three parcels of books, pamphlets, mixed leaflets, etc., to Sheffield, Rotherhithe, Bath, Goldsithney, Marazion; Ellington, Froxfield, Stoke's Road, Cosham; Bathgate, Bingley, Upper Teddington, Manchester, Hastings, London, South Hayling; George Town, British Guiana; Launceston, Tasmania.

By Miss E. M. Rush, 130 BANNERS weekly; 56 packets of literature to the following places:—Aldershot, Brixton, Croydon, Chiswick, Dover, Silver Town, Rotherhithe, Abergavenny, Alverston, Skegness, Yarmouth, Lowestoft, Sheffield, Ripon; Glasgow, Cocksburnspath, Bathgate, Hamilton, N.B.; Dublin; Montreal, Toronto, CANADA: Barbadoes; Auckland, N.Z.; Fiji Islands; Hong Kong; European Base Hospital, Rangoon, Moulmein, BURMAH; Missions to Seamen, ditto; Ahmedabad, Secunderabad, Poona, Peshawur, INDIA; Port Nolloth, Etshowe, Pietermaritzburg, SOUTH AFRICA; Cairo, Malta, H.M.S. "Orion," P. and O. steamer, "Pekin."

Since the last monthly report the secretary has received the names of two new friends who are anxious to help forward the work of the fund, the number now being eight.

With much pleasure and many thanks three useful packets of "Identity" literature are acknowledged; one from St. Albans, one from Mrs. F. (Guildford), one from London, without name or district being given. Readers of the monthly report of the F. D. Fund will probably have noticed that, as the weeks pass by, the names of new places appear in the lists given, to which literature has been sent, thereby showing the continual spreading of the truth it is the work of the fund to make known. Not unfrequently the method of procedure is as follows:—A specimen packet is sent to a known Christian worker for some good society with an offer of other publications later on, if desired, and the BANNER to be sent weekly; the following quotations sufficiently show how the plan works, and how the valuable aid of careful, trustworthy new sowers may be obtained:—

"I have carefully read the papers you so kindly sent, and have found them very interesting and helpful; they are much appreciated, not only by myself, but by others to whom I gave them to read. If convenient to you, I shall always gladly welcome any publications you may feel disposed to forward to me."

"I am very much pleased with the papers, and friends are also. The Identification is becoming clearer day by day. I think the evidence is manifest, and I will be glad to read the papers and give them away."

The above are but specimens of many welcomes afforded, and opinions received from time to time, which give great encouragement to our work. E. M. RUSH.

It is often asked of us, "What do the Jews (Judah) think of the doctrine of Israel in Britain?" Well, we have even heard an orthodox Jew avow his belief that we British are the Ten-Tribed House of Israel, after perusing the evidences adduced from Scripture and history, whilst most of our readers are acquainted with the writings of the Revs. E. Bassin and Bergmann which have appeared in the BANNER. This month, however, we have much pleasure in adding to their united testimony the following communication we quite lately received from a Jewish clergyman in Rome, who is zealously engaged in labouring for Christ among his brethren in Italy:—

"I thank you sincerely for your welcome letter, and for Wilson's valuable work. I read it in 1849 or 1850. I have a distinct recollection of the impressions left on my mind by its perusal, and I was longing to study it afresh. I have no longer any doubt as to the Israelitish origin of the Anglo-Saxons; but a man in my position must not be content with believing in this or that, but must be able to give clear and logical reasons why. Once the mind grasps this truth, it is wonderful how thought suggests confirmatory evidences and illustrations. The Jews ought to rejoice in the discovery of their brethren, and in the marvellous display of God's faithfulness to the covenant with our forefathers revealed thereby. Let us unite in prayer and praise—prayer that the 'Light' may spread, and praise for the 'Light' already shining. My family motto is Isa. lx. 1, 'Arise, shine.' With thanks for your kindness and excellent gift, believe me, yours sincerely in Christ our Lord, who has made us both one in a double sense." And in a later communication, he writes, "The Bible is a lucid book to me now, and the faithfulness of God to His promises to my forefathers is marvellously exhibited. Nothing could more forcibly confound and silence sceptics, or predispose the Jews to receive the Lord Jesus, and it will explode all the false expositions which represented God as not meaning exactly what He said. It is years now since I became a Literalist, but, like so many others, was led to spiritualise what seemed inapplicable or inexplicable literally. Now I can see the Word clear and bright, without contradictions and illogical shifts, and you have helped me to arrive at this glorious conviction."

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.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of cards now issued, including those in the hands of the local Secretaries, is 1,412, one new member having joined since the last report.

The member who asked for the prayers of the Union for a Working Men's Bible Class, "desires to return hearty thanks to the loving Father of Israel for answers to prayer in this behalf; a manifest blessing is visible; members have doubled in numbers: many come to hear of Our Identity: one has confessed Christ, and all are interested and reverent in studying His own Word. Hallelujah."

The following sums, received towards the expenses of the Union, are thankfully acknowledged:—Miss S., Plymouth, 2s.; W. P., 5s.

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover 1s. 2d. each; in cloth 2s. each, 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.

After Dec. 31st all letters relating to the Prayer Union should be addressed to Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

The accounts will shortly be audited, and the statement published in the BANNER. J. LAWRENCE, *Hon. Sec.*

Digitized by Google

"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. XI., No. 524. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 12, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"The Infirm and Tottering Peace of Europe"	21
Henry Wentworth Monk on Judah and Israel. By the Rev. Edward Denny, M.A.	22
Israel's Training in Exile. By W. S. Cavill.—Part I.	23
Restoration Times. By John T. Gott	24
The Name thereof is called Bamah unto this Day. By E. Wilmshurst.—Part I.	26
The American Atheist, Colonel Robert Ingersol	27
Correspondence	27

"THE INFIRM AND TOTTERING PEACE OF EUROPE."

THESE are the words in which a leader of the *Daily Telegraph* in the issue of December 9th described the condition of Europe at the present hour. "Its peace is infirm and tottering." The prospects of peace are vanishing, because France is arming against Germany, and Germany is arming against France. Russia is arming to give Turkey its *coup de grace*, but is aware that before she can do that Austria-Hungary must be overcome, and to make that task easy, the power of Germany must, in conjunction with France, be annihilated. Italy is arming in order to join Austria in opposing Russia, and in keeping France in check. The forces which these five Powers have ready in hand to bring against each other amount, by the *Daily Telegraph's* computation, to between 13 and 14 millions of soldiers, while the *Daily Times and Mirror*, of Bristol, declares the number approaches 20 millions of men! There are certainly on the peace footing now, in all the armies of Europe, over four millions of soldiers serving with their colours, and 9½ millions more are ready to be called out of the Reserves! But as every man fit to bear arms and under a certain age is liable, in case of necessity, to be called out to serve, under the system which is followed on the Continent, it really seems as if the estimate of 20 millions of armed men (men in nations, in short) is nearer the truth. These gigantic forces which the Continental nations are bound to keep up (in self-defence in some cases) are deliberately called together by France and Russia for purposes of revenge and destruction by the former, and in order to gratify ambition in respect to the great Gate of all the Gates by the latter; Germany and Austria, by their geographical position, are forced to pile up their armour to defend their own territories from their neighbours' attacks, and to resist the coming efforts of France to retake her provinces and fortresses, of which the last war deprived her.

The French and German armies contain, besides, 20,000 officers each, thirsting for promotion and longing for a great war that may accelerate it, but chafing under the fact that a 20 years' peace has blocked their chances of professional advancement almost hopelessly. Here, then, is a state of affairs which has been carefully prepared by God Himself since the conclusion of the last Franco-German war, 16 years ago, and is sure to eventuate in an explosion and cataclysm which will be unparalleled in the history of the world. The Spirit of God declared, in Rev. xvi. 18, that there should come to pass a "great earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great," and we see now how all events during the last 20 years have been gradually, silently, and surely preparing for this tremendous issue, now apparently so close at hand. But how does all this affect our own nation? Are we putting on and piling up our armour? Nay, we are not under the necessity, prophetically, to do anything of the sort! We are bound to put our Gates in a state of defence, because God has said to us, "Shut thy doors about thee" (Isa. xxvi. 20); and this is the very thing that we are busily occupied in doing to-day in the four quarters of the globe! We have no prophetic guarantee that our foreign Gates shall be preserved without human means to safeguard them, as is the case in respect to "the appointed place" of our island home (2 Sam. vii. 10). We have consequently a call to defend our Gates by fortifications. "Shut thy doors about thee" is the figurative direction. But our own "appointed place," our "chambers," we are not told to fortify, or to shut our "doors" there, or to do anything in respect to them, but simply to "enter into them" and hide there for a limited and short period of time. The command is for our good, and betokens that God means to safeguard us there as He protected Noah and his family in the ark, what time the world around was destroyed by the waters of the Flood. The catastrophe now is to be by fire, and accordingly we see preparations for the destruction of life by the fire of the most deadly implements of war the world has ever seen brought into action, for the horrid work of taking life wholesale. How the crisis may be brought about none may say, though Ezek. xxv. 14, R.V., seems to point to the conclusion that "by the hand of His people, 'British-Israel,' the vengeance will be laid by the Lord upon Edom."

The conduct of Turkey is, at the present moment, suspicious, and she seems to be throwing herself at the feet of Russia. This may lead to some overt act on the part of the British Government, which will precipitate the conflict in which Austria is sure to sustain the first shock, and so draw in Ger-

Digitized by Google

many. That will be France's opportunity for her "war of revenge," and Italy must needs then help the German allies in order to stay the growth of French influence in the Mediterranean on the opposite shores of Africa. "England's interest in Constantinople has nothing to do necessarily with keeping the Turk there," was the suggestive remark of a provincial newspaper lately. It points to the very heart of the question now becoming so acute and terrifying for Europe. The possession of Constantinople, which the Turk may suddenly hand over to the Russians, must be the point towards which British-Israelite policy must be daily and hourly directed.

There are powerful Continental allies of this country now equally interested with us in thwarting such designs, if they exist. But it is a matter of the first moment, that the secret spring of all the complicated action now in progress regarding the Eastern Question is, as a matter of fact, closely connected with God's sworn promise to His people—the afterseed of Abraham—(who are the British)—namely, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). Regarding the steps by which that consummation will be arrived at, we have no need to feel the least concern. It is enough for us to know that "the Lord reigneth," and that "He will provide" (Psa. xcvi. 10, xcvii. 1; Gen. xxii. 14).

HENRY WENTWORTH MONK ON JUDAH AND ISRAEL.

By the Rev. Edward Denny, M.A.

Henry Wentworth Monk, the Canadian M.P., who is the projector of the "great scheme" entitled the "New British Empire Company," the object of which, as mentioned in the Banner of Dec. 1st, is "to buy up Palestine, and proceed to found the metropolis of the world at Jerusalem," is also the author of "A Simple Interpretation of the Revelation," which was published by Tallant and Co., 21, Paternoster-row, nearly 30 years ago, for the preface to the first edition is dated from "Township of March, Canada West, 12th May, 1857." In the preface to the second edition, which is the one in my possession, and which is dated from "Worksop, Nottinghamshire, April, 1859," there is a passage which, taken along with others, to be subsequently mentioned, seems to prove that the great enterprise in which he has now embarked has been working in his mind during all that time. After stating that "the Revelation is divided into *seven parts*, inasmuch as it represents the future in seven different aspects," and describing the subjects of the first six parts, he thus proceeds: "The seventh part describes the Millennium, when 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given unto *the people* of the saints of the Most High,' which '*people*' will be influenced, guided, and directed by 'the spirits of just men made perfect,' who are to be raised from the dead at the commencement of the Millennium, that they may live and *reign* with Christ the thousand years which constitute the Millennium (Rev. xx. 4); so that we shall have one universal and righteous government over the whole earth; for which state of things the progress made in this generation is preparatory: for we could not conveniently have a universal government without railroads, steamboats, and telegraphs; for, without *these*, the various nations of the earth would be too far asunder to be conveniently placed under one government. With these a universal government is quite practicable; therefore, *these* assuredly indicate the approach of a universal government, as the young leaves of spring foretell the approach of summer." Nor is he a stranger to the exalted position which will be occupied by Israel, as distinct from Judah, at that blessed period, as will be seen from some extracts, which I shall quote from an essay contained, amongst others, in his book, entitled, "The Restoration of Judah and Israel," and which seem to show that he was not then acquainted with the Anglo-Israel theory, a conviction of the truth of which is evidently now influencing him. After quoting Ezek. xxxvii. 15—23, he says: "In this prophecy, under the symbol of two sticks becoming one in the hand of the prophet, is foretold the union of the children of Israel with the children of Judah, when their restoration shall be accomplished." He then points out the distinction between the children of Judah and the Ten *Lost Tribes*, whom he regards as being mixed amongst the European, or nominally Christian nations, to the *North* of Palestine, quoting Hosea vii 8, Jer. iii. 12, 18, and xxxi. 6—9 in support of this view. "But one may ask," he goes on to say, "How is this restoration to be effected? Jesus answers, 'Then shall appear the sign of the Son of man in heaven, and He shall send His angels, and they shall gather together His elect,' etc. (Matt. xxiv. 30, 31)—*i.e.*, it will suddenly be made apparent that Jesus still lives and is in heaven, for His angels will influence the best of mankind, and cause them to associate together for the purpose of effecting the restoration; and this will be the sign of the Son of man *in heaven*, for men have hitherto acted, in general, as if they considered that Jesus did not exist, or, if He did, that He paid little or no attention to the affairs of this world. But if they see thousands united together, and forming a community as evidently influenced by the Spirit or angels of Jesus, as the apostles and first Christians were on the day of Pentecost, they will have sufficient evidence that Jesus still lives in heaven; therefore, such an event would be 'the sign of the Son of man in heaven.' It should be observed that Jesus does not say that He will come Himself personally at this time, but merely that "He shall send His angels, and they shall gather together His elect,' etc." He then points out that it will not be from among the Jewish people that *the leaders* of the restoration will appear, but from among the descendants of the Ten Tribes of Israel, supporting His statement by quoting Isa. li. 17—20. "So it is plain," he goes on to say, "that it is not the Jews (who are represented by their capital, Jerusalem) who will be the first to 'awake [and] stand up' to effect the restoration, but the descendants of the Ten Tribes of Israel; for it is written, that 'there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. . . . For I am a father to Israel, and Ephraim is my firstborn.' This prophecy shows us clearly that it is the descendants of the Ten Tribes, and more particularly of Joseph and Ephraim, who are to be the first and most conspicuous agents in effecting the restoration; therefore 'the Shepherd, the Stone of Israel,' which is destined to smite the 'great image' (which represented all the kingdoms of the earth), is said to be descended from Joseph. 'Joseph is a fruitful bough. . . . The arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel' (Gen. xlix. 22—24). . . . And that it is 'the sons of Joseph,' who are to be the most distinguished at the time of the restoration of Israel, is apparent also from the fact that 'the birthright' was given to them when it was taken from Reuben." . . . After quoting 1 Chron. v. 1, 2, he adds: "Here we find it distinctly stated that 'the birthright was given to the sons of Joseph,' and again that 'the birthright was Joseph's;' but that 'Judah prevailed above his brethren, and of him came the chief ruler.' 'The birthright' was never taken from Joseph and given to Judah, so the birthright is still Joseph's, although Judah has prevailed to that extent that 'of him came the chief ruler' (first David, the type of Christ; afterwards, Jesus Christ Himself). Yet Judah does not prevail to the extent of taking away the birthright from Joseph altogether; so at the restoration it is 'the sons of Joseph,' not those of Judah, who will inherit the birthright, and be the most distinguished in the work of setting up God's kingdom on the earth. It was quite distinction enough for Judah that 'of him came the chief ruler."

Having asked the questions, "How and when is the restora-

Digitized by Google

tion to be effected?" and quoted Isa. xxx. 26; Dan. xii. 1; Joel ii. 32; and Jer. li. 5, 6, 9, 10, 46, he adds: "These quotations from the prophecies show us plainly how the restoration is to be effected. A very great degree of heavenly light and knowledge is to be given to the best among men, and at the same time all the nations of the earth are to be involved in trouble such as never was since there was a nation, even to that same time.' . . . In Daniel the sign of this time is given: 'Many shall run to and fro, and knowledge shall be increased' (Dan. xii. 4). This sign is now fulfilled before our eyes! It is now that the 'many' travel or 'run to and fro;' for it is now that the 'many' have the means of doing so! It is now that we have railroads and steamboats, etc. Until this generation only few could travel, for as they had no better conveyances than coaches or ships, 'many' could not afford time or money to travel or run to and fro. It is now also that 'knowledge' is so greatly 'increased,' that the 'many' have access to all human knowledge, inasmuch as they read and write; so that when one does not read and write, he is an exception to the general rule. In all former generations the 'many' were unable to read or write, and it was only the few who could do either; therefore, it is this generation which is remarkably distinguished for travelling and for knowledge. . . . It only remains to notice that 'the glory of the Lord shall be revealed' suddenly, just when men least expect it; for, 'as it was in the days of Noah, so shall it be also in the days of the Son of man,' etc. (Luke xvii. 26—30). And if we are to be surprised so suddenly, surely we cannot reasonably expect any other warning of the time being near than that which the beforementioned signs give us; so now, at any moment, the best among the descendants of Judah (*i.e.*, the Jews), and also of the Ten Tribes of Israel . . . . may be called upon to unite together as one community in order to effect the restoration of Judah and Israel; and their first requisite will be knowledge, for they cannot be expected to have faith sufficient to enable them to engage heartily in so great a work unless they have some knowledge of the purposes of God, as revealed in the prophecies, which were intended to be as 'a light that shineth in a dark place until the day dawn' (2 Pet. i. 19)." And he thus concludes his essay, "The restoration of Judah and Israel will most certainly be accomplished shortly. None can possibly hinder it, because none can frustrate the designs of the Almighty; nevertheless, though we cannot 'fight against God' and prevail, we may act in concert with Him as His servants, and be pre-eminently successful. We may find out what His designs and purposes are by studying the Bible, which was evidently written by men who were influenced by angels; and as we acquire information ourselves we may communicate it to others, and endeavour to induce them to co-operate with us and with the Almighty in carrying out these designs and purposes. Thus we may cause others also to become His servants, and so we may greatly lessen the 'trouble' which is now about to come upon the world, in order to bring about the restoration of Judah and Israel, and the establishment of God's kingdom in the earth."

It will be seen, from all this, that Mr. Monk is not a mere blind enthusiast, who has suddenly thought of this great project, but one who, after long and mature consideration of the wondrous subject, wishes, like myself, to proceed from theoretical speculation to practical effort. It seems quite evident to me that when he wrote this essay he never dreamed that he was actually located upon one of the most prominent peaks of the prophetic "Mount Ephraim," but that, having now at length made this important discovery, he is irresistibly constrained to act the part of a 'watchman' in the manner which appears to himself the most feasible. I shall certainly try to communicate with him, and point out to him the importance of setting about the exploration of Tara Hill, for the recovery of the "title-deeds," which I regard as an indispensable preliminary to any attempt to gain possession of Palestine. Should these be found, as I confidently anticipate, it would prove to the whole world our right to the possession of that country, and obviate the necessity of making a purchase of it. I cannot say how Mr. Monk's book came into my possession. When searching for material for the work which I mentioned in my pamphlet, "The Reappearing of the Ark of the Covenant," that I had prepared for publication, I found it in my bookcase, and have incorporated some of these extracts as specimens of independent testimony to the continued existence of the Ten Tribes, but, as I have not as yet got anything like enough subscribers to justify me in publishing it, I now place this information before the readers of the BANNER. And I would take this opportunity of asking them, and the readers of my pamphlet, to help me to bring it out. Even though they may not all agree with everything that I have stated in it, still they will find in it much to interest them, of which that I have now given is only a single specimen.

ISRAEL'S TRAINING IN EXILE.

By W. S. CAVILL.

PART I.

AMONG the numerous questions which arise for consideration in connection with the position and mission of the elect Hebrew race, none are more important than those which relate to the nature and aim of the divine dealings with the seed of Abraham, in view of the accomplishment, in due time and order, of the sovereign purpose of Jehovah by their instrumentality. Why should the history of the children of Israel be so many-phased? Why should the unity first established among them have been cleft in twain? Why should their perverse conduct have been endured with for so long? Why should the seeming climax before the world be extinction from off the scene of history? Why should the consummating acts in the great drama of providential dealings with Israel yet remain beyond the horizon of human vision? To these questions we cannot hope to gain a full reply. For even in making an attempt we should place ourselves on the border-line between "the secret things" which the Law-giver declared to "belong unto the Lord our God," and those things which are matters of distinct revelation. We have, however, before us for encouragement, that the latter are our heritage for ever, and, therefore, what we strive for is only to endeavour to gather the teaching of Holy Writ upon the important topic now under our notice.

What, in the first place, is the divine purpose to be wrought out through Israel under the strong over-ruling hand of her covenant God? Is it not that "Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him"? (Gen. xviii. 18). Is it not that "the glory of the Lord" shall be disseminated over the earth? (Num. xiv. 21, 22). Is it not that, through all time, there may be present in the world a living, active witness for God (Isa. xliii. 10), whose work shall be verily and indeed done (ver. 21), notwithstanding the opposition or combination of contrary forces? (ver. 10). Else why the emphatic words of the apostle Peter, when writing to the "sojourners of the dispersion," whom he describes as "guarded through faith unto a salvation ready to be revealed in the last time," he says, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the praises of Him Who hath called you out of darkness into His marvellous light"?

The late Mr. John Wilson thus wrote in his lecture on "The Training and Education of the Patriarchs," * "Having chosen a particular family whereby to exercise a most extensive influence among mankind; having appointed them the most advan-

* Both this lecture and the next on "The Training of Israel under the Judges and the Kings," would well repay perusal. See "Our Israelitish Origin," fifth edition, pp. 70—98.

Digitized by Google

tageous position from which to dispense to all the ends of the earth the blessings of which, in the first place, they were to be made partakers; having indubitably secured unto them by reiterated promise, the blessings of the firstborn; having chosen Israel to be the 'bond or cable of His inheritance,' the instructors of mankind, and the declarers of His glory unto the nations, the Most High dealt with them accordingly. He brought them near unto Himself, led them about, and instructed them (Deut. xxxii. 10). As a tender parent with a child, He took them by the arms, and taught them to go, gradually strengthening them for the service in which they were afterwards to be engaged for their heavenly Father and their brethren of mankind. He brought them into every variety of situations, thereby continually enlarging their experience, and giving them a sympathy with universal nature. He qualified them for all climes, and for meeting with every condition of life; for laying hold upon all instrumentality, and for seizing upon every medium through which blessing might be conveyed unto the whole family of Adam."

After touching upon many points of interest in respect to Israel in Old Testament times, Mr. Wilson thus wrote, "The most superficial view of the known history of Israel must convince us, therefore, that they cannot be found an inferior, or even a stationary people. They were ever in a state of transition, passing from one lesson to a higher in the school of their great Teacher. In them eminently was the saying to be fulfilled, 'Train up a child in the way he should go, and when he is old he will not depart from it' (Prov. xxii. 6). Their symbols are the cedar, the olive, and the palm-tree, which all bring forth fruit, in old age 'they shall be fat and flourishing, to show that the Lord is upright, my rock, and no unrighteousness is in Him' (Psa. xcii). The training of Israel—in the fathers, in Egypt, in the wilderness, under the judges, and under the kings, more especially before the separation of Ephraim from Judah, and also afterwards under the prophets—all seems to indicate a peculiar interest taken in this people by the infinitely wise God, who has claimed them as His children, and has avowed His purpose to make of them a royal priesthood."

If such, then, be the purpose for the accomplishment of which the election of Israel was made; and if such be the care manifested toward this people in the course of their Old Testament history, can we doubt for a moment but that the hand of God still rests upon them? The purpose of Jehovah still stands firm. "My counsel," saith God, "shall stand, and I will do all My pleasure." And again, "For I the Lord change not; therefore ye, O sons of Jacob, are not consumed" (Mal. iii. 6). Need we a stronger guarantee for the preservation of the elect seed, and for the continuance of the mighty operations of divine power on their behalf.

We cannot pursue our subject better than by a glance at the picture presented to us by our blessed Lord in the Prodigal Son, in the light of its representation of the position of Ephraim-Israel during different stages of her history.

Tired of home life, and dissatisfied with parental control, the younger son is said to request to have beforehand his portion of the father's goods. His request being granted, he proceeded to secure unto himself the fullest enjoyment, in his estimation, of the liberty thus gained. But he does not remain long in the neighbourhood of his home. He urges his footsteps into self-imposed exile, and in a country far away wastes the substance the possession of which had been the burden of his aspiration. Careless of himself, disregardful of the common rules of prudence, he reaps a sad harvest of disappointment and trouble. At length, when he comes to realise his position, he bitterly reproaches himself, draws a harrowing comparison between the condition of the servants in his father's household and his own, and determines to return and ask to be taken by his father into hired servitude. Thus resolved, he sets his face homeward. But look! Far off—far in the distance—just within the possible border-line of vision, there comes the familiar form of the parent, from whose presence the prodigal had once rushed, and whose love he had truly forfeited. Once recognition assured, the steps of the father quicken, and in the fulness of acquitting love, he runs, falls upon his son's neck, and kisses him. The expression of unworthiness is tendered, but the loving response is far beyond what the son could have anticipated. "Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." The interposition of the elder brother availed not to arrest the rejoicing which attended the prodigal's return. He was only reminded of the privileges which had been his continuous enjoyment, while the meetness of the favour displayed towards his younger brother was affirmed in most emphatic language.

Such is the one picture; we now turn to the other.

A spirit of discontent early manifested itself among the Hebrew tribes. Even in the days of the theocracy, many of the tribes rendered but a partial service in the defence of what ought to have been for all matters of common interest. And when they were suffered to have the supposed luxury of kingly rule, they still nurtured a revolting disposition. At length their desire was granted, and "Ephraim departed from Judah" (Isa. vii. 17) under divine sanction (1 Kings xii. 24), carrying with them "the kingdom" (xii. 31), with the exception of a reserved tribe (ver. 32), and also the covenant name of Israel (Gen. xlviii. 16). The breach thus made was speedily widened. Worldly tactics on the part of Jeroboam, the new king, dictated the placing of two calves in Bethel and in Dan, and the appointment of an unauthorised priesthood. This was designed to withdraw the people from participating in the temple-worship at Jerusalem, and had also the effect of driving from the cities of Israel the Levitical priesthood. Even the solitary witnesses for God, who under the name of prophets were sent among them, they soon learned to despise, and under the rule of a later dynasty added greater approximation towards the idolatry of their Gentile neighbours. At length the anger of God fell upon them, and exile from the land of their fathers was the divine decree. From this there was no escape (Amos ix. 10), but their sin was charged upon them as the cause (Hosea viii. 5). They were to become "Wanderers among the nations" (ix. 17), and "as a vessel wherein is no pleasure" (viii. 8).

(To be continued).

RESTORATION TIMES.

By John T. Gott.

It is impossible to imagine the blessed condition of Adam and Eve in the Garden of Eden. Their posterity, alas, know too well the bitter penalty the breaking of the "one" command has cost. Ere they were "driven out" the Divine promise of restoration was made. Dark and vague it seemed, but the world is growing old now, and what has transpired on its surface enables us, in these latter days, to understand its meaning, and to witness, gradually developing, the Divine plan of restoration.

It is evident, from Gen. i. and viii., that God intended the whole earth to be occupied by living creatures, and His determination is reiterated in even more forcible language to Noah after the flood (Gen. ix. 7).

According to the Divine purpose, men were to fill the earth—*i.e.*, "to spread over the whole earth; not, indeed, to separate, but to maintain their inward unity, notwithstanding their dispersion" (Jamieson).

We see the evil effect of the Fall, in the human idea of building a city and a tower. Why? "Lest we be scattered abroad

Digitized by Google

upon the face of the whole earth" (xi. 4). This human idea was diametrically opposed to the Divine decree. The God of heaven must and will be obeyed. Thereupon followed the confusion of tongues, the Divine plan of compelling men *individually* to spread abroad and replenish the earth. As man, individually, failed to do this, God raised up from Abram a nation who should.

Again we see the evil effects of the Fall. Abraham's seed, exiled in Egypt, enduring untold sufferings, is delivered, and restored to the promised land, a slight foretaste of the second and final restoration predicted by the prophets of old (Isa. xi. 11.).

But the leprosy of sin still prevailed, and the Two Houses of Israel, like the individuals of the former era, sinned grievously in the sight of the Lord. The House of Israel was "cast out," lost sight of by mankind, uncared for, like the Prodigal Son of the Parable, but never forgotten by the Holy One of Israel. The House of Judah was afterwards banished, restored, and at length dispersed among all nations, but with this difference, that they are recognised and known wherever they may roam.

Now Jehovah's purposes must be accomplished. Through the instrumentality of the chosen people, Abraham's seed were to become a blessing to the whole earth, to carry to all people the glad tidings of the Gospel, and to fill the desolate heritages of the earth. The House of Judah—Jews proper—are not doing this in any shape or form; therefore, as God's Word is true, the House of Israel—Israelites—must be doing it in these latter days. The British people are the only people in the world doing this prescribed work, and must, therefore, be identified as Israelites.

The British nation is the stone kingdom of prophecy, which was predicted to *grow* until it filled the whole earth. So "Israel shall blossom and bud and fill the face of the earth with fruit." No one can honestly gainsay the fact that the British Empire is *growing*, in spite of all the opposing forces brought to bear against any further increase of our national responsibilities. If this be not so, then the Bible is SILENT respecting the most extraordinary people that ever ruled in this world. But, inasmuch as profane history bears due testimony to the truth of prophecy, and its literal fulfilment, in the rise and fall of all the great universal Empires of ancient times, we may rest assured that it will be right with respect to the last universal Empire—the "Stone kingdom,"—Israel-Britain of modern days.

The prophets, in their predictions, spake of nations under the name they had in their day. Time works wondrous changes, and even nations lose their ancient names. Nevertheless, the predictions of the prophets are sufficient guide for us, and enable us to identify them.

Israel in the latter days was to be a neutral power (Hide thyself, &c.—Isa. xxvi. 20). This has been Britain's policy. In the latter days two mighty Empires are to be opposed to each other, each desiring *universal* supremacy. In Bible terms, they are Gog *v.* Israel; in modern language, they are Russia *v.* Britain. The Bible declares the end of this conflict, and we have faith to believe that that end will be literally accomplished (Ezek. xxxviii.).

We, as a nation, shall be neutral during the European earthquake woe, powerfully described as a *woe*, for men everywhere now dread a European war, and for the best of reasons. As we, nationally, hold to-day the protectorate of the lands of the Bible, the Gates of our enemies, and the maritime highways of the world, so shall we, eventually, obtain peaceable possession of the last great Gate of the world—the sublime Porte—Constantinople. But ere that possession is acquired we shall be menaced by many dangers, dangers so great that we shall seem to be on the eve of national extinction, but it will not be so, for our God will ever remember His "covenant." In comparison with other nations, our land force is very small; our navy not what it ought to be; and altogether, we are not in a position, humanly speaking, to hold our own. This was predicted to be the condition of Israel in the latter days, "Strengthen ye the weak hands, and confirm the feeble knees" (Isa. xxxv. 3). "The Hebrew for *strengthen* refers to the strength residing in the hands for *grasping* and *holding* a thing manfully; *confirm* to the firmness in the knees with which one keeps his ground, so as not to be dislodged by any other" (Fausset: Read *ib.* to ver. 10).

These are the early signs of Restoration times. In connection with these times, Federation takes a prominent place, which seems to be the meaning of Ezekiel's vision, "I will lay sinews upon you." Federation with the mother country simply means universal Empire. Universal Empire means the spread, extension and prevalence of one universal language, as it was in the beginning (Gen. xi. 1).

The longest dream we can have occupies but a few seconds. Ezekiel's vision of the valley of dry bones was the vision of a miracle performed gradually, quickly, and successfully. Our Saviour came into the world to "fulfil the law and the prophets." We shall profit by meditating deeply over every word He uttered, every act He performed. His miracles were wonderful, and they were wrought to teach us the way in which Jehovah would fulfil all He had promised to the seed of Abraham, "Then shall the eyes of the blind be opened," &c. (*Ib.*).

For light and guidance on this subject, we must look to Him who said, "I am the Light of the world." From Him alone must radiate that light which will penetrate the obscurity that hangs over the dark sayings of Moses and the prophets, and the hidden meaning of that mysterious book, the Revelation of St. John the Divine. When men, taught by the Holy Spirit, come to realise fully the true meaning of His acts and sayings, they will then be able to see the harmony of the whole revelation of God. This, we opine, will be the great spiritual feast of the restoration times—times which will show how slow we have been to learn, how blind we have been not to perceive the meaning of the plainest and simplest declarations of prophecy.

These thoughts lead us to a brief consideration of one of the two most remarkable miracles of our Saviour, one that bears exactly on our own Identity times, and one in which "the details are the fullest" (Dr. Brown), viz. :—

"THE DISPUTED IDENTITY OF THE BLIND BEGGAR."

He was a "beggar," whose origin was unknown, for whom the majority cared nothing in those days, and for whom only a few had pity. This "beggar" is symbolical of the House of Israel, described in another way, in the parable of the Prodigal Son. He was a "blind beggar:" "blind from his birth." Blindness does happen to children through parental indiscretion, but it was not so in this case. Now we have to remember that it is written, "blindness" or "a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25). In order that this man might be healed, our Saviour spat on the ground and made clay of the spittle, and anointed his eyes with the clay, and said unto him, "Go, wash in the pool of Siloam" (which is, by interpretation, Sent). He put that on to his eyes, which, one would think, would prevent him seeing, a most unlikely remedy. This is, evidently, symbolical. The "clay" indicates that human instrumentality, not of the type humanly anticipated, would be used in bringing sight to the "blind people"—the House of Israel.

The "blind beggar," whose eyes were covered with clay, was sent to wash in Siloam, and returned seeing. This is symbolical of the son sent to work in the master's vineyard. The House of Judah said, "I go, sir, and went not." The House of Israel said, "I go not, but afterwards he repented, and went," and, to *this* people, restoration to sight is predicted.

Digitized by Google

Just as blindness in a beggar is a sign or mark by which his identity may be easily established, so must we understand that the House of Israel will bear characteristics which make them *peculiar*, easily known by all nations.

When the "blind beggar" returned "seeing," others saw a remarkable change in him, but he himself felt the greatest, for to him all things had become new: the blemish had been removed, and his countenance was illuminated by its most distinguishing features.

Now arises the dispute respecting his identity. Those who knew him said, "This is he." Others said, "He is like him," but *he* said, "I am he." This is plainly prophetical of the time when the Identity of the lost House of Israel should come to be established. Those who know the history and characteristics of the British people, say, This nation is Israel. Others say, This people is like Israel; and, as we find the "blind beggar" proclaiming his own identity, so do we find the British people, and *no other people*, declaring and proclaiming their Identity!

The disputed identity of the "blind beggar" was referred to the Pharisees, even as now, Our Identity has been, time and time again, referred to the clergy. A careful consideration of the context (John ix.) will show that we are passing through precisely a similar experience. The young man baffled the Pharisees at every point by natural logic. They questioned and cross-questioned him; they appealed to his parents, and threatened "to put him out of the synagogue." They recalled him, reviled him, but he, who was aforetime blind, courageously and tenaciously maintained his position (read ver. 30—33). Enraged at this overwhelming argument, they exclaim, "Dost thou, a base-born, uneducated, impudent youth, teach US, the trained, constituted, recognised guides of the people, in the things of God? Out upon thee" (Dr. Brown), and they excommunicated him. We shall not sully this page by illustrating the literal truth of this phase in these Identity times. Those who have worked with us, or who have studied the BANNER OF ISRAEL during the ten years of its career, know not a little of clerical pride, intolerance, and vindictiveness; and that for choice (?) invective there are some modern Pharisees who possess that power in a superlative degree, and who, like the Pharisees of old, in spite of the most irrefutable testimony, deny that this can be of God.

Some were brought to Jesus to be healed. Blind Bartimeus cried after Him, but this "blind beggar" neither "sought" nor "cried." "As Jesus passed by He *saw* a man, blind from his birth." So is it predicted of Israel. Isaiah, speaking of Israel's restoration times, says, "Thou shalt be called, *Sought out*" (lxii. 12). And again, "I am found of them that sought Me not" (lxv. 1).

These are further signs of restoration times—times which are described in such graphic and glowing language by the Evangelical prophet. These times seem to be at hand. The process has been gradually developing, and, as in the miracle performed on the "blind beggar," restoration may be brought about with startling suddenness.

This great theme brings us to new scenes and times as they existed before the Fall. We have seen restoration in the individual (the blind beggar) teaching us lessons respecting that great restoration which shall take place when "the Lord shall set His hand the *second* time to recover the remnant of His people which shall be left from Assyria," &c. (Isa. xi. 11). This will also lead to, and teach us much respecting universal restoration.

The national restoration of Israel (One of a city, &c.), or, in modern phraseology, the re-colonisation of Palestine, will be back to "a garden," for great terrestrial changes will take place in Palestine and the Arabian desert (the territory promised to Abraham's seed, but never yet inherited by them), "And they shall say, This land that was desolate is become like the Garden of Eden," *et. seq.* (Ezek. xxxvii. 35).

But "restoration" will be something more than to a garden or paradise. In the palmy days of King Solomon, Palestine was the glory of all lands: Jerusalem was the glory of Palestine: the temple was the glory of Jerusalem: and the pinnacle was the glory of the temple. But in these latter days it will be to something grander, nobler, more glorious. It will be to a city costlier, more stately, more glorious than the ancient city—Jerusalem. It will be to a temple (*vide* Ezek. xl. &c.), where God will be worshipped visibly, "in the beauty of holiness;" where the Shechinah glory will be seen, but "in a degree much more transcendent, even as the proportions of the new temple will exceed those of the old."

Dec. 1886.

THE NAME THEREOF IS CALLED BAMAH UNTO THIS DAY.

By E. WILMSHURST, RETFORD.

PART I.

IN the *Illustrated London News* of Nov. 6 and 13 last, are given, for the first time in history, accurate representations and descriptions of the wonderful rock-cut statues of the BAMIAN country, Central Asia. The largest, which is engraved on the first of the above dates, being the loftiest statue in the world (the whole are from sketches by Captain Maitland, of the Afghan Boundary Commission). It is now ascertained to be 173 feet high, or only three feet less than the height of the Nelson Column in Trafalgar-square, London.

The gigantic Egyptian statues in the now destroyed transept of the Crystal Palace, which towered up to the very roof, were only about 50 feet in height, the Olympian Jupiter of Phidias being 60 feet; the Colossus of Rhodes something over 100 feet. Yet this gigantic image was covered with burnished gold, for the Chinese pilgrim, who saw it about A.D. 630, says that "its golden hues sparkled on every side, and its precious ornaments dazzles the eyes by their brightness." He also states that it is a figure of Buddha.

In the early ages of man's history, it was the universal instinct of our Asiatic ancestors to associate the presence of the Almighty with "high places" and with stupendous mountain heights. The very name of the "Himal-ayas," or the "heavenly mountains," is in itself a link, which shows that the Indo-Germanic and Saxon races must have come from the cradle of the human race in Central Asia; for "heaven," in German, is Himmel; in Alemannic, Himele; in Francic, Himile; and in old Saxon, Himil; and the Eastern nations always associated sacred ideas with the immaculate purity of those snowy and inaccessible heights—the crystal floor, on which the throne of God reposed, and among the mountains, all Eastern nations believed that paradise was placed. Mount Meru, or Su-Meru, THE mountain, was the Olympus of the East.

We see, in the history of Israel, how the God of Abraham revealed Himself on Sinai, and how they worshipped Him on "high places," on Moriah, Carmel, and other elevations of the Promised Land; and from the mountainous plateau of Central Asia, Historians trace home the original streams of the Gothic and Saxon races, who call their heaven (Himmel) by the Oriental name. We must remember, therefore, that it was the sacred, classic, holy region of early Asiatic civilisation, and of those numerous nations of the ancient world, among which were the insignificant provincial peoples of the Jehudi, or Jews, under the rule of David's line; and the adjacent kingdom of the Beth k'Humri, the house of Omri, or Aumbri (otherwise called, as by the prophet Amos, Beth-Isaac, or Isaka); the Ten Tribes of Israel, the scapegoat, who wandered into the wilderness of the nations; the Prodigal Son, who rebelled from his Father's love; Ephraim, "my firstborn."

And in the Holy Records we see how the father's heart yearned after the Rebel "house," and how, though his justice

Digitized by Google

chastised them with all the curses pronounced by Moses, the man of God, for the "seven times" which should pass over them in their Gentilised condition, yet we see in the utterances of the co-temporary prophets whom He sent after them from Judah to the lands of their captivity, for century after century, that He remembered his covenant with Abraham, His friend, and left them not alone in their misery, but sent prophet after prophet to recall them to a sense of their wretchedness and sin.

A hundred and twenty-six years after the deportation of Israel to the cities of the Medes, the word of the Lord came to His servant Ezekiel, when they had had time to recover from the shock of their captivity, to take root, consolidate, and increase among the Medes near to the Getæ, or Goths, on the river of Media, still called Habor (Abor), or K'habour river. At this date the military power of Nineveh was tottering to its fall; The rising power of Babylon was neutralising its pressure on the subject-peoples whom the astute policy of Sargon and Salmeneser had deported from the Mediterranean seaboard to the pasture lands of the Medes; and the restless, active, indomitable character of the Isacæ (or Scythic Israel), beaten, but never conquered, was beginning to show itself in their political life, destined shortly to assert itself in their nomade state, and, as God's "battle-axe," to smash up in turn Nineveh, Babylon, Persia, Greece, and Imperial Rome itself, in their Gentile disguise as Scythians; as sheep feeding Sakai in Xerxes' time; as Sassanidæ in the East, and as the Sac-Ambri, the Longobardi, Saxones and Cheruschi of the Indo-Germanic races, who checked the arms of Rome, and made Augustus Cæsar exclaim, "Varus, give me back my legions;" while other hordes broke out in another stream, and as Cimbri, Kelts, or Gaels, pounded away at Nebuchadnezzar's image, and sacked the eternal city herself. We do not imply that they were unmixed with, or rather among, Gentile emigrant Asiatic streams, but the "breed" of Israel assuredly was asserting itself, and was the motive power which hurled those Gothic hordes on that Roman Empire which had destroyed Jerusalem, and which was destined to be smitten on its feet of iron and clay by the "stone cut out without hands."

It was on the K'habour river that one main body of Israel was located, and we know that they were at this time divorced from their God, regarding Jerusalem not merely with no affection, but as a positively hostile city; hating with all the hatred of successful rebels David's line of kings, and not only indifferent to the Messianic promises given at a comparatively recent date to David and Solomon, to be fulfilled in *their* line, but probably incensed at the claims of the Jehudi to be the head House of the race, because in possession of the royal family, and the seat of the temple of Jehovah. We can understand, therefore, that it was their interest, no less than their desire, to deny the claims of the former, and to seek other "high places" than those of Judah and Jerusalem, and (as headed up by Ephraim, who was substituted for Reuben by Jacob as his political heir and firstborn), to fall back on those promises which originally were given to the whole race of Israel in common, and not to Judah in particular. To them the Psalms of David and their magnificent promises, were but the private sayings, or drivellings, of the hated dynasty of David, from whom they had rebelled, and whose religious and Messianic claims they treated with supreme contempt. Ephraim had turned to his idols, and his Father "Let him alone."

(*To be continued.*)

PROGRESS IN LINCOLNSHIRE.—Surgeon-General Grant gave a lecture at Skegness on Monday evening, the 22nd November. The general argument was that the nation fulfilling the prophetic mission of Israel in the latter days must be Israel. There were about 200 present, and the lecture was listened to with marked attention and frequent applause. On the following evening a meeting was held for conversation. It was not so well attended, but the result was that about 20 persons joined to form an association.

THE AMERICAN ATHEIST, COLONEL ROBERT INGERSOL.

TOWARDS the end of November last we were requested by Mr. Isaac Loveland to publish a statement in writing, sent him by Dr. H. Hodson Rugg to the effect that Mr. Edward Hine's lecturing efforts in America had resulted in the conversion of "Colonel Robert Ingersol, the American Atheist," and that 5,000 of his followers had also imitated his example and "joined the Episcopal Church." We thought the statement so extraordinary that we paused and resolved to write to Mr. Charles Latimer, the President of the "International Institute for Preserving and Perfecting Weights and Measures" in Cleveland, O., U.S.A., in order to ascertain the facts from him. We knew he sympathised with Mr. Hine in his work, and felt we should have an impartial report. His reply, dated Dec. 18, has just reached us, and is to the following effect:—

"With regard to the statement that Colonel Robert Ingersol, with 5,000 of his followers, have become Christians through the medium of Mr. Edward Hine's lectures, I regret to say that Colonel Ingersol, when last heard from, was as great an infidel as ever. He is said to be suffering from a very painful disease in the throat, but if that is true, it has not led him to express any change of opinion. I have no doubt that a large number of persons have been moved to consider the remarkable proofs of the truth of the Anglo-Israel theory; and that many of them have been led to this investigation through Mr. Hine's preaching. He has been wonderfully faithful in teaching the truths of the Identity. But it is difficult to give statistics on such questions, and I think such statements are calculated to injure, rather than do good." Mr. Latimer adds that "he has read the BANNER from time to time with very great interest."

We think it our duty to make the above known, as reported now by Mr. Latimer, because many of our friends, deeming the report true, are ready to proclaim "the glorious news" with shouts of joy. We must reserve these for a little time; but at present it is well to know that there has been some mistake on Mr. Edward Hine's part in sending the tidings home. The statement is clearly premature; and he ought to be made acquainted with that fact.

Correspondence.

DAWLEY CIRCUIT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Many thanks for your last week's article on "The Starved." I would that everyone might read it. God will help the nation, and we must help one another. Here intense distress *now* prevails. The principal works, iron and coal, that feed this district have been closed 26 weeks, and are still closed. Many Christians who had saved a little money have removed. Twenty-eight left the station one day recently for America. The poor remain. Besides parish relief, a local committee feeds 300 families weekly in a comparatively small population. A working men's sick club had lent £400 on our circuit property, and have called it in, as they say, to pay pressing funeral claims. So unlikely were we and they to get this that they offered to give us £50, and leave £100 as debt for our paying £250. This we engaged, and have made every sort of local effort, as special sermons, lecture, tea meeting, service of song, and private donations. These continued services seriously drain our ordinary Church income, so that both efforts are combined, and cannot succeed without help from outside this distressed district.

My dear Sir, a short time ago letters appeared in this paper, and others came privately, offering money to build me a church and support my ministry on Israel. I thank all those kind friends, and should love such a ministry, but cannot forsake my people, because a Conference is for a time officially blind and unkind. Jesus accomplished more by enduring and waiting, and so shall I. I shall yet see the Conference converted to the Identity. Instead of helping me to a new church and ministry, will any of your readers send aid, however small, to our efforts in the midst of so distressed a neighbourhood?

Yours in the trials and glory of Israel,

Rock-villa, Dawley, Salop, Dec. 17th, 1886. HENRY ROE.

ISRAEL'S HOPE AND DESTINY.—The new Quarterly Part is now ready, and can be had, by ordering, of any bookseller. If any friends have been informed that the magazine is "not out," will ask their bookseller to again order of his London agent.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., and W. H. GUEST & Co. 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE JANUARY QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

The Church, the Throne, the Empire.

PUBLISHED MONTHLY, PRICE SIXPENCE.

THE MESSENGER.

A Monthly Expositor of the Fulfilment of the Scriptures in the British Folk.

WITH THE JANUARY NUMBER IS GIVEN

A LARGE MAP OF THE HOLY LAND,

Showing the

HOLY BLATION and TRIBAL DIVISIONS,

according to the Meaning by Ezekiel.

THE MESSENGER LEAFLETS, 1s. 6d. and 2s. 6d. per hundred.

London: F. W. PARRY (late Guest), 29, Paternoster-row

No Reader of Identity Literature should be without this Almanack.

Now Ready. Price 3d. (by post, 4d.).

Interleaved edition for notes, &c., in stiff paper cover, 5d. (by post 6d). Brown cloth, gilt lettered, interleaved throughout with ruled paper 1s. (Post free on receipt of postal order.)

The Anglo-Israel Almanack and Diary FOR 1887.

Being the Jubilee Year of Her Majesty the Queen.

London: Printed and published by R. BANKS & SON, Racquet-court, Fleet-street, E.C., and may be had by order of any bookseller.

Knight & Forster's Pens

Everybody's Pen

Turned up Points

KNIGHT & FORSTER LEEDS

3/6 PER GROSS

1/- PER 1/4 GROSS.

LONDON-STRAKER & SONS, 124, FENCHURCH ST

or post free direct from the Makers

Basinghall Works Leeds.

LUNG OWBRIDGE'S LUNG TONIC, THE MIGHTY HEALER. *Save Your Lives by Taking* OWBRIDGE'S LUNG TONIC. *It has a power over diseases hitherto unknown in Medicine. Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then? "Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.* HAVE YOU A COUGH? A DOSE WILL RELIEVE IT. HAVE YOU A COLD? A DOSE AT BEDTIME WILL REMOVE IT. *Bronchitis & Asthma it relieves instantly The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.* — *Prepared by* W. T. OWBRIDGE, *Chemist, Hull Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. & 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.* TONIC

Grand New Year Present.

500 DOZEN CASHMERE MUFFLERS.

White or Cream Colour, extra large size. Suitable for Lady or Gentleman.

TO BE GIVEN AWAY

To every purchaser of a

Government Hearthrug

FOR ONE WEEK ONLY.

Every Lady or Gentleman reader of the BANNER OF ISRAEL will be entitled to receive one on production of the Coupon below.

150,000 Rugs have been sold in 12 months. Exquisite designs—ferns, flowers, oak-leaves, and various animal designs—viz., cat and kittens, tiger, dogs, deer, lions, &c. Suitable for drawing-room, parlour, bedroom, or kitchen. Size guaranteed 6 ft. long, 3 ft. wide. Sent to any part of the United Kingdom for 2s. 6d., two for 4s. 9d., six for 13s.

"BANNER OF ISRAEL" CASHMERE MUFFLER COUPON.—12.1.87.

This Coupon entitles every reader who purchases a Hearthrug this week to participate in my grand New Year Distribution of 500 dozen Cashmere Mufflers, free of charge.

J. WATTS, 113, BRUNSWICK ROAD, LIVERPOOL.

£5 GIVEN AWAY.

SILK HANDKERCHIEFS.

EVERY PURCHASER of our renowned SILK HANDKERCHIEFS will receive a Certificate, with all particulars, entitling them to competefor the following, SEVEN PRIZES—viz., £2, £1, 15s., 10s., 7s. 6d., 5s., and 2s. 6d., which will be awarded for the Longest List of References (giving Chapter and Verse) in the Four Gospels to the word ASTONISHED. Results in *Standard*, February 18th. Entries close February 14th.

We have another special line of 20,000 dozen beautifully-embossed, full sized, SILK HANDKERCHIEFS, which, in order to introduce other goods, will be offered, POST FREE, at the following low prices; One for 1s. 3d., or 16 stamps; two for 2s. 4d., or 30 stamps; three for 3s. 3d., or 42 stamps; six for 6s., or 76 stamps. The softness, elegance, and delicacy, of these goods make them infinitely preferable to the finest cambric. The brocaded designs are splendid, and display the wonderful beauty and variety of the weaver's art. Can be used for EITHER neck or pocket, and in almost any colour. Each Handkerchief will be exquisitely scented with EUGENE RIMMEL'S celebrated PERFUME. All Lists must be numbered and returned by February 14th.

No one need be afraid to send, as money will be refunded if goods are returned unsoiled. Orders will be booked in rotation until stock is exhausted. P.O.O.'s to be made payable at G.P.O. to

G. PALMER & CO., Silk Merchants, Oxford Road, Islington, London, N.

Price 6d., post free 7d.

ISRAEL'S CHRONOLOGY, compiled from the Old Testament, and arranged as a CHART giving the A.M. and B.C. dates, and Scripture references for every event therein specified, together with the points of agreement between the Bible History and the Marks and Measurements of the Great Pyramid. With Explanatory Notes and Observations by GEORGE N. WALSH.

London: Robert Banks & Son, Racquet-court, Fleet-st.

NEW WORK BY J. LEYLAND FEILDEN, Esquire.

VOX.

"THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE STRAIGHT IN THE DESERT A HIGHWAY FOR OUR GOD." (ISAIAH XL. 3.)

By J. LEYLAND FEILDEN, ESQUIRE,

AUTHOR OF

"The Word, The World, The Branch;" "The Meeting of the Nations in the Universal Day;" "Links in the Chain of Evidence Connecting Israel and England;" "The Gentiles and the Times of the Gentiles;" "Israel's Jubilee; or, 1882;" "Israel Ubiquitous,' etc., etc.

PRICE ONE SHILLING, free by post on receipt of remembrance.

London:

Robert Banks & Son, Racquet-court, Fleet-street.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation."—H.B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

No. 1 is published by R. Banks & Son, Racquet-court, Fleet-street, E.C.; Nos. 1 and 5 by E. Stock, 62, Paternoster-row, E.C.; and all by Rev. H. Roe, Dawley, Salop.

THE NOTE-PAPER FOR 1887.

THE JUBILEE NOTE-PAPER, 1887.

A HIGH-CLASS CREAM-LAID NOTE-PAPER, each sheet bearing a watermark device: The Portrait of Her Majesty Queen Victoria, in a wreath of Rose, Shamrock, and Thistle, and designs symbolic of the Colonies and India. Can be had glazed or unglazed surface. Price 1s. 6d. per packet of five quires; by post 1s. 10½d. Can be had with address neatly printed for 3s., by post 3s. 4½d.—Robert Banks and Son, Racquet-conrt, Fleet-street, London, E.C.

DEAFNESS IS CURABLE

R. M. says: "I am indeed pleased to tell you my hearing has returned, and that the noise in my head, which at times was most distressing, is also quite gone."

S. H. says: "Your Earal Drops, in five weeks, did what two doctors failed to do—namely, restore my hearing. I feel like a new man."

Send Postal Order for 2s. 6d. to

SPENCER GAY,

38, BATH ROAD, EXETER,

for a Bottle of Earal Drops and Medicated Wool, with instructions, post free.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps, from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JAN. 12, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 525. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 19, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Joint Deliberation of all Parts of Israel's Empire Regarding Federation	29
Israel's Training in Exile. By W. S. Cavill.—Part II.	30
The Name thereof is called Bamah unto this Day. By E. Wilmshurst.—Part II.	31
Israel's Place of Safety. By Surgeon-General J. M. Grant, M.D.	32
Israel in the British Isles. By Maud Watham	33
The Great Pyramid Date of A.D. 1887. By Charles Horner	33
A Lecture by Commander Roberts, R.N.	33
Lord Randolph Churchill and the Gate of Gates. By Col. Chas. J. Hadfield	34
Review	34
Correspondence	35

THE JOINT DELIBERATION OF ALL PARTS OF ISRAEL'S EMPIRE REGARDING FEDERATION.

THE Right Hon. Mr. Edward Stanhope, Secretary of State for the British Colonies, has just issued a circular to the Governors of the Colonies, which is likely to prove the first thin edge of the wedge which will, by-and-bye, result in the Federation of the Empire, and so fulfil the prophecy that "a nation or a company of nations," or "a federation of nations" shall be of Jacob. A confederation of Israelitish States is what is to come of the after-seed of Abraham, Isaac, and Jacob—according to the promises—and, therefore, the circular in question, which asks the Colonies to send their representatives to consult, in April or May next, as to the possibility of establishing an understanding respecting the defence of the various parts of the Empire, and as to improved Imperial postal and telegraphic communications, will be an important step towards political Federation for which we may have some time longer to wait. Our own belief is that political Federation will not come until some acute stage of the convulsion in Europe shall have been reached, and when the danger to our race and Empire, for lack of political cohesion, shall have become apparent to the blind eyes which are now closed to all danger, and refuse to enter on paths which may lead to national expense and pecuniary embarrassment.

Mr. Stanhope's proposition, however, is one which puts the matter to the Colonies very tentatively and cautiously. It seeks not to offend or alarm them. It starts with the assumption that the Colonies all wish to be more closely united to the Mother Country and to each other than they have been hitherto. It next proposes that some definite plans for military defence should be taken into consideration—while the progress that has been made already in this direction, kept secret hitherto for obvious reasons, should be considered by a committee, as it were, of the whole Empire. This part of Mr. Stanhope's circular is very suggestive, and we reproduce it for our reader's information. He wrote thus:

Much yet remains to be done; and it is, of course, unavoidable that secrecy should continue to be observed with regard to many of the defensive measures in progress or in contemplation. The time has, however, now arrived when an attempt may fairly be made to attain to a better understanding as to the system of defence which may be established throughout the Empire. For this purpose an interchange of knowledge as to the state of preparation or as to the capabilities of organisation in each colony would lead to a more thorough understanding of their wants and wishes; but whilst Her Majesty's Government would thus be prepared to recommend for the consideration of the conference certain principles calculated to promote the general defence of the Empire, it is not our intention in calling the conference to commit either the Imperial Government or any colony to new projects entailing heavy expenditure, but rather to secure that the sums which may be devoted to this purpose may be utilised to the fullest extent, with complete knowledge of all the conditions of the problem.

Nothing can be more important than this cautious beginning of a great prophetic work. The Empire of Israel has to be confederated, in order that it develop into "a nation and a company of nations." To do this, we must lay the foundations carefully and with judgment, carrying all the Colonies with us at each step, and letting the finishing touches of the work be produced by some events which God, no doubt, has yet in store for us—to compel us to take the last decisive action. We cannot begin better than Mr. Stanhope suggests we should begin. Everybody, everywhere, agrees that we want some system of Imperial defence. Let the Empire meet by its chosen delegates, and talk the matter over, so that they may note what progress has been made already, what remains to be done, what the cost will be, and how that cost (the vital point) ought justly to be apportioned. On this last point alone will difficulty arise, for the Colonies think the Mother Country should undertake the lion's share of the expenditure, and the Mother Country naturally desires that the Colonies should pay their due and proper portion of the charges. The difficulty cannot be insuperable. Personal conference in London, in the year of our Sovereign's jubilee, cannot but result, with God's guiding and blessing, in such a decision as will meet with the concurrence of the united Empire. And this will pave the way for the political Federation yet to come!

The only other point on which the Colonial Office desires to consult, face to face with the representatives of the Colonies, is

Digitized by Google

in respect to Imperial postal and telegraphic communication. The circular adds on this subject what follows :—

Second only in importance to this great question is one concerning in a special degree the interests of the Empire in time of peace. The promotion of commercial and social relations by the development of our postal and telegraphic communications could be considered with much advantage by the proposed conference. It is a subject the conditions of which are constantly changing. New requirements come into existence, and new projects are formulated, every year. It is obviously desirable that the question of Imperial intercommunication should be considered as a whole, in order that the needs of every part of the Empire may, as far as practicable, be provided for, and that suggestions may be obtained from all quarters as to the best means of establishing a complete system of communication, without that increased expenditure which necessarily results from isolated action.

Two leading subjects for consideration have been referred to, but it is not impossible that there may be some other important question which, in the general opinion of the Colonial Governments, might properly and usefully be brought under consideration. But I should deprecate the discussion at the present time of any of the subjects falling within the range of what is known as political Federation. There has been no expression of colonial opinion in favour of any steps in that direction; and Her Majesty's Government are of opinion that there would be no advantage in the informal discussion of a very difficult problem before any basis has been accepted by the Governments concerned. It might, indeed, be detrimental to the ultimate attainment of a more developed system of united action if a question not yet ripe for practical decision were now to be brought to the test of a formal examination.

The *Daily Telegraph* is right in its comments on the above when it says, that "Whatever be the outcome of the conference, there can be little question, that if and when it meets, it will form an era in the history of the Empire." For, in truth, as Mr. Stanhope himself wrote at the conclusion of his circular, "However modest the commencement may be, results may grow out of the conference affecting, in a degree which it is at present difficult to appreciate, the interests of the Empire and of the civilised world." The confederation of the Empire will unite the British Anglo-Saxon race as one man, and confer upon its united strength an influence which will make it the dominant Power upon the earth, for the good of all the other nations of it.

The Jubilee Year of Her Majesty will be an auspicious time to commence those consultations which, we trust, will end in Federation pure and simple. At any rate, it will be a great step towards it if the subject of the military and naval defence of the Empire, as well as of Imperial intercommunication, be placed on a sound practical basis.

ISRAEL'S TRAINING IN EXILE.

By W. S. Cavill.

(*Concluded from page* 24).

PART II.

But the people thus treated were pursued with promises of eventual restoration. "O Israel, thou hast destroyed thyself; but in Me is thy help" (Hosea xiii. 9). "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction:—repentance shall be hid from Mine eyes" (ver. 14). And when we further read that "Ephraim shall say, What have I any more to do with idols?" (xiv. 8) are we not reminded of the son who is represented in New Testament parable as declaring, "I will not," but afterwards repented and did the will of his father? (Matt. xxi. 29). Truly another picture of Ephraim-Israel! Resolute at first not to comply with the demands of their position under the divine covenant, and casting off from themselves every obligation, even aiming to become as other nations, this people have still, as we conceive fulfilled, and are fulfilling the high function of Jehovah's mission-agents to the world. There is, however, a strikingly peculiar difference between their position and that of the son named in the parable. He is represented as exercising free will; whereas, in the case of Israel, a strong and continuously exercised constraint of divine power produces the grand result of securing the fulfilment of duty.

A careful examination of the nature and bearing of the blessings and privileges covenanted to the Hebrew fathers must convince any candid mind that the mission committed to the seed of Abraham would be duly and fully accomplished. To Abraham, the oath of confirmation was vouchsafed (Gen. xxii. 16), and to Jacob the distinct assurance given that the word of promise should be jealously guarded to its fulfilment (xxviii. 15). But more. To Moses was afforded, by Jehovah Himself, a dark forecast of the fall of the covenant people. They would turn to idols, and Jehovah's face would be hidden from them (Deut. xxxi. 16—20). But what is added? "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this" (Deut. xxxii. 26, 27). Thus does God declare Himself jealous for His own honour, and hence the promise that they should not be forsaken even in the land of their enemies (iv. 31).

We are thus led to look for the display of divine constraint, and it is both instructive and interesting to notice the fulness and firmness of the operation of the divine Hand.

Look first upon the Israelites in the place of their captivity. "We will be as the heathen" (or nations) was their resolution. "This shall not be," was God's determination. What a striking comment on what Esdras tells us of this people, that when they did move away they aimed to "go forth into a further country, where never man dwelt, that they might there keep their statutes, which they never kept in their own land" (Esdras ii. 39—48). Such might be their resolve, but its accomplishment could have no regard to the law which they had broken, but to the Gospel which they were eventually to embrace (Ezek. xx. 37), and unfold to the world. Meanwhile, the fulness of the prophecies which rested over them must be verified in their history, and that, too, while the divine recognition of them was withheld from the surrounding peoples (Hos. v. 15), although, in covenant mercy, Jehovah was verily to be their "sanctuary" (Ezek. xi. 16).

Look at the Israelites' captives next, in the wilderness of the peoples. There the divine Hand would lead them, and when there, the correction of their covenant God would be laid upon them. This is plainly shewn to us in Ezek. xx. 32—37. They were to become sifted among the peoples of the earth, even as "corn is sifted in a sieve" (Amos ix. 9; Hos. ii. 23; Zech. x. 9). But yet, how rich and how assuring the attendant promise that, however severe the correction might be, God was still with His people. "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. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy One of Israel, thy Saviour" (Isa. xliii. 1—3). What a glorious prospect is here held out, that the consummation will be reached! "And ye shall know that I am the Lord, when I have wrought with you for My Name's sake" (Ezek. xx. 44).

But for Israel there was an appointed place (2 Sam. vii. 10). Hence we may expect to find a termination indicated to their wanderings (Isa. xli. 1). The consolidation of their power, and the renewal of their strength, was necessary to the fulfilment of their after-work. They were preserved for

Digitized by Google

the inheritance of "the desolate heritages" (Isa. xlix. 8). And there was also the express command, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt spread abroad on the right hand and on the left: and thy seed shall inherit the Gentiles (or nations), and make the desolate cities to be inhabited" (Isa. liv. 2, 3). In doing this, they would verify the blessing of Jacob (Gen. xxviii. 14). They would also realise how fully the preparations had been made for their movements in the distribution of the land-surface of the earth (Deut. xxxii. 8). And, at the same time, they would come into the possession of the bountiful blessings poured upon the head of Joseph.

But more is involved in the attainment of so grand an inheritance than the mere possession by Israel of worldly power and influence. Though in gaining the position of "the chief of the nations" (Jer. xxxi. 7), they would display lion-like power (Mic. v. 8), and defeat all opposition (Isa. xli. 15), yet something more was required of them. They were to "say to the prisoners, Go forth; to them that are in darkness, Shew yourselves" (Isa. xlix. 9). They were to be "as dew from the Lord" (Micah v. 7), in setting forth the praises of their covenant God (Isa. xliii. 21), and filling "the face of the world with fruit" (Isa. xxvii. 6). Thus were the people who were once "Lo-ammi," to become recognised as "the sons of the living God" (Hos. i. 10), and as "the seed which the Lord hath blessed" (Isa. lxi. 9).

Such is to be the climax before the world, but what is to be the effect upon Israel herself? On this point we are by no means in ignorance, "I will sow them among the peoples; and they shall remember Me in far countries: and they shall live with their children, and shall return" (Zech. x. 9). Though at one time regarding their hope as lost (Ezek. xxxvii. 11), they are represented as bemoaning themselves, owning their sin, and the just chastisement of their God (Jer. xxxi. 18-19). Thus are they ready to obey the command, "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" (Jer. iii. 12). Just what Jehovah declared as the result which would follow the removal of His manifest presence. "I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me earnestly" (Hos. v. 15). And what is the divine response? "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hos. xiv. 4—6). And having the new covenant made with them, "the ransomed of the Lord 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).

What a grand and glorious result! Notwithstanding their resolution to the contrary—in spite of all their perversity and folly—the covenant people have been led to the realisation of the blessings and privileges of their high position, and to the carrying out of their sacred mission, and that, too, in such a way, and under such conditions, that not only they themselves, but the peoples of the Gentile world will be compelled to own the sovereignty of the divine purpose, and to praise the name of Jehovah, the Lord of heaven and earth.

WE desire to join in the universal expression of regret at the sudden death of Lord Iddesleigh (better known as Sir Stafford Northcote). He was, in every sense, a worthy specimen of an upright and trustworthy English gentleman and Statesman. He was greatly respected by all parties in both Houses of Parliament, and during his long and honourable political career, laid the Conservative party under great obligations. May He who is the Husband to the widow, and a Father to the fatherless, comfort the bereaved countess and family.

THE NAME THEREOF IS CALLED BAMAH UNTO THIS DAY.

By E. WILMSHURST, RETFORD.

(*Continued from p. 27.*)

PART II.

IT is not generally remembered that the period in which outcast Israel was located in Halah, Habor, Hara, and the cities of the Medes—viz., about B.C. 590—was also the time of a great religious reformation in the Asiatic world, and of a movement which affects untold millions at the present day; a revolt against idolatry gross and material, a feeling after better things, the spirit feeling after God. Ezekiel, Pythagoras, and Sakya Muni, or Godama, the Indian prince-prophet, who was afterwards deified as the last incarnation of Buddha, were contemporaries; and there is strong evidence that these last two great spiritual teachers and reformers derived their esoteric doctrines and religious teaching from the first, Ezekiel, who derived his teaching from Israel's God; and while Godama Buddha regenerated the East, Pythagoras (otherwise the Pytho-"guru," or the Buddhist spiritual teacher) taught wisdom to the Greek and Ionic races; we must, therefore, expect that as Israel was to be scattered to the West and the East, the scattered people would be affected by the religious doctrines of both these two great teachers, and from their religious antecedents would be peculiarly liable to be influenced by them; as a holy nation, a peculiar people, with a national, innate knowledge of their great future, as promised to their forefather, Abraham. The district from which Godama came into India was from the "high places," Bamah, the Bamian land, the great mountainous holy region of Central Asia. In the description given of the Bamian statues in the *London News*, of Nov. 6, we read: "Bamian, between Cabul and Balkh, on the Paropamisus range, is 8,500 feet above the sea. Here, in A.D. 630, the Chinese pilgrim found, in the rock-cut caves, which extend for miles, over 1,000 religious monks, or Buddhists, and ten viharus, or monasteries; and this district was probably only a suburb of the great neighbouring city, Ghulghula, afterwards destroyed by Genghis Khan." In all probability a high place of remote antiquity, even in Godama the Buddha's time, and certainly within the classic and "heavenly" district of all Asia.

The prophet Ezekiel relates that (in B.C. 595), "I was among the captives by the river of Chebar," or Chabour, sent by God from Judea to this "most rebellious House" (Ezek. ii. 7); to them of the captivity in Tel-Abib," when he performed the singular prophetic actions recorded in Ezek. iv., against both Judah and Israel.

In B.C. 594 we find him back again at Jerusalem, with the elders of *Judah* before him (chap. viii.), when he was raised by spiritual levitation (chap. ii. 1) above the temple, and (ver. 24) then was transported by spirit-influence bodily back to the Chebar in Chaldea, and spoke to the elders of *Israel* thus: "Then came certain of the elders of Israel and sat before me" (chap. xiv.), and the prophet recorded the judgments against both Houses, and also in his riddle showed the *trans*planting of David's line, and the planting of the tender twig of the royal House on a fresh high place and eminent.

In B.C. 593 (chap. xx.) certain of the elders of Israel came to inquire "of the Lord," and sat before the prophet, showing that, though politically separate, and not attending the rites at Jerusalem established by David and Solomon, yet they still looked back to Jehovah: and later on, in B.C. 587 or 588, "One that had escaped out of Jerusalem came unto me saying, The city is smitten" by Nebuchadnezzar. It was during his long interview with the elders of Israel on the Chebar, in B.C. 573, that he told them "by the spirit," that in spite of their present state of rebellion both to the ordinances of Jehovah and the rule of the kingly line of David which He had chosen, yet that after "many days" of depression, the horn of the House of Israel should bud forth, and they should have a new

Digitized by Google

heart, and should return to the Lord: that the hated royal line of David should reign over them in a far country, and that eventually the stick of Judah should be joined to the stick of Ephraim, and that the re-united peoples should again return to their land, and serve Jehovah on the mountains of Israel.

After he had told them his vision, they appear to have spoken to him of their desire to go to some country beyond, and inferentially to some high land, or "high place"; for he replies to them, referring to their desire, to their idolatry (or worship of the true God under forbidden emblems, or idols), and to the ultimate destiny which he had just foretold, "What is THE high place whereunto ye go? the name of it is even called Bamah (a high place) unto this day."

Dr. Moore remarks, "This play upon the words THE high place, and A high place, is unaccountable, except on the supposition that they mentioned their intention of going to some land to which they gave the name of Ha-Bamah. They talk of going to some place called THE Bamah—were they not always going to A Bamah?—committing idolatry with steady devotion." And we concur strongly with Dr. Moore in his opinion that they meant the Bamian or holy district; then, and for centuries after, the place of pilgrimage and "high place" of the Asiatic world; and at that very period, in a ferment of religious revival, or reformation, under the fervid zeal of Godama the Sak, whose recorded teachings in the many rock inscriptions of high Asia and North India, are expressed in the very ideas and words found in Ezekiel; and his sacred emblems are identically the same as those of that prophet, "the wheels," supported by the "living creatures" on a pillar, or "lifted up," the "coverings" and "chapiters," all are on the Buddhist topes at Sanchi, or Sachi; casts from which the reader may see in the South Kensington Museum.

"These symbols," says Dr. Moore, "adopted by Sakya (or Godama), afford a demonstration that Buddhism is indebted to Ezekiel for some of its grandest ideas, and would suggest the possibility that the prophet of Buddhism might even have conversed with the prophet of Jehovah, whose glory he imitates (in his emblems) and assumes." And that the Sacan people who disseminated the reformer's doctrines among the pure idolaters of India, were Hebrews, the following inscriptions testify, from the Buddhist topes and pillars at Girnor and Delhi, translated by Dr. Moore:—

"Behold, the worship is that of Jah; for the hand of God hath smitten the nation.

These are the tokens of Bamah, Dan, Budhar. . . O, our people of Sak.

Jah hath decreed judgments.

The calamity of my overthrow was the cause of the uncleanness of the Dannites, even the breaking to pieces of an entire overturning. (See Ezek. xxi. 27).

O Botans, O Nethenim, my breaking is a pure name; the state of the Nethenim is a dreadful renown.

A parching up is a sign decreed (see Isa. xli. 17). Jah hath decreed judgments.

——— and from Byrath, between Delhi and Jeypore.

There was destruction for the people; the Magadhim, (noble) the years of the suffering of Gath (Getæ?); the oppression of the times of Gomatta, (the Magian, the false Smerdis). The breaking of my speech is appropriate for the going up, as the hand of Moses. I will greatly multiply you by the exaltation of Budhen, by setting up the gifts of the high place (Bamah). The praise of Jehovah redeemeth; He hath made known the wall of defence, even the doctrine of thy Saka. The high place (Bamah) is my might (Dan. vii. 8)."

These are the doctrines of Godama the Sak, the Buddha, or Messiah of the Saxons of the East; from whence do we Saxons of the West trace our Sacan origin, and the name by which we address our deity—"God"?

(*To be continued.*)

ISRAEL'S PLACE OF SAFETY.

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

After the exhaustive articles on this subject by Philo-Israel in the "Anglo-Israel Almanack" for 1885, and the Rev. D. Hanan in to-day's number of the Banner, I can only follow as a gleaner on the field of their labours.

If we change the tense, and read, "I have appointed" for "I will appoint," we must suppose that David was so ignorant of the promises to Abraham that he required a Seer to instruct him in them, and the same objection applies to the supposition that the more distant future of the time of the restoration of Israel to Palestine is referred to, because everlasting possession and security of occupation of the Promised Land were both promised to Abraham for his seed. They form the theme of the prophets and of some of David's most sublime prophetic Psalms, so that it is unreasonable to suppose that Nathan was commissioned to tell him what he knew and had frequently declared before. We are, therefore, driven to the conclusion that the place referred to must be one where Israel will be found securely established, and from which she will have spread abroad in all directions, as foretold by the prophets, at some time between the breach in David's kingdom and the final settlement of the Twelve Tribes in Palestine. This place is described as a wilderness, whereas we learn from Ezek. xxxvi. 8 that the fruitfulness of Palestine will be restored before the Tribes of Israel return; and from the 11th chapter and 16th verse of the same prophet, that the sanctuary, refuge, or place of safety, would not be confined to the place in which Israel would be first established, but extend to "the countries where they are come"—that is obviously her Colonies.

Having thus disposed of the locality, the next question is whether the promise of sanctuary was made to the Twelve Tribes, or only to the Ten.

Many passages of Scripture might be cited in support of Mr. Hanan's view that it applied to the Ten Tribes only; but Ezek. xi. 14—21 is so full and conclusive on the point that I will content myself with transcribing it from the Revised Version, as follows: "And the word of the Lord came unto me, saying, 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 among the nations, and 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. 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."

We must note that a distinction is made in this passage between "the countries in which they are *scattered*" and "the countries where they *are come*," the latter, not the former, being the sanctuary or place of safety. That the sanctuary is promised to Israel only, not to Judah; and that they are to be brought *from it* to "the land of Israel," as shewn by the fact that Israel alone is to be gathered before the Return to Palestine which is to be made by the Twelve Tribes, or a representative portion of them, together, Judah walking to Israel in the "land of the North," and returning with her (Jer. iii. 18); and I think, with Mr. Hanan, that, reading these prophecies in the light of the history of our nation, we being Israel, it is impossible to come to any other conclusion than that the place referred to in 2 Sam. vii. 10 is the British Empire of the present day.

Cheltenham, 29th Dec., 1886.

Digitized by Google

ISRAEL IN THE BRITISH ISLES.

By Maud Watham.

"The Lord removed Israel out of His sight, as He had said by all His servants the prophets."—2 Kings xvii. 23.

In this chapter of the Book of the Kings, Ezra (the author, or reviser) gives us a reason for the expulsion of Israel from their own land, and the words I have selected for our consideration open up a wide field of information, in which the Almighty's justice, mercy, free salvation, and election are brought out with marvellous clearness to the reflective and studious mind. Now what was said by the mouth of His servants the prophets respecting His "firstborn, Ephraim," (Jer. xxxi. 9)?

Read with care Hosea i. 1—10; pause at the word "yet" of verse 10; study Israel's future condition in that verse, and consider that the prophet appointed a set time by commencing verse 11 by the word "then." These two little words, "yet" and "then," are most important. They fix a time, and set forward a condition, which most certainly did not characterise the return from Babylon, and for the reasons given in our last paper. No one can read this Book of Hosea without being deeply touched with the mercies of God towards this erring, but greatly beloved people. I pray all to study every word with care, as the spiritual destitution of the house of our fathers, the work of the gracious Spirit, and the final mercy of God which He is pleased to show through His Son, our Saviour Christ Jesus, are so visibly and forcibly portrayed. No other book, to my mind, contains the Gospel so clearly, so beautifully, so concisely as this. Take, for instance, the following declarations:—"Ephraim is joined to idols, let him alone" (Hosea ix. 17). "I will allure her into the wilderness, and speak comfortably unto her" (ii. 14). "I will redeem them from death" (xiii. 14). And compare them with Gen. vi. 6; John xvii. 4; John x. 28—"It repented the Lord that He had made man;" "I have finished the work which Thou gavest Me to do;" "I give unto them eternal life." Thus from Hosea we see Israel banished, disgraced, gathered, honoured, a multitudinous, powerful, God-fearing, redeemed race.

Notice next the prophet Joel (iii. 2). "My heritage Israel" is clearly the Ten Tribes, Judah, or the Jews, having been located in Babylon, not scattered, as here described. Verse 20 of the last chapter clearly points to a union still later, when Israel stands first as the "Lord's heritage." Notice also that this ingathering commences with an outpouring of the Spirit of God; hence Israel, when found, must be a spiritually-minded people.

Next we have the prophet Amos. No one in pondering over the last chapter of his book, especially the last verse, could think for a moment that Israel ever did avail herself of the invitation of Cyrus to return to the Land of Promise with her brethren of Judah. Verse 9 of this said chapter speaks of Israel as a people overrunning the earth from end to end.

The prophet Micah (v.) also, bidden of God, raises the veil of futurity for us, that we may see and know that no down-trodden, destitute child of Abraham is the House of Ephraim, but a warlike, mighty, and purified race. Well might he cry out in the plenitude of his amazement and gratitude (vii. 18—20), "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us, He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."

Reader, can it be true that God is giving all these good things to a Gentile Church? If so, what do we make of these prophecies, and what of the following assertion and the context, "It is impossible for God to lie" (Heb. vi. 13—18). Another Scripture says, "God is not a man that He should lie." You, who have ever jeered at what is vulgarly called the Anglo-Israel craze, did you ever consider what you were charging the God of truth with when you persist in spiritualising His precious promises?

THE GREAT PYRAMID DATE OF A.D. 1887.

By Charles Horner.

It is now some years since I came to the conclusion, from my study of the Antechamber measures, that there must be other dates between A.D. 1882 of Grand Gallery floor length, and the second measured length over step of 1,910 inches, recorded in the Great Pyramid. It is therefore desirable the readers of the Banner should have before them, thus early, some of the results arrived at.

There was one particular date of A.D. 1960- which presented itself, in various forms, that first led me to investigate the question. Assuming that the N. face of granite bar of Antechamber marked the terminus of a measuring line 1960± inches long, it became merely a case of simple subtraction of antecedent measures to ascertain where the earlier dates would fall.

With distance from S end of passage to Antechamber to N face of bar we have—

$$1960\pm - 20{\cdot}979\pm = 1939{\cdot}021\pm;$$

and with mean length of said passage—viz., 52·3476±, we have—

$$1939{\cdot}021\pm - 52{\cdot}3476\pm = 1886{\cdot}673\pm,$$

as a terminal gallery date, *on the step*, of A.D. 1887.

(To be continued.)

A LECTURE BY COMMANDER ROBERTS, R.N.

On December 31st, 1886, Commander Roberts, R.N., delivered an address at the ordinary monthly meeting of the Bristol and Clifton Israel's Identification Association, his subject being "The Ancient Britons," a lecture illustrated by maps and diagrams of coins, etc., prepared by the lecturer himself.

There was unfortunately a small attendance in consequence of the inclemency of the evening. The lecture, however, was very interesting and able, the object of the speaker being to prove the Israelitish origin of the ancient British, traced by their migrations through Europe and by the sea route through the Mediterranean and Atlantic to North and South parts of Ireland, and to the Southern coasts of England. The lecture was enriched by many diagrams of coins, from which the lecturer traced the people numismatically by the devices on their coinage from Palestine through Europe and the isles of the sea, till the people, whose constant device was the horse, the two-pronged spear, the trident, and *the Trinakria* (the three-legged emblem of the Isle of Man to-day), were domiciled in these their "Isles of the West.' The lecturer held that it was easier to identify the ancient Britons as Israelites than to come to the same conclusion in respect to the Anglo-Saxons. He believed that history and the science of nations justified him in saying that the ancient Britons were the bulk of the Israelitish immigrants into these islands, and that the Anglo-Saxons, who joined them in the fifth to the eleventh centures A.D., were the few. The ancient Britons, or Kelts, he believed, swallowed up their Anglo-Saxon conquerors and fellow-Israelites, but were not, as supposed, subdued and incorporated into the latter less numerous body. He believed that the ancient Keltic race was the supreme race still, though the Saxon immigrants gave their name to the country and people as we have them to-day in our land. He showed that there was a large departure from the Israelitish body, even when the people were captives in Egypt before the exodus, as Moses implied in Deut. xxix. 14, 15, when he said that he made the covenant of the Lord "with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day." A stream of the escaped of Israel, the lecturer also maintained, had left Palestine in anticipation of the Assyrian captivity, leaving the captivity to consist of the few and the poor

Digitized by Google

and not of the wealthy and many of the House of Joseph. He traced the wanderings of Dan and Israel, *viâ* Greece and Macedonia (suggesting that the siege of Troy was a contest of two parties of Israelites), and, taking the victorious wanderers through Europe, where they possibly founded, he said, the splendid and powerful Etruscan State, through Spain and Gaul, and finally to Britain. Other parties, he showed, wandered *viâ* the South of Italy, by Tartessus in Spain, through the Atlantic to the South-west coast of Wexford in Ireland, and also to the North-east.

An interesting and ably argued lecture, proving great research, was concluded by a reference to the Bardic argument, showing from the Welsh Triads the close affinity that existed between the religion and religious ritual of the Druidical worshippers in Great Britain and that of Israel in their home in Palestine. The evidence from the ancient coins discovered on the route of Keltic Israel and of their comrades of the Phœnician Canaanites was an interesting feature of the address, which needed a lecture to itself to elucidate the subject. A warm vote of thanks to the lecturer concluded the proceedings.

LORD RANDOLPH CHURCHILL AND THE GATE OF GATES.

By Col. Chas. J. Hadfield.

While it becomes more and more evident that God is about to come out of His place to punish the inhabitants of the earth for their iniquity, generally, in the East of Europe, does it not seem also plain that Turkey, or Edom, is, by placing herself in antagonism to England at Russia's bidding, preparing herself for God's "vengeance" by the hand of His people Israel, or England? (Ezek. xxv. 14). So that, according to your view of the "Gates," we may have to hasten within our chief "Gate," or "Gates," in the Dardanelles and Bosphorus, "and shut our doors about us" ere opposing forces enter. The sagacity of our noble Premier, Lord Salisbury, I doubt not, will see to this by means of the Mediterranean Fleet and troops upon the station. This, I apprehend, as a first step only, of course; but, failing such energy, "the step in time" may not "save the nine" of protracted war! Lord Randolph Churchill won't do, evidently, for the pending crash of nations; however, he may be the "coming man" of subsequent peace and building-up of Israel-England. The crisis may, and probably will, be sharp and quick, and so grant it may be soon over! Thus we may look forward in a few years to a need of his statesmanship, and of his economical Exchequer powers; but such economy clearly is out of place *now*.

Lichfield, Dec. 27th.

Review.

"*Reasons for Dissenting from the Anglo-Israel Theory*"—Addressed to Philo-Israel. By Captain George Palmer, R.N., F.R.G.S., &c. Price 2d. W. F. Mack, 38, Park-street, Bristol.

PART I.

Captain George Palmer, R.N., is the writer mentioned in our notice of the *British Protestant's* article, in Banner No. 510, p. 401, wherein we said that "Captain G. P., of the Royal Navy," gave it as his opinion that "Anglo-Israelism" had not "a leg to stand on," and that he was astonished how "sensible people could entertain the idea." Captain Palmer has now, in accordance with our challenge and his own announced intention (Banner, No. 516, p. 458), given to the world "his reasons for dissenting from the Anglo-Israel theory." His pamphlet extends only to twelve pages, and discusses but two phases of our subject—namely, Philology, and the Scriptures. The gist of the objections raised, in regard to the two points respectively, is as follows:—

1. As to Philology. Our author is rather "mixed" in his ideas respecting the Scriptural distinction between Israel and the Jews. After telling us that "the Ten Tribes of Israel were carried captive by King Shalmanezer, B.C. 721, and placed in the provinces beyond the Euphrates, he adds that "Philo describes *the Jews* as very numerous throughout the East." Then, that "Manasseh-beni-Israel, and other writers, affirm the Ten Tribes retired into Tartary;" that Sir William Jones inclines to the opinion that "they went towards India, about Thibet and Cashmere; and it is well-known that the *Jews* have been very numerous in Bucharia ever since the Babylonish captivity, which happened 588 B.C., or 133 years after that of Israel." Further down we are told that the Beni-Israel of India have "Jewish names, read Hebrew, are circumcised, and observe Kippoor, or the great day of expiation, and are in fact *Jews*"—the deduction being, in the author's opinion, that the Ten Tribes, in their migration across Europe, would have called themselves not "sons of Isaac," but "Beni-Israel" too! This delightful mixture of Israel and Jews, and Jews and Israel, appears to prove that Captain Palmer's ideas, in regard to the complete separation between the Houses, are of the most indefinite and hazy character. But he seems to be surprised (p. 8) that we should see nothing improper in Nehemiah's description of the Jews as "the children of Israel in chap. ii. 10, whereas the prophet, according to our view, he says, ought to have spoken of them as the "children of Judah." Captain Palmer should remember that all "Jews are Israelites," and therefore, were properly termed "children of Israel" by Nehemiah; but that the Ten Tribes, also being "children of Israel" (Hosea i. 10), had distinct and separate promises and covenants, with which the Jews had no concern, as the text last quoted sufficiently proves.

Our opponent, in respect to philology, makes the objection which has been often advanced, and as often answered. He says that our language (as well as that of our Saxon ancestors) is Aryan, and radically different from the Semitic type of languages. Therefore, he declares our race must be Aryan, and not Semitic. But as the Israelites were Semites, the British cannot be Israelites.—Q. E. D. Now Captain Palmer knows well that "language affinity is only proof of contact, and not of racial affinity" (p. 5), but he believes that that rule can only hold good "regarding a people who have had no written language," as for instance, the negroes of Guinea, who now, in America, are speaking an Aryan British tongue, but have lost their own African vernaculars. We supply our opponent with a case in point in the Huguenots, who only came over to this country, from France, 200 years ago, 100,000 in number, their own language being written, and themselves skilled, civilised, and noble Protestant-French Christians, suffering for their faith. Two hundred years have sufficed, *by contact*, to cause these refugees totally to forget their mother language, and to-day their descendants exist in East London, an English-speaking, John Bull race, to all appearance, but in some cases with French names. Contact, in 200 years only, have changed the language *in toto*, and not a trace remains of French idiom, manners, customs, or anything, but a few rapidly disappearing names, to connect these Franks with the other so-called "Teutons" of Spitalfields.

But Captain Palmer quite misapprehends the problem which the case of the Ten Tribes presents to him. God's Word destined them to the very fate he declares on p. 5 was "impossible." "It is impossible," he tells us, "to imagine such a people being altogether swallowed up among the nations of the East, and disappearing from history, *without leaving some trace behind them*" (the italics are his). Yet what does he read in Hosea viii. 8, R. V.? "Israel is swallowed up: now are they among the nations as a vessel, wherein is no pleasure." Ezek. xxxvii. speaks of them as "dry bones," partly buried and exposed to view, utterly unrecognisable as "the whole House of Israel," which they really were; Jer. l. 17, as "sheep devoured" by the king of Assyria; Ezra, as people removed from God's sight, therefore, surely "lost" (2 Kings xvii. 18)—all figurative expressions, conveying the idea which Captain Palmer declares to be an "impossibility," that a people like Israel could be "altogether swallowed up." God declared Israel should "not find her paths," but "find her way hedged up by thorns." Captain Palmer rejects that idea as folly, and demands historical, philological, and geographical traces of a people, who he seems to admit exist, for they did not all return (as he allows) in a body with the Two Tribes from Babylon (p. 7). Where the general mass of Israel is now, he does not attempt to show us; though we are sorry to see he misunderstands "Josephus' Antiq.," book xi., chap. v., sec. 1, as that passage bears on the subject. Josephus never said that Cyrus' decree, being addressed "to as many Jews that dwell in my country," applied also to the "Lo-Ammi" Ten-Tribed outcasts, not then called Jews, or Israelites either. These last could not be included in that invitation, since they were then *not* "God's people" (Ezra i. 3, R. V.). The king's decree applied only to the "Jewish" nation, and the Jewish nation never did and does not now include the House of Joseph or Ephraim. This lesson Captain Palmer should learn, as one elementary to the proper study of God's Word.

The plain facts of the case which govern the philological

Digitized by Google

difficulty, as Captain Palmer states it, are these. The English language is of the Aryan Indo-European class of language, but not Semitic. What then? Why should not a Semitic people, like Israel, cast away in small parties, into a country like that of the Medes, where an Aryan tongue or "old Armenian" was spoken, adopt that language, and gradually forget their own? "Contact" governs the case, and why should it not have influenced this? Two hundred years have sufficed in the case of the Huguenots of Spitalfields to effect the change. Why should 2,500 be too short a time to produce it in respect to Israel? Our contention is, that Israel, a Semitic people, given up to idolatry (Hosea ix. 17), abandoned by God, mingled with the Aryan races, did, in fact, forget their own native Semitic language, and adopted that of an Indo-European type, spoken by the people who held them in captivity. If Captain Palmer declares this to be impossible, let him turn to Neh. xiii. 24, R. V., and see how it fared with the Jews' children, after only seventy years sojourn in Babylon! These young Semitic people spoke half the speech of Ashdod, and *could not speak in the Jews' language* at all, but only according to the language of each people among whom their Jewish fathers had taken wives (ver. 23). If that were the case, after only seventy years—and if, as Neh. viii. 8, R. V. (margin), proves, the same *Semitic adult people had forgotten Hebrew*, and required an interpreter to understand their own Mosaic law when read to them in the Hebrew tongue—then our contention regarding the Ten Tribes of Israel, becomes perfectly reasonable, and explodes the philological difficulty our opponent starts once more, as if it were quite a novelty to *us* all! Our opponent's caution, that we are bound to attend to Paul's advice to Timothy and Titus, not "to give heed to Jewish fables, and endless genealogies" (Titus i. 14, iii. 9), we are ready to admit is wise. But our subject relates not to "Jewish fables," but to the stupendous realities of God's sworn promises to Ephraim, in which the Jews also will find their profit by-and-bye. Our's are not "foolish questions;" but matters of vast moment, the depth of which Captain Palmer does not seem to guage; for they relate to the faithfulness and the truth of God, and they are the only answer to the infidel, to convert him from the error of his ways.

Captain Palmer has raised his two difficulties to the acceptation of Our Identity—namely, philology, and a portion of the Scriptural argument, but he does not touch this fact, that God has granted exclusively, to a nation like the British, all the blessings He promised to His people Israel—without one solitary exception. Captain Palmer cannot deny that this is the case, as to "several remarkable instances" (p. 10), but explains the fact by saying, that they show that "God has generally approved of our race, in spite of all our national sins (and they have been many and grievous)"—but why? because "we have been the means of distributing the Word of God to all the nations of the earth; we send forth missionaries to preach the Gospel to every creature, and we have, till lately, kept the faith pure and undefiled" (p. 11). That is, we have been meritorious and "good" in His sight; and therefore, God has rewarded us Gentiles as He promised to bless Israel only, and He has seen us perform what He said on oath Israel only should do (Gen. xxii. 18), and therefore has consented to break His oath to Israel, and to give us Gentile non-Israelites what He faithfully bound Himself on oath to grant solely, exclusively and without abeyance, to the afterseed of Abraham. God forbid! Captain Palmer's explanation of the matter is revolting to every true Christian, for if God be false in one respect, who can rely on His promises in Christ? We have said enough in refutation of the philological difficulty, and of some of the chief arguments relied on by our opponent. In our next we must notice what the Scriptural grounds are which he deems fatal to our case.

(*To be continued*).

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—After reading the kind and candid comments in the BANNER of ISRAEL, on my lecture at Bath, though I have little time or disposition for paper correspondence, I shall be glad if you will kindly insert this note in your next issue, if possible.

Though I do not hold the Anglo-Israel theory, I have all respect for my Christian brethren who do, and yield to them, what I claim for myself—freedom of thought. Let each speak out kindly and candidly his views: each looking to the Spirit of God alone for light and guidance through the Word.

1. I hold the Ten Tribes to be distinct from the Two Tribes till Jehovah fulfils Ezek. xxxvii. 9—14, 19—23. But as I see, both remain separate and unconverted, as peoples, "till He come" to create the restoration and reunion (Hos. i. 10, 11).

2. I have seen no report of my lecture at Bath, and, *ergo*, cannot say how far it is correct, but the quotation you give from it is substantially my views as far as it goes.

3. The texts I am referred to for light and guidance are three. I have only time to notice Hos. i. 11. A few remarks on this must suffice. The events recorded in vers. 10 and 11 synchronise. The "place where," referred to in the 10th ver., is "the land" where Jehovah first called Israel His people; and Hosea says, "there" (though it is rather implied than expressed in the Heb.) "it shall be said, Ye are the sons of the living God." The 11th ver. begins, "Then;" or Kai, "And," as LXX., in order of time and sequence and order also, the great united convocation shall be held in the land, into which they will have been already gathered, in fulfilment of Ezek. xxxvii. 9—14, 19—23.

I can only say how glad I shall be, as time will permit, to arrange with any for the re-delivery of my lectures on the Eastern Question, which will be re-delivered in Oldham next week. Again, I would say, "Let brotherly love continue." Here is "One Body," and "One is your Master, even Christ, and all ye are brethren." "Praise His name!" "By Him, and to Him, and through Him, are all things," "to Whom be glory in the Church throughout all ages, world without end."

I am, yours in Jesus, WILLIAM FRITH,
One of the Editors of "The Silver Morn and Prophetic Voice."
The Manse, 111, Edith-road, W.

P.S.—I have no claim to the M.A. kindly appended to my name.

NOTE BY THE EDITOR.—In regard to our friend's exposition of Hos. i. 10, 11, we beg to point out to him that there are two futures in ver. 10, which may be read thus: "And it shall come to pass that in the place where *it shall be said* unto them, Ye are not My people (Lo-Ammi)," it shall be said unto them, "The sons of the living God!" The "place," therefore, is not "The Land," or Palestine, as Mr. Frith supposes, but the land of the outcasting—Great Britain. There the testimony of Lo-Ammi is being given to-day (Mr. Frith testifying with the others); and these men say justly of our race, "they are the Christian nation," "sons of the living God" (John i. 12). The gathering of Israel and Judah will not be in "the land," or Palestine, so much as in "the appointed place" Great Britain, which is Israel's home; and there the House of Judah must go to unite with Israel, and so travel together to "the land." Hosea i. 11 is precisely to the same effect.

To the Editor of the "Banner of Israel."

DEAR SIR,—In a late BANNER there is a request made for an account of how the locust eggs are taken in Cyprus. I had a relative there who was superintendent of one of the districts, and paymaster. His sister, who resided with him, sent me the enclosed account, which I have pleasure in sending to you, hoping that it may be of service. I have also heard of a pamphet called "The History of the Locust War in Cyprus."

I am, Sir, yours truly, S. E. G.
London, Dec. 21st.

"THE LOCUST WAR.

"The locust lays a mass of eggs altogether in a stony or rocky place, and then covers them with a slimy substance, which hardens so much that it can scarcely be broken, and is only affected by great heat. The eggs thus look like whity-grey masses of larva, and it is difficult to distinguish them from the rock or stone. The peasants in Cyprus collect them in the autumn and winter. They bring them to the Commissioner of the District, who pays them so many piastres according to the quantity they bring, and the eggs thus collected are buried in lime. The eggs, if not destroyed, are hatched by the heat of the sun in the beginning of March. At first the grubs only crawl, then nets are prepared to catch them. A trench is dug in a straight line, and lime is put into it. A net is placed along it about three feet high, made of canvas, I think, turned back at the top to prevent the locusts crawling over. They then drop into the trench. The peculiarity of locusts is this, that they always go in a straight line, and never turn back; so they are caught in this trap, and the lime destroys them. But if these nets are not prepared in time, they are useless when the locusts begin to fly."

ERRATA.—Vol. XI., p. 9, col. 1, last line of paragraph 5, read "*conventionally*." Vol. X., p. 516, col. 1, foot note, 3rd line from end, read for "Glasgow," "*Dublin*."

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) postfree - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., and W. H. GUEST & Co. 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

PREPAID "WANTED," &c., ADVERTISEMENTS, 27 words, 1s.; 4d. every additional line.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE JANUARY QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

CONTENTS:

The People Left of the Sword Found Grace in the Wilderness. By J. S. Lowe.—An Unassailable Position. By V. M. Cox.—The Ancient of Days. By Alexander MacPhail.—The Land of Hadrach, England's Stronghold. By the late Colonel J. C. Gawler.—The Conversion of the Jews Unscriptural.—More Links in the Chain. By J. Thomson.—To Our Readers.—The Mutual Trade of the British Empire.—Poetry.—Review.—Correspondence.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

✣ A New Light. ✣

BY A E I.

Author of "The New Old Story," "4,000 Years Old," &c.

This pamphlet is prepared specially for general distribution, and as a means of introducing "Our Identity" to persons unacquainted with the subject will be found particularly useful. It is printed on good paper, in clear type, and bound in primrose colour cover.

Price 2d., post free 2½ R. Banks & Son, Racquet-court.

No Reader of Identity Literature should be without this Almanack.

Now Ready. Price 3d. (by post, 4d.).

Interleaved edition for notes, &c., in stiff paper cover, 5d. (by post 6d). Brown cloth, gilt lettered, interleaved throughout with ruled paper 1s. (Post free on receipt of postal order.)

The Anglo-Israel Almanack and Diary FOR 1887.

Being the Jubilee Year of Her Majesty the Queen.

London: Printed and published by R. BANKS & SON, Racquet-court, Fleet-street, E.C., and may be had by order of any bookseller.

Knight & Forster's Pens

KNIGHT & FORSTER LEEDS

Broad Point 3/- PER GROSS

University Pen

2/- PER GROSS KNIGHT & FORSTER LEEDS

Ledger Pen Fine Point

LONDON-STRAKER & SONS. 124 FENCHURCH ST

or post free direct from the Makers

Basinghall Works Leeds.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

The History of the House of Israel: How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages. Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God.' 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory—Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors. Price 1s. 6d. per 100.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

Now Ready, Price 8s., in Handsome Blue Cloth.

THE NEW VOLUME

OF THE

BANNER OF ISRAEL

(VOL. X.)

A most suitable present to a Town Hall or Local Library. Sure to prove of great interest and be the means of introducing Our Identity to the notice of a numerous class of intelligent readers and students. Should be in every Bible-student's Library.

May be ordered of any bookseller, or sent direct from the Publishers on receipt of remittance for 8/-.

R. BANKS & SON, Racquet-court, Fleet-street.
F. W. PARRY & Co., 29, Paternoster-row.

CASES FOR BINDING VOL. X.

ARE NOW READY,

Price 1s. 6d., post free 1s. 8d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. Israel's World. Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation."—H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.

2. Going to Africa. 1s., post free 1s. 1d.

3. Fernando Po Mission. 1s., post free 1s. 1d.

4. West African Scenes. 2s., post free 2s. 2d.

5. Consecration. 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

No. 1 is published by R. Banks & Son, Racquet-court, Fleet-street, E.C.; Nos. 1 and 5 by E. Stock, 62, Paternoster-row, E.C.; and all by Rev. H. Roe, Dawley, Salop.

LUNG OWBRIDGE'S TONIC
LUNG LUNG TONIC, TONIC
LUNG THE MIGHTY HEALER. TONIC
LUNG *Save Your Lives by Taking* TONIC
LUNG OWBRIDGE'S LUNG TONIC. TONIC
LUNG *It has a power over diseases hitherto* TONIC
LUNG *unknown in Medicine.* TONIC
LUNG *Are you at all Weak-chested or inclined* TONIC
LUNG *to be Consumptive, with just a touch of* TONIC
LUNG *Cough now and then?* TONIC
LUNG *"Try this Wonderful Medicine." The* TONIC
LUNG *Cough and Weakness will disappear as* TONIC
LUNG *if by magic, and you will feel a strength* TONIC
LUNG *and power you never had before.* TONIC
LUNG HAVE YOU A COUGH? TONIC
LUNG A DOSE WILL RELIEVE IT. TONIC
LUNG HAVE YOU A COLD? TONIC
LUNG A DOSE AT BEDTIME WILL TONIC
LUNG REMOVE IT. TONIC
LUNG *Bronchitis & Asthma it relieves instantly* TONIC
LUNG *The Spasms of Coughing so dreadful in* TONIC
LUNG *Whooping Cough become less with each dose* TONIC
LUNG *of the medicine.* — TONIC
LUNG *Prepared by* W. T. OWBRIDGE, *Chemist, Hull* TONIC
LUNG *Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. & TONIC
LUNG 11s. *by all Chemists and Patent Medicine* TONIC
LUNG *Vendors. Wholesale all London and* TONIC
LUNG *Provincial Houses.* TONIC

THE NOTE-PAPER FOR 1887.

THE JUBILEE NOTE-PAPER, 1887.

A HIGH-CLASS CREAM-LAID NOTE-PAPER, each sheet bearing a watermark device: The Portrait of Her Majesty Queen Victoria, in a wreath of Rose, Shamrock, and Thistle, and designs symbolic of the Colonies and India. Can be had glazed or unglazed surface. Price 1s. 6d. per packet of five quires; by post 1s. 10½d. Can be had with address neatly printed for 3s., by post 3s. 4½d.—Robert Banks and Son, Racquet-court, Fleet-street, London, E.C.

DEAFNESS IS CURABLE

R. M. says: "I am indeed pleased to tell you my hearing has returned, and that the noise in my head, which at times was most distressing, is also quite gone."

S. H. says: "Your Earal Drops, in five weeks, did what two doctors failed to do—namely, restore my hearing. feel like a new man."

Send Postal Order for 2s. 6d. to -

SPENCER GAY,
38, BATH ROAD, EXETER,

for a Bottle of Earal Drops and Medicated Wool, with instructions, post free.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JAN. 19, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 526. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 26, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Our Undefended Gates	37
Bible Studies: Israel in the British Isles. By Maud Watham	38
The Name thereof is called Bamah unto this Day. By E. Wilmshurst.—Part III.	39
Israel's Emigration Returns	40
Is the British Nation the Lost Ten Tribes of Israel?	41
The Annexation of Socotra	41
Review	41
Correspondence	42

OUR UNDEFENDED GATES.

THOSE who have read Lord Carnarvon's letter to the *Times*, on "The Defence of our Coaling Stations and our Commercial Ports," as published on January 6th, 1887, must have had vividly brought to their recollection "the Gates of Israel," and God's promises to the British people (being Israel) in respect to them. "Thy seed," said the Lord to His friend, our forefather Abraham, "shall possess the Gates of his enemies," and the promise was confirmed by the oath of God! We see to-day the fulfilment of this promise, Lord Carnarvon and the *Times* being our trustworthy witnesses. These, it is true, call the Gates our "coaling stations"; but they describe them in terms which plainly point to these ports as strategic positions of first-rate importance to our race, and vital to our very existence. We have shown, times out of number, that we could not maintain our Empire in the four quarters of the globe even for a couple of months, in case of war, if we were deprived of these wonderful possessions, since they secure to us the supremacy of the sea, and give us all those blessings and mercies which God has tied up to us because we are His people, the remnant of Ten-Tribed Israel.

Both Lord Carnavon and the *Times* concur in describing the Gates now as in imminent peril, since we have, though duly warned, left them absolutely unguarded, without fortifications, or guns to use if the forts were built, in case of war. Hong-kong, Singapore, and Aden are, it seems, really in a state of unreadiness to meet an enemy, should our fleet, or some vessel of our fleet, in those parts, accidentally be absent from the port when a single armed cruiser of the enemy enters it and challenges the garrison to surrender. We grudge to spend a few hundred thousand pounds on the defences of these places; while France, whose naval power is rapidly and dangerously rising, "has commenced an estimated expenditure of £3,000,000 on one alone of her foreign outposts."

It is not, moreover, as if we were justified in neglecting to fortify our outland Gates, or could dare to throw their defence upon the chapter of accidents, trusting to the providence of God to save us from losing them in case of the sudden outburst of war. If we read Isaiah xxvi. 20 aright, God has given us a distinct direction and command to fortify our Gates, and only on our fortifying or shutting these doors does their safety seem to be guaranteed. Our home, or "chambers," are, it appears to us, clearly under God's protecting care as the Appointed place of His chosen ones; but respecting our Gates, or doors, He gives us the following precise directions: "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 Gates are, many of them, situated in close proximity to the vortex of the coming great earthquake woe, and will require to be protected by fortification, or "shutting the doors," from the attacks and insults of the raging foes around; whereas the British Islands, by their watery defence, and by the promises of God to Israel, are already surrounded by adamantine battlements, and want no human fortifications to protect them.

The leader in the *Times* on the subject, however, is sufficiently alarming, because the writer does not know what our true defence is. But he does well to remind this nation that the Gates are bound to be put in a condition of reasonable defence, and that without it we shall be, humanly speaking, deprived of them whenever a war breaks out for which we have neglected to prepare. The journalist describes the Gates, and the consequences of refusing to fortify them in anticipation of the coming times of trouble, in the following remarkable language. We beg our readers to let these words be imprinted on their memories, in view to those terrible times of destruction yet in store for the continental world, but which the *Times* believes, groundlessly, we shall ourselves encounter and endure. The writer said:—

We have so often set forth the importance of our coaling stations, and the whole affair is so simple and palpable, that we are almost ashamed to go over the ground again. This nation has possessions dotted all over the habitable globe, and a commerce that penetrates to the furthest corners of the earth. Upon that commerce it depends absolutely for its daily bread. Relying upon a constant and unfailing supply of every description of raw material and of food, we have filled these islands to overflowing with a population which they are totally inadequate to support. If our food supplies are stopped, we must starve; if our raw materials are stopped we shall no longer have wherewithal to buy

Digitized by Google

food; and if our commerce is seriously injured, both food and raw materials must be cut off. The security of our commerce in case of war depends absolutely upon the ability of our fleet to guard our great lines of communication. The efficiency of our fleet for that purpose depends upon its mobility. Warships nowadays are moved by steam, and for the production of steam they require coal. But the coal they can carry is wholly inadequate for long voyages, because so much of their total displacement is used up by guns, armour and ammunition. Consequently, if they are to move with freedom along our great lines of communication, coal must be provided for them at frequent intervals, otherwise they become mere hulks. Thus the regular supply of our morning roll and our afternoon tea depends directly and absolutely upon the existence of chains of coaling stations all over the world from which our fleet may securely draw the supplies of fuel which are its breath of life. If these stations are allowed to slip out of our hands they will fall into the hands of other people, whose cruisers will gain the mobility and offensive power which ours have lost. Every link of the chain that is broken increases our difficulty in bridging the gap, and increases the facility with which our foes can widen it. That is briefly the case for defending our coaling stations, It is a case which has grown and strengthened with the increase in the use of steam and the evolution of the modern warship. But for some inscrutable reason the defence of coaling stations is in the hands of the War Office, which takes at least a decade to apprehend the changes brought about by science in six months. It is just finding out, to its no small consternation, that modern gunnery renders it impossible to fight casemates and cupolas upon which it has spent millions. It is just discovering that there may be something in the idea of sheltering guns below the natural surface of the earth, and scattering them for mutual support, instead of massing them to form an easy mark for the enemy, while concealing him from view behind their own smoke. If we were to lose half our coaling stations, the War Office might discover in the course of the next ten or twelve years that it would be well to defend what remained from seizure by any casual cruiser. But that is about the most we can hope from a department which deliberately adheres to what Lord Carnarvon well calls the "insanity" of leaving our lines of communication at the mercy of any Power that chooses to steal a march upon us.

We hope our readers now realise the gift God gave us when He bestowed upon us the Gates. By the plain and true teaching of the *Times*, the Gates support the Empire. If we lose them, the whole Empire must collapse, and our nation must surrender to whatever Power, or Powers, succeed us in the command and supremacy of the sea! Our food and commerce depend upon our hold on the ends and coasts of the earth, and we cannot continue to possess them, or derive our wealth from them, and so obtain our food and raw material, without the Gates, which store the coal that drives our steam navies through the ocean highways of the world. The supplies of fuel are our nation's "breath of life," and our coaling stations, or Gates, which contain them, are the vital points of our national existence, on which all depends. God foresaw all this, and ordered us, in Isa. xxvi. 20, to fortify them and hold them with all our might. "Shut thy doors about thee," are the pregnant words that convey to us the divine command, which Lord Carnarvon and the *Times* are striving hard to drive home into the nation's mind and heart. His lordship's letter brings out the value of the coaling stations as distinguished from the Imperial fortresses (as he describes them), Gibraltar, Malta, Halifax, and Bermuda. He reckons their importance to the nation thus:—

Coal has become the most potent factor in the arithmetic of naval war. Without it our foreign commerce and our vast carrying trade cease to exist; without it our ships of war can neither fight nor move; and even with it there is no security, unless it is adequately protected, for it becomes the prey of the first hostile cruiser.

On the other hand, our Empire, scattered as it is, has this advantage—that we hold a succession of defensible points, where our ships can find ports in which to coal, to refit, to repair, whence the great lines of commercial communication can be patrolled or guarded, and where a base of operations against an enemy can be secured. Further, the defence of these positions means not only all these advantages to us, but the loss of them to our foes; and therefore these stations are in one sense almost as necessary as ships and guns, for without them ships and guns may easily be rendered useless.

In regard to the defenceless condition of the Cape, his lordship wrote, using the very metaphor of Isa. xxvi. 20:—

Capetown is like a house with two doors, and it is useless to close one if the other is left open to an enemy. Simon's Bay, on the west of the Peninsula, is the one; Table Bay, that magnificent spot so familiar to many Eastern-bound travellers, is the other. Simon's Bay, which is used by the Admiralty as a convenient anchorage, is now fairly defended at Imperial cost for purely Imperial purposes; but Table Bay and Capetown are without a vestige of protection, On the shores of that bay colonial and commercial enterprise have been busy. Large floating basins and jetties, a fine breakwater. a graving dock, workshops, coal stores with appliances for coaling and repairing, have sprung into existence—an instalment only, I trust, of the still larger works of the future. Yet this great creation, a source of wealth and prosperity in peace, and a priceless resource in time of war, lies during some temporary absence of our fleet at the mercy of a single cruiser.

In short, Lord Carnarvon would have us "shut our doors about us" at the Cape and elsewhere, and that is God's own command to us, His people Israel. We may be sure that the direction will be obeyed, certainly unconsciously by the blind ones of our race, and the result we shall see when the Indignation is let loose. Israel will then be safe and sound. But the Gentile nations will be utterly undone. Oh, why will not men praise the Lord for His unutterable mercy towards His sinning, blind, and thoughtless people, British-Israel?

BIBLE STUDIES: ISRAEL IN THE BRITISH ISLES.

By Maud Watham.

"And they shall be driven to darkness."—Isa. viii. 22.

In the prophet Zechariah we have a most powerful argument in favour of the declared non-return of Ten-Tribed Israel from Babylon (x. 6). Here we are shown that gathered Judah should be strengthened, and captive Joseph saved—a spiritually-united people when gathered (ver. 9). I need hardly point out to the student that these words were written after the return from Babylon. Having thus briefly dealt with the testimony of the minor prophets, we turn to the greater, commencing with Isaiah, son of Amoz. You will observe from the margin of your reference Bibles that the prophecies date from B.C. 760, thirty-nine years before the second and final expulsion of Israel by Shalmanezer, King of Assyria; so that though he opens his book by declaring that his vision was concerning Judah and Jerusalem, we are not surprised that he hears of and reveals what shall befall Israel also (vii. 8). The misfortunes of Ephraim are predicted in chapter viii. 4, 6, 14, 22. Their miserable state is graphically described in the words, "And they shall be driven to darkness," and we are at once brought face to face with the mighty, marvellous scheme of redeeming love, reminding us, oh, how forcibly! of the declaration of St. Paul, that "where sin abounded grace did much more abound."

I wish the student to thoroughly understand to which of the two Houses the warnings and the promises were graciously given. In chap. viii. 14 both Houses are mentioned; but the Prince of Peace, as a blessed possession, as an accepted king and Saviour, is promised to those who are "driven to darkness" (viii. 22), to the afflicted ones of Zebulun, Napthali, and Galilee. The people who walked in darkness there (ix. 1, 2), unto whom Christ came (ver. 6, 7), are none other than the Reubenites, the Gadites, and half-tribe of Manasseh, spoken of in 1 Chron. v. 26, a portion of Lost Ten-Tribed Israel, as one may learn from their reference Bible, without studying the question at all.

Chapters x. and xi. are truly prophetic, not yet degenerated

Digitized by Google

into history. Ver. 21 and 22 of the first-named chapter, and the entire of the second, speaks of gathered Israel joining Judah, free from envyings and vexations, at a time still in the future, as every student of prophecy must know.

Chapters xli. and xlv. refer to Ephraim more than to Judah. Again, the condition of Judah as a restored kingdom, free only in name, subject in turn to the Persians, Greeks, Ptolemies, and Romans, slaves to the letter, and blind to the spirit of the law of God, richly deserving and receiving the denunciations of the rejected Messiah hurled against them amidst a burst of bitter anguish, does not tally in the smallest degree with the happy state of those who are the subject of the prophecy in these chapters.

Once again, in chap. xlix., there is no doubt who the prophet is addressing. Compare ver. 1 with Hosea i. 10, also chap. l. with Hosea ii. 2, also li., liii., liv. Ponder well ver. 11—13 of this last chapter, and ver. 19—21 of chap. lix., culminating in that shout of triumphant exhortation, "Arise, shine!" or, as the margin has it, "Arise, and be enlightened;" and ver. 1, chap. lx., ver. 2 revealing to us that it is none other than Israel, "the people who walked in darkness," who are here addressed. Still reading onward, we are struck by the renewed promises of holiness and virtue, gifts of the blessed Spirit waiting to be outpoured upon this elected people. Look at chap. lxiii., and see there the lost ones awakening to the reality of their glorious destiny and pleading with their heavenly Father to reinstate them in their lost inheritance. Then once more comes the cry of the rejected Messiah, faintly borne on the prophetic breeze, "I am sought of them that asked not for Me" (lxv.), and we are reminded of the time when He said, in answer to the words, "God forbid," forced from the rulers, pharisees, and scribes, when He told them plainly they had forfeited the kingdom, "Have ye never read, The stone which the builders rejected, the same is become the head of the corner?" and we read on with awe, beholding two distinct peoples, one blessed, the other rejected, until in His own good pleasure He restores the rejected one again.

And now we ask you, careful student, can the servants who sing for joy of heart (lxv.) be a Gentile Church when they are sent into Tarshish, Pul, Lud, Tubal, Javan, and the isles of the sea, divinely commissioned, a missionary people, to set forth the glory of the Holy One of Israel among the Gentiles? Thus according to Isaiah's testimony also, Israel, when found, must be a prosperous, God-fearing, virtuous people!

THE NAME THEREOF IS CALLED BAMAH UNTO THIS DAY.

By E. Wilmshurst, Retford.

(*Continued from page 32*).

PART III.

Josephus states that "the Ten Tribes are beyond Euphrates, an innumerable multitude," and a careful study of ancient history must convince any impartial student that the Lo-Ammi, or cast-out Israel, under many differing names, and as separate, and sometimes hostile, hordes of nomadic race, exercised great power in Central Asia from B.C. 500 to Josephus' time, by throwing the weight of their power into the balance for, or against, the various military despotisms which dominated Asia at that period. Thus we find them fighting as Sacai, under Xerxes, and on the side of Darius, at Arbela, *against* Alexander the Great, and afterwards *assisting* Alexander in his conquest of India, where many of them undoubtedly remain to this day. In the great inscription on the Behustan Rock, we find three classes of Sacæ referred to—viz., the Sacæ named as next to India, the Sacæ who use arrows (probably nomades), and the Sacæ who are said to be beyond the river, showing that the one people were now widely scattered—one race, but no longer one nation.

The historian of the Anglo-Saxons, Sharon Turner (vol. i.), carefully traces the Saxons of these isles, from Germania to the K'habour district of Media, and most impartially, because without intent, shows the more than probability of their Identity with the Ten Tribes. Hengist and Horsa, and, indeed, all the Saxon chiefs, traced their genealogies from Woden, and, through him, to the patriarchs (*Anglo-Saxon Chronicle*).

The learned Philippus Cluverius, the "Camden" of Germany, in his "Germania Antiqua," also tracing the German tribes from their origin in Asia, states that the word Woden (a name common to their great Deity, and to the Hero, Odin, or Woden), was originally spelt Gwodan, or Gwotan (Gautama), and, quoting Paulus Diaconus, that the name, as applied to the Deity, came into Germania *viâ* Greece, the country in which flourished the doctrines of Pytho-goras, or the Buddha-guru, the contemporary of Gautama-Buddha, and Ezekiel; showing that the religion which our Scythic ancestors brought from Asia to their European home was, as has often been pointed out, and as might reasonably be expected, a form of worship greatly influenced by the doctrines of the great reformer of Asiatic thought, the light of Asia, Sakya-muni, otherwise called Gotama-Buddha, or Godama the Sak.

Cluverius also points out that the name by which the English (Angli) and Germans now address the Deity, "Got, or God," is simply the diminutive of Gwotan—*i.e.*, Gaut-ama, or God-ama, the Eastern prophet, afterwards deified; and therefore when we in our daily prayers address the Most High, we do so under an appellation, "God," which was originally the name of the Eastern prophet, whom his followers, after his death, regarded as the last Buddha, or incarnation of the Deity Himself.

When Israel on the Chebar, therefore, provoked from the prophet Ezekiel the remonstrance, "Will ye go to Bamah?" the high place, even now called "Buddha-Bamian," *par excellence*, we must remember that they were one horde only of the "innumerable multitude," whom Josephus afterwards speaks of as being in his day beyond Euphrates, and that while some great caravans of emigrants from Media went off Eastward, and as recorded at great length by Dr. Moore in his "Saxons of the East and West," regenerated India by leavening the then corrupt Bhraminic system with divine doctrines, derived (though obscured) from Ezekiel and the prophets of Israel, and ultimately believed they had found the Messiah in Godama Buddha; yet that other emigrant hordes, probably from the other localities named, as Hala, and Hara, and Gozan, went off Westward into Europe, as so clearly shown by "Oxonian" in "Israel's Wanderings," and mixed with other Asiatic peoples (as the Chatti, etc., etc.), ultimately found a home in Germany, whence the pure race of Israel, the seed to be scattered but never lost, at last found a little sanctuary in these isles of the West.

That there was in the early days of the dispersion a regular communication between Scythian Israel in the East and their brethren in the West is absolutely certain. Buddhist emblems: the trident, the wheel (or Britannia's shield), the lion and unicorn, the white horse, common to the Kadphises Coins in Bactria, and the Banner of Kent, the fragments from the Bardic poems, "Sak is my guide," all show that the wonderful energy of the early Buddhist missionaries has left its impress on countries as distant as Burmah and Arracan in the East, and Bodotria and the Hæbudes (Scotland, or Scyth-land, and the Hebrides) in the West.

At Pevensey, Sussex, originally a great commercial harbour, and the landing-place of successive invaders, a Celtic settlement, destroyed by the first South Saxon king, were found coins of the Buddhist Bactrian kings, Kadphises, Menander, Apollodotus, date B.C. 200; and the writer has seen a gold coin of the Greek concave type, only recently dug up in a village on the Trent, in Notts, which is certainly of the date 300 to 400

Digitized by Google

B.C. No doubt a constant flow and reflow of religious mendicants and commercial people, followed the well-known emigrant Scythian routes from Central Asia *viâ* the Cacausus and Crimea, to Scythia in Europe; and many who had "gone to Bamah," and possibly had seen the wondrous rock-cut statues of Bamian, may have joined their brethren in Europe and Britain.

We are strongly of opinion that, while the smallest of the four Bamian figures is intended for Gautama, the Indian "Last Incarnation of Buddha," elevated to a place of honour in the pantheon of preceding Buddhas at Bamah, yet that the gigantic figure engraved in the *London News* of November 6 is of a far antecedent date, as evinced by the archaic character of its execution, which, unlike the smaller sitting conventional Godama of Buddhist art, is more akin to the earliest Phœnician sculpture, and resembles—but as a prototype, rather than a copy—the wondrous (also rock-cut) statues of Rameses I. at Aboo-Simbel in Nubia (a king also of a Rama, or Indian dynasty), engraved in Roberts, R.A.'s "Holy Land," and of which Dr. Croly writes: "Concealed in sand for 3,000 years. . . . If the arts were thus advanced at so remote a period, what has become of those which preceded it? For such excellence can only have sprung from progressive improvement."

But the Great Pyramid, the FIRST production of architecture, is to this day unsurpassed; and the Bamian statue, the highest by far ever executed, is unsurpassed in its majestic simplicity, and must have been executed, like its copies at Aboo-Simbel, very many centuries before the birth of Gautama Buddha. May it not more probably be the representation, cut in the solid rock for ever by their descendants, (cotemporary, be it remembered, from Shem to Abraham), of their great father-king and lawgiver, Menu, or Noah himself, always recognised as a former Buddha, or "Son of God."

The Druids of Britain called their sacred isle, their high place in the West, by the same name, Mona (now Anglesey), the "Menai" Straits perpetuate the name, as do the Indian "Institutes of Menu," and between the Magi of Persia, then a part of India, and the Druids, there was a continuous intercourse. Cluverios states: "*Persis Deus dicitur 'Choda,' ex quo nostrum 'God;'*" showing our and the German's *connection* with Persia and Media. They first venerated and then worshipped the great Chodama, or Godama, and the Indo-Germanic races testify to their ancestral connection with the East; for they also worshipped and swore by "Godam."

(To be continued).

ISRAEL'S EMIGRATION RETURNS.

As some doubt appears to exist in certain quarters in reference to the exact proportion in which our English, Scotch, and Irish emigrate to the English-speaking Colonies and countries of the world, we are glad to be able to publish some official returns which appeared in the *Times* of Nov. 5, 1886, signed by Mr. R. Giffen, and dated "Commercial Department, Board of Trade," the day before. From these returns it will be seen that the total emigration in 1886 and 1885 respectively, of the English, Scotch, and Irish, was as follows:—

	DURING OCTOBER ONLY.		DURING 10 MONTHS ENDING OCT. 31.	
	1886.	1885.	1886.	1885.
English ...	14,169	12,004	129,552 ...	111,574
Scotch ...	2,179	2,037	22,477 ...	19,073
Irish ...	4,579	4,370	57,275 ...	56,432

It appears, then, that for one month only the English emigration was this year seven times larger than that of the Scotch, and over three times larger than the Irish; that for ten months the proportion was 6 to 1 in favour of the English as against the Scotch, and only about 2 to 1 as compared with the Irish. The return is valuable, as showing in what direction the three divisions of our race mostly betake themselves. We regret to see that the vast bulk still go to the United States, since during ten months this year 140,000 odd have gone there out of the total emigration of 209,304, being two-thirds of the whole! The table in question is as follows:—

EMIGRATION.

Return of the numbers, nationalities, and destinations of the passengers that left the United Kingdom for places out of Europe during the month ended October 31, 1886, and the ten months ended October 31, 1886, compared with the corresponding periods of the previous year:—

Nationalities.	MONTH ENDED OCTOBER 31.										TEN MONTHS ENDED OCTOBER 31.									
	United States.		British North America.		Australasia.		All other Places		Total.		United States.		British North America.		Australasia.		All other Places.		Total.	
	1886	1885	1886	1885	1886	1885	1886	1885	1886	1885	1886	1885	1886	1885	1886	1885	1886	1885	1886	1885
English	7,972	6,943	1,439	1,026	3,396	2,861	1,362	1,174	14,169	12,004	74,929	66,535	18,156	14,321	27,921	23,315	8,546	7,403	129,552	111,574
Scotch...	1,386	1,122	256	146	342	590	213	179	2,197	2,037	15,148	11,707	2,869	2,343	3,444	4,162	1,016	861	22,477	19,073
Irish...	3,968	3,519	270	193	289	579	62	79	4,579	4,370	49,934	48,110	2,802	2,610	4,209	5,363	330	319	57,275	56,432
Total of British origin...	13,316	11,584	1,965	1,365	4,027	4,030	1,637	1,432	20,945	18,411	140,011	126,352	23,827	19,274	35,574	32,840	9,892	8,613	209,304	187,079
Foreigners	5,456	3,206	268	354	107	136	216	297	6,037	3,993	75,644	42,594	5,244	3,006	781	1,088	1,854	2,141	63,523	48,831
Nationality not distinguished	—	—	—	—	—	—	594	588	594	588	—	—	—	—	—	—	2,696	2,352	2,696	2,352
Total	18,772	14,790	2,223	1,719	4,134	4,166	2,447	2,317	27,576	22,992	215,655	168,946	29,071	22,282	36,355	33,928	14,442	13,109	295,523	238,262

NOTE.—The above figures, being made up at the earliest possible date after the close of each month, are subject to correction in the annual returns.

R. GIFFEN.

Commercial Department, Board of Trade, November 4.

From Mr. J. Henniker-Heaton's letter to the *Standard*, published on Oct. 28 last, it appears that 1,275,000 British-born persons left these shores for our Australasian Colonies alone between the years 1841 and 1885! They were distributed as follows:—

Victoria, 510,000; New Zealand, 223,000; New South Wales, 200,000; Queensland, 164,000; South Australia, 135,000; Tasmania, 28,000; West Australia, 15,000. In one year, 1884, the total number of persons who arrived in the whole of the Australasian Colonies from England was 78,126 souls! These numbers show how vast is the movement which is taking place in effecting the peopling of the Colonies of the British Empire, and how wonderfully large must be the vital

Digitized by Google

power of a people which can bear such a strain upon it, and yet not only survive, but continue to pour forth its streams of emigrants literally "as fishes do increase," according to Gen. xlviii. 16. The fact, however, is that the British, being Israel, they are in all this only fulfilling the prophecies of Hosea i. 10 and Zech. x. 8, 9, 10, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" . . . "they shall increase as they have increased . . . and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them." These two prophecies were of comparative recent date, Hosea's being pronounced just before the Ten Tribes were carried away (*i.e.*, in B.C. 785), and the second long after the restoration of Judah—viz., in B.C. 487, near the close of the Old Testament canon of Holy Scripture. To no other nation is granted such wonderful multitudinousness, and none exhibit such peculiar results as the effects of this redundancy. For our nation by these offshoots has secured the desolate heritages of the earth, and has transformed them into true "gardens of the Lord" (Isa. xxxv. 1, 2, li. 3).

These are some of the most remarkable of the signs which prove our Hebrew origin. We recommend our readers carefully to study this question of our nation's emigration statistics, and to watch the results thereof. They will see that thereby the Scriptures are being fulfilled to the very jot and to the very tittle, and that our superabundant population, by emigrating to foreign parts, is laying the foundation of that grand "company of nations" which, confederated with "the old Mother in the West," will eventually dominate the whole world (Deut. vii. 27, Rom. iv. 13).

IS THE BRITISH NATION THE LOST TEN TRIBES OF ISRAEL?

On Tuesday, the 14th instant, Mr. Frank C. Barter read a paper at the weekly meeting of the Courtenay Mutual Improvement and Literary Society, in the Congregational Hall, Plymouth, on this subject; the Rev. J. Townsend Maxwell in the chair. In opening, the essayist spoke of the old spirit of nationality that now seemed to be asserting itself in all parts of the world, and said he thought this had a providential meaning, and was the sign of the revival of Israel as a nation. He then proceeded to show the distinction between the House of Israel and House of Judah; how the prophecies to the latter had been, and were now being fulfilled, and then briefly traced the history of the House of Israel up to the Assyrian captivity. He then said there must be a nation somewhere in possession of the blessings promised to Abraham and his seed the House of Israel, and as we had no trace of them we must turn to Identity and prophecy to discover them. The essayist then dealt with a dozen identities in a concise but telling manner, and concluded by pointing out that being the Lost House of Israel would not give us salvation, or any other blessing, except by faith in our Lord and Saviour Jesus Christ

At the close a very animated discussion took place. Mr. Miller testified to the British nation being undoubtedly the universal rulers. He had been in all parts of the world, and had more than once been asked by foreigners what made our country so powerful, rich, and free. He could only reply that because, he believed, God was ruling over us in His own way, which was best. Mr. Winter and Mrs. Ambrose Taylor spoke in support of the Identity. Mr. J. Lake, Mr. Luxton, Mr. A. W. Ivey, the Chairman, and others followed in discussion, the latter questioning a few Biblical quotations only. A few points were argued, but not one speaker repudiated the Identity, and all agreed it was well worth considering. They thanked Mr. Barter for having brought it forward.

The meeting closed with the benediction, pronounced by the Chairman.

Israel's Scripture and Prayer Union.—Will members kindly note that the *Monthly Comments* will not be issued again in single numbers; and that all letters should be addressed to Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

THE ANNEXATION OF SOCOTRA.

On October 30th, 1886, Brigadier-General Hogg, the British Political Resident of Aden, annexed the Island of Socotra to the British Empire. The island was virtually annexed in April, 1876, when an arrangement was made with the Sultan of Kishen, on the Arabian Coast, that the reversion in the island belonged to this country, and that it should never pass to any foreign Power. The British Government then stipulated that, when needful, they would assume charge of the island and use it as a new defence of the Indian Empire ("Geography of the Gates," by Philo-Israel, p. 47). The time had now arrived, we presume, when it was deemed necessary to secure our position against French pretensions in the Indian Ocean, and arm our Gates in preparation for the sifting time soon to come upon the world. The inevitable step has, therefore, been now taken, and this fine island just opposite to, and South-east of Aden, will henceforth take its place as one of our Asiatic Gates—a defensive, strategic position as respects the Southern entry to the Red Sea, and a warning to France and all others whom it may concern that the road to the East from Europe is under Israel's lock and key. The following is a short memorandum respecting the value of this island which is not new to Identity readers, but may be welcome information to those who have only recently learnt what the British Gates are, and what purposes they serve as part of God's gift to His people Israel. We take the facts from the *Bristol Times and Mirror* of Nov. 24:—

Socotra is an island in the Indian Ocean, about 120 miles East of Cape Guardafui. It is mountainous, and the greater part of the soil is sterile, but on the sides and summits of the limestone mountains aloes are grown, which are deemed the finest in the world. The gum known in commerce as dragon's-blood is also a valuable export. The island has been subject to the Imaum of Muscat, who maintained on it a lieutenant-governor, and who bound himself by treaty to allow no settlement on the island without the consent of the British Government. The area of the island is estimated at 1,000 square miles, and the population at about 10,000.

Review.

"*Reasons for . Dissenting from the Anglo-Israel Theory*"—Addressed to Philo-Israel. By Captain George Palmer, R.N., F.R.G.S., &c. Price 2d. W. F. Mack, 38, Park-street, Bristol.

PART II.

(*Concluded from page 35*).

Capt. Palmer lays it down as law that "our theory is untenable, as based on holy Scripture" (p. 6). If we ask why, we are told that we have no business "*to literalise the promises made to Israel in the Bible!*" The believers in Jesus, it appears, are "the spiritual seed of Abraham, and as "such inherit the promises." Now we object to both these statements. Those who may be ranked as "true believers" are "the spiritual House" it is true (1 Peter ii. 5), but we deny that such personally enjoy all "the promises." For instance, the true believers in Tinnevelly and Japan, in China and South Africa, nay, the true believers in our own most favoured land, of whom we doubt not Capt. Palmer is himself a good example, do not by any means personally enjoy or inherit the promises which are national! Such believers have, no doubt, the blessings *connected with salvation by grace*, but cannot, from the nature of things, inherit the national blessings enumerated in Gen. xii. 2, 3, xviii. 18, xxii. 17, 18, xxviii. 14, xxxv. 11, xlviii. 16—19, xlix. 22—26; Deut. viii. 18, xv. 6, xxviii. 1 to 13, &c., &c., all which are tied up to the *nation* Israel, but are not, and cannot be the portion of individual believers anywhere. Capt. Palmer cannot put these national promises aside, for they are God's good gifts to "His people Israel," and they are unconditionally theirs nationally, but not individually—that is, as separate believers in Jesus.

We are not, therefore, affected by our opponent's charge and taunt, on p. 9, that we "seek to do away with the spiritual promises," and, by so doing, bring harm, but not good, as the result, in these days of "scepticism and unbelief." Neither do we admit that our views are calculated "to buoy up the English nation as the salt of the earth" to rely on their Abrahamic origin

Digitized by Google

rather than on the blood of Calvary, because it is part of our teaching that salvation by grace is an individual thing, and a man or woman may, as part of this nation, have all the *national* Abrahamic blessings, but lose their own souls for lack of faith, as did Ahab—Judas Iscariot, and many another Israelite son of Belial, whose cases are recorded in the Bible. Capt. Palmer quotes Rom. iv. 16, 17, as though that text decides the point that the spiritual seed (*i.e.*, believers in Christ only) "inherit the promises." But this text is one of our strongholds as proving that "the seed" or "all the seed" of Israel are of two Houses—namely, that which is "of the law" or Judah, and that which is of the faith of Abraham or the House of Ephraim, Lo-Ammi Israel, "the sons of the living God," who are Christ's (Hosea i. 10; Isa. lxv. 1). To the same effect is St. Paul's testimony in Rom. ix. 6—23—26, which our opponent believes makes against us, but we know is in our favour. For St. Paul quoted Hosea ii. 23, a prophet who predicted nothing respecting non-Israelite Gentiles, but everything regarding Gentilised Lo-Ammi Israel. This is "the mystery of Israel," spoken of by St. Paul in Rom. xi. 25, which Capt. Palmer must comprehend before he can have the key which unlocks Rom. ix. 23—26, and Gen. xlviii. 19. There the apostle wrote of "the Lord's call of His people," not from the Jews only, but from the Gentiles also, and those Gentiles could only be Hosea's Lo-Ammi Gentiles of the Ten Tribes, or Jacob's multitude of Gentile Ephraimite nations. Our opponent appeals to Gal. iii. 7 to 9 as though that were a fatal text to our contention. But our views are founded on the great fact 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." Israel is the national instrument made and formed to take the Gospel of salvation to all Gentile nations, and God thus blesses the latter by means of Abraham's afterseed as the messengers of His grace. The temporal and spiritual *national* gifts He has endowed Israel with, were needed to qualify them for this work, and without such national gifts it is clear God did not intend the chosen nation to begin or carry on the work. No one wants to rob the Church of Christ of one of the spiritual promises. But no one can rob Israel the nation of the secular and spiritual gifts needed to enable them, as God's instrumentality, "to blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6); for in truth God formed them for Himself that they might show forth this, His praise (Isa. xliii. 21).

The foundation of all Capt. Palmer's mistakes in reference to this subject arises from his views stated on pp. 6 and 7 of his pamphlet. There he says, "It seems to me the very existence of your theory depends on the *supposed separation* of *Israelites and Jews*," a "separation not recognised by either Cyrus, Ezra, or Nehemiah, and certainly not by our Lord Jesus Christ and His apostles." He cannot see the Scriptural distinction between Israel and Judah in God's Word, or in the record of Josephus! Now Josephus very plainly recorded his belief in this distinction, as Antiq. xi. chap. v. 1, 2, proves—Cyrus' proclamation, as both Ezra and Josephus tell us, was *to the Jews only*, being then the only people on earth called "God's People" (Ezra. i. 3; 2 Chron. xxxvi. 23; Hosea i. 8, 9; Joseph. xi. v. 1, 2). Our Lord Jesus Christ's mission was to be "Governor" or "Shepherd" of "His people Israel" (Matt. ii. 6; Micah v, 2). That that people was *Ephraim-Israel*, is apparent from Micah v. 2 (whence Matthew quoted), because in that verse the two names are placed in juxtaposition—Judah was to furnish the prince who was to rule "God's people Israel" (see Jer. vii. 12—15, xxxiii. 17—26). In Heb. viii. 8—12 the two Houses are clearly separated, and Judah's blessings as well as Israel's distinguished! So much for Capt. Palmer's argument. We make him a present of that founded on Matt. x. 6, and xv. 24, as we admit a doubt may here rationally arise.

Capt. Palmer, in a spirit of banter, perhaps, is willing enough to literalise a prophecy respecting "Ephraim's drunkards" (Isa. xxviii. 1), and says it is the only passage in God's Word applicable to our Identity! Well and good! There is one literal prophecy then, after all, which we may safely apply to the British folk and say it fits! Why not, then, the scores of others which fit exactly, besides the few which, on page 11, our author tells us "our great Anglo-Saxon race fulfils" among the many promises God made to His chosen ones? The burden of proof in regard to the negative proposition now lies on Capt. Palmer, and he must tell us why we are wrong when we declare that our nation has *all* the signs and marks God put on Israel of the latter day, that we lack not one, and that, therefore, the British are Israel, but not otherwise?

What, we would ask Capt. Palmer, was the evidence of our Lord Jesus Christ's identity as the Son of God, but a mass of prophetic facts literally fulfilled? The Jews made the same mistake our friend does, and refused to accept them literally, and so fell into the deadly sin of murdering the Prince of Life (Acts iii. 15). Every clause of Isa. liii. related to a literal, earthly fact, literally fulfilled in Him. So of the prophecies generally. He was to be born in Bethlehem; brought up in Nazareth; to be the Son of a virgin; to fly into Egypt; to be called out thence; to speak in parables; to open the blind eyes; to ride into the City of Jerusalem on an ass, and the colt the foal of an ass; to be rejected of men; to be priced at 30 pieces of silver; to have His garments parted, and for His vesture to have lots cast; to be buried with the rich; to die with the wicked; to rise from the dead on the third day, and to ascend up into glory. Every single prophetic fact was a literal fact literally fulfilled in Jesus of Nazareth, and to these fulfilments the Gospels constantly point to condemn the unbelieving Jews who doubted. Why then now, are we, at Capt. Palmer's demand, to take the same prophet's statements regarding God's people Israel (His chosen), and to evaporate all their literal allegations of fact respecting Israel in the last days, and deny them a literal, but give them only a spiritual signification? We cannot and we dare not so act! In one respect we perceive Capt. Palmer dares not either. For we find (on page 9) that he admits Israel are scattered among all nations, and are yet destined to be gathered from them all. Why is this prediction to be literal, but the others that arise out of Israel's gathering in the Isles of the West—their occupation of their enemies' Gates, their Heathen and Colonial Empires, their wealth and power, and their present realisation of the blessings of Ephraim, described in Genesis xlviii. 19, to be ignored as matters not worthy of regard?

Capt. Palmer's scoffing words in regard to the coronation stone we leave for others to answer. For ourselves, we have said enough to show that our opponent has not yet seen the distinction between Israel and Judah as established by the whole testimony of God's Word, and that, therefore, he is not yet in a position to understand it fully.

We observe that he expresses himself quite satisfied that he has an heirship and heritage as a saved sinner in Christ (p. 11). We are rejoiced to know it! But we beg leave to tell him that there is yet another aspect of that question which concerns God's glory, His truth, and faithfulness. His own salvation is a very secondary concern in comparison! For first, God's oath and promises must stand and be found to be literally true; failing which the New Testament covenants derived from the same Testator's Words must be open to the impious assault of the infidel and the atheist! Our views prove God's truth. Capt. Palmer sacrifices it, in order that he may hug himself with a selfish sense of his own security. We entreat him to pause and to consider before he contents himself with so dangerous a view of the foundation on which he is resting for his soul's security, how God (who is a jealous God, and who tells us that "He changeth not, and *therefore* the sons of Jacob are not consumed)," will estimate a doctrine, which practically declares He has changed, and that His sworn covenants and promises to the House of Joseph are now completely null and void! Capt. Palmer's "*Cui bono?*" argument on p. 11 of his pamphlet, we have dealt with on p. 465, vol. x., of the BANNER already, and we need not, therefore, repeat the reply here.

Correspondence.

THE NEW CAPITAL OF THE WORLD.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is somewhat satisfactory to find that some of our contemporaries are not above perusing the pages of the BANNER in search of an occasional note of news, as the subjoined extract from such an intelligent sheet as the *St. James's Gazette* of this evening sufficiently proves:—

"That London will not always be the capital of the world there can be no reasonable doubt: the only question has been as to the city which will be its successor. This little matter has now been satisfactorily settled, and the new capital is to be Jerusalem. The British-Israelites long ago assigned this honour to the fortress of Jebus; but the practical details of effecting the change have been independently taken in hand by some Imperial Federationists of Canada, at the head of whom is Mr. H. W. Monk, M.P.

Digitized by Google

(for Ottawa). Mr. Monk has formed a company for the purpose of buying up Palestine and establishing there the capital of the earth. The capital (of the company) is 10,000,000 dollars, and more than a seventh of this sum has already been subscribed. The President of the United States is named in the prospectus as a vice-president, and among the patronesses is the Queen of England. The BANNER OF ISRAEL looks with favour on the scheme, but permits itself to doubt whether Mr. Monk has hit upon the exact way which was contemplated in Isaiah for bringing about the same purpose."

Let our readers now refer to the BANNER for 1st Dec., 1886, and carefully look through the article on page 472, and they will perceive that the entire inspiration of the note in the *Gazette* is derived from that same article; and reading between the lines it is easy to see that the writer, in spite of a little shamefacedness of manner, may be much more in sympathy with BANNER opinions than his uneasy assumption of a light vein of irony would lead his readers to suppose.

I remain, dear Sir, yours faithfully,

Dec. 18, 1886. H. R. SHAW.

To the Editor of the "Banner of Israel."

DEAR SIR,—My authority for the statement that in 1786 no native of Britain was engaged as a missionary to the heathen, is the writer of the review on "Modern Christian Missions" in the *Quarterly Review* for July, 1886. In a letter from the reviewer, in answer to my enquiry, he says:—"The statement that in 1786 no native of Britain was engaged in mission work to the heathen is to be found in Dr. G. Smith's 'Life of Carey,' and also in his 'History of Missions.' Before using it, I verified it as far as I could, but was unable to discover any exception to it. The S.P.C.K. certainly had no British missionary, nor had S.P.G., nor had the English Nonconformists or Scotch Churches any. If Mr. La Trobe's statement, that the Moravian staff of missionaries at that date contained 18 British-born persons, is correct, they must have practically renounced their country and their Church, or sect, and become merged and lost in the German Herrnhutlers, and thus left no trace of themselves as British except in the private records of the Moravians."

However, there is no doubt, from Mr. La Trobe's statement, which he has since verified to me, that at the time mentioned, 1786, there were 18 natives of Britain (14 male and 4 female, *i.e.*, wives of missionaries) who had received a call from the settlement of Herrnhut in Saxony. This connected them with a Continental Directing Board, which, no doubt, is the reason Dr. Smith and the writer of the review overlooked them.

The central fact remains, that John Carey was the father of the present great British missionary movement for the conversion of the heathen. None of the large societies were in existence in 1786. Carey, with a dozen others, in 1792, founded the Baptist Missionary Society, subscribing among themselves £13 2s. 6d. to start the enterprise of converting the world! In 1795, after Carey's first report from India had been received, the London Missionary Society was founded, which was followed four years later by the Church Missionary Society, which is now, with its annual income of over £230,000, at the head of the Evangelical organisations of Christendom. It is only within the last fifty years that the missionary agencies have passed from the era of beginnings and experiments to the commanding position held at the present day.

An interesting little tract has just been published by the *Unitas Fratrum*, "The Moravian Church and her Missions." It can be obtained from the Rev. B. La Trobe (Mission Secretary), 29, Ely-place, London, E.C. They have always been a brave band of earnest Christian men, enduring the most horrible persecutions, and to the front whenever any special hardship was to be faced, or where the work for Christ seemed the roughest and least hopeful. Their success has been great.

Yours truly,

F. GASS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have read lately, either in "Across the Jordan," G. Schumacher, or in "Heth and Moab," Capt. Conder, but I cannot find the passage now, that the Crusader's Churches East of Jordan, were oriented just like English churches, and Sir Gilbert Scott told me that Gothic churches were always directed to the sun-rising on the day of their dedication, like those at Cashel. Therefore, the true Church of Christ, in all ages, has prayed towards the sun-rising instead of towards the threshing-floor of Araunah, and the temple which covers it.

It is a beautiful allegory. The sacrifice of Isaac was a symbol of the sacrifice of Christ, which the Israelites of old were watching for; and the sun, with its life-giving properties (which we feel with double force in this promised land) is the truest symbol of the life-giving Saviour. The sacrifice on the cross was life from the dead to all who, like Abraham, looked to it in faith. The second rising of the sun of righteousness, *as Shiloh*, is life to all who watch for it now. It is an identification of our new "tongue" that *son* and *sun* have the same sound in it, but in no other language; and are both used in Holy Scripture to express the Son of God.

This orientation is an argument for "the Eastern position at the altar," as well as at the Creed and Litany, in churches which are oriented; and Romanists having perverted this to mean transubstantiation cannot alter the case, any more than their Idolatry can make it wrong for "all generations" to call the blessed virgin "blessed." The arch deceiver always uses the best steel in his most insidious attacks on our faith and practices.

Yours truly,

A WATCHER.

Beyrout, Syria, Dec. 12th, 1886.

NOTE BY THE EDITOR.—We publish the above out of deference to our distant correspondent. But we must demur to the expression, "the Eastern position at the altar." The Church of England knows of no "altar" in her Churches, or her services; and nothing of the "Eastern position" at the holy table either. We can want no motive, therefore, for an "Eastern position" during the celebration of the Holy Communion; wherefore, in the name of Protestant consistency, we must, as the Editor of the BANNER OF ISRAEL, reject *in toto* any such argument as that our "Watcher" brings before us, in the last paragraph of the above letter.

To the Editor of the "Banner of Israel."

DEAR SIR,—I beg to acquaint you with the discovery of another Gate! The appended cutting will give you full particulars; and the way in which this Gate has come into the possession of Her Majesty's Government is certainly amusing.

"A PANAMA CANAL PROBLEM.—Paris, Dec. 13.—One of the foreign questions with which M. Flourens will have to deal is that of Turtle Island, which, it is held here, commands the future of the Panama Canal, as Aden does that of the Suez Canal. The Turtle Island affair is thus: Fifteen years ago the Haytian Government granted it to a Mrs. Maunder, the widow of a Haytian citizen. Soon after an attempt was made to withdraw her privilege, and she obtained British protection, got herself naturalised as English, and as such was protected. Inasmuch as possession was taken quietly of the island by a representative of her Britannic Majesty, the Haytian Government protested, and demanded the arbitration of France, which demand was rejected on the ground that Mrs. Maunder could not pay the expense of arbitration. Hayti persists in its demand, and there is talk of a movement being got up at Port-au-Prince to sell the Tortoise or Turtle Island either to France or to the Panama Company."

Yours, &c.,

Dec. 29th, 1886. J. G. T.

To the Editor of the "Banner of Israel."

DEAR SIR,—In 1875, Hine's "Identifications" and several numbers of "Life from the Dead" were handed me by a stranger, which I read with a thirst for more. Up to then the Bible was no book of mine, and that I was almost prayerless is not surprising. But after the above date the Bible became the Book of books. A daily reading was commenced; next family prayer was introduced (Bickersteth's forms); lastly, when, in 1881, an illness set in which has kept me to my room till now, the form of prayer was cast aside and our daily petitions shaped according to our wants. So that the question of Lost Israel has been to me a personal question of the utmost importance.

V. J.

THE Remarkable Jew, Rabinowitz, has come on a visit to this country, and was welcomed at a conference at the Mildmay Hall.—A useful and beautifully illustrated book for a present, has recently been published by Messrs. Nelson and Sons, of Paternoster Row, entitled, "Jerusalem, Bethany, and Bethlehem." The price is 12s.—Mr. H. M. Stanley, starts immediately for Africa to rescue Emin Bey.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The Rev. JAS. BILLINGTON, F.R.H.S.

Will LECTURE in the

MORAVIAN CHAPEL, 32, FETTER LANE, FLEET STREET, E.C.,

ON TUESDAY AFTERNOONS, JANUARY 25, FEBRUARY 1, and 8, commence at Three o'clock.

Admission Free.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE JANUARY QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

CONTENTS:

The People Left of the Sword Found Grace in the Wilderness. By J. S. Lowe.—An Unassailable Position. By V. M. Cox.—The Ancient of Days. By Alexander MacPhail.—The Land of Hadrach, England's Stronghold. By the late Colonel J. C. Gawler.—The Conversion of the Jews Unscriptural.—More Links in the Chain. By J. Thomson.—To Our Readers.—The Mutual Trade of the British Empire.—Poetry.—Review.—Correspondence.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.). 29, Paternoster-row.

No Reader of Identity Literature should be without this Almanack.

Now Ready. Price 3d. (by post, 4d.). Brown cloth, gilt lettered, interleaved throughout with ruled paper 1s. *(Post free on receipt of postal order.)*

The Anglo-Israel Almanack and Diary

FOR 1887.

Being the Jubilee Year of Her Majesty the Queen.

London: Printed and published by R. BANKS & SON, Racquet-court, Fleet-street, E.C., and may be had by order of any bookseller.

Price 6d., post free 7d.

ISRAEL'S CHRONOLOGY, compiled from the Old Testament, and arranged as a CHART giving the A.M. and B.C. dates, and Scripture references for every event therein specified, together with the points of agreement between the Bible History and the Marks and Measurements of the Great Pyramid. With Explanatory Notes and Observations by GEORGE N. WALSH.

London: Robert Banks & Son, Racquet-court, Fleet-st.

Knight & Forster's Pens

Everybody's Pen

Turned up Points

KNIGHT, FORSTER LEEDS.

3/6 PER GROSS

1/- PER 4 GROSS.

LONDON-STRAKER & SONS, 124, FENCHURCH ST.

or post free direct from the Makers

Basinghall Works Leeds.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

The History of the House of Israel: How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

Now Ready, Price 8s., in Handsome Blue Cloth.

THE NEW VOLUME

OF THE

BANNER OF ISRAEL

(VOL. X.)

A most suitable present to a Town Hall or Local Library. Sure to prove of great interest and be the means of introducing Our Identity to the notice of a numerous class of intelligent readers and students. Should be in every Bible-student's Library.

May be ordered of any bookseller, or sent direct from the Publishers on receipt of remittance for 8/-.

R. BANKS & SON, Racquet-court, Fleet-street.
F. W. PARRY & Co., 29, Paternoster-row.

CASES FOR BINDING VOL. X.

ARE NOW READY,

Price 1s. 6d., post free 1s. 8d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the Best Known

Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

BRONCHITIS, ASTHMA, COUGHS, COLDS, CONSUMPTION, and all Pulmonary Affections can be immediately relieved and rapidly CURED by simply using the AMMONIAPHONE FOR THE Voice, Throat, Chest, and Lungs.

21s. post free. WILL LAST FOR YEARS.

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had FREE OF CHARGE on application to Medical Battery Co. Ld. 52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World. Origin and Destiny** of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation."—H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

No. 1 is published by R. Banks & Son, Racquet-court, Fleet-street, E.C.; Nos. 1 and 5 by E. Stock, 62, Paternoster-row, E.C.; and all by Rev. H. Roe, Dawley, Salop.

THE NOTE-PAPER FOR 1887.

THE JUBILEE NOTE-PAPER, 1887.

A HIGH-CLASS CREAM-LAID NOTE-PAPER, each sheet bearing a watermark device: The Portrait of Her Majesty Queen Victoria, in a wreath of Rose, Shamrock, and Thistle, and designs symbolic of the Colonies and India. Can be had glazed or unglazed surface. Price 1s. 6d. per packet of five quires; by post 1s. 10½d. Can be had with address neatly printed for 3s., by post 3s. 4½d.—Robert Banks and Son, Racquet-court, Fleet-street, London, E.C.

LUNG OWBRIDGE'S LUNG TONIC, THE MIGHTY HEALER. *Save Your Lives by Taking* OWBRIDGE'S LUNG TONIC. *It has a power over diseases hitherto unknown in Medicine. Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then? "Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.* HAVE YOU A COUGH? A DOSE WILL RELIEVE IT. HAVE YOU A COLD? A DOSE AT BEDTIME WILL REMOVE IT. *Bronchitis & Asthma it relieves instantly. The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.* — *Prepared by* W. T. OWBRIDGE, *Chemist, Hull. Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. & 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.* TONIC

DEAFNESS IS CURABLE

R. M. says: "I am indeed pleased to tell you my hearing has returned, and that the noise in my head, which at times was most distressing, is also quite gone."

S. H. says: "Your Earal Drops, in five weeks, did what two doctors failed to do—namely, restore my hearing. I feel like a new man."

Send Postal Order for 2s. 6d. to

SPENCER GAY,

38, BATH ROAD, EXETER,

for a Bottle of Earal Drops and Medicated Wool, with instructions, post free.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JAN. 26, 1887. [All rights reserved.

Digitized by Google

"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. XI., No. 527. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 2, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE

"Thy Gates Also Shall Be Open Continually" 45
The Blessed Stewards of a Thousand Responsibilities 46
How Our Identity Strikes a Learner 47
"The Stone Which the Builders Rejected." By Surgeon-General J. M. Grant, M.D. 48
The Gentiles Whom God Hath Cleansed 49
The "Churchman" Propounds that the Ten Tribes Were Never Lost 49
Bible Studies: Israel in the British Isles. By Maud Watham 50
Romans IX., X., and XI., Revised Version.—Part I. 51
The Lord's Firstborn 52
India and Its Trade 53
The Name thereof is called Bamah unto this Day. By E. Wilmshurst.—Part IV. .. 54
French and German Encroachments on British Trade 55
The British-Israel Identity Association, 24, Newington, Liverpool 56
The Metropolitan Anglo-Israel Association at Work Once More 57
Jacob's Stone 57
International Institute for Preserving and Perfecting Anglo-Saxon Weights and Measures 58
The Biter Bitten 58
The Anglo-Israel Free Distribution Fund 59
Correspondence 59
Israel's Scripture and Prayer Union 59

"THY GATES ALSO SHALL BE OPEN CONTINUALLY."

LORD CARNARVON has followed up his first letter to the *Times* on the subject of the foreign Gates, or coaling stations, by a second, on the subject of "The Defence of our Commercial Ports." The latter appeared in the *Times* of January 8, 1887. Lord Carnarvon's account of our utterly defenceless condition at home must be gall and wormwood to our military experts to whom we imagined we had confided our commercial ports in the certainty that they, and we, were now safe in their charge. It appears we have no fortifications to-day of any service for such first-class British home Gates as those on the Humber, the Tyne, the Tees, the Clyde, the Firth of Forth and the Mersey! In regard to the guns required to meet the frightful weapons which war ships now carry, our case is even worse. We have not a single gun anywhere which could stop the approach of an enemy's war ship if our Fleet were by accident away from the spot!

We quote Lord Carnarvon's words that our readers may guage the extremity of the danger, humanly speaking, and what a critical moment the present is, supposing we have really, nationally, no security provided, by reason of our defenceless state. He said:—

But the question of guns is different. Immediate action there is possible and within reasonable limits of expenditure. It was the duty of the Commission of which I was chairman to inquire into the then imminent revolution in the construction of our guns, and we anticipated and recommended the great change which has actually taken effect during the last five years. The result has justified us, and the new type of gun, which we so strongly urged upon the Government, is now recognised as the only reliable armament in the attack or defence of first-class positions. A length of range and an accuracy of fire which a few years since would have been deemed fabulous, under the control and direction of the most beautiful application of science, are now attained. It is true that in their elaborate mountings and machinery such guns combine the disadvantages of slowness of manufacture, delicacy of construction, shortness of life, and great costliness. But a good article is generally expensive, and if such guns contribute materially to the public safety they are in the long run cheap. Moreover, a smaller number of them will, under our new system of defence, do the work of a much larger number under the old conditions. But be the number what it may, we have no choice in the matter; these costly but effective weapons will decide modern wars and the fate of nations, and yet—marvellous to say—we have not one of them in our home ports, nor have we even one first-class one mounted in any arsenal or dockyard.

The marvel which astonishes Lord Carnarvon, however, is one very easily explained. This nation is Israel; Israel is under the protecting care of God Almighty in the Isles of the West, "the appointed place" of her safe domicile and habitation. God has promised that those very home Gates which Lord Carnarvon finds are completely defenceless and open to the hostile visits of a foreign foe "shall be open continually" for the peaceful pursuits of commerce, "that men may bring to us the wealth of the nations and their kings led with them." (Isa. lx. 11, R.V.). These promises make it unnecessary to fortify and defend our great rivers and estuaries lest the Gates situated thereon may be insulted, violated, or captured by a blockading attacking naval force. Hence, in blind response to these great blessings, freely given to us on oath by the Father of Israel himself, our nation has for ages lived confidently, carelessly and safely withal, in these islands, making light of foreign attacks, and despising all projects of home protection from the hostile invasion of her foes. No reason could possibly be assigned for such conduct, which Lord Carnarvon plainly declares is "madness" at the present time. But we imagine that the British public will think once, twice, and even thrice, before they waste their millions sterling on making elaborate and costly preparations for defence such as Lord Palmerston did, only to result, at this hour, in such becoming the laughing-stock of the world, which sees that the forts around the arsenals at Portsmouth and elsewhere, built at such prodigious expense, are now almost useless for the purpose for

Digitized by Google

which they were constructed. We believe these considerations will cause Lord Carnarvon's second letter to fall to the ground unheeded—while his first, having reference to the defence of the foreign Gates, is sure to attract immediate attention, because these are in peril, and God has ordered us at this very juncture to fortify them, when He said in Isa. xxvi. 20, "Shut thy doors about thee." If it should be found that our commercial ports are in the real peril Lord Carnarvon describes (and who can doubt it ?) and if it should turn out that our British people nevertheless absolutely refuse to expend the vast sums needed to fortify them, then surely it will be seen by the world at large, that this nation—which as by a miracle exists and "dwells safely," though to all human calculation it is in the very extremity of peril,—must be the House of Israel, since in this, as in all other respects, it enjoys, and enjoys exclusively, all the blessings and benefits God swore to give to the afterseed of Abraham "His friend." One of the chief of these is safety from foreign attack in our island home. Why, then, should we faithlessly proceed to fortify our home Gates as if we derived our safety from such defences ? Our safety depends on God's character for faithfulness and truth. He undertook our defence when He appointed us a safe asylum here, and we need be under no pains or expense to erect fortresses to keep out an enemy who, after all, will never approach our shores with hostile or evil intent. Looking round the world at this moment, what nation is likely to harass and invade ? Save France, there is no other nation which would have the chance. Neither Germany, nor Italy, or Austria would wish to molest us. The Russian navies are shut in by ice for several months in the year, and can be shut into the Baltic and Mediterranean by our Fleets at other seasons. There remains the rising naval Power of France. Is France ever likely to become the insulting enemy of Great Britain ? All the signs are the other way ! The policy of France is to keep on friendly terms with the British nation until the return duel with Germany has been fought out, and it is seen whether France emerges from it a ruined and ravaged nation or the dictator of peace at Berlin. She will not want to be brought between two fires at such a time as that ! She keeps her naval and military strength for her wars now surely coming on with Germany. Why, then, should we consent to plunge into tremendous costs for useless home expenses, when the adequate defence of Singapore, Hong Kong, Aden, Colombo, Cape Town, and dozens of our outland coaling stations are left to chance, contrary to the distinct command of the God of Israel ? Lord Carnarvon at the end of the second letter makes the following observations, which call for a word of remark. He said :—

> We have outgrown the old system, and we are making no determined attempt to cope with the new order; we spend on things obsolete, we economise on things vital, and we seem to imagine that our past fortune is a guarantee for our future safety. If the Government are now disposed, without fear or favour, to do their duty, I believe they will receive the hearty support of every lover of his country.

"Our past fortune" in respect to our safety in these islands, has been of a truth God's good gift to us, in accordance with the prophecies, because we are His People Israel. We may trust in the continuance of His divine favour, and regard it "as a guarantee of our future safety," because He has told us in 2 Samuel vii. 10, R.V., that "He has appointed a place" for His people Israel, and has planted them there that they may dwell in a place of their own and move no more, and that the children of wickedness may not afflict them any more as at the first."

It would be a strange illustration of our arguments in regard to the Identity, if it should appear at last that while we are to all appearance open to invasion and insult by our foreign enemies, the cost of Lord Carnarvon's suggestion should very likely be so enormous that the nation could not endure it, in addition to the responsibility of putting the coaling stations and Imperial fortresses into a proper state of defence against an enemy. We should thus be safeguarding our extremities, but leaving the vital parts of our body politic exposed to danger. Such danger, however, is *nil*, because we have the Lord Jehovah's defence as promised, and "He changeth not, therefore we sons of Jacob are not consumed." Israel, consequently, is bound to praise the Lord !

THE BLESSED STEWARDS OF A THOUSAND RESPONSIBILITIES.

How many of us Anglo-Israelites remember in the midst of the contention we are carrying on with our provoking antagonists, that being Israel we British folk nationally and individually are the stewards—highly honoured and blessed stewards of a thousand responsibilities? We fear we are apt to forget the fact, and do not realise how weighty are our duties towards the world at large, as a nation, and how, as individual Israelites, we are constrained by our position as God's stewards to the nations to carry out His purposes, to enable Him "to establish His covenant which He sware unto our fathers, as it is this day" (Deut. viii. 18). The Psalmist, in Psa. lviii. 1, gave expression to our thoughts when he said, "Do ye indeed speak righteousness, O ye congregation?" or, as it is said in the Prayer Book Version, "Are your minds set upon righteousness, O ye congregation?" meaning, of course, the congregation of Israel, and as to the righteousness, the righteousness—the perfect righteousness—of Jesus, the Son of God. Here is the keynote of Israel's responsibilities! They were "formed, created, made, and fashioned" by the God of Israel, as a nation, and as the units which make up the nation, to make known to all the other "nations, families and kindreds of the earth," the spotless, precious, blood-bought righteousness of the Lamb of God, the Lord and Saviour Jesus Christ. Do we speak, or tell out and preach, this righteousness, and this only, as the one ordained means of salvation to the sinful nations and inhabitants of the earth? and are our own minds, as individuals of the favoured race, "set upon" this "righteousness" as our own only hope, our only aim, our only desire? On these two considerations hang all our national duties and all our personal obligations to the King who bought us, and to the God who created us for His glory, and to show forth His praise (Isa. xliii. 21, liv. 17). Israel's evangelising functions are part of our national and personal responsibilities to God, as His people and His chosen messengers to the world. Do we British, as His people, preach the Lord Jesus Christ as the God-man to the world "lying in the wicked one," as Him who, "after He had offered one sacrifice for sins, for ever sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool"? (Heb. x. 12, 13).

We do indeed nationally, though in an inefficient, half-hearted way, carry out this portion of our stewardship, and aim, at any rate, by our British and Foreign Bible, and Tract and Missionary Societies, to preach the Word to all, to take the written message—our Holy Scriptures, or Bible—to the ends, the coasts, and the uttermost parts of the earth, to all the nations, to all the families, and to all the kindreds of the earth—in fact, according to the prophecies (Gen. xii. 3, xxii. 18, xxvi. 4, xxviii. 14; Acts iii. 25; Isa. xxvii. 6; Matt. xxviii. 19, 20). The ministry of the Word is one of our chiefest responsibilities, and, as compared with other nations, ours is the only one existing which attempts it in accordance with the exigencies of the divine command, "Go ye into all the world and preach the Gospel to every creature." This was the Lord Jesus' own direction in Mark xvi. 15, and the British nation alone attempts to carry it out as regards "every creature." The Hebrew race was the only one designated by the promises of God to Abraham and Jacob to do this very work. "In thee and in thy seed shall all the families of the earth be

Digitized by Google

blessed" (Gen. xii. 3, xxii. 18, xxviii. 14). But Israel, and therefore the British, who are Israel, are God's stewards to the nations, to administer to them not only the Gospel of the righteousness of Jesus and the Word of God, but also His Sabbaths (which were meant for man) and the Ten Commandments of the law, the reflex of His mind and will, which the Lord Jesus kept for man, and, by keeping them, secured for him "the righteousness of God." This the British do, as no other race can, or desires to do. For we alone of all the nations keep the Sabbaths of the Lord, and we only respect the ten true laws of God, after a fashion which no other race so much as attempts.

These four sacred things—the Gospel, the Word of God, His Sabbaths, and His laws—are not the only benefits and blessings of which God has made us His stewards and His high almoners towards all the other races of the earth. Many another blessing follows in the train of these four. Protestantism is one, the true and valid witnessing "that God exists," and "that He is faithful and true to all His promises to the obedient, and to all His threats to those who scorn His revelation and refuse to obey His will." This witnessing function Israel possesses, and ministers it to all those who are willing to listen to and accept their teaching. Civil and religious liberty British-Israel bestows upon her subject and federated races. By her example and help she enables those who, as independent nations, watch her progress, to adopt her institutions, which give freedom, liberty, and progress. Boundless wealth is God's gift to British-Israel, and He gives it to her to impart to others by the commerce, trade, and peace she is enabled by her supremacy to confer on other subject-peoples. We have said enough. We have, as a nation, boundless responsibilities, and are stewards of the Lord God of Israel to administer our trust in respect to the nations of the earth honestly and honourably, as in the sight of God. We have to give them—1. The pure, unadulterated Gospel of the grace of Christ. 2. The Bible. 3. The Sabbath. 4. The Decalogue. 5. Protestantism, or the witnessing faculty. 6. Civil and religious liberty. 7. Freedom to the enslaved. 8. Commerce. 9. Peace. 10. Wealth; besides all those gifts and grace which have been bestowed upon our favoured race as almoners of the grace of God. After this, who will dare to put the stupid question to us, *Cui bono?*

Our Identity is the most glorious and unselfish fact existing! It is a provision made by God Himself for the benefit of the world, whereby His love to the sons of men may flow out towards them, reaching them through the blessed instrumentality of Israel, according to the prophecies. They are His stewards, the honoured channel of His gifts to the world at large, purchased by the sacrifice of Jesus, who is God the Son, and sanctified by the operations of God the Holy Spirit. The humble, earthly instruments of good to do the work are His chosen, selected, educated, and endowed people Israel—the Ten-Tribed House of Joseph. Israel, praise ye the Lord!

HOW OUR IDENTITY STRIKES A LEARNER.

We take the following interesting sentences from a letter addressed by a Canadian to a friend in New York, which have been repeated to us for our encouragement:—"As far as I can see," wrote the Canadian, "if God's Word be not worse than a fable, Israel, literal Israel, must have continued to exist, and must now be somewhere as a nation. That is a great point to be clear upon! The slight belief that I have of that apparently incontrovertible truth has already brought joy and gratitude into my heart. I have heard it objected that such a belief would foster personal and national pride. My experience is the opposite. It is that of humble gratitude. If I can once see this truth and get a firm grip of it; if I can get a little better acquainted with it, and if an acquaintance with it gives me joy and gratitude, and reveals to me more of God's purposes, it must occasionally be on my tongue and become the subject of my conversation." We cannot but compare this warm and appreciative reference to Our Identity with the cold and cynical *Cui bono?* questionings of our clergy and ministers. Joy and gratitude is felt by the earnest inquirer; but the teachers of religion can do nothing but ridicule; and neither inquire into, nor care for what excites humble gratitude in the believer in God's promises to Israel.

The Canadian inquirer finds comfort in what seldom or never occurs, we believe, to our clergy—namely, the fact which the Lord Jehovah asserts in Jer. xxxi. 36, R.V., in the most impressive language: "If these ordinances (the sun, the moon, the stars, the sea, and the waves) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." It is as certain, then, as the existence of God and of His ordinances, that Ephraim-Israel is to-day a nation, because the Jews are not a nation, but only a scattered people, and we have the sun, moon, and stars, the sea, wind and waves to assure us that, as these are extant, so must Israel be somewhere to-day existing as a nation. The only question is where such a great nation can be hidden away? We have the testimony of the Jews that the House of Ephraim is not now amalgamated with them, the House of Judah. The *Jewish Chronicle*, some time ago, remarked: "The problem is reduced to the simplest form. The Ten Tribes are certainly still in existence. All that has to be done is to discover which people represents them." The Word of God is here our guide. We are not to look for Ephraim-Israel or Joseph under the law. They are dead to the law, because married to Christ (Rom. vii. 4). They are now "the sons of the living God," therefore believers, nationally, in the Lord Jesus Christ (Hosea i. 10; John i. 12; Isa. lxv. 1). We must find them, consequently, not as Jews, but as a Christian nation. We must discern them located geographically just where God's Word tells us to look for them—namely, in "the Isles afar off" from Palestine (Jer. xxxi. 10), such being "the Isles of the West," or of the sea (Isa. xxiv. 15; Hosea xi. 10), that is, "the North country" (Jer. iii. 18; Isa. xlix. 12). Looking, then, for the lost nation Northward, Westward, and in the "afar off Isles," we must find Israel there a wonderfully multitudinous people, throwing off colonists to distant shores, "as fishes do increase" (Gen. xxii. 17; xxxv. 11, xlviii. 16), developing into "a nation and a company of nations;" throwing off a great and independent people, Manasseh; wealthy to a degree; lending to many nations, borrowing from none; the very "chief of nations" (Deut. viii. 18, xv. 6; Isa. xli. 9; Amos vi. 1); reigning over many nations, yielding supremacy to none; possessors of the Bible, and loving its circulation (Psa. cxlvii. 19, 20; Isa. xxvii. 6). Keeping hold of God's Sabbath-days, and honouring His ten true laws as the foundation of their own (Exod. xxxi. 13, 17; Deut. vi. 4—9); loving the souls of alien men, and going forth to tell them of the great salvation among "all the nations, families, and kindreds of the earth" (Matt. xxviii. 19, 20; Isa. lxvi. 19, 20). Here, then, are some of the chief marks God has put upon His people whereby we may know them. By their names, Israel, Ephraim, Joseph, Jacob, this lost nation will not be recognised, because God has planned to hide them (Hosea i. 9, ii. 6, 7; vi. 2, Deut. xxxii. 26; Isa. lxv. 15). As outcasts and aliens they were to be scattered among the nations, buried in their graves and swallowed up by them (Ezek. xi. 16; Hosea viii. 8; Ezek. xxxvii. 1—14). But the Lord has searched and found the "lost sheep" of the house of Israel, and finding them, has them safely upon His shoulders secured for ever (Luke xv. 4-7). The people we have described can be none other than the British, for they respond to the description in all particulars. They have been endowed in their concealment as we have described, according to the prophecies; and the object the

Digitized by Google

Lord has had in view in so dealing with them was and is, to enable them to go forth to all the Gentile non-Israelite nations, families, and kindreds of the earth, to tell them of the "so great love" of the Lord Jehovah, in sending His only begotten Son, "that whosoever believeth on Him should not perish, but have everlasting life." This view of God's dealings with His people Israel puts a glory on Our Identity which no other sheds upon it. It presents us with a consecrated nation devoted by the Lord to His special service. That service is the evangelisation of the whole world, and their witness to the universe that God exists. He, the faithful and true God, performs thus the mercy promised to our forefathers, as declared in the inspired song of Mary, the mother of Jesus, in Luke i. 54, 55 :—

"He hath holpen Israel, His servant,
"That He might remember mercy.
"(As He spake to our fathers)
"Towards Abraham and his seed for ever." And by Zechariah, "The Day-spring from on high hath visited us. To shine upon them that sit in darkness, and the shadow of death. To guide our feet into the way of peace" (v. 78, 79).

The object of God's mercy towards His people Israel is plainly shown in Psalm lxvii. where the statement is :—

"God be merciful unto us and bless us,
"And cause His face to shine upon us." Why? "That" (or, "*in order that*") "Thy way may be known upon earth, Thy saving health among all nations."

God's face must shine upon Israel, and His mercy be bestowed upon them as His people, in order that by their means the nations upon earth may fear Him, and His "saving health" in Christ Jesus, their King, may be diffused among all nations. Therefore, Israel should surely praise the Lord!

"THE STONE WHICH THE BUILDERS REJECTED."

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

When we tell our clerical friends that this expression, as applied in Matt. xxi. 42, refers to the Ten-Tribed kingdom of Israel as established in these latter or New Testament times, they are a good deal surprised and somewhat shocked at our "impiety" (?) and answer us rather warmly that St. Peter applies it to Christ. Of course we know that just as well as they do; and we know also, what they appear to have overlooked, that the same expression is applied to Christ and His people Israel in other passages of Scripture. For example, both are called the Son of God (compare Matt. ii. 15 with Hos. xi. 1), and "Israel" is one of the names of Christ (Isa. xlix. 1—6). St. Peter regards the question from its spiritual side, and tells the Jews that without believing in Christ they cannot be "living stones" in His "spiritual house," while our Lord regards it more in its temporal aspect, and tells them that in rejecting Him they reject the privilege of being subjects of His kingdom, which He came to restore by building the tabernacle of David "as in the days of old" (Amos ix. 11), that is, bringing the severed House of Israel again under David's sceptre, and that this kingdom, that is, the privilege of belonging to it and extending it, would be taken from them and given to another nation. The use of this word "nation" shows that Christ was dealing with the temporal aspect of the question, because He never would have put such a restriction on the spiritual blessings which were to flow from belief in Him, and which our opponents would be the first to maintain were to be alike free to every nation, and kindred, and tongue, including the Jews themselves, from whom it had been expressly declared that the kingdom would be taken! It is evident also that the time of their deprivation is limited to the Christian dispensation, because the testimony of Scripture is very explicit that at its close the Jews would be restored to all the blessings, national and spiritual, of the chosen people of God.

If we examine the passages of Scripture which our Lord quotes, with even ordinary attention, and in their plain, literal sense, it will be evident that He does not apply the expression "the stone which the builders rejected" to Himself, but to Israel. The first quotation is from Psa. cxviii. 22, 23, which is throughout a song of thanksgiving by Israel for restoration to God's favour. We do not read in any part of the Bible that Christ in His humanity has ever been exalted to the place of admiration and honour, which is the sense intended to be conveyed by the expression, "become the head of the corner"; while, if we regard Him as God, we find nothing marvellous in such exaltation, and St. Peter does not comment upon it as such. The marvel, or mystery, which is so strongly insisted upon by St. Paul was that a people so long cast off and alienated as Israel had been should have been so cast off, not only as a punishment for their sins, but in furtherance of the purpose of God, that in the fulness of time they should be raised to the highest honour and distinction amongst the nations, and become the messengers of salvation in Christ to all the world.

Having told the Jews that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof, our Lord proceeds, evidently referring to the second chapter of Daniel, "Whosoever shall fall upon this stone" (that is, the head corner-stone, or nation, above referred to) "shall be broken; but on whomsoever it shall fall it will grind him to powder." Here we have an inspired interpretation, showing that the head-stone of the corner refers to Israel, the nation to which the kingdom would be given; and that this nation further refers to the stone kingdom of Daniel, while the commentary of the evangelist on the parable shows that the Jews to whom it was addressed perceived that Christ spoke of them, not of Himself, as our theologians affirm, and that their wrath was kindled accordingly. They knew that none but an Israelitish nation could be the kingdom of God, for with all their blindness and unbelief, they never blundered into the absurdity of a spiritual kingdom! They were proudly conscious that, although humbled as a people in being subject to a foreign yoke, they were still the "head-stone of the corner," honoured and exalted amongst the nations as the custodians of the oracles of God; and they heard, in the words that had been spoken, the death-knell of the Mosaic worship, with all its splendid and imposing ritual, and saw the kingdom of God thrown open to the heathen as freely as themselves; nay, more, that their despised brethren of the House of Israel, to whom they had said, "Get you far from the Lord," were to be the subjects and heralds of His kingdom, from which they themselves would be excluded; and that the prophecy of Isaiah, that the Lord would appear to the glory of their brethren, whom they hated and despised, but to their own shame, had received its fulfilment. We need not wonder that they were desirous of silencing the tongue which uttered such unpalatable truths, interpretations of prophecy so different from those to which they had been accustomed, more especially when we consider in what a hostile spirit our own interpretations are too generally received, for no better reason than that they are new!

It seems strange that such a fuss should have been made about this expression, "corner-stone," or "chief corner-stone," which is used figuratively in the Bible to denote conspicuous excellence of any kind. It is applied by St. Peter to Christ on account of the excellence of His work of redemption; by Christ to His people Israel, on account of the excellence and glory attached to them as His chosen and representative people; and by the Psalmist (Ps. cxliv. 12) to the daughters of Israel, on account of their excellence in personal comeliness. And yet, forsooth, our divines tell us that the figure having been once applied to Christ by an apostle, it is *impious* (!) to give it any other application, thus making the Word of God of none effect by their traditions!

Digitized by Google

THE GENTILES WHOM GOD HATH CLEANSED.

CORNELIUS, the Centurion of the Italian Band mentioned in Acts x., was recognised by the Jews of that time as one distinctly non-Israelite in origin, probably a Roman by birth, and a heathen once in religion. To such an one the grace of God came, and he was the first to be received into the Church of Christ by the baptism of the Holy Ghost, and also by the baptism of water into Christ (ver. 44 and 48). To the apostles and brethren in Christ assembled in Judæa this was an unheard of, unexpected innovation. They never realised that the very object for which Christ came was that the Gospel might be preached to all nations, all families, and all kindreds of the earth; and they never remembered the words of the Lord Himself, when in parting from them He said, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

Christianity was meant for the whole world, and Christ came that He might show forth the love of God to it, whereby whosoever believeth on Him should not perish, but have everlasting life (John iii. 16). But did this fact make any change in God's selection and choice of a people through whom the world was to be benefited? Certainly not. Even under the old dispensation, there was always an honoured place in the purposes of God for the non-Israelite Gentiles; Isa. lvi. 3—8 teaches us that. There the strangers are promised a place in God's holy nation, or mountain of Israel. "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him besides those that are gathered to him." These strangers and outcasts, being non-Israelite Gentiles, will not supersede Israel, but find a place in God's nation, and will be gathered to it as those that have been gathered to it before have been gathered.

The narrative in which God taught this lesson to Peter (Acts xi. 1—18) tells us this great truth. The call of Gentile Cornelius, the soldier of the Italian Band, did not cast out Peter and the Hebrew Church in order that he might be introduced to Christ. On the contrary, the message of salvation could not reach Cornelius without the interposition of the Hebrew messenger, Peter. The angel who appeared to Cornelius made no communication to him in respect to the way of salvation, but merely gave him Peter's address at Joppa, who would tell him "what he ought to do" (Acts x. 6, and xi. 14). Why was this? Because God had once for all chosen His instrumentality to bless the nations when He blessed Abraham and told him, "in thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). Therefore He said afterwards by the mouth of David, "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" (Psa. cxlvii. 19, 20). To Israel the Lord has committed His oracles, that they may teach them to all nations. They are His ministers and messengers, set apart for this very thing, and their high honour is like Peter's, that not even an archangel or an angel may usurp their place, but to them as Israel alone is committed the ministry of the Word to all the nations, families, and kindreds of the earth.

The apostle of the circumcision was Peter, and to him was granted the privilege of bringing the first true Gentile convert to Christ by baptism, and by the outpouring of the Holy Spirit. So to Paul, as the apostle of the Gentiles (Rom. xi. 13), was committed the Gospel of the uncircumcision, including the ministry to the Lo-Ammi, outcast Israelites. Hebrews thus in each case were the teachers, and members of the Tribe of Benjamin (certainly in St. Paul's case, and probably also in St. Peter's) were the selected agents of the Lord to carry the Gospel to circumcised and uncircumcised alike, to Israel outcast, and to the non-Israelite Gentiles also.

God never changes (Mal. iii. 6); and therefore when once He had made His choice of His messengers, He adhered to it, and gave to Israel the ministry of the Word to all the nations. "Israel shall blossom and bud, and fill the face of the world with fruit," was a standing promise requiring to be continually fulfilled, and that without abeyance or cessation. When men, therefore, laudably filled with holy zeal to send the Gospel to the ends of the earth, are keen to provide the means, and earnest in finding the agents from among the members of the Anglo-Saxon race (who alone are willing to do the work), they are forgetful of God's plan, which tells them that the "sent ones" are always nationally Israel, because in that race all the nations of the earth are to be blessed, as the Lord sware to Abraham and his seed for ever.

The fact is, God has "cleansed" the whole Gentile non-Israelite world, whom He so loved as to give for them His only begotten Son. He has, indeed, determined that the time shall come when "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea" (Hab. ii. 14). In making that resolve, the Lord has arranged how the design is to be gloriously accomplished; and the House of Joseph is to be the human instrumentality to perform it. When we see a people, then, whose desire is, and that more and more as time goes on, to take both the Gospel and the Word of God to all the nations without any exception, there we see the true Israel of God, the servants whom He has set apart to do His will. This people is a nation, not many nations of divers races, languages, and tongues, but "a nation and a company of nations," of the same ethnic origin—one in language, religion, laws, institutions, manners, and customs, endowed with all the qualities to fit them for their splendid task. We may search the world over, but we shall never find "the chosen ones" of God outside the British Anglo-Saxon races; and these are they who, heart and soul, are engaged, and exclusively engaged, in carrying the Word of Life to all the nations, all the families, and all the kindreds of the earth. Israel, praise ye the Lord!

THE "CHURCHMAN" PROPOUNDS THAT THE TEN TRIBES WERE NEVER LOST.

IN the January, 1887, number of the *Churchman*, p. 193, we find an article by Edward F. Willoughby, M.B., on the subject of the Ten Tribes. The writer asks the question, "Have the Ten Tribes ever been lost?" and answers it triumphantly by saying that "there is no evidence, either in history sacred or profane, that they were ever lost in either of the usually accepted senses" (p. 194). These two senses are described thus: They may be lost, but still be destined to be restored if "they are hidden, or *incog.*—that is, they must be located in some undiscovered region, or must exist as a distinct nation, known to us by some other name."

The first hypothesis is discarded by Dr. Willoughby, because, as he justly observes, the whole world has been pretty fully explored, and none "but the wildest enthusiasts would allege that they are concealed in the interior of Africa, Australia, or South America." The other alternative, he says, is that they must be sought among some peoples who have maintained their nationality more or less distinctly, but whose true origin has been masked by their adoption of other languages or creeds.

Dr. Willoughby considers that the attempt to identify the Afghans as the Lost Tribes has a degree of plausibility; but the idea that they are the Mexicans, Redskins, or English, is, in his view, a baseless conjecture. He believes, in short, that the Ten Tribes never were lost at all, but that we can tell very satisfactorily where they are and who they are. To begin with, there were not Ten Tribes at all. Dan and Simeon were Tribes which early were re-united to the kings of Judah, and therefore THEY did not share "the fortunes of the kingdom of Israel."

Digitized by Google

The Tribes who were really deported to Media were, Dr. W. says, "only the people of the trans-Jordanic Provinces, with the contiguous territory of Naphtali. Samaria was also captured and its people deported; but the captivity did not embrace any other Tribe." These remained in the land, and rejoined the Jewish monarchy. "Ephraim and Manasseh were never removed from their ancient homes," says Dr. Willoughby, "but their descendants were the Galileans of Gospel history." These certainly were not lost, in our author's opinion, though he adds, rather ominously for his consistency, that they were not lost, "at any rate till long after the fall of the Roman Empire." Dr. Willoughby fortifies his argument by saying that the deported portion of Israel were reported by Josephus (in Antiq. xi. 5, 2) to be still beyond the Euphrates in his day, and that Jerome (tom. vi. 9, Ed. Vallarsii. Veronæ, 1736), in his notes on Hosea i. 6, 7, says that the Ten Tribes were in captivity still in his times—*i.e.*, in the fifth century, A.D.

Dr. Willoughby asks if they are there still? and he comes to the conclusion that Dr. Asahel Grant was right; also that the Nestorians, as the Rev. John Wilkinson also finds, *from the evidence of Deacon Abraham*, and other Nestorians visiting this country, are part of the Ten Tribes. Finally, Dr. Willoughby believes that the rest of the Ten Tribes, whom we have failed yet to identify, are the Jews! The despised Ashkenazim, or German Jews, he believes we may recognise as "the humble despised—perhaps deservedly despised—Galileans (or Ten Tribes), but the noble Spanish Jews he deems to be the Sephardim, who declare that they alone are of the Tribe of Judah, and despise the Ashkenazim accordingly."

So far Dr. Edward F. Willoughby. Our readers can see that Scriptural prophecy, as bearing on this subject, is held by him to be very unimportant compared with what he deems to be historical facts. Prophecy, he says, is connected with "the fervid language of oriental poetry," and with "the figures of rhapsody." It cannot compare, he believes, with the history which he thinks he has ascertained in reference to this matter. He sweeps prophecy aside, therefore, and leaves the subject as we have described, little aware what the consequences of his theory would be, if we could find that the "testimony of Jesus," which is the spirit of prophecy, is so treated in God's Word. Let us imagine for a moment that Dr. W.'s views are correct. The Ten Tribes were not lost. If not, how comes it that our author is obliged to hazard such guesses as he does in regard to the identity of the Ashkenazim, or German and Polish Jews, with the lost Galileans? His hypothesis is denied by the Ashkenazim themselves; by the modern Jews in general; by the Church of Christ from the earliest ages, till these our own modern days; and it is flatly contradicted by the whole tenor of Scripture.

The House of Israel is one thing in Scripture, the House of Judah another. These two Houses are never confused or mingled together, either in the historical or prophetic portions of God's Word, in the fashion Dr. Willoughby would have us believe was the case. Even on his own showing, there is no certainty as to the Ten Tribes' identity with any modern nation or people now existing on the earth. It is a mere matter of inference that Dr. Asahel Grant was correct in saying that the Nestorians are part of the Ten Tribes. As to the Rev. John Wilkinson's conclusions from Deacon Abraham's conversation, we also enjoyed the latter's acquaintance, and found from him that he quite rejoiced in the discovery that the British were the great House of Israel, his people's powerful brethren, and he promised to teach the glorious fact when he got home among his people. But we refuse to be parties to the wholesale rejection of God's prophetical promises to the House of Israel. It may suit Dr. Willoughby to insult God's Word after that fashion. We dare not be parties to such treatment of it. The prophecies are full, from end to end, of promised blessings to the people of God, His inheritance and Heritage, and these must be fulfilled, as God is true, to Ten-Tribed Ephraim.

Hosea's prophecy is the record of Ephraim's fall, wanderings, and recovery. He sends Israel, or Ephraim, to the "West" (chap. xi. 10), assigning a chronological limit to their national eclipse, a limit of time now fully elapsed (chap. vi. 1, 2). Dr. Willoughby is quite right in saying that Israel was never lost to human history and ken till the Roman Empire broke up. This is our own contention; and history, as he truly declares, supports us.

But the question is, Where is Israel now, and where are we to look for and find her? We say, in the British Empire and the United States of America, because we British respond here to all the prophecies of the Scriptures respecting Israel or Ephraim, and the Americans to those regarding the Tribe of Manasseh. On Dr. Willoughby's hypothesis, not a single prophecy of the Bible regarding the Two Houses can be harmonised; on ours, all do harmonise perfectly.

Against this writer's ingenious and really unsound views, we bring forward the words of a Jewish journalist of the present day, the editor of the *Jewish Chronicle*, of May 2, 1879. He said then: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to the simplest form. The Ten Tribes are certainly still in existence. All that has to be done is to discover which people represent them."

The *Jewish Chronicle* holds that the Ten Tribes are for the present lost to human knowledge, but certainly exist somewhere. Dr. Willoughby differs from the Jewish author, and believes, in direct opposition to the account the Bible gives, that the Polish and German Jews, the Nestorians, and the scattered remnants of Jews (!) in Central Asia, China, India (Travancore to wit), may represent the descendants of the exiles of Reuben, Gad, Manasseh, and Ephraim (p. 200).

We have said enough to show what Dr. Willoughby's views are. He clearly does not regard the Scriptural distinction between Judah and Israel, and as he refuses to rely upon the prophecies of the living God, we would ask him how, as a Christian, he expects that the Jews could, in that case, have properly been called on to recognise Jesus of Nazareth as the Messiah of prophecy? and how he expects reasonable men are to be satisfied that the Ashkenazim are the Tribes of Israel, when no king of the House of David reigns over them; when they have no kingdom, no "appointed place" for their local habitation, no Gates, no wealth, no Empire, no island home, no colonies, no commerce, no national wealth, and no like blessings, as were promised abundantly to the Ten Tribes, but to the Jews never?

BIBLE STUDIES: ISRAEL IN THE BRITISH ISLES.

By Maud Watham.

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee, for Thou art the Lord our God" (Jer. iii. 22.)

We have now arrived at the writings of one whose clearness as to the distinction between Israel and Judah is beyond all dispute. Jeremiah wrote when Israel as a kingdom was ruined and annihilated (2 Kings xxiii. 27; Jer. vii. 12—15). Yet he is very careful to add, "I will perform that good thing which I have promised to the House of Israel and to the House of Judah." "Considerest thou not what this people have spoken, saying, The *two* families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before Me." "For I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxiii. 14, 24, xxxi. 9).

I suppose we consider ourselves guiltless of despising God's people, and the Word of God with them, when we assert that the Houses are mixed together in inextricable confusion? Israel, as an independent nation, had for years been swept out

Digitized by Google

of the land. Still God's prophet reveals how the all-seeing eye, the ever-guiding hand, the ever faithful, tender heart is seeking the divorced one. As a divorced wife, Hosea, as we have already seen, speaks of Israel, Isaiah also, and Jeremiah (iii. 1—11), uses the same figure of speech in reference to Jehovah's firstborn. Chapters xxx. and xxxi. are especially interesting. They commence by showing how, together, Judah and Israel are to enjoy the Lord's covenant grace, but the sun, moon, and eleven stars must bow down to the one elected star, the eleven sheaves of wheat must do obeisance to that of "Ephraim the firstborn" (Jer. xxxi. 9). The genealogy must not be reckoned after the birthright. The birthright was Joseph's (1 Chron. v. 1—2). Here is Israel called by name, and the mother of this mighty race is here described as weeping for her children, refusing all comfort, because they were not; and the chapter closes with a marvellous declaration. Here are the hosts of heaven immoveable in their stronghold, taken as proof of the stability of the oath of God. Some people have a pet argument:—They declare that the Jews and Israel alike have forfeited the blessings in favour of a Christian Gentile Church. They found their declaration on the words of Christ Himself (Matt. xxi. 43). May I pray all such so minded to study first the twentieth Article of our Church, and then to compare Jer. xxxi. 35—37 with Matt. v. 17—18, after which read once more Matt. xxi. 33—44, comparing it with Isa. v. 1—7. Christian friends! it is only by comparison that we learn to appreciate the beauty of anything, and in this case, after due care, in searching and comparing, the parable of the vineyard let out to husbandmen to me echoes and re-echoes the Master's words, "I am not sent but to the lost sheep of the House of Israel" (Matt. xv. 24).

Again, in Jer. xxxiii., the durability of the kingdom of Israel and Judah is repeated at a time of a reigning monarch. (I must here remind the students that if this reigning king be a spiritual one, the Messiah, He is reigning at the present moment over neither Jew nor Israelite—that is, if we are not Israel—but over a Gentile Church!!). Upon the other hand, if the king be a mortal, he must be reigning over Israel, since we know that Judah is without a prince, without sacrifice, without an image, without an ephod," etc. (Hosea iii. 4), even to this day. In chapter li. 5, we have a reference to Judah, not as Israel, but to Israel and Judah as distinct nations, because verses 19 and 20 do not refer to the House of Judah, as all students of history must know. Israel is described as a mighty, warlike, highly privileged people—the Lord's firstborn recipient of the covenant blessing, as the prophets also testified.

Lastly, we have Ezekiel's testimony. Being a priest, he was doubtless of the Tribe of Levi (i. 3); and was carried captive to Babylon with King Jehoiachim, some twelve years before Judah was uprooted from his land. In the spirit he was carried back to Jerusalem, and there identified with the Ten-Tribed exiled House (xi. 15). Here we find how the Almighty is about to provide for His exiled firstborn—the divorced wife of Hosea's vision, betrothed again in righteousness to the divine Spouse, who loved her with an everlasting love. How deeply touching all this is to the contemplative, spiritually-minded child of God! Study chapters xxxvi.—xxxix. They need no comment, excepting that which we may borrow from St. Paul, "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33). From our brief study of the Scriptures, we have learned that Israel was and is exiled. In her exile she is to be a mighty, God-fearing people, lost to all save to the eye of the Omniscient, and that she is to be gathered to be a praise in the earth, the wonder of the heathen, the delight and glory of her Creator. Having, therefore, satisfied ourselves that she is lost; having some idea of what kind of a people we may expect her to appear when revealed, we will now, with all due caution, prayerfully trace her history in the Holy Scriptures and elsewhere.

ROMANS IX., X., AND XI., REVISED VERSION.

PART I.

WE propose to transfer to our pages the three most difficult chapters in the New Testament, distinguishing in each verse, where allusion is made to them, the two Houses of Israel, as indicated by the Apostle Paul. We refer, of course, to his Epistle to the Romans, chapters ix., x., and xi. We shall proceed on the principle that at the date St. Paul wrote these chapters, there was no people of "Israel" extant, *known by that name*, but the Jews only. But one Tribe comprising the latter was Benjamin, originally a Tribe of the House of Joseph, but called at that date by the name of Judah, according to common parlance, but Israelites of Ephraim nevertheless (2 Sam. xix. 20; Gal. ii. 14, 15). Bearing this rule of interpretation in mind, we now proceed to our quotation, recollecting, however, that Mr. E. Hine also attempted the same, in "Life from the Dead," so far back as 1873-4, p. 9, vol. i., in respect only to Rom. xi. Our version differs from his in some particulars; but our readers must judge if we are right or not.

ROMANS IX., R.V.

Verse 1.—"I say the truth in Christ. I lie not, my conscience bearing witness with me in the Holy Ghost,

2.—"That I have great sorrow and increasing pain in my heart.

3.—"For I could wish that I myself were anathema from Christ, for my brethren's sake, my kinsmen according to the flesh,

4.—"Who are Israelites [the Jews]; whose is the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

5.—"Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

6.—"But it is not as though the Word of God hath come to nought. For they are not all 'Israel' which are of 'Israel' [the chosen House].

7.—"Neither because they are Abraham's seed are they all 'children,' but 'in Isaac shall thy seed be called.' [The House of Isaac, the Ten Tribes; Amos vii.].

8.—"That is, it is not the children of the flesh (the Jews) that are 'the children of God' (Hosea i. 10); but the children of promise (the Ten Tribes) are reckoned for a seed.

9.—"For this is a word of promise, 'According to this season will I come, and Sarah shall have a son.'

10.—"And not only so; but Rebecca also having conceived by one, even by our father Isaac;

11.—"For *the children* being not born, neither having done anything good or bad, that the purpose of God, according to election, might stand, not of works, but of him that calleth;

12.—"It was said unto her, 'The elder shall serve the younger.'

13.—"Even so it is written, 'Jacob I loved, but Esau I hated.'

14.—"What shall we say then? Is there unrighteousness with God? God forbid.

15.—"For He saith in Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I have compassion.

16.—"So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.

17.—"For the Scripture saith unto Pharoah, 'For this very purpose did I raise thee up, that I might show in thee My power, and that My name might be published abroad in all the earth.' [Exod. ix. 16.]

18.—"So then He hath mercy on whom He will, and whom He will He hardeneth.

19.—"Thou wilt say then unto me, 'Why doth He still find fault? For who withstandeth His will?'

20.—"Nay, but, O man, who art thou that replicst against

Digitized by Google

God? Shall the thing formed say to Him that formed it, 'Why didst Thou make me thus?'

21.—"Or hath not the potter a right over the clay, from the same lump, to make one part [the Ten Tribes] a vessel unto honour, and another [the Jews] unto dishonour?

22.—"What if God, willing to show His wrath, and to make His power known, endured with much long-suffering vessels of wrath [the Jews] fitted unto destruction:

23.—"And that He might make known the riches of His glory upon vessels of mercy [the Ten Tribes], which He afore prepared unto glory;

24.—"Even us, whom He also called not from the Jews only, but also from the Gentiles [Lo-Ammi Israel].

25.—"As He saith also in Hosea [chap. i. 10, and ii. 23], 'I will call that My people which was not My people [Lo-Ammi]; and her beloved, which was not beloved.

26.—"And it shall be that in the place where it was said unto them, 'Ye are not My people' [Lo-Ammi]; there shall they be called, 'Sons of the living God' [Hosea i. 10; 'Believers in Christ,' John i. 12].

27.—"And Isaiah cried concerning Israel [the Jews], If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved:

28.—"For the Lord will execute His Word upon the earth, finishing it and cutting it short [Isa. x. 22, 23].

29.—"And as Isaiah hath said before, 'Except the Lord of Sabbaoth had left us a seed, we had become as Sodom, and had been made like unto Gomorrah' [Isa. i. 10].

30.—"What shall we say then? That the Gentiles [Lo-Ammi Israel], which followed not after righteousness, attained to righteousness, even the righteousness which is of faith [became Christians].

31.—"But Israel [the Jews] following after the law of righteousness, did not arrive at that law.

32.—"Wherefore? Because they [the Jews] sought it not by faith, but as it were by works. They stumbled at the stone of stumbling [Christ].

33.—"Even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: and he that believeth on Him shall not be put to shame" [Isa. viii. 14, xxviii. 16].

(To be continued).

THE LORD'S FIRSTBORN.

THE Scripture is careful to tell us who the Lord's firstborn sons are. First we have it plainly on record that the Lord Jesus Christ is God's Firstborn—"the firstborn of every creature." In Col. i. 13—15, we have it distinctly stated of God's "dear Son," that it is "He in whom we have redemption through His blood, even the forgiveness of sins, who is the image of the invisible God, the Firstborn of every creature, who is before all things, and by Him all things consist." Christ, then, is God's "Firstborn." But as Christ's people are one with Him, partakers of His glory through grace, we expect to find them also united with Him as "God's Firstborn."

This is clear from the Word of God. His people Israel—not Judah, mark! nor Manasseh—are distinctly set apart for this honour. "Ephraim is my firstborn," is the verdict of the Lord God Almighty! We find it so stated in Jer. xxxi. 9, at the time when Ephraim, or the Ten-Tribed House, was in idolatry, cast out of their land for their wickedness against the Lord; and yet we find in that passage (Jer. xxxi. 8, 9), in connection with Israel's joyous return to their land, "Behold, I will bring them from the North Country, and gather them from the coasts of the earth . . . . . they shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my firstborn."

The glory that appertains to the Firstborn Son of God, the Lord Jesus Christ, is, therefore, in its proper degree, to belong also to God's erring, but beloved son, the children of Israel of the House of Ephraim! For, "In the place where it was (or shall be) said to them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God" (Hosea i. 10). Ephraim, the sons of God, are His firstborn. "Christ the first fruits, afterwards they that are Christ's at His coming" (1 Cor. xv. 23); so here "Christ is God's Firstborn." But Ephraim, in his own degree, is God's "Firstborn," too, in Christ.

But before God elected to have Ephraim as His firstborn at all, He had set apart the whole of the Tribes as His firstborn among the nations. We find that stated in Exod. iv. 22. It was God's message to Pharoah, sent through His servant Moses. "Thou shalt say unto Pharoah, Thus saith the Lord, Israel is My Son—even My Firstborn." It is clear, then, that here is an election; and an election within an election. First we have the choice of the Twelve Tribes to represent God's Firstborn among the nations; and then there is the choice of Ephraim, or the Ten Tribes, to the exclusion of Judah and Manasseh, to represent God's Firstborn among the Twelve Tribes of Israel. Lastly, there is the choice of the King of Ephraim—the true King of Israel (which is the kingdom), to testify that the great antitype of the rights and privileges of the Firstborn centres in the Lord Jesus Christ, who is the Head of all things.

But in regard to "the Firstborn," the type is Ephraim, the antitype is Christ; the Ten Tribes are "the kingdom" (1 Kings xi. 35), the Lord is "the King" of that kingdom. The two Firstborns are tied together as king and kingdom, as king and subjects, as king and people, in a glorious, gracious union; and so the Ten-Tribed House of British-Israel are one with the Lord Jesus Christ, because they are with Him, reckoned by God Himself to be His own true and literal "Firstborn" sons.

But how is the Firstborn of Israel sanctified to the Lord? Why does He regard the Firstborn with such supreme love and affection? Let Num. viii. 17 tell us. "All the first-born of the children of Israel were" (in olden times) "the Lord's, both man and beast, on the day that He smote every first-born in the land of Egypt" He sanctified or set apart the "Firstborn" of Israel for Himself. They were all doomed to death that night by the destroying angel, but saved by the typical blood, which showed forth the precious blood of Jesus shed upon Calvary afterwards. Therefore Israel's "Firstborn," as dead, and yet saved by grace from death, were set apart to the Lord for His service and worship.

By substitution the Levites were taken by the Lord instead of Israel's Firstborn, and they became His (ver. 14).

Here, again, was an election within an election according to sovereign grace. The Twelve Tribes were chosen first, and their Firstborn taken by the Lord for His own, saved by blood. In place of them the Levites were sanctified and set apart for service as God's redeemed ones, instead of the Firstborn of Israel. This, however, did not abrogate the privilege of Ephraim as "God's Firstborn," announced long afterwards in Jer. xxxi. 9, when that House was in idolatry, and outcasted for sin in a foreign land. They were the "Firstborn of God" then, and they are His Firstborn to-day, because He changeth not (Mal. iii. 6).

But what were (and are) the privileges of the Firstborn? This is a very important inquiry, which has already been answered in part when the case of the Levites was considered. *They* were set apart for God's service and worship due by Israel's Firstborn redeemed ones. The duties of the Firstborn, then, consist in this. They have, like the Levites, to serve the Lord and lead His worship, to teach His faith and fear,

Digitized by Google

and to become His missionaries to the world. The Firstborn had a double portion of all the Father had. Deut. xxi. 17 teaches us that: and to the Firstborn there belonged the birthright blessings, as a part of His inheritance.

The Rev. Denis Hanan, in his monograph on the Hebrew birthright, in vol. vi. of the BANNER, pp. 347 and 348, has shown us in what it consisted. It gave the holder of the birthright the right "to deliver, to avenge, to free, to bless by ruling, and to rule by blessing." This was Joseph's portion as the inheritor of the birthright in substitution for Reuben, who forfeited it by sin (1 Chron. v. 1, 2). It devolved on Ephraim, Joseph's son, (and on his "fellows"), to the exclusion of Manasseh, since to Ephraim was the national greatness granted, by reason of his possession of "the multitude of nations," and of the multitudinous seed (Gen. xlviii. 19; Jer. xxxi. 9). Power and wealth, the Gates, and Empire, followed these blessings; and all appertain to temporal dominion, as they do this day, in our own case, as the Israel of God. It is ours, by the grace of God, to be the "Levite" nation of the earth—to serve God, and to teach the nations how to worship Him acceptably. It is ours to take the Gospel to all nations, families, and kindreds of the earth, and to circulate the Word of God to the very ends and uttermost parts of the globe. To do this effectively God has given us the power to get wealth (Deut. viii. 18). He has granted us "the Gates" whereby the supremacy of the sea is secured to us; and our influence is able to extend to the four quarters of the earth. He has given us the desolate heritages of the world for colonies—and those "desolations" He has preserved for us in the temperate zones, in lands the most fitted for the European constitution—and He has put it in our hearts to make these spots into veritable Gardens of Eden—where our Anglo-Saxon race has rapidly multiplied, and developed into "nations" in federation with "the old mother of nations" in the West. He has made us hate the slavery of men, to which we were once addicted ourselves, and caused us, according to the prophecies (Isa. lviii. 6), to become the great slave emancipating nation of the world, on whose territories, and on board whose war ships the manacles of the slave drop off, never to be imposed again!

Ours is, then, the function of the firstborn owner of the birthright; for we exist to "deliver, to avenge, to free, to bless by ruling, and to rule by blessing." Therefore, all oppressed nationalities look to us to help them, and desire to come under our sway. The down-trodden Fellaheen of Egypt, and the oppressed peasantry of Syria and the Holy Land, look for the time when the British flag shall wave over their fatherlands, and ask, When are the English coming? The 250 millions of India remain contented with the British Râj, resolved to defend its flag against the Russian invasion, when it comes, as come it will, they think.

The universality of the approaching Israelite kingdom is another point. The world is going to be blest by the reign of the Son of God over the whole of it, for "the kingdom of the world is to become the kingdom of our God and of His Christ" (Rev. xi. 15). And "He is to reign there for ever and ever."

But the throne of God's true Firstborn must be prepared, and who so fitted to prepare it as His earthly Firstborn—the House of "Ephraim and the Tribes of Israel His fellows"? (Ezek. xxxvii. 19). To them, accordingly, there is promised "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," as the gift of God, in Dan. vii. 27. They are the King's servants and subjects to bring His kingdom into subjection under Him as His "battle-axe and weapons of war" (Jer. li. 20), and they are accordingly at this moment bringing one portion after the other of the earth under their Master's domination, winning it for Christ. After the sword has opened the way, they bring the Bible and the Gospel in their train, to teach the nations and to subdue them thereby to the obedience of Christ. These are the duties of the "Firstborn," and what race upon the face of the earth is performing them but the British? No continental nation is performing the functions of Israel, and to none of these is the birthright blessing of the Lord's Firstborn granted by the Lord God of Israel.

The aim of these Gentile races is *not* to deliver, avenge, or free the down-trodden nations of the earth. They do not "bless by ruling," nor do they "rule by blessing." They have not the Word of God to distribute among the nations, and therefore they do not circulate it. They have no Sabbath to confer upon their subject races, where such exist, and in consequence do not bestow it upon the nations. They have no love of souls, and therefore do not strive to preach the glorious Gospel of the grace of God through the blood of the everlasting covenant to perishing sinners. Among all the nations they have no Heathen Empire in subjection wherein to minister the Gospel, and therefore do not go forth to convert the heathen in the four quarters of the globe, as we do. They have no abounding wealth to enable them to carry out the Lord's prescribed work for Israel, "that He may establish His covenant which He sware unto their fathers" (Deut. viii. 18). They have no national blessing, no multitudinous seed, no Gates, such being Israel's gifts, and therefore they have no heart nor means to perform Israel's functions for the benefit of the world, which God has tied up to His people Israel alone.

Here, then, is the case. Our British race has exclusively the whole of the birthright blessing of Israel, and the other nations of the earth lack them all. What is the only proper conclusion to arrive at from these *premises?* Surely that the British are God's "Firstborn," in possession of the birthright, and that the other alien nations of the earth, not being Israel, are Gentiles, who have no part or lot in the Firstborn's birthright privileges.

Possessed as we are of these great and splendid gifts, however, there are yet found among us infatuated men who despise their birthright, and look down upon the gifts that are included in it! This birthright, they tell us, is a "fancy," a "craze"; of no earthly advantage or use to us now, because we are in the dispensation of the Spirit, and require none of the things which the birthright is supposed to confer. So thought Esau regarding his birthright, what time he sold it for a morsel of meat! God, however, thought it of inestimable advantage to the possessor, and declared that Esau, who despised it, was a "profane person." How can those who look down on the more glorious birthright of God's own Firstborn Son on earth escape the condemnation attached to those whom He who is the all-wise Judge deems to be "profane"?

May wisdom be granted to all the readers of these lines never to despise or make light of what God esteems so highly, that He has given those precious gifts to the race He has linked to His own well-beloved Son, as His "Firstborn" upon the earth, His subjects and servants, His kingdom, His people, and His Church. On them He has showered all the blessings that lie at His right hand, and bestowed upon them the inconceivably precious honour and privilege of being His messengers to announce to the whole of the inhabitants of the earth 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).

INDIA AND ITS TRADE.

THE review of the trade of British India for 1884-85 has just appeared, and throws a wonderful light on the benefit which India has derived from British rule. We have raised India to the rank of fifth in the scale of magnitude among the trading nations of the earth. There are only four which exceed her, in fact, in the volume of their trade, and these are

Digitized by Google

Great Britain, Germany, France, and the United States, in the order named. The following figures show that clearly :—

Names.	Value of exports and imports for 1884-5.
United Kingdom ...	£622,703,000.
Germany	£326,795,000 (for 1883).
France	£315,043,000.
United States ...	£290,138,000.
India	£133,462,000.

But the trade of India is increasing faster than that of the foreign countries named. It has increased 57½ per cent. during the last decade, while that of France has grown only 7¼ per cent., that of Germany 8 per cent. Our own has grown in volume greatly, though less in value than it was ten years ago !

The trade of British India was in 1873-4, about 84¾ millions in value, whereas in 1884-5 it had grown to 133½ millions sterling. But India's present trade is said to average only twelve shillings per head of her population, while that of the United Kingdom in 1884 was equal to 350 shillings per head. That of France was equal to 168 shillings per head, the United States giving 105 shillings per head of their population. India therefore has enormous room for increase before she can reach the figures of either France or the United States. The Suez Canal has been India's "God-send." Accordingly we find that two-thirds of all India's external commerce passed in 1884-5 through the Canal. Of this more than 76 per cent. was carried between India and the United Kingdom. 78·3 per cent. of the total trade was carried in British vessels, and 4·3 per cent. in British Indian shipping, or a total of 82½ per cent. carried under the British Flag.

"The Review of the Indian Trade" in 1884-5 further give us information deeply interesting to our own manufacturers here. It is this : More than half of the imports taken by India every year come from the United Kingdom. More than half of the exports of India are consumed by the inhabitants of these Islands ! Great Britain monopolises 55 per cent. of India's export trade, "all the rest of Europe, with Egypt and the United States, only require 19 per cent !" This state of things must last, too, because we are the chief producers of the articles India most wants, and ours are the cheapest markets for Indian goods, since all others are closed by heavy protection duties against India. In 1884-5 India took over one-third of our cotton fabrics, such being home manufactured, and worth 20 millions sterling ; she imported, in fact, 1,731,565,000 yards of cotton fabrics, nearly all of which were produced by British hands and looms. In the year in question India imported 10,700,000 yards of woollen fabrics ; the same in silk-stuffs, also spices, beer, metals, and mineral oils, the last chiefly from America. In 1884-5 India exported 80 millions sterling worth against 53 millions worth of imports. She is a large exporter of rice, wheat, coffee, tea, raw cotton, wool, jute, hides, tobacco, opium, indigo, seeds, sugar, &c., &c. India is becoming a large wheat exporting country, the amount being still on the increase, and of raw cotton she exported in 1884-5 no less than 13 millions sterling worth ! Her trade in seeds has doubled itself in five years, and last year amounted to 10 millions sterling in value. It is rapidly advancing.

On the whole, then, we see that India is a very valuable commercial help to our country and that we could not now do without her. She is one of our best customers, and we are rapidly monopolising her export trade. We have so faithfully fulfilled our stewardship towards our Indian adopted daughter that we have conferred on her enormous commercial advantages, opened to her the avenues of great wealth, and placed her in a position of unparalleled advantages for the future growth of her prosperity. But when we have said all this (taking our facts from the *Scotsman* of June 10th, 1886), we must not be supposed to assume credit to ourselves as a nation for the wisdom and power and wealth whereby these results as to India have been arrived at. Far from it ! We know that India is God's good gift to His people Israel that He might thereby show them "the power of His works." (Psa. cxi. 6). It is not for their strength or might, or worthiness, that He has entrusted them with the burdensome care of India. It is, as He declares, to show them His "power in His works"; to constitute His people the stewards of His grace towards the nations of Hindostan, that under the standard of Israel they might all be brought to Christ. We accordingly have given India not only wealth and commerce, as we have seen, but the Gospel, and the Bible, and the ten true laws of God, civil and religious liberty, and all those good things that God has bestowed on us first, that we may afterwards pass them on to the nations of the earth, as God's gracious gifts to them, bestowed through the instrumentality of ourselves, His almoners and stewards.

THE NAME THEREOF IS CALLED BAMAH UNTO THIS DAY.

By E. Wilmshurst, Retford.

(*Concluded from p.* 40.)

PART IV.

When "the Elders of Israel by the river Chebar" spoke to Ezekiel about going to BAMAH (Ezek, xx.), the "seven times" foretold by Moses as the period fixed from the beginning for the punishment of Israel, and for the coinciding "times of the Gentiles," had commenced some century or more before; then the centre of civilisation was in the East, the patriarchal system,—once the universal mode of government—(the Abi-Melek, Abimelec, or "father-king," of each tribe being its ruler), had been succeeded by splendid military despotisms; Asia was overflowing with population, and the exodus of the nations to Europe had well set in.

The descendants of Heber, in the Line of Joktan, had entered India Proper by the K'hïber Pass, and probably formed the population of the Bamian land, near the Paropamisus Mountains, (Pahar-oop-Bamis; or, the mountains near Bami, plural Bamian); was it not likely, therefore, that some of Israel, having settled on emigration from the Chebar district, should elect to go *back* to that cradle of the race of Abraham, the Heberite, or Hebrew. From that district of high snow-capped mountains, came the first settlers in Pali-stan, where the Su-Meru, a sacred mount of India, reappears in Samaria, (Semeron, and Someron, in Kings), and probably in Su (THE) MORIAH in Judah. It was a natural instinct, divorced as they now were from the later Mosaic Law, to seek the high places, Bamah, identified with Noah, Shem, and Heber, from whom, through Abraham, they inherited the Semitic and Messianic promises; they rebelled against Moses' and David's scheme of religion; they would fall back on the ancient paths.

It was in answer to thisr ebellious policy, and undutiful state of feeling against their God and His chosen King of David's line, and also against His chosen BAMAH, or high place in Jerusalem, that the prophet Ezekiel was sent to tell them that in spite of their rebellion, and in His appointed time (when the seven times foretold by Moses had run out), that not their will, but His will, should prevail, they might go to their unauthorised Bamah, they might choose other rulers than David's race. "Go ye, serve every one his idols," but, "when I bring you out from the people and gather you out of the countries whither ye have been scattered," "In MINE holy mountain, or Bamah, of the height of Israel saith the Lord God, THERE shall *all* the House of Israel, all of them in the land, serve Me," and "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel" once more. And with special regard to their revolt from David's line, "I

Digitized by Google

will overturn, overturn, overturn (the dynasty), remove the diadem, take off the crown (from the perjured Zedekiah). I will take off the highest branch of the high cedar (or, genealogical tree of David's family). I will crop off from the top of his young twigs, (the younger children of the blood royal) a tender one (a girl), and will re-plant it upon a high mountain and eminent, and it shall bring forth boughs, and bear fruit, and be a goodly cedar (a royal dynasty), and under it shall dwell all fowl of every wing (diverse Gentile nations), and I will set up one shepherd over them, and he shall feed them, even My servant David; and I the Lord will be their God, and My servant David a prince among them." At the time this was spoken, there was only one feeble colony of Israel absolutely free, as we have before pointed out in BANNER, vol. ix., p. 105; towards that mountain (or dominion) of Israel, in the far-off isles in the West, trace we the tender twig from the destroyed Jerusalem, to Tahphanes, in Egypt; thence to the Hebrew colonies in Tarshish, or Spain, and from Spain to far Ierne; and from the union of Eochoid—the crowned Heremon of Ulster, and the Fair Princess from the East, can be traced, link by link, the genealogy of the royal line, which in this 19th century, the 26th since the beginning of the dispersion, has culminated in the Jubilee year of the reign of Victoria, Dei Gratia, Queen of Great Britain, and Empress of India, who rules over the Saxons and Angles of Britain, and equally over the Saxons of India, the Saks, both of Europe and Asia. The chronicles of Cashmir, says Dr. Moore, in "The Saxons of the East and West," p. 138, enable us to connect the Sacas at once with Hebraism and Buddhism, and to trace them from the North.

The outcasts from Chebar, who went to Buddha-Bamian, may still be traced in Ariana, or Afghanistan, in the numerous clans calling themselves to this day Beni-Israel, and among them are also probably still many families of Jews, transported from Judah by Nebuchadnezzar, and settled on the neighbouring mountains of Ghore; but equally certain is it that vast quantities of them afterwards journeyed to the South, to India; thus in the early history of Orissa, the records of the Panji assure us that a mighty man, Saca-Deo-Rajah, came from the North with a large army, conquered Delhi, and founded his Empire there, and from that period the Saca'bda, or Æra of Saca, began. The Cashmir records state that the M'lech'chas, or foreigners, of whom the Sacas formed one class, came to that country from Scythia. We know that the Saca revolted from Darius, B.C. 522, under the influence of Gomatta, the false Smerdis, the magian who arose from the country close upon Dwipa-Saca. Whence the Sacas came into India, and the Buddhist inscriptions, before referred to in these articles, mention Gomatta by name.

The "seven times" of Moses, or $360 \times 7 = 2520$ lunar years, dating from the period of Israel's deportation, would run out in or about our own times, and if the prophecies of Ezekiel are to be fulfilled, we must now look out for the locale of the outcast "House of Israel," in *all* the countries where they are scattered, and must expect to find them, as predicted, ruled over by a Raj, whose genealogy can be traced to David. Is there not a high and mysterious will which is bringing together under the shadow of one Empire, of our Cedar Tree with far-spreading branches, the various divisions of the people who were on the Chebar, and in Hura, Gosan, and the cities of Medes, who drifted away, seeking their Bamah, some to India, and some to Europe, which Will is "drying up the Euphrates," and preparing the way for a triumphant Return to their own land, (desolated during all the times of the Gentiles) of the veritable "Kings of the East;" which is enervating the Moslem rule over the City of Jerusalem, and which will surely lead back, to the "Bamah" of His own choosing, the Saxons of the East and West. *Gloria Tibi Domine.*

FRENCH AND GERMAN ENCROACHMENTS ON BRITISH TRADE.

A FRIEND at Manchester has sent us an extract from the *Manchester Guardian*, of November 9, 1886, in which the report of a gentleman (name not given), just from the West coast of Africa, is published. He takes a very gloomy view of the future of British trade on both the West and East coast of Africa. On the West, he declares, the French are taking measures to annex Ashantee. They are now in possession of countries formerly British. The French hold land North of the Tando river, being part of Apollonia, and these and other acquisitions, he tells us, are only preparatory to Ashantee becoming French, and then our trade with the interior will be barred. "All communications will thus be cut off for us," is his dismal foreboding. The Ashantees long for a British protectorate, but we refuse it, and the French are resolved to secure it.

On the East, too, he declares that the Germans are trying to outwit us. They have annexed "Krepe," a part we were justly entitled to keep. No British trade will, he declares, be done *viâ* Krepe, henceforth; and much used to pass down through this spot from the interior. The alarmist concludes thus:—

> Unless the Germans are dispossessed of this country no British trade will be done this way. I hope you will call the attention of your Society to the neglect of British interests by the Government, and to the need for instant action, or else the whole of the British trade in these parts will fall into the hands of other European Powers. If Ashantee is not soon included in the protectorate it will probably be French.

On the same lines is a review by the *Edinburgh Scotsman*, dated November 23, of a volume by Captain C. B. Norman, respecting the history of French intercourse with Further India, and describing the present position of France in Annam, Tonkin, and Cochin China. Captain Norman also considered, in his work, "the bearing which events in those parts have had upon questions of Asiatic politics, and of British colonial expansion and defence." It is seen from this work, what vast progress the French are making in outland Empire. Exclusive of Algeria, she has obtained half-a-million of square miles, and twenty-five millions of inhabitants. In size they are beginning now to compare favourably even with British possessions, though, in natural wealth and commercial importance, these Colonies (so-called) are poor indeed. What the reviewer says, regarding these acquisitions by the French, is this—remarks which, it seems to us, will answer the dismal forebodings and warnings of the West African correspondent of the *Manchester Guardian*:—

> The truth is that France has not, in all her scattered dominions over seas, a single tract of territory in which the experiment of European colonisation, in the sense in which it is carried on in Australia and in other countries under the British flag, offers any promise of success. The opinion of M. Leroy Beaulieu upon Madagascar as a field for French enterprise might be extended to embrace the whole colonial possessions of the Republic; the choice is "itself a proof of the utter ignorance that exists in France of the necessary conditions for successful colonisation." The blindly selfish spirit in which the French Colonies have been acquired and managed—the cynical disregard for native rights, the restrictive shackles placed on foreign commerce, the prevailing spirit of bureaucracy, are also things that help to explain why, in spite of the hopes that heralded their acquisition, they have remained, each and all of them, a burden on the home country. Administered as it has been, Colonial France is a source of loss rather than of profit in time of peace, and, one might suppose, of weakness rather than of strength to the Republic, in the event of war. That, however, is not the opinion of the French themselves; nor is it the opinion of Captain Norman. In his view a very intelligible and consistent purpose runs through the whole of France's recent colonial adventures, in the far East more especially. He says:—
>
> "There is no shutting our eyes to the fact that the distant pos-

Digitized by Google

sessions of France are not Colonies in our sense of the word; nor are they looked upon as Colonies by our neighbours. They are purely military settlements, destined, in the event of war, to be strategic points whence England's trade can be crippled, and England's Colonies ruined. Scarcely a week passes without some leading Parisian journal betraying this sentiment, and it behoves us to act in time. To be forewarned is to be forearmed. The whole Eastern portion of the peninsula of Further India is now overrun with French troops, and ere long our frontiers will be conterminous with those of France on the Eastern boundary of India, as they practically are with those of Russia on the Western frontier. We may rely upon it that the harbours in Tonkin and Madagascar will yet be used to give shelter to the squadrons which Admiral Aube and his fellow-workers are now constructing for the express purpose of ruining British commerce—a commerce which would have found new outlets had our Governments shown themselves firm and prompt enough in putting an end to the pretensions advanced by the Republic to the island of Madagascar and the Kingdom of Annam."

And again:—

"French Colonies lie in the fair way of every single trade route we possess. Their squadrons could swoop down on the flank of our great commercial highways, and ruin our maritime supremacy. Algeria and Tunis are designed to become the head-quarters of a *groupe de combat*, which should sweep the British flag from the Mediterranean; Obock would hermetically seal the Red Sea; Saigon and Haiphong would paralyse our China trade; Réunion and Madagascar would give shelter to groups destined to dominate the Indian Ocean; Tahiti and New Caledonia would be a source of grave danger to Australia; from the harbour of Gaboon vessels would swoop down on ships engaged in the West African trade; while Martinique and Guadaloupe would enable France to put a finishing touch to the disasters which overhang our West Indian possession."

These rather alarmist schemes, Captain Norman admits, sound more threatening than they might actually prove to be in actual experiment. We could not be expected to sit perfectly passive while all this "hermetic sealing" and "swooping" was being done. There have been repeated trials of strength before, with the result that France has always been "checkmated," and lost much more than she gained in colonial territory and commercial importance. It is not necessary, however, to attribute to French statesmen and the French people these far-seeing and, it must be said, supremely foolish designs, to recognise in the revived spirit of colonial aggrandisement a subject that is of the highest possible interest to us as a commercial and maritime nation. Captain Norman's book is a most timely and useful source of information on questions that are likely to press themselves more and more on the notice of our statesmen and our merchants.

We are very much of the opinion of the *Scotsman's* reviewer, and think the French will find the hot and inhospitable spots they have resolved to occupy, in West Africa and elsewhere, will disappoint them in the end. Their possessions in the Indian and Chinese seas can only be approached through the British Gates, which lock up the Red Sea and Cochin Chinese Seas. The question of coal will be her difficulty in the East, and as God has not given her the Gates, her position in these quarters must always be at the mercy of the British in case of war. But even if it came to war with France, is it likely that the nation that contested with us for India and lost, that fought us for the Mauritius and lost, that lost her Canadian Colonies to us, and has had now to retreat from Egypt, is likely to do us harm in the Eastern seas, because in time of peace, and without anxiety about her free passage to these distant possessions, she is able now to acquire a doubtful foothold, by injustice and force, among hostile races, in hot and deadly climates, unfit for European colonization? France has not, and never had God's blessing as a Power. To her is not given the dominion of the earth. Hers is a dwindling race, whose numbers are, in comparison with ours and Germany's, rapidly falling in proportion. Besides that, France cannot afford to become an enemy of the British, even with or without Russia's help, because she needs to husband all her strength to meet Germany in the field, and endeavour to recover her lost provinces.

Our Manchester friend need not be alarmed at advances made by our Gallic neighbours in and about Ashantee. Our merchants and Governments abroad are quite able to estimate the value of the French acquisitions, if they have made any, and can calculate how far they are likely to injure British interests. We have heard, hitherto, no public complaints, and doubt if the anonymous alarmists' facts are true, and if true, whether they are really likely to hurt our commerce as alleged. British acquisitions in Africa, as a whole, have, in recent times, been enormous—utterly beyond comparison with those of the French and Germans. Our ships and steamers are busy with the trade of all the coast tribes wherever it is likely to be profitable. We do not think so poorly of our merchants as to imagine that they need fear the competition of either French or German traders. The power to get wealth is not God's good gift to either of these nations, for they are not Israel. But He has given this gift to the British, and to them alone, "that He may establish His covenant that He sware unto our fathers, as it is this day" (Deut. viii. 18). Let us, therefore, not fear, but praise the Lord for these and all His other national mercies and blessings to our race.

THE BRITISH-ISRAEL IDENTITY ASSOCIATION, 24, NEWINGTON, LIVERPOOL.

We beg to introduce to our readers the following wonderful Report of the above institution, which was read at its second annual meeting and tea on December 2, 1886. Mr. E. W. Elam presided on the occasion, and after the Report and accounts had been read, short addresses were delivered by Messrs. J. C. Kenworthy, E. Lyon, and E. P. Dix.

The Report was to the following effect:—

Since last addressing the members and friends of the Liverpool British-Israel Identity Association, your committee have been in a position of furthering such a work that has probably never before been accomplished in this country—certainly not in this city—for the spread of that which is commonly called Identity truth, and which has resulted, we believe, in much fruit to God's glory, and for our encouragement.

The first year of our work was pleasantly brought to a close by the holding of a largely attended tea meeting, at the Young Men's Christian Association, Mount Pleasant, followed by a lecture in the large hall, delivered by the Rev. Robert Douglas, M.A., of Kidsgrove. Since that time we have held a series of five lectures in our own room on different phases of Bible interpretation. We have also taken part in discussions, and delivered lectures in different parts of the city and neighbourhood. At all of these we believe good work was done, and the attendances were very satisfactory; but it is to the quantity of literature which has gone forth from this place that your committee would specially direct your attention. During the months of May and June about half-a-million leaflets were stored in our room. These were divided into seven classes (of 50 and 100 thousand each)—viz.: No. 1, "The Union of the British Race"; 2, "The Gentile Question"; 3, "The Will of Peter the Great"; 4, "Lord Beaconsfield and the Eastern Question"; 5, "The New Jerusalem"; 6, "Fifteen Questions"; and a special leaflet, with portrait, entitled, "The Queen's Royal Descent from King David the Psalmist," for circulation during Her Majesty's visit to Liverpool. In addition to these, the broadsheet, "Britain's Inheritance," has been periodically published, the last issue being its eighth edition, or 130th thousand. The number published during the year has been six editions, or 90,000 to 95,000 papers.

Could you at once fully realise the amount of labour incurred in the disposal of such a mass of paper, your first thought would probably induce you to look round our premises and wonder what has become of it all. We have heard of some being divided into paragraphs and pasted in books, for safe keeping and future reference; others have been passed from one person to another until worn out. But these instances do not account for the

Digitized by Google

disposal of 500,000 to 600,000 leaflets and broadsheets, and you will naturally enquire, "Where are they?" The question is more easily asked than answered. However, with your indulgence, we will give the information as briefly and accurately as possible.

In Liverpool and neighbourhood there have been distributed about 400,000 leaflets and 35,000 to 40,000 broadsheets. The largest distribution effected in one day was on July 12, when 32,000 were given to Orangemen and others. The leaflet that has excited the greatest interest seems to have been No. 3, "The Will of Peter the Great," and it is somewhat remarkable that many persons who called here for further information said they had "picked the papers up in the street." Parcels have been sent to all parts of England, Ireland, Scotland, and Wales, and also to the following places in more distant parts of the world (space forbids a full enumeration of the places, so we must confine ourselves to Ports, Islands, Colonies, &c.):—

Beginning at Heligoland, and touching at Havre, we go on to Sierra Leone, St. Helena, Cape Town and Colony, Cape of Good Hope, Natal, Transvaal, Zanzibar, and across the Indian Ocean to Australia, where we leave 123 parcels (each parcel containing six or seven papers), and pass on *viâ* New Guinea and Norfolk Island, to New Zealand, where we leave fifty-one parcels. Crossing, then, the South Pacific, we drop a couple on Pitcairn Island, touch the South American coast, hurry on to the West Indies, where we leave a liberal supply, and then return home. But we have not finished yet. We must commence again at Gibraltar, and take the Mediterranean route: Malta, Constantinople, Crete, Cyprus, Alexandria, Port Said, and Jerusalem. Then Cairo, and other places in Egypt; Ports on the Red Sea, and up the Persian Gulf. India has received a good share—viz. 163 parcels, Ceylon 4, China 45, Burmah 8, and Japan 2. Leaving Asia, we come, *viâ* North Hamilton and the North Pacific, to Esquimault and San Francisco. From California we liberally scatter the truth amongst our brethren in Canada and the United States, finishing in Philadelphia, Boston, Brooklyn, and New York. After having thus compassed the globe a second time, we may be allowed to return quietly across the Atlantic, but we think some evidence of our presence will be found even on the great passenger steamer.

And now your next thought might be, How has it all been done? A very reasonable and practical question, certainly; for such a work must necessarily entail great expenditure. However, as our balance-sheet will show, most of the expenditure has been provided for, partly by the membership subscriptions, but mainly by one or two friends, who deeply realise the importance of God's revealed Word, and who seek to magnify His glory, rather than to receive the praise of men.

Lastly, the results: These, of course, we shall never expect to see in their fulness, so we must trustfully leave them in the hands of the "God of Abraham, Isaac, and Jacob," knowing that He alone is worthy to reap the fruit of our labours. Still we may recount a few instances for your encouragement. From Australia came a cry for more information on the subject treated upon in "Britain's Inheritance." A conversion to the truth in the South of England through the same source. During the last General Election one of the same papers got into the hands of a gentleman who had intended voting for disunion; but when he read of the position to which God has raised this nation he felt compelled to support its unity, and therefore voted for the Empire—not disunion. Again, by the same channel, it pleased God to bring a Romanist to the true Christian faith. He suffered much persecution in consequence; but he had not to bear the joy of the former, or pain of the latter, for long—he has gone to his long rest, and we hope will have part in the first resurrection.

Having now given you some idea of the work done from this place, and should it commend itself to your sympathy as worthy of your further support, we would earnestly solicit your two-fold help. "The harvest is ripe, but the labourers are few," and there is need of additional aid to clear off our small deficit, and further the divine work of proving the Bible to be a non-contradictory book; God's revelation—not mystery.

The British-Israel Identity Association, 24, Newington, off Renshaw-street. Reading-room open Tuesday, Thursday, and Saturday evenings from 6.30. Reference Library. Fortnightly lectures. Publishers of "Britain's Inheritance."

All who realise the importance of God's promises to Israel are earnestly solicited to help in spreading the truth by becoming Members (subscription, 5s. per annum), Associates (1s. per annum), or honorary donors.

SECOND ANNUAL STATEMENT FOR THE YEAR ENDING OCT. 31, 1886.

Dr. RECEIPTS.	£	s.	d.	*Cr.* EXPENDITURE.	£	s.	d.
To Cash brought forward	1	9	0	By Rent (5 quarters)...	23	0	0
„ Subscriptions and Donations ...	273	10	0	„ Publishing "Britain's Inheritance" and Leaflets ...	229	15	2
„ Sale of Literature...	5	1	4	„ Postage and distributing	18	4	5½
„ Collections ...	2	18	0½	„ Gas, Coal, Cleaning, &c.	3	18	0
„ Chart Fund ...	0	12	6	„ Literatures, &c. ...	4	14	8
				„ Balance Lecture Fund	1	13	0
				„ Cash in hand ...	2	5	7
	£283	10	10½		£283	10	10½

There is a small deficit of £7 7s. 10d. due on a comparison of assets with liabilities outstanding.

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION AT WORK ONCE MORE.

We are glad to know that, under the influence of our new and active secretary, the Rev. James Billington, the Metropolitan Association is now getting into good and useful work. The following list of openings speak wonders for energy in organisation, and for future usefulness. That Identity truths will shortly be expounded in the Moravian Chapel, Fetter-lane; in the Caledonian Scotch Church, Holloway-road, N.; and in St. Paul's Presbyterian Church, Milwall, E., is indeed satisfactory proof of advance. We wish we could see like evidence of earnestness in other directions. The notice is to the following effect:—

In the Moravian Chapel, Fetter-lane, Fleet-street, E.C. On Tuesday afternoons at 3 o'clock. January 25, February 1 and 8.

In the Caledonian (Scotch) Church, Holloway-road, N. (near the Railway-station). On Sunday evenings at 6.30. January 23, February 6 and 20.

In St. Paul's Presbyterian Church, West Ferry-road, Millwall, E On Thursday evenings at 7.30. January 27, February 3 and 10.

SUBJECTS OF LECTURES OR ADDRESSES.

1. "Jews and Israelites; Their Several Portions in the Abrahamic Covenants."
2. "Jews and Israelites; Their Distinction and Difference, Historical and Geographical."
3. "Jews and Israelites; Their Present Condition and Future Destiny."

[This series of three discourses will be given in each place, the time and place of delivery so arranged as to suit the convenience of all classes of Identity believers].

JACOB'S STONE.

We have noticed with surprise the following in *The North Wales Chronicle*, of October 9 last, in reference to "Jacob's stone." The writer admits that the name of the stone in Westminster Abbey is "Jacob's stone," bnt feebly confesses his inability to account for the name. We should recommend a study of some of Our Identity literature in conjunction with the narrative in Gen. xxviii. 10—22, which will enable our North Wales contemporary to see that the "stone" is called "Jacob's pillow" for a very good and sufficient reason. Our extract is as follows:—

"Regalia of Scotland.

"The stone which is under the coronation chair in Westminster Abbey, and which is known by the name of Jacob's Pillow, was a part of the regalia of the ancient kingdom of Scotland brought from the Palace of Scone by Edward I. The ancient chroniclers allege that this celebrated stone was brought by a colony from Egypt into Ireland, that it was always treated with singular veneration, and that it was accompanied by a singular prophecy, that wherever this stone was found, a prince of Irish race should be crowned. This prophecy was fulfilled when James VI. of Scotland became the First of England, but we are not aware of the reason of its being called Jacob's Pillow."

Digitized by Google

INTERNATIONAL INSTITUTE FOR PRESERVING AND PERFECTING ANGLO-SAXON WEIGHTS AND MEASURES.

THE annual meeting of this society was held on the 10th of November in the Young Men's Christian Association building at Cleveland, O., and as it was not possible to read all the reports in one evening, it was adjourned to the 17th. The meeting on the 10th was opened by prayer by Mr. A. M. Searles, Vice-President of the Ohio Auxiliary Society. Mr. Charles Latimer, President, in the chair. Mr. W. H. Searles moved that a nominating committee be appointed for the election of officers for the ensuing year. The President appointed Mr. W. H. Searles, Dr. J. W. Redfield, and Mr. R. D. Noble for that purpose.

While the committee was considering the elections, letters were read from Rev. H. G. Wood, Rev. James Bolles, and J. H. Dow, regretting their inability to attend the convention, and wishing the society success. A telegram was read from Mr. Jacob M. Clark, in behalf of the New York and New Jersey branch of the institute then in session, as follows:—"To Charles Latimer, President. The Branch International Society here sends to the International Society now in session meeting, be of good cheer, we are with you in spirit, and we abound in hope. All our members who can be reached are in favour of the continuation of the presidency in the same person; for we are not disposed to swap horses in the middle of the stream; certainly, until we are stronger, we cannot afford to indulge in any such risks as that of changing good and tried officials."

The Treasurer's report was read by the Assistant Secretary, showing that the balance on hand was 159 dollars 56 cents. The President announced that the magazine, which had been suspended since January last, would be issued again at the beginning of the year 1887. Mr. W. H. Searles, Chairman of the Nominating Committee, then stated that the Committee agreed to recommend the election of the present officers for another year; and they advised that the vacancy in the Vice-Presidency, left by the death of the late Lucian I. Bisbee, should be filled by the election of the Rev. H. G. Wood. The officers are, therefore, as follows:—President, Charles Latimer; Vice-Presidents, Professor C. Piazzi Smyth, Astronomer-Royal of Scotland, Edinburgh, Scotland; Jacob M. Clark, C.E., New York; Rev. H. G. Wood; Samuel Beswick, C.E., Tyrone, Pa.; Treasurer, A. M. Searles, Cleveland; Secretary, Rev. H. G. Wood; Assistant Secretary, Miss Mary B. Sanford. The Committees were appointed as follows:—On "Evidence of the Sacred Character of the Pyramid:" Chairman, Charles Casey, C.E.; Pollerton Castle, Carlow, Ireland; James Simpson, 15, Palmerston Road, Edinburgh, Scotland; Robert Courtenay, Ratnagiri, Bombay Presidency, India; Dr. Joseph Seiss, Philadelphia, Pa.; Charles F. Garland, Public School, Nelson's Plain, New South Wales, Australia; W. E. Bond and G. T. Heisel, Cleveland; Archdeacon Stock, Faro Parsonage, Wellington, New Zealand; Cockburn Muir, Melrose, Scotland; Rev. Louis Lambert, Waterloo, New York; F. A. R. Winter; J. R. Bryden, Demerara, British Guiana. "On Devising Means to Carry on the Magazine:" Chairman, Colonel S. M. Chester, C.E., New York; W. H. Searles; George Kellogg; Mrs. E. Bedell Benjamin; W. A. Haven; Thomas Rowland. Committee on Membership: Miss M. A. Quirk, Chairman; A. M. Searles; W. E. Bond, G. T. Heisel, Thomas Reeves, all of Cleveland. "On Expedition to Egypt:" Chairman, Lewis Miller, Akron, Ohio; John F. Seiberling, Akron, Ohio; Ghauncey Andrews, Youngstown, Ohio; C. E. Bolton, New York; W. U. Masters, Cleveland, Ohio; Alfred Watkins, Orange, New Jersey; Rev. Jevons Perry, Alnwick, England; Samuel Murphy, Nashville, Tenn.; Rev. H. G. Wood; Rev. James French, Philadelphia, Pa.; Edward Wilson, New York. "On the Origin of the British Inch:" W. H. Searles, C.E., Cleveland, O.; J. H. Dow, Cleveland; F. Gass, Reigate, England; Professor Frank H. Bigelow, Racine College, Racine, Wisconsin; Professor C. Piazzi Smyth; James Simpson; Lieut. C. A. L. Totten, Fort Adams, Newport, Rhode Island, U.S.A. "On International Coinage:" Dr. Watson F. Quinby, Wilmington, Delaware, Chairman; John B. Kellogg, Harlem, New York; Theo. Gribi, Waltham, Mass.; Professor Hilgard, Washington, D.C.; Edward Jacobs, Alexandria, Egypt; Professor Ferdinando Borsari, Naples, Italy. "On the Origin of the Division of the Circle:" Jacob M. Clark, C.E., 119, Liberty Street, New York, Chairman; Professor John N. Stockwell; Professor C. P. Smyth; Professor W. A. Rogers; Joseph Baxendell; Lieut. C. A. L. Totten; Rev. H. G. Wood; George Felt. "Standard Time and Prime Meridian:" Chairman, Colonel A. T. Frazer, Vizagapatam, Madras, India; Sandford Fleming, C.E., Ottawa, Canada; Rev. H. G. Wood. Care of Standards: Prof. N. B. Wood, Cleveland. Weights and Measures: Rev. H. G. Wood, Chairman; Professor C. P. Smyth, J. F. Holloway, N. B. Wood, Professor Alfred Taylor, Samuel Beswick, Jacob M. Clark, Charles Latimer, Lieut. Totten, W. H. Searles, Frank H. Bigelow, J. K. Hornish, Professor John Stockwell, Professor W. A. Rogers, Colonel S. M. Chester.

The reports read at the two meetings were as follows:—

President Charles Latimer read his seventh annual address, covering the work for the year just closed. He referred to the agitation of subjects which have overshadowed the United States. He spoke of the labour troubles; of the presentation of the statue of "Liberty enlightening the world;" of which he remarked, "There is only one thing we do not like about the statue, we prefer a statue of liberty measured in good earth-commensurable Anglo-Saxon inches, not in French millimeters, the result of caprice." A large part of Mr. Latimer's address consisted of a report of a discussion in Congress on an Appropriation Bill, the object of which was to send 2,270 dollars to the International Bureau of Weights and Measures, in conformity with the terms of the treaty of May 24, 1875. Hon. O. D. Conger opposed the bill, and proved, by reading portions of it, that the object of the International Bureau was "to perpetuate for ever, without change, the basic units of the metric system of weights and measures." England is not represented in this bureau; there are twenty-one foreign members, and one from the United States. Mr. Conger made an eloquent speech; but his motion was defeated, and the bill for appropriation was passed. It was plain, nevertheless, that the senators did not understand the object of the appropriation. Mr. Latimer urged the members to watch every movement of the metric advocates, to remember that this treaty would expire in 1888-1889, and to call upon their senators and congressmen, and work against the renewal of the treaty. If they persist in remaining ignorant of the situation, send men to the polls who will keep themselves informed. Mr. Latimer referred to the work done by the committees and members, and spoke of the generous gift of books and pamphlets to the Institute by Professor C. Piazzi Smyth.

Reports were read on the "Origin of the British Inch" from Mr. F. Gass, W. H. Searles, and Charles Latimer. On the "Division of the Circle," by Jacob M. Clark. On behalf of the Committee on Weights and Measures, Rev. H. G. Wood. On "International Coinage," Dr. W. F. Quinby. On "Electrical Units"; and on "Ways and Means," Colonel S. M. Chester. These reports will appear in full in the January number of *The International Standard*.

THE BITER BITTEN.

THE following capital story has been told me by a clergyman, who believes and preaches *the Identity*. A dissentient brother cleric said to him, with reference to a sermon he had preached on the Abrahamic Covenant, "You make these promises too literal, Mr. ——. They are to be understood spiritually." A discussion followed, with the not unusual result that each party was the more confirmed in his own opinion. At length our opponent, in taking leave, said to my friend, "Will you preach in my church next month? The collection will be for the poor. We are a very poor parish, you know, and should be helped by those that are richer." "Certainly," was the reply, "and you may put my name down for two guineas."

This liberality was met with a profuse expression of thanks, which was, however, a good deal damped by the further explanation, that the promise was not to be taken literally, but in a spiritual sense only, as expressive of the *will* to give, which must be taken for the *deed*. "In that case," said the disappointed applicant, "I fear your promise is not worth much"? "It is worth absolutely nothing," said the other. "That is the point to which I want to bring you. And so the promises of God to Abraham, distorted as you distort them, are not worth the paper upon which they are written!"

J. M. GRANT, M.D., *Surgeon-General*.

Cheltenham, January 11, 1887.

Digitized by Google.

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

THIRTY-EIGHTH MONTHLY REPORT.

THE following donations and subscriptions, from Dec. 18th, 1886, to Jan. 15th, 1887, are very gratefully acknowledged:—

Received by the Hon. Treasurer, Miss J. Lawrence:—J. P. Worthing, 4s.; Two Friends, Montrose, 5s.; F. A. W., Piltown, 5s.; M. B., Brighton, 1s.; Mrs. S., Sidcup, 3s.; Mrs. R., Polmont, £1; H. G. (monthly sub.), 1s.; Mrs. M., Carshalton, 5s.; Captain B., Streatham, 5s.; Mrs. S., Kilburn, 6d.; Miss P., Topsham, 5s.; W. R., Cardiff, 2s.; Miss B., New Hampton, 2s.

By the Hon. Sec., Miss E. M. Rush:—Mrs. D., Exeter, £1 1s.: Mrs. S., Sandown, Isle of Wight, 10s.; Miss C., Clifton, 5s.; J. W., Trimulgherry, India, 7s. 6d.; Miss S., Tunbridge Wells, £1; E. S., Ponsanooth, £1; H. C., Port Nolloth, 5s.; The Lady J. E., £2; S. H., Ripon, 10s.; J. A., Ripon, 10s. A packet of useful leaflets for children from Mrs. T., Bath.

By the Secretary:—G. S., 9d.; Mrs. C. B., South Hayling (monthly sub.), 5s.; The Lady J. E., £5.

Total, £15 12s. 9d.

BANNERS are forwarded weekly, or monthly, by the Secretary, to Ohio, U.S.A.; six to Birkenhead; two to Maesteg, Wandsworth Free Library, Richmond, Southampton. *Messengers* to Upper Teddington, Free Public Libraries of Wandsworth and Richmond, two copies to Demerara, one to Richmond, Tasmania, and Rome. The Secretary has despatched sundry parcels of literature, including the new Almanack, to Eastbourne, Hull, Sunderland, Abergavenny, Cosham, British Guiana, North Shields, Sheffield, Cardiff, Dalston, Chippenham, Upper Teddington.

By Miss E. M. Rush, in the London district, to Rotherhithe, Silvertown, Stepney, Lee, Blackheath, Westminster, Catford, Blackfen, Aldershot, Caterham, Farnborough, Chatham, Portsmouth, Netley Hospital, Ponsanooth (Cornwall), Mitcham, Deal, Carlisle. The following to North Britain: Edinburgh, Glasgow, Stirling, Hamilton, Fort George, Dublin, Moose Jaw (Canada), Port Nolloth (South Africa), Barbadoes, Trimulgherry, Bangalore (India), Rangoon, Cairo, Rome.

In all, 46 packets of literature, and 130 BANNERS sent out weekly.

Many interesting letters have come to hand during the month, one tells of the home-coming of one of our valued Sowers from Port Nolloth, South Africa, and his desire to set to work in Cornwall. A second expresses the desire of another worker to take the vacant sphere of labour in Port Nolloth, which we gladly accept, so we still retain two witnesses for Identity truth in that distant part of the Empire, to which weekly supplies of literature are sent, and, we are thankful to say, made the most of.

One quotation, from a Sower in the Army, is specially valuable. "I am sure you will be delighted to know that the packets of literature are a great help to me in my work, being a standing witness for the truth of God's Word, against the infidelity of the world in general, of which the Army has, I think, more than its share. About twenty years experience and study of this grand subject (the Identity) has taught me that there is nothing, apart from the New Birth, to equal the Identity in convincing the gainsayer of the truth of God's Word."

A Sower at Skegness has sent us a copy of an admirable photograph of Surgeon-General Grant, M.D., taken during his recent visit to lecture in that town, and gives intimation of a kind offer of the Photographer to allow the Free Distribution Fund one-third of the price on all copies sold. We hope that many sympathisers with the work of our Fund will speedily procure the speaking likeness of Dr. Grant, so well-known now amongst British-Israelites as a writer and speaker on Our Identity. The photo is cabinet size. Price 1s. Address: Mr. W. E. Swift, Lumley-road, Skegness. E. M. RUSH, *Hon. Sec.*

We have received other most encouraging letters from our Sowers in various localities, particulars are unavoidably postponed until next report. 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.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I send you a few words from my daughter's letter, from India, to show you what a comfort and joy Our Identity and your BANNER is to us Christians. Every day Our Identity becomes clearer, for God is working it out before the eyes and hearts of all men. Yours faithfully, M. C.

"SOUTH INDIA.—Our Identity does comfort us so much, when we see terrible things coming to pass, and what looks like disaster to Britain; when we can rest assured that the Lord knows all about it, and He is allowing it, and will bring it all right in the end. And then, when it is patent to the whole world that we are Israel, what an astonishment to all mankind there will be! Then, I expect, a kind of 'hush' will come over all the peoples, and they will repent in thousands. What a triumph of God over man! They have dared to laugh at His Word, His promises, that cannot be broken—His Word, His oath! Ah! I do hope I shall be alive when that happens. I should like to see the wave of awe, and astonishment, and wonder; then a burst of praise that will go up to His throne for His mercy and faithfulness. That is what is so lovely; God is so faithful! What He has said He will perform."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of cards now issued, including those in the hands of the local Secretaries, is 1,418, six new members having joined during the past month, one of whom is living in New Zealand; two cards have also been given out by our agent at Malta. A member at Southampton earnestly desires the prayers of the Union, that God would bless the means used to avert a dangerous illness; the member has great faith in "believing prayer."

The following sums, received towards the expenses of the Union, are thankfully acknowledged:—Mrs. A., Fotheringhay, 6d.; Miss M. W., Hampstead, 5s.; Mrs. A., Clifton, 2s.; G. B., Streatham, 4s.

The chapters for February are as follow:—

1st ... Job xxxviii.	11th ... Psalm vi.	21st ... Psalm xvi.
2nd ... „ xxxix.	12th ... „ vii.	22nd ... „ xvii.
3rd ... „ xl.	13th ... „ viii.	23rd ... „ xviii.
4th ... „ xli.	14th ... „ ix.	24th ... „ xix.
5th ... „ xlii.	15th ... „ x.	25th ... „ xx.
6th Psalm i.	16th ... „ xi.	26th ... „ xxi.
7th „ ii.	17th ... „ xii.	27th ... „ xxii.
8th „ iii.	18th ... „ xiii.	28th ... „ xxiii.
9th „ iv.	19th ... „ xiv.	
10th „ v.	20th ... „ xv.	

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover 1s. 2d. each; in cloth 2s. each, 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. Address: Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

N.B.—Now that the second series of *Comments* is completed, there will be no further issue of them in single numbers.

Statement of Accounts from July 1, 1885, to December 31, 1886.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance in hand, July 1, 1885	1	0	4	"Monthly Comments," Aug., 1885, to Feb., 1887	28	10	0
Members' Subscriptions and Donations... ...	33	7	4	Binding Vols. of "Comments" (First Series)	1	12	6
Cards of Membership ...	0	18	0	Postage and carriage ...	10	6	8
Prayers	0	12	5	Balance in hand... ...	0	10	3
Bound Vols. of "Monthly Comments"	2	10	0				
Ditto Sold by Messrs. R. Banks and Son ...	2	11	4				
	£40	19	5		£40	19	5

Examined and checked by vouchers, and found correct. CHAS. HORNER.
January 1, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The Rev. JAS. BILLINGTON, F.R.H.S.

Will LECTURE in the

MORAVIAN CHAPEL, 32, FETTER LANE, FLEET STREET, E.C.,

ON TUESDAY AFTERNOONS,

FEBRUARY 1, and 8, commence at Three o'clock.

Admission Free.

THE SILVER ANGLO-ISRAELITE BADGES can be obtained from Miss L. Hope, 7, Ovington Gardens, London, S.W., on payment of 5s. 6d., postage 3d. extra.

ISRAEL IN THE NEW TESTAMENT

OR,

Proofs of the National Conversion of the Ten Tribes to Christianity.

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

Author of "Jeshurun," etc.

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

Now Ready, Price 8s., in Handsome Blue Cloth.

THE NEW VOLUME

OF THE

BANNER OF ISRAEL

(VOL. X.)

A most suitable present to a Town Hall or Local Library. Sure to prove of great interest and be the means of introducing Our Identity to the notice of a numerous class of intelligent readers and students. Should be in every Bible-student's Library.

May be ordered of any bookseller, or sent direct from the Publishers on receipt of remittance for 8/-.

R. BANKS & SON, Racquet-court, Fleet-street.
F. W. PARRY & Co., 29, Paternoster-row.

CASES FOR BINDING VOL. X.

ARE NOW READY,

Price 1s. 6d., post free 1s. 8d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Knight & Forster's Pens

KNIGHT & FORSTER LEEDS — Broad Point. 3/- PER GROSS

University Pen

2/- PER GROSS — KNIGHT & FORSTER LEEDS

Ledger Pen Fine Point

LONDON-STRAKER & SONS. 124 FENCHURCH ST

or post free direct from the Makers

Basinghall Works Leeds.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory—Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors. Price 1s. 6d. per 100.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the Best Known Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

A BOON TO SUFFERERS!!

HARNESS' ELECTROPATHIC BELT CURES Gout, Rheumatism, Lumbago, Sciatica, Epilepsy, Indigestion, Constipation, Liver and Kidney Complaints, Ladies' Ailments, Nervousness, Neuralgia, General and Local Debility, etc.

HARNESS' ELECTROPATHIC BELT

NEVER FAILS to promote HEALTH, STRENGTH, AND VITAL ENERGY; therefore it will pay you to procure one without delay.

NERVOUSNESS CURED.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and send a P.O.O. or cheque for 21s., for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials post free. THE MEDICAL BATTERY CO. (LTD.),

52, OXFORD STREET, London, W.

(CORNER OF RATHBONE PLACE.)

Dr. JOSEPH WILD'S WORKS

NEW EDITION JUST PUBLISHED.

THE LOST TEN TRIBES

Price 3s., post free 3s. 3d.

The FUTURE of ISRAEL and JUDAH.

Price 2s., post free 2s. 3d.

London: Robert Banks & Son, Racquet court, Fleet-st.

✣ A New Light. ✣

BY A E I.

Author of "The New Old Story," "4,000 Years Old," &c.

This pamphlet is prepared specially for general distribution, and as a means of introducing "Our Identity" to persons unacquainted with the subject will be found particularly useful. It is printed on good paper, in clear type, and bound in primrose colour cover.

Price 2d., post free 2½d. R. Banks & Son, Racquet-court.

Price 2s. 6d., Cheap Edition, 1/-

Bible Lessons and Reflections.

BY ROBERT GAIRDNER,

OF KILMARNOCK, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever."—*Banner of Israel.*

ROBERT BANKS & SON, Racquet-court, Fleet-st

THE NOTE-PAPER FOR 1887.

THE JUBILEE NOTE-PAPER, 1887.

A HIGH-CLASS CREAM-LAID NOTE-PAPER, each sheet bearing a watermark device: The Portrait of Her Majesty Queen Victoria, in a wreath of Rose, Shamrock, and Thistle, and designs symbolic of the Colonies and India. Can be had glazed or unglazed surface. Price 1s. 6d. per packet of five quires; by post 1s. 10½d. Can be had with address neatly printed for 3s., by post 3s. 4½d.—Robert Banks and Son, Racquet-conrt, Fleet-street, London, E.C.

LUNG OWBRIDGE'S LUNG TONIC, TONIC

THE MIGHTY HEALER.

Save Your Lives by Taking

OWBRIDGE'S LUNG TONIC.

It has a power over diseases hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT.
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly. The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine. —

Prepared by W. T. OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. & 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, FEB. 2, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 528. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 9, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"De Saigner à Blanc"	61
Has Shiloh Come? By L. E. De Ridder.—Part I.	62
Romans IX., X., and XI., Revised Version.—Part II.	63
Where is the Gentile Church?	64
The Great Pyramid Date of A.D. 1887. By Charles Horner.—Part II.	65
The Place of Israel's Acceptance. By Surgeon-General J. M. Grant, M.D.	65
The Gate Defined	66
Weights and Measures	66
M. Max O'Rell on "John Bull and Jacques Bonhomme"	66
Correspondence	68

"DE SAIGNER À BLANC."

IN Prince Bismarck's long speech before the Reichstag, or German Parliament, on January 11th, 1887, he made use of a terrible expression. The French armies, he said, had imposed a yoke upon the German people from 1807 to 1813, by which the latter had been bled by them almost to death, in their wish, "*de saigner à blanc.*" The French had caused the Germans then "to bleed," as butchers bleed calves before they kill them, till they become *white*! In the war now approaching, the Prince said that if it broke out "we (the Germans) should endeavour to make it impossible for France to attack us again for 30 years, and to secure ourselves completely against France for at least a generation. In comparison with the war of 1890, or I know not what other year, the war of 1870 would be mere child's play in its effects on France, so that on the one side, as on the other, there would be the same endeavour—namely, *de saigner à blanc*!" It would, in short, be a war of desperation, when each of the combatants would strive to destroy the other, leaving no life-blood in their enemies' bodies to sustain vitality! These dreadful words remind us of those of which Prince Bismarck's are only the earthly echo. "And there was a great earthquake, such as there was not since there were men upon the earth, so great an earthquake, so mighty" (Rev. xvi. 18, R.V.). It is this earthquake which Prince Bismarck foresees to be approaching, and consequently dreads. He spoke of the returning strength of France from a military point of view in ominous tones, his words, as reported, being as follows:—

"France," said Prince Bismarck, "is a great and powerful country, as powerful as we. France has a warlike people, and a brave people, and at all times has possessed skilful generals. It is an accident that the French have succumbed to us. You under-estimate the French in a most mistaken way, and it would be vanity to say that France might at once be regarded as beaten if she were opposed to us."

Referring to the chances of Germany being defeated by France, the Chancellor averred that this was quite possible now that France had doubled her army and tripled her reserves, and always granted what the Government wanted in the shape of military outlay with the greatest readiness and devotion, and without a second's discussion of the matter. He added:—

"The fact of our having once beaten France is no guarantee that we should do so again, and we must therefore strengthen this guarantee now that, in the opinion of our competent military authorities, it is insufficient. And if it were insufficient, and if ever the victorious foe stood in Berlin, as we were once in Paris, and if we were forced to accept his peace conditions, what would these conditions be, think you? I do not speak of the money question, although in this respect the French would not deal with us so gently as we did with them, for so moderate a conqueror as the Christian German no longer exists in the world. The money would be the least of it. For the French would take care that the German Empire remained no longer so strong as it is now. Beginning with the Rhine frontier, they would deprive us of as much of the Rhine as they could. Not contenting themselves with Alsace-Lorraine, they would demand an *alterum tantum* down stream. And not satisfied with this, they would, above all things, insist on the re-establishment of the Kingdom of Hanover. . . . Moreover, we should doubtless have to cede Schleswig to Denmark.

Count Moltke also spoke in the same alarmist strain. "None of us deceives himself (he said) as to the gravity of the times in which we live. All the great European Governments are busy making preparations for an uncertain future. Everybody is asking, Is there going to be war?" He declared that if the 40,000 additional men the Government wanted annually for seven years for service in the army were refused by the Parliament, there would be war for a certainty." "Men's hearts," we thus see, "are fainting for fear, and for expectation of the things which are coming on the world" (Luke xxi. 26, R.V.). War, and the preparations for it, are in all men's thoughts. Over three millions of men are permanently under arms on the Continent on "the peace establishment" (some say it is over four millions), and in all, when the reserves are called out, there might be as many as 12½ millions embattled to raise the armies of those nations to a war footing. Meanwhile, what are our own prospects of being outside the frightful conflagration that is evidently about to happen to "yonder ill-consolidated Europe"? Are we arming by land or by sea? Nay; it was because he declared there was no need to arm or to take the least precaution by increasing the estimates for military or naval preparations that Lord Randolph

Digitized by Google

Churchill suddenly resigned his position in the Ministry and left the Cabinet at a moment's notice, in the very heart of the Continental crisis! Are we taking alarm by reason of Lord Carnarvon's warning letters, and seeing to the fortification of our foreign coaling stations, or of our commercial home ports? We see no signs of it, and yet it is admitted that many of the former, and of the latter, too, are lying utterly defenceless, like Singapore, the Cape, and Colombo, inviting capture, as it were, by an enemy's single cruiser! The British nation verily is living "carelessly," and yet "safely, in the Isles," confidently, too, and almost foolhardily, in her foreign coaling stations. Being Israel, this, it seems to us, was to be her destiny. For of her the Lord spake in Deut. xxxiii. 29: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and that is the sword of thy excellency. And thine enemies shall submit themselves unto thee, and thou shalt tread upon their high places" (Deut. xxxiii. 29, R.V., compare also Jer. xxx. 10—11, R.V.).

But the Lord works by means, and we, therefore, expect that though our home ports are under God's own guarantee of security and are safeguarded by His promises (Isa. lx. 11, 12), yet that our foreign coaling stations will be put into a condition of moderate defence sufficient to protect them against a *coup de main*. For there is no promise that the safety of these spots, scattered as they are over the whole of the earth's surface, has been, or will be, guaranteed by the Lord; but rather a warning seems to stand on record that Israel must fortify her "coaling stations," if that be the meaning of Isa. xxvi. 20. "Enter thou into thy chambers" (thy "strongholds," or imperial fortresses, such as Gibraltar, Malta, the Bermudas, and the like), "and shut thy doors" (fortify thy coaling stations, or Gates), "about thee."

The command is prophetically given, and practically, when the time comes, Israel will certainly obey. The time seems now at hand, if we may judge from the fact that "the great earthquake woe" is approaching, and men here begin to see that if they wish to keep the "coaling stations" (now utterly defenceless in many cases), they must be up and about and carry out the task, not regarding the expense, forthwith. Our Identity, in short, meets us in every phase of our national life, and gives us precepts how to live, how to act, and what we must do, to fulfil the prophecies, and to give to the Lord our God the glory and praise which His love, mercy, truth, and faithfulness towards us, His people, absolutely demand.

HAS SHILOH COME?

By L. E. De Ridder.

PART I.

We read in Gen. xlix. 10, a very peculiar portion, of Jacob's blessing of his son Judah. In this chapter we find that he has called all his sons around him, and one by one he prophetically blesses them, which blessing, it would seem, that they were to carry with them as their characteristic until the end of time. We see that the national monarchy is given unto Judah, and he is to retain the sceptre until One shall come whose right it shall be to reign. This portion of the prophecy reads thus: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Now, to many minds, it will appear very dreadful to assert that Shiloh has not come, and that the time for the advent of Shiloh has not yet arrived.

We see in the above that Shiloh is to take upon himself Judah's hereditary right of kingship, and to be the lawgiver unto Israel. We also find that Shiloh means "He that is sent," "Peace," or "He that is sent to reign in peace." This question resolves itself very easily, if we take the Word of God, and be guided simply by its teaching. By it we are taught to look upon the kingdom of Israel in a twofold, or dual character. 1. The kingdom, or national life. 2. The Priesthood, or spiritual life. This we find to be the old charter God-given unto Israel, when the people were before Sinai, and budding, so to speak, unto national life, under Moses in the wilderness. "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine, and ye shall be unto Me a kingdom of priests, and an holy nation" (Exod. xix. 5, 6).

Here we have plainly the twofold polity of Israel, and we find from 1 Sam. xii. 12, that God was their King; and we know also that He was their Lawgiver. Thus, in the commencement of Israel's national life they had the Lord their God as their King and Lawgiver; but they rebelled, and would have an earthly king, the same as the nations around them, and Saul, of the Tribe of Benjamin, was chosen; but he did that which was evil in God's sight, and David, of the Tribe of Judah, was selected in his place; and to this king God made certain promises, and confirmed it unto him by oath. "And thine House and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (2 Sam. vii. 16). "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" (Jer. xxxiii. 20, 21; read also ver. 22, 25, 26). This covenant of day and night is continuous for ever, and speaks of the continuous or unbreakable nature of David's sceptre, so that if it can be proved that day and night have not succeeded each other in regular succession during the past 2,500 years, then, and only in that case, has the earthly sceptre of Judah, through David, ceased out of Israel.

But as the ordinances of day and night have been continuous and unbroken during all those years up to the present, so must we find that Israel has not ceased to be a nation reigned over by an earthly sovereign, lineally descended from King David. This covenant to David and Israel is one of the stumbling-blocks in the path of the infidel, and one of the chief corner-stones upon which he has built up the edifice of infidelity and unbelief, now to be found so rampant in the world.

The infidel says—aye, and says truly—that unless you can show me Israel as a nation in the world at the present moment, over which is reigning one of the seed of David, I will not believe that the Scriptures are true; for if the God that you worship and say is a covenant-keeping God, has broken His oath and covenant here made to David and Israel, which is the most solemnly ratified covenant He makes in the whole of the Bible, how can you expect me to believe that there is any truth in any other portion of the Scriptures? The whole is a tissue of falsehood, from beginning to the end, concocted by the priestcraft to enable them to retain their position and influence over the people. And what answer has the minister of the Gospel to make to this serious and solemn charge? and it is one that I have heard again and again put to them by infidels in various parts of the earth. Chiefly this, that when Christ came, He brought fulfilment with Him; for when He came He took unto Himself the sceptre of Judah, and since then the earthly sceptre has departed from Israel, but Christ still reigns spiritually over His people. And when it is pointed out to them that His people, the Jews, do not believe in Him, and are a wandering people, wandering all over the earth without a king, then their answer is that they mean by His people His Church, His saints; and some have been in doubt whether His reign commences on earth or in heaven.

Altogether, the answers that have been given to these questions have seemed, to the critical mind of the infidel, to be a mass of contradictions, and to be directly opposed to the his-

Digitized by Google

torical evidence of Scripture. For, bearing in mind the minister's own teaching—viz., that the Jews represent the whole Twelve Tribes of Israel, and are therefore the nation, or kingdom of Israel, we have it plain enough from Scripture that the earthly sceptre had departed from this so-called kingdom of Israel six hundred years before Christ came to claim it, and that the sceptre that was found in Judah when Christ came, profane history tells us, was set up by a tyrannical priesthood, and not on account of any lineage through David's royal line.

The facts, as shown in Holy Writ and profane history, are simply these: (2 Kings xxv.). In the year 590 B.C. we find that Nebuchadnezzar came again to besiege Jerusalem, and, after a long siege, took and broke up the city, and threw down the walls thereof. "And they took the king, and brought him up to the King of Babylon, to Riblah; and they gave judgment upon him; and *they slew the sons* of Zedekiah before his eyes; and they put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon" (ver. 6).

We also learn that after the death of Nebuchadnezzar, Evil-Merodach reigned in Babylon, and the same year took Jehoiachim, King of Judah, out of prison, and set his throne above the thrones of the kings that were with him in Babylon, and that during his lifetime a daily allowance was given him by the King of Babylon. After Jehoiachim's death we do not read of there being any other King of Judah during the days of their captivity. When the days of their captivity were ended, we find that Zerubabel led the return of the 47,362 captives to rebuild the temple, and became the governor of the Jews; and, further, that on the return of Ezra with 2,000 more of the remnant of this captivity, the returned portion of the House of Judah was governed by a sanhedrim of holy men of the priesthood, the High Priest, by virtue of his office, being the chief ruler.

This continued until the death of John Hyrcanus, who held the government for thirty-one years, and then died, leaving behind him five sons. At this point of the "Antiquities of the Jews," written by Josephus, we have a note taken from "Strabo" to this effect.

Here ends the High Priesthood, and the life of this excellent person, John Hyrcanus, and, together with him, the holy theocracy, or divine government of the Jewish nation, and its concomitant oracle, Urim. Now follows the profane and tyrannical Jewish monarchy; first, of the Asamoneans or Maccabees, and then Herod the Great, the Idumean, till the birth of Jesus Christ, so that when Christ came He found a usurping priesthood and a usurping king; neither of whom did He supplant, but ascended unto His Father's kingdom, leaving them in full possession of their usurpation.

It seems monstrous to an intelligent mind that ministers should make this coming of Christ the fulfilment of the grand and stately promise to Israel and David contained in Jer. xxxiii., "Behold, the days come, saith the Lord, and I will perform that good thing which I have promised unto the House of Israel and to the House of Judah. In those days, and at that time, will I cause the branch—*i.e.*, sceptre—of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem—*i.e.*, the House of Israel—shall dwell safely, and this is the name wherewith she shall be called, the Lord our Righteousness."*

With the above evidence before him of the sceptre having departed from Judah before Christ came, making a break of upwards of 600 years, is it any wonder that the infidel should spurn with contempt the lame testimony of our ministers as to the truth of this portion of God's Word? The wonder is that such lame testimony should ever have been set up as evidence, it being so totally unwarranted by Scripture and history. I speak feelingly, because I have known so many intelligent and earnest men who have become infidels because of this erroneous teaching, and it is yearly driving hundreds, if not thousands, into infidelity.

(To be continued).

* The Church of England clearly recognises that this portion of Scripture has NOT been fulfilled, for it has ordained that every year it shall be read in all the Churches; and whatever other lesson is left out, this must not be, as is seen by a footnote at the end of the lesson.

ROMANS IX., X., AND XI., REVISED VERSION.

(*Continued from page* 52).

PART II.

ROMANS X., R. V.

VERSE 1.—"'Brethren' [of Judah], my heart's desire and my supplication to God is for them [the Jews], that they may be saved.

2.—"For I bear them [Judah] witness, that they have a zeal for God, but not according to knowledge.

3.—"For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

4.—"For Christ is the end of the law unto righteousness, to every one that believeth.

5.—"For Moses writeth, that the man that doeth the righteousness which is of the law, shall live thereby.

6.—"But the righteousness which is of faith, saith thus: Say not in thy heart, Who shall ascend into heaven?

7.—"(that is, to bring Christ down;) or, Who shall descend into the abyss (that is, to bring Christ up from the dead)?

8.—"But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is the word of faith which we preach;

9.—"Because, if thou confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shall be saved;

10.—"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11.—"For the Scripture saith, Whosoever believeth on Him shall not be put to shame.

12.—"For there is no distinction between Jew and Greek [Lo-Ammi Israel]; for the same *Lord* is Lord of all, and is rich unto all that call upon Him;

13.—"For, 'Whosoever shall call upon the name of the Lord shall be saved' [Joel ii. 32].

14.—"How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?

15.—"And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! [Isa. lii. 7.]

16.—"But they did not all hearken to the glad tidings. For Isaiah saith, 'Lord, who hath believed our report?'

17.—"So belief cometh by hearing, and hearing by the Word of Christ.

18.—"But I say, Did they not hear? Yea, verily,
Their sound went out into all the earth,
And their words unto the ends of the world [Psa. xix. 4].

19.—"But I say, Did Israel [THE JEWS] not know?
First Moses saith:
I will provoke you to jealousy with that which is no nation [Lo-Ammi Israel];
With a nation, void of understanding, will I anger you [Gal. iii. 1; Deut. xxxii. 21].

20.—"And Isaiah is very bold, and saith [Isa. lxv. 1, 2]:
I was found of them that sought Me not,
I became manifest unto them that asked not of Me [Lo-Ammi Israel].

Digitized by Google

21.—"But as to Israel [the Jews], he saith: 'All the day long I spread out my hands unto a disobedient and gainsaying people.'"

CHAPTER XI.

Verse 1.—"I say, then, Did God cast off His people [the Ten Tribes, or Lo-Ammi]? God forbid! For I also am AN ISRAELITE, of the seed of Abraham, of the Tribe of Benjamin [therefore, one of the Ten Tribes: 2 Sam. xix. 20].

2.—"God did not cast off His people [the Ten Tribes] which He foreknew. Or wot ye not what the Scripture saith of Elijah? [a Ten-Tribed prophet] how he pleaded with God against Israel [of the Ten Tribes].

3.—"Lord, they [the Ten Tribes] have digged down thine altars; and I am left alone, and they seek my life.

4.—"What saith the answer of God unto him? 'I have left for Myself seven thousand men who have not bowed the knee to Baal' [among the Ten Tribes].

5.—"Even so, then, at this present time also [A.D. 60], there is a remnant [of the Ten Tribes = Benjamin] according to the election of grace.

6.—"But if it is by grace, it is no more of works [Mosaic Law]: otherwise, grace is no more grace.

7.—"What then? That which Israel [the Jews] seeketh for, that he obtained not; but 'the election' [Benjamin] obtained it, and the rest [of the Jews] were hardened:

8.—"According as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day [Isa. xxix. 10].

9.—"And David saith,

Let their table be made a snare, and a trap,
And a stumbling-block, and a recompense unto them:

10.—"Let their eyes be darkened, that they may not see,
And bow Thou down their back alway.

11.—"I say, then, Did they [the Jews] stumble that they might fall? God forbid: but by their fall salvation *is come* unto the Gentiles (Lo-Ammi and non-Israelites), for to provoke them [the Jews] to jealousy.

12.—"Now if their [the Jews] fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

13.—"But I speak to you that are Gentiles [non-Israelites], inasmuch as I am an apostle of Gentiles, I glorify my ministry:

14.—"If by any means I may provoke to jealousy *them that* are my flesh [the Jews], and may save some of them.

15.—"For if the casting away of them [the Jews] is the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead?

16.—"And if the first-fruit [Benjamin] be holy, so is the lump [the Ten-Tribed body]; and if the root [the Abrahamic stock] be holy, so are the branches [the Twelve Tribes].

17.—"But if some of the branches [the Jews] were broken off, and thou [non-Israelite Gentiles], being a wild olive [branch], wast grafted in among them [the Ten remaining Tribes], and didst become partaker with them of the root of the fatness of the olive tree [the Hebrew nation]:

18.—"Glory not over the branches [the Jews]; but if thou gloriest, it is not that thou bearest the root, but the root thee."

(*To be continued.*)

WHERE IS THE GENTILE CHURCH?

A CLERGYMAN has, it seems, started a new objection, and we are requested to publish a few lines in the BANNER to answer him. The objection is this: "If the British people are the Lost Ten Tribes, there can be no such thing as a Gentile Church." Surely there never was so glaring a *non sequitur* as this! "Because the British are Israel, *therefore* there is no Gentile Church!" The British *are* Israel. The evidence is overwhelming. Does the clergyman mean to tell us that that fact necessitates the proposition he formulates, that therefore there is no Gentile Church existing anywhere? The idea is absurd. For the British, being Israel, they minister to masses of humanity, and spiritually put the Gospel before nations without number, all of whom are non-Israelites, therefore Gentiles pure and simple. In short, the British, being Israel, exist to preach God's truth to the world lying in the wicked one, also to found Churches among them; and all these are non-Israelite Gentiles! Such are the French, the Germans, the Austrians, the Dutch, the Danes, the Swedes, the Italians, the Spaniards, the Portuguese, the Greeks, the Russians, the Hungarians, besides the Turks, the Hindus, the Africans, the Persians, the aborigines of many continents and islands—all, in short, who are not British, or Americans, or Jews.

"There can be no such thing as a Gentile Church," says our opponent. But why does he say so? It does not appear why, and without reason assigned we cannot argue the case with him. We beg our clergyman, however, to remember this, that God formed, made, and created His people Israel to show forth His praise (Isa. xliii. 1, 7, 21). He promised them that they should "blossom and bud, and fill the face of the world with fruit." Their future duty was to bless all the nations, all the families, and all the kindreds of the earth, taking to them the Word of God, the Gospel of the grace of God, the Sabbath, and the laws of God, besides civil and religious liberty, as well as all the blessings which lie at the right hand of the God of Israel, stored up in Christ, His well-beloved Son.

The opposing clergyman does not understand the plan on which is founded the Word of God. He fails to see that Israel only lives to bless the Gentile world, and that the reason why they are such as we see God has created the British nation to be, is that they may be God's messengers, almoners, and servants, to bless and help the Gentile nations, whose existence our opponent is inclined to doubt, if Israel be found extant in the world as the British folk. Our clergyman, perhaps, may mean that he sees no Christianity in any other Church but the British, and that if the British be not a Gentile Church then there is no Gentile Church to be found anywhere. We beg to point out to him that there are pure Gentile Churches among the Hindus, the Africans of the West Coast, among the Swiss, the Swedes, and Norwegians, among the Germans, too, and even in France, where Protestantism survives, or has taken root in modern days.

But we reserve one piece of consolation for our desponding clerical opponent, and that is, that even though the British be the Lost Ten Tribes, they are to all intents and purposes a Gentile people themselves, and their Church a Gentile Church. Lost Israel became Gentilised in her outcast condition, and being Lo-Ammi now, or "not God's people," she is nationally accounted a Gentile race, according to the prophecies. For when Jacob blessed Ephraim, the Hebrew Israelite lad, he said, "Howbeit his (Manasseh's) younger brother (Ephraim) shall be greater than he, and his seed shall become the multitude of Gentiles, or nations" (*Melo-hag-goim.*). The British Church, then, is a Gentile Church, and our opponent is wrong, even on this view of the facts of the case, because the nation, being the Lost Ten Tribes, they are necessarily Gentile, and their Church a Gentile Church. There are, in short, Gentiles and Gentiles. The British are Gentile Israelites, and as such are fit agents to take the Gospel to Gentile non-Israelites, which is just the object for which they were formed, made, and created by the Lord, that they might thereby shew forth His praise (Isa. xliii. 1, 7, 21, R.V.).

The Gentilisation of Lo-Ammi Israel is a great mystery, and so St. Paul describes it in Rom. xi. 25, R.V., when he said, "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' (Gen. xlviii. 19, *melo-hag-goim*) be come in; and so all Israel shall be

Digitized by Google

saved." When we are able to realise that Israel of the Ten Tribes is a Gentile people, now developed into "A (Gentile) nation and a company of (Gentile) nations," all sprung from the Hebrew and Israelite boy Ephraim, the son of Joseph, and grandson of Jacob, whose God-given name was Israel (Gen. xxxii. 28), then we shall see that the Lost Ten Tribes found, will prove to be the Gentile Church discovered, and our clerical opponent's objection, therefore, will thus disappear into thin air.

The last verse of one of our Church hymns runs thus, illustrating our position:—

"O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light, as of old.
O teach Thy wandering pilgrims
By this their path to trace,
Till clouds and darkness ended,
They see Thee face to face!"

The Church of Christ is Israel's Church, and, as in the days of old, its function is to bear before the nations (or Gentiles) the true light now shining in the world, which is Christ (Gen. xxii. 18; Acts xiii. 47). But this Church belongs to "the wandering race" (Hosea ix. 17), and therefore are wandering pilgrims; but they can trace their origin by this Identification —namely, they teach all the nations the Gospel of the grace of God, as seen in the face of Jesus Christ (Gen. xxviii. 14). This will be their work till the clouds and darkness are made light before them, and the crooked things straight (Isa. xlii. 16). The Church thus is Israelite, but yet a Gentile Church, and it ministers to the Gentile world, according to the prophecies, of the things of Christ. We thank God that this so highly favoured Church is our own Gentile, Lo-Ammi, Israelite, Ten-Tribed Church, which is the dear Saviour's own, bought with His most precious, precious blood, and redeemed so as to be in His sight a lamp of burnished gold, whose righteousness is God's (Isa. liv. 17; 2 Cor. v. 21).

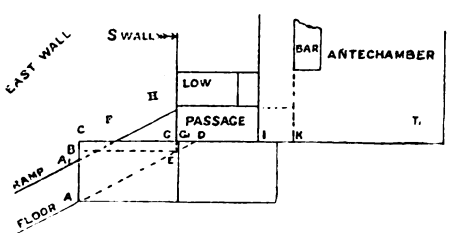
THE GREAT PYRAMID DATE OF A.D. 1887.

By Charles Horner.

PART II.

(*Continued from page 33.*)

A sectional sketch of the South end of the Gallery and passage to the Antechamber, will make the foregoing and following remarks clearer to the reader.



If, then, it be true, that the point K on floor of Antechamber, which is the N face of granite bar produced, mark the date 1960 ±, and minus the length G K, similarly mark A.D. 1886·673 ± within the Gallery, *on the step*, then we ought to find a corresponding length from the N wall of Gallery, also ending *on the step* at the point G.

Now if we take the mean of the E and W measures along the ramps, duly corrected by "rod A" (see Professor Smyth's "Life and Work," etc.), we obtain the following results:—

North Wall of Gallery to A_1, = 1813·225 ± ins., then *plus* the length A_1, C, CG, we have 1886·662 ± ins., or A.D. 1887, and *plus* G K = 1960 ±, or A.D. 1960 ±. Hence we have the date A.D. 1887 in the Great Pyramid as a measured fact.

To whatever event this date may refer, it will be something important there can be no doubt, since several confirmatory results of a most interesting character have rewarded the investigation.

Let us turn to the consideration of the geometric section of the Great Step, A C G. First as to the height. The mean of E and W heights gives 36 B. inches = 35·364 ± Pyramid ins. Now I have found that within ·001 of an inch, or with 35·96527 + ins., arises the equation, $365{\cdot}2422 \times 2\sqrt{\pi} = 35{\cdot}96527 \pm$ as a theoretic height, and $(35{\cdot}96527 \pm \times 6^2) \div \pi = 412{\cdot}1317 +$—that is to say, this height, multiplied by the number of the Gallery's roof stones, divided by π, is equal to the mean length of King's Chamber. And as a corollary, the hypothenuse, A D = 81·1649 + ; and 3^2 (81·1649 ± ÷ $\sqrt{\pi}$) = 412·1317 ±.

(*To be continued.*)

THE PLACE OF ISRAEL'S ACCEPTANCE.

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

I see that the Editor of the *Silver Morn* leans, as most interpreters do, upon Hosea i. 10, 11 to show that Israel is not to be called "the sons of God" until after their Return to Palestine; but how does he deal with the fact that Peter quotes Hosea i. 10 as fulfilled in his day? (1 Pet. ii. 10).

As I have pointed out before, Israel is compared by the prophets to a divorced wife, who is recognised as long as she remains in her husband's house, so that while Israel remained in Palestine, her covenant home, she must have been, and she was, recognised as God's chosen people. It was not until after the bill of her divorcement had been prepared, and she had been ejected from her home, "put away," or cast out, that it could be said to her, "Ye are not My people," or that her relationship to God as her Husband had ceased. We know from St. Peter that that relationship was restored in his time, and from the full testimony of Scripture that it has never again been broken.

The time of restoration to the position of sons or people of God was when Israel received the Gospel, and the place was all places in which she did receive it, the grand centre and focus of them being the British Islands. I cannot see that the word "then" or "and" synchronises the events of verses 10 and 11, neither can I understand why the sense of the Bible should always be determined by a strained interpretation. When a man says, "I will have breakfast, 'and,' or 'then,' take a walk," he means that he will breakfast first, and walk afterwards; and so in these two verses four distinctly consecutive events are predicted.

1st—The restoration of Israel to God's favour.

2nd—The walking of Judah to Israel.

3rd—The conference of the Two Houses for the appointment of a common head, and

4th—The Return of the two together to Palestine under the mutually appointed head.

If any doubt could reasonably be entertained of the meaning of what is so plainly expressed, it would, or should, be removed by reference to Jer. iii. 18, where we read that the Houses of Judah and Israel will walk together out of the land of the North to the land of their fathers. When will people learn to let the Bible be its own expositor?

Our literal interpretation and the strained interpretation of the *Silver Morn* lead to the most seriously antagonistic views of the mind of God as declared in His Word. According to us, Israel is to be established as a Christian nation, and to bring Judah as a present to the Lord, still in unbelief, but accepted on account of the faith of the bringer to that Saviour, whom she will acknowledge when she has seen Him (Zech. xii. 10). While, according to the *Silver Morn*, both Houses are to return

Digitized by Google

to Palestine in the same state of unbelief as caused their expulsion from it, a proposition the most monstrous that it is possible to advance, as reflecting on the justice and holiness of God, and equally monstrous in its repugnance to common sense, as involving the supposition that the Houses of Judah and Israel, restored to their own land in a state of unbelief, are to evangelise the world during the millennial dispensation!

"THE GATE" DEFINED.

THE following has been "going the round of the papers," and accurately defines the true meaning of a country's "Gate." Batoum is such a "Gate of the Caucasus," and is so described in the annexed, which we take from a recent copy of the *Scotsman*. The friend who sent it to us was struck, we suppose, with the aptness of the paragraph, and therefore wrote over the same in large letters the word "Gate":—

THE GATE OF THE CAUCASUS.—In an article upon the town and port of Batoum, the *Moscow Gazette* states that its abolition as a free port by the Czar a few months ago created a great sensation. The growth of Batoum since it was declared a free port in 1878 has been immense. Nearly all the Turkish inhabitants migrated to Trebizond in 1878, leaving behind only a small population of 3,000 souls, which has since increased to 10,000. The Greek element preponderates, though there are also a large number of Armenians. The Russians are a very small minority. Batoum, from being a purely Asiatic town, has now become *quasi*-European. The central meeting-place for transacting business is a café facing the sea. The conversation there is limited to Turkish affairs; Turkish coffee is the only beverage, and nothing is smoked but Turkish tobacco. Gambling goes on in the open air, and tables for playing games of hazard extend along the footpath. It is believed that, despite all difficulties, the future of Batoum is assured, as well by the superiority of its harbour as by its geographical position. It is the best port of the Black Sea; it has a depth of water close to the shore of from 30 to 50 fathoms; and its area would accommodate 15 war vessels, without counting a vast number of merchant men. Batoum, further, forms the outlet to a railway, 800 versts in length, connecting two seas, and transporting goods not only from Baku and Tiflis, but from Transcaspian territory. The Krasnovodsk-Merv line will supply it with considerable quantities of cotton and silk for transportation. Persian wheat is already carried thither in large quantities, along with naphtha from Baku. There is a question of constructing a canal from the latter town. It is regarded as probable that the whole trade of the decaying town of Poti will pass over to Batoum, which will also offer advantages to settlers when its marshes have been drained.

WEIGHTS AND MEASURES.

MEETING OF THE INTERNATIONAL INSTITUTE—IMPORTANT ASTRONOMICAL DISCOVERIES.

AT the regular meeting this week of the International Institute of Weights and Measures, Captain E. Day, of East Rockport, C. M. Ross, of Bessemer, Mich., and Mrs. Fred E. Sutton, of Newark, N. J., were elected members.

Letters were read from Joseph Baxendell, astronomer, England, Professor C. Piazzi Smyth, Colonel A. T. Frazer, Professor Hess, and others. The subject of the annual meeting on November 10 was discussed.

Mr. Charles Latimer gave some black-board illustrations of the Pyramid. Commencing at the Coffer, he unfolded from the interior measures, a constant, one-half the square root of pi, by which, commencing at the square of the Coffer's length, 8,100 in inches, and dividing by this constant, he showed how the monument was constructed, and evolved the distance from the earth to the sun, the diameter of the sun, and the diameter of the earth, and other astronomical relations. He also brought forward Rev. H. G. Wood's discovery. He took Clark's equatorial radius of the earth in feet, that is, 20,926,485 feet, and added to it the allowance for land, 353 feet, and dividing this sum by 60, he got 365,242·26, which is feet for the number of days and fractions of a day in the year, and the amount that one degree subtends at the equator. From this, and the calculation of the geocentric latitude, Mr. Wood proves that the British mile, 5,280 feet, subtends one minute of arc in longitude at the Great Pyramid of Ghizeh.

A criticism was read from the "Albany Medical Annals" on Christopher Giles' book, "Why we do not adopt the French Metric System in place of our Anglo-Saxon Metrology." The critic says: "It is shown that the basis of the French system, the quadrant of a meridian circle, while practically a right line, is really a curve; hence its use is, as Sir John Herschel styled it, 'a scientific sin.' Next, the meter is shown to be not earth-commensurate, though it was claimed and intended to be so. The measurement of the quadrant passing through Paris, selected as the basis of the system, has been proven too small by 4,008 feet. Further, this curve, 'taken, or rather mistaken, for a basis, even if properly measured, is not a mean of all quadrantal arcs of the spheroid earth, which arcs all differ in length from each other in every longitude, but was intended to be that particular arc which passes through Paris. This French offspring, with all its crooked inborn sins, and with its non-cosmopolitan character, and representative of the folly of men, but of nothing whatever in science, attacks and seeks to destroy what its friends call 'our barbarous and unscientific measures.' The 'barbarous and unscientific' is inherent in the meter, as is seen not only in its origin, but, besides this, in the failure of attempts at universal daily use.

"It is true that in India, in 1870, an act was passed for the adoption in that country of this monstrous system, but rumours have reached us of its having been abandoned, after creating much confusion. This very fact that the French system is decimal only makes its measures either too large or too small for convenient use, and gives rise to confusing decimal places, and it for ever cuts off the use of binary and duodecimal subdivisions. On the other hand, it is plain to see that decimals do not belong to the French only, but any system may be decimalized, while the French measures must remain decimal only."—*From the "Cleveland Plain Dealer," Oct.* 8, 1886.

M. MAX O'RELL ON "JOHN BULL AND JACQUES BONHOMME."

WE take the following amusing lecture from the report in the *Western Times* of November 13:—

M. MAX O'RELL IN EXETER.

ON Thursday evening M. Max O'Rell, the well-known French writer upon English life and manners, appeared before a crowded audience at the Royal Public Rooms, and delivered a lecture, under the auspices of the Literary Society, on "John Bull and Jacques Bonhomme." The lecturer at the outset called attention to some very striking differences between the English and the French, remarking that he should like to be able to congratulate an English audience upon the less frequent use, when speaking of the Frenchman, of the "d" that was once so common. He wished he could see still further removed the prejudice that existed between the two countries, for he maintained that it was desirable that two nations, the most intelligent and industrious, and the pioneers of civilisation, should love each other. As an instance of this prejudice, when the ordinary John Bull went to Paris and found no soap upon his washstand, did they think he concluded that the French carried soap in their trunks when they travelled? Oh, no; he concluded that they did not wash. (Laughter.) After giving a diverting sketch of peasant life in France, he proceeded to make a striking comparison between the peasant proprietary of France and the English landowners. John Bull was a very large landowner. His estate, which he added little bits to day by day, consisted of all the British Isles, to which he had given the name of the United King-

Digitized by Google

dom. Then he possessed the Channel Islands, Gibraltar, Malta, Cyprus; and when one day he had added Constantinople, he would be satisfied with his slice of Europe. (Laughter.) In Egypt he was not quite comfortable yet; he was trying to make himself a home there. He took good care not to invent the Suez Canal, and he called M. Lesseps a dangerous lunatic, and moved heaven and earth to prevent the Canal being made, now behold him as a shareholder in the Canal. Then there were 240 millions of people in India governed by Princes covered with gold and precious stones, who blacked his boots and were happy. (Laughter.) In Africa he possessed Sierra Leone, Gambia, the Gold Coast, Lagos, Ascension, St. Helena. To the South and West he owned Canada, Newfoundland, the West Indies, Jamaica, Honduras, the Island of Trinidad, Falkland Islands, Australia, New Zealand, &c., &c. (Laughter.) Such were John Bull's estates. He had acquired all this territory at the cost of relatively little bloodshed; it was all the gift of a friend. (Laughter.) He kept it with an army considerably inferior to the armies of any of the other Continental Powers. People fought for different motives. The French fought for glory, the Germans for a living—(laughter)—the Russians to divert the attention of the people from home affairs; but John Bull was a reflective, reasonable, and moral character, he fought to promote trade, to maintain peace and order on the face of the earth, and for the good of mankind in general. (Laughter.) If he conquered a nation it was to improve its condition in this world, and its welfare in the next. (Laughter.) The Englishman did nothing by halves, and the more difficulties he had to surmount the more he was in his element. He was a curious mixture of lion, mule, and octopus. (Laughter.) On the continent, when visiting places of interest, he had seen nothing if he did not see all; and Frenchmen considered themselves lucky if he did not take the opportunity, while they turned their backs, of hoisting the Union Jack upon the highest tower. (Laughter.) For making himself at home John had no equal; nothing astonished, nothing stopped him; cosmopolitan, he felt at home anywhere in the four corners of the earth. Capable of playing a thousand different parts, he was always guided by reason. In the singular, a man upon whose word they might rely as upon a trusty sword; in the plural, as a nation, the shrewdest of diplomatists. In politics, possessing the virtues that were indispensable to the prosperity of a nation—respect of the law and respect of power clearly manifested. Wise, industrious, and persevering, never doubting his strength, he seemed to have chosen for his motto, "Do well and thoroughly what you do." He thought that the world was made for him—the Italians to give him concerts, the French to dig the Suez Canal, the Spaniards to provide figs for his puddings, and the Germans to do his office work for £20 a year. He did pity those poor foreigners from the bottom of his heart. (Laughter.) He (the lecturer) felt inclined to ascribe the success of this great and hospitable country to what he would like to call British philosophy. The French did not possess this philosophy. Success turned their heads; reverses discredited and demoralised them. They knew not how to profit by victory nor to put up with defeat. In victory they saw only glory; in defeat only disgrace. It was in adversity that the Englishman was to be admired. He had the shrewdness to acknowledge the plain fact. He accepted his defeat and made the best of it. The Englishman was the staunchest monarchist, and, at the same time, the freest man in Europe, which proved that freedom was compatible with a monarchical form of Government. (Applause.) In France people would be treated as dangerous demagogues for demanding liberties which the English had long possessed. There was a striking contrast between the English and French officials. When the English appointed a new official he was a new servant added to their household. When the French appointed an official it was one more master that they took to themselves to snub them or to bully them. In England there was so little difference between Liberals and Conservatives that it was not strange to a foreigner to find that the science of politics consisted in doing, while in office, what had been invariably combated in opposition. Much as he admired the English political system, and the friendly personal relations that existed between different sets of followers, he condemned as the vulgarisation of politics the appeals made to the ignorant multitude, by offering them with their politics the attractions of a fête. He had often heard it said, both in France and in this country, that trade was going to the dogs; but trade was not going to the dogs—it was going to the Germans. (Hear, hear, and laughter.) The industrial crisis through which we were passing in France, Belgium, and in England to a certain extent, was to be ascribed to the appearance of the German in the market. Having shown what France had accomplished in the present century, which, he said, entitled her to the respect and the affection of England, the lecturer concluded by prophesying that the countries of England and France would be yet knit more closely together.

So far M. Max O'Rell. We wonder why the clever Frenchman always credits this country with the desire to add Constantinople to the Empire? He says, that when we have added it to our other estate, "we shall be satisfied with our slice of Europe." Yet nothing, humanly speaking, is less likely than our taking possession of "the Gate of Gates." M. Max O'Rell, we all know, has studied Our Identity, and probably knows that that is part of our birthright-inheritance, according to the prophecies. He has given a long list of John Bull's estate, but he has omitted some important parts of it, regarding which, perhaps, he has failed to realise the facts. Thus he omitted to say that the Basin of the Niger, Bechuanaland, the half of Zululand, and all the littoral of South Africa, North Borneo, the half of New Guinea, are British now. The lecturer was right when he said the Britisher thought the world was made for him. It is made for him! His nation is the heir of the world, since he is Abraham's seed (Rom. iv. 13). To them, as the people of the saints of the Most High, "the kingdom" of the earth, "the dominion, and the greatness of the kingdom under the whole heaven," is promised by God Himself. "Little bits of this earth," accordingly, are being daily added to the estate of John Bull, because their Friend above, the God of Israel, has deemed it right to give them a splendid estate in trust, which is their's, as stewards, to administer for the good of all the nations, families, and kindreds of the earth, as God's gracious gifts to them. But this people have yet another duty, of which M. Max O'Rell takes no cognizance. They have to prepare a kingdom for its King! The kingdom is the world. The King of that kingdom is the Lord Jesus Christ, the King of Israel and of Judah too! To this effect is the declaration in Rev. xi. 15, R.V., where it is said that "there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

The means by which this great change in the condition of the world shall be accomplished, is told us in Dan. vii. 27, R.V., where the testimony is direct and clear. "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; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Here, then, is portrayed the joinder of the King and of His servants! The kingdom includes the powers and dominions of the whole world, and the immediate delegated authority over them is given to "the people of the saints of the Most High"—that is, to the children of Israel (Psa. cxlviii. 14). But the King supreme, whose is the everlasting kingdom, and who claims the allegiance of all dominions, is Jehovah-Jesus, the Lord of hosts, the King whose throne will be "in Mount Zion and Jerusalem"—what time "He reigns before His ancients gloriously" (Isa. xxiv. 23). Israel, praise ye your Lord and King, your Redeemer, your Saviour, and your God!

A LECTURE, entitled "The Bible and the British Empire," was delivered in the Hall, 5, St. Andrew Square, last night, by Mr J. G. Taylor, Newcastle-on-Tyne. There was a large audience. Major-General Hogan, C.B, occupied the chair.—"*Scottish Leader*," *January* 28, 1887.

MR. JAMES BILLINGTON, Secretary of the Metropolitan Anglo-Israel Association, gave an interesting lecture on Tuesday afternoon, at the Moravian Chapel, Fetter Lane.—The Rev. Herbert Marriott has returned to England, and is shortly expected to lecture at Exeter Hall, London.

Digitized by Google

Correspondence.

ROYAL NAVAL PROTESTANT REFORMATION SOCIETY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am full of gratitude to you for making our wants known to colleagues and friends who are interested in spreading the knowledge of Israel's God amongst our bluejackets, who in this day can read and think for themselves (when the reading is placed within their reach). They are capable of unravelling old yarns, tangled by systems of learning. "The sons of the living God" acknowledge in this the guiding hand of Him who rules all things well.

Your arduous labours are abundantly blessed of God. It is quite impossible for you to come to a knowledge of the extent; and perhaps it is right it should be so. I am glad, in humble sincerity, to tell our friends of one recent case (of very many I know) of conversion to God and a coming to a knowledge of a personal interest in Christ Jesus, through reading "Thoughts for the British Folk." Three years ago some copies were sent me by "Mary" (a sailor's daughter and bluejackets' friend). These were scattered amongst the crew of the vessel to which I belong—H. M. yacht *Victoria and Albert*. Many of the yachtsmen became interested; for the Spirit of God so worked that one of them, W. C., after many times reading about the Lord's goodness to Israel, whereby they would "lend and not borrow," was brought by this and other scriptural statements in the leaflets (he had three), to see that the British folk are Israelites. The result came out a few weeks ago, when he brought the leaflet to me, saying: "Do you remember this? I have read it many times, and have stowed it away as many! You know my conscience told me to accept this truth. I could see the power of truth in it, and could understand it all; but the devil has been too powerful for me. However, now, bless the Lord God of Israel, I am His! I have wealth, peace, and joy that none can take away." The prayerful expression which followed was very earnest: "Spare us, good Lord; spare Thy people, whom Thou hast redeemed with Thy most precious blood.' My heart was made glad, and I am sure those who distribute our tracts will also be encouraged to continue to do so.

Now allow me heartily to thank the friends who have sent me parcels, per post and rail, large and small, new and old, all so acceptable for Sunday reading upon the lower deck. I am continually sending these away; but future help with papers and pamphlets, &c., upon the Identity, and donations, will be very serviceable. Parcels have been received from the following places:—Brixton Rise, Berlin, St. Leonards, Buxton, Brokenhurst; every week, postmark W.; Crew, Bayswater, Dorking, Bracknell, Upper Tooting, Clevedon, Westbourne Park, Montebello, Bridge of Allen, Manchester, Weston, Burlington House (Piccadilly), Clapton, Sydenham Hill, Cheltenham, Ramsgate, Dorking, Kensington, Brixton Hill, Folkestone, Shrewsbury, Salisbury, and continually from Miss E. M. Rush, Free Distribution Fund, Upper Arundel-street, Landport.

Yours very truly,

WALTER BROOKS, *Hon. Sec.*

Protestant Buildings, Portsmouth, Jan. 22.

DAWLEY CIRCUIT.

To the Editor of the "Banner of Israel."

DEAR SIR,—In response to the appeal in BANNER, of Jan. 12, I most thankfully acknowledge the following:—Mr. Dudley, 5s.; Mrs. D., 7s. 6d.; E. B., 1s.; Frank Collins, 10s.; Miss S. S., Tunbridge Wells, £1; G. R., 2s.; Better Off, 10s.; A Constant Reader, 4s.; Anonymous, 1s.

Since writing the appeal, the distress has greatly increased, as the works continue closed, and the severe weather has afflicted those most who were not sufficiently fed. Just as I was going to preach, at evening, one of my congregation said, "We are four in family, and have had nothing to eat to-day but one piece of bread at breakfast-time, and we have no fire." The snow was then deep, and it was a bitterly cold night. The head of that family is a respectable member of the Church. I administered relief at once, and the next day the first of the above donations came. Many prayers are gone up to God for blessings on the givers, and I knowthey will be answered.

Yours in the trials and glories of Israel,

Rock-villa, Dawley, Salop, Jan. 22. HENRY ROE.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Will you allow me, through the medium of the BANNER, to ask your Toronto correspondent, whose name and exact address you could not give me, and who supplied you with the information as to Mr. Monk's project, kindly to try and procure, and forward to me, his Canadian address, or his address in England, should he have proceeded hither, which he may probably have done, as the Canadian Parliament has just been dissolved. I have great hopes that he may be induced to set about the exploration of Tara Hill. I am still as confident as ever, notwithstanding adverse criticism on the point in the *Messenger*, that the bringing to the light of the Saviour's throne will be the signal for the outpouring of the seventh vial, or third woe, the signs of the approach of which are becoming every day more and more distinct, and I think I have clearly shown this in my pamphlet. I also still believe that, during that awful period, this glorious throne will serve as the palladium of our Irish Church, either by completely overawing our enemies, or by bringing them round to our side.

Yours faithfully,

EDWARD DENNY.

Laracor Vicarage, Trim, Co. Meath, Jan. 19.

To the Editor of the "Banner of Israel."

DEAR SIR,—I forward you the translation of Signor S., of Carrara's, article, which I mentioned to you in my last, as interesting to BANNER readers. It is to be found in the weekly paper of that town, dated Jan. 10, 1887, is entitled, "A glance at 1886," and opens as follows:—"For many of the European nations, the year 1886 began badly, but finished worse. By no means a pessimist, it is still impossible to view without fear and trembling, the inheritance of confusion, misery, and alarm which the year 1886 has left to its successor." Then follows a *résumé* of the principal European events during 1886, The closing paragraphs only are interesting to us as Anglo-Israelites, and are as follows:—

"But the most important part of the eventful history of the year 1886 belongs to England. The year opened with the Irish question, to which the nation answered by the fall of the Gladstonian Government, thereby proving that the British peoplewill never consent to the dismemberment of the United Kingdom. London saw the opening of the colossal Colonial Exhibition, revealing in a *coup d'œil* the immense resources of the British Empire, the greatness, richness, and power of which are beyond the scope of our imagination.

"It is worthy to note the progress which the belief that they are the descendants of Abraham has made amongst the Anglo-Saxon race. They are the remnant of the Lost Ten Tribes of Israel as distinct from the Two Tribes which form the House of Judah, and so well known amongst us to-day as Jews. The Anglo-Saxon branch from Britain, which peopled the United States of America, are identified with the Tribe of Manasseh. The Colonial Exhibition has had a mighty effect in confirming this historical fact, of such enormous importance to every nation under the sun. And everyone must, at first glance, realise its great value; who only reflects that such a discovery would result in the Federation of all the British Colonies with the Mother Country. This confederation, ventilated at first in a preliminary way by the different sections of the Anglo-Saxon family, has taken now such a hold of the public mind, that the Queen was obliged to take note of it at the opening of Parliament, and the Government is now taking it into serious consideration. The culminating point, however, in the discovery of the Lost House of Israel in the great Anglo-Saxon family will be the fulfilment of Scripture prophecy in the most literal and indisputable manner. What a new horizon will then be opened up for the right understanding of history—past, present, and future."

(Signed) "SION."

Florence, Jan. 20.

THE signs of the times are ominous enough to cause great apprehensions lest the peace of the world be broken. Our fleet may be ready now, in a year and a half it will be beyond all challenge or possible combination. In what state is the army? Is it ready now? Will it be ready in a year and a half? The truce which keeps 8,000,000 of men standing by their piled arms will surely be ended by the death of the aged German Monarch.—*Extract from "The Army and Navy Gazette," December*, 1886.

Digitized by Google

"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. XI., No. 529. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 16, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"Peace is in Every Statesman's Mouth"	69
Has Shiloh Come? By L. E. De Ridder.—Part II.	70
Romans IX., X., and XI., Revised Version.—Part III.	71
The Great Pyramid Date of A.D. 1887. By Charles Horner.—Part III.	72
The Times of the Gentiles	72
American Confirmations	73
Only a Tin of Salmon	74
Imperial Federation, of December 1, 1886, Admits Identity Views	74
Mr. Osborne's Lecture	74
Correspondence	75

"PEACE IS IN EVERY STATESMAN'S MOUTH."

IN the *Times* leader of January 19, 1887, the sentence occurs, a part of which we have placed at the head of this article, as illustrative of St. Paul's words in 1 Thess. v. 3, R.V.:—"For when they shall say peace and safety, then sudden destruction shall come upon them, as travail upon a woman with child, and they shall in no wise escape." "Peace," said the *Times*, "is in every Statesman's mouth, and peace this country at least will do all that is humanly possible to maintain." But the *Times* is forced sadly to conclude with these ominous words, "If peace is in every mouth, there is menace on every brow, and every hand from the Pyranees to the Urals is instinctively feeling for the sword hilt." That is, men are "saying, Peace and safety," wishing for it, agonizing for it, praying for it, but war is at the doors, and preparations are being made for battle on an enormous scale in France, in Vienna, in Germany, in Turkey, and in Russia. "There is," says the journalist again, "a feeling of suspicion and solicitude, penetrating the most obstinately optimist minds throughout Europe." In short, men are fainting for fear, and for expectation of the things which are coming on the world, for the powers of heaven shall be shaken" (Luke xxi. 26, R.V.).

Upon the earth there is doubtless "distress of nations, in perplexity for the roaring of the sea and the billows." But among God's people Israel, the British, how is it? Are we in perplexity, consumed with terror, moved with suspicion and solicitude, and fainting with fear? Far from that! Our anxiety just now is, how we are best to combat the almost insane demand some are making, and which Lord Randolph Churchill abandoned office rather than refuse, namely, that we should as a nation spend less on armaments, guns, fortresses, and the fortification of distant coaling stations, and take no note of the awful convulsion which is imminent on the Continent of Europe! In fact men are here crying "Peace and safety," forgetting that God is preparing war among the Gentiles, and there is to be a divinely-appointed "great earthquake, such as there was not since men were upon the earth, so great an earthquake, so mighty" (Rev. xvi. 18, R.V.). It is true there is to be for us in these Islands of the West peace and safety, but we have to fortify our Gates in order that we may within them safely ride out the storm that is to wreck the nations, and when these things begin to come to pass it is ours to look up, and lift up our heads, because our "redemption draweth nigh" (Luke xxi. 28, R.V.).

"It behoves this nation," as the *Times* declares, "to be prepared for all contingencies," but we have no call for despair, despondency, or even for alarm! Our position is guaranteed, our peace in these Islands and throughout our Empire is sure. God Himself has promised us immunity from invasion in this our "Appointed Place;" and in regard to the outlying Empire, He has bidden us be of good cheer, since He has charged us, in the coming time of fiery judgment for the world, that we enter into our chambers, and with our doors shut behind us, be in hiding "for a little moment, till the indignation be overpast" (Isa. xxvi. 20, R.V.). The case of Noah and his ark of safety are thus proposed to us for our encouragement. His escape, when the world perished, is the lesson we are to learn in the coming awful time of judgment. This nation, the blood-bought, blood-sprinkled seed of Abraham, is to be saved amid the overthrow of the ungodly nations, who have refused the sacrifice on Calvary, and laughed to scorn both the remedy for sin and the God-provided innocent Substitute who has borne its punishment for us in the sight of God! Means, however, must be employed to effect the Lord's purposes, and these means are usually human. In the present case we must provide the means of defence. Our coaling stations must be fortified and defended. Our war ships, which protect the seas and our mercantile navies on them, must be kept up to a point of high efficiency to enable them to do their strictly defensive work. Our nation's interests in Egypt, Constantinople, China, the Cape, and wherever else they are menaced at the present time, must be carefully watched, and if needful defended. Noah and his family were saved, but it was only by means of the ark he made, possibly with his own hands, according to God's commands.

So, now, we shall nationally be saved, but it will only be by strict compliance with God's directions for our conduct in the time of trial. We must "enter into our chambers and shut our doors about us, and hide ourselves for a little moment," if we would be safe, because God prescribes these means for

Digitized by Google

our adoption, and they will surely and certainly be used by us according to the prophecies. Let us not, then, fear! The Lord Jehovah is on our side, and will undertake our nation's cause, and bring us through! The prayer which is prescribed in Jer. xxxi. 7, "O Lord, save Thy people, the remnant of Israel," will yet be heard, and our nation, sanctified by the Holy Spirit, "shall know the Lord," and "our sins and our iniquities," which are now red as crimson and high as mountains, the Lord God of Israel Himself "will remember no more," for He has said it; and to Him shall be all the praise! (Jer. xxxi. 33, 34).

HAS SHILOH COME?

By L. E. De Ridder.

(*Concluded from page 63.*)

PART II.

Let us now see what God's Word really does teach, and I would earnestly ask my readers not to take this as granted, but to search diligently, that they may also see the light, and be guided by its teaching.

The Bible teaches that God called Abraham from out of the darkness of idolatry into His marvellous light, that He might make of him a great nation or Church, and this Church He called by His own name—Israel.

To it he gave a two-fold polity and destiny:—

1st. National, universal, and everlasting dominion of the whole earth.

2nd. Ecclesiastic (or spiritual) everlasting authority over the earth; and to this Church He appointed one head—Jesus the Christ, who was also to have a two-fold office:—

1st. The King of Israel, or Shiloh, the Prince of Peace, who shall reign before His ancients gloriously.

2nd. The High Priest, after the order of Melchisedec, and the Redeemer of Israel.

There was also to be a two-fold coming of the Messiah, or Two Advents.

1st. As the High Priest, to offer himself as a Redemption for His people, and through them as the Saviour of the world.

2nd. As the King of Israel, to take unto Himself the sceptre of David.

The Bible teaches that this Church rebelled against the divine government, and demanded an earthly monarch, like unto the nations around them. Having obtained their desire in this respect, they began to tire of a God that they could not see, and took unto them the gods of the idolatrous nations whose gods they were told to destroy. For this idolatry they were at first sorely chastised, and finally were driven out of the land to become wanderers in the earth.

First the House of Israel went, and then the House of Judah, but unto the latter a partial return was granted, that the land might be prepared for the first Advent.

After the House of Israel were driven out of the land, their loving God repented Him of the evil He had done, and promised to send them redemption and forgiveness of their national sins, that their very exile, or Gentilised and scattered condition should be a means of blessing to the world at large, and that He would gather them into a place of refuge, where they might rest and renew their strength (also read Jer. xxxi. 1, 2.) "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face." Yet during this time of pleading He promised to His saints that He would give them divine protection, for again God sends this further message after them:—"Thus saith the Lord God: Although I have cast them afar off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries *where they shall come.*" Then, when He has sanctified them in the sight of the heathen, He will permit them to return to their land, but only after this sanctification has taken place (Ezekiel xxviii. 25.) But before we consider this final return, let us see what means God takes that they should become sanctified. So manifest and so public is the means that God takes to this end, that He says, "All flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob. I will ransom them from the power of the grave: I will redeem them from death; I will hiss for them, and gather them; for I have redeemed them."

This promised redemption comes in the person of God's only-begotten Son, Jesus, the Christ, the Messiah, or the Anointed One; who, after three' years ministry and witness as to the fulfilment of that portion of prophecy which relates to His mediatorship, is offered up for the sins of God's people, Israel, and by His death purchases an everlasting ransom or redemption for them, and through that act of redemption He becomes the Light of Salvation unto all people; for in Isaiah xlix. 6, 7, He says: "It is a light thing that thou shouldest be My servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light of the Gentiles, that thou mayest be My salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers. Kings shall see and arise, princes also shall worship because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee."

This is a most beautiful testimony to the nature of Christ's first Advent, and we have it confirmed by inspiration through Zechariah:—"Blessed be the Lord God of Israel, for He has visited and redeemed His people;" and again by Simeon, "Which Thou hast prepared before the face of all people. A Light to lighten the Gentiles, and the glory of Thy people Israel." St. Paul, by divine inspiration, speaks of Him as the Mediator of the New Testament, that by means of death He might bring redemption of transgression to all that were under the *First Testament.* And again—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec."

Here, then, we have the explanation of Christ's first Advent upon earth—viz.: that He is the High Priest, the Redeemer, the Mediator of the covenant unto Israel; and the light of salvation to the ends of the earth; but nowhere do we find that he is represented as Shiloh, having the sceptre of Israel and ruling in peace. Christ's own testimony is against any such assumption, for when, just before He ascended into heaven, His disciples asked Him, saying, "Lord, wilt thou *at this time* restore again the Kingdom of Israel?" showing very plainly that the portion of the House of Judah then in the land, had not the kingdom or the sceptre of David with them, and that Christ had not taken unto Himself the regal attribute of King of Israel, His reply to them was, "It is not for you to know the times or the seasons, which the Father hath put in His own power," thus plainly intimating to them that the time had not yet arrived when He should reign before His ancients (Israel) gloriously, and that therefore we must look forward to another or second coming of Christ to His people; and this second coming, or millennial reign of peace, has been preached all down through the ages that have passed since the apostles, by divine inspiration, began to teach and preach that doctrine.

Therefore, to say that Christ came as Shiloh, the prince of peace, and has taken unto Himself the sceptre of David, is one of those erroneous statements without the warranty of Scripture, which the infidel has been prone to lay hold of as a weapon by which to mock at Christianity; they scoffingly point to the songs of the angel:—"Glory to God in the highest, and on

Digitized by Google

earth peace, goodwill to all people." The infidel at once turns round and says: "Look you back along all the ages or centuries that have passed, and where is the peace and goodwill that was ushered in by this supposed song of the angels, and which your Shiloh was to bring?" This error has arisen, first through the Romish Church putting aside God's true Church, Israel, and establishing a usurping Church outside of Israel, amongst the Gentile peoples, and calling it God's Church. When the purer light of Christianity, seeing the errors of the Romish doctrines, raised itself into a separating and protesting existence, it also perpetrated the same error by putting aside Israel; and establishing itself as a Church opening its doors to all nations and peoples, it took unto itself all the promised blessings to Israel, and left all the curses to the Jews, whom it looked upon erroneously as Israel. Men now call themselves God's Church, and have in later years split themselves up into a thousand different sects or Churches, all contending that they are right, and that you must believe as they do to be saved. The infidel, therefore, looking through the world, sees so-called Christians arming themselves for each other's slaughter, and the Churches at war also with one another. He naturally says that there is no peace within the world, but a spirit of unrest, and that there is neither peace within or without the Church. There is one fact that this Church has to face, and it has the warranty of God's own statement—viz., God has not known, and will not know any other Church but His people Israel; therefore, if we, the British race, be not Israel, then this Christian Church will have to confess that it is a usurping Church, as well as the Church of Rome.

But did the angel proclaim peace to the world, and did also Christ proclaim peace? We will first take the new version of the New Testament as our witness:—"Behold I bring you good tidings of great joy, which shall be to all *the* people." Dean Alford's version has the same rendering, "the people." Then in the song of the angels, we have this rendering: "And on earth peace among men in whom He is well pleased." Dean Alford's version says: "And on earth peace among men of His good pleasure." Now the question comes, who are "the people" and the "men of His good pleasure"—Are they Gentiles? or are they His elect and precious people Israel, whom He raised up to be a nation or Church before Him for ever? We think that very few candid minds, after a moment's reflection that the Bible is a Hebrew history of a Hebrew people, and written by Hebrew men, who wrote as they were inspired by a Hebrew God, who, through His Hebrew people, was the God of all the families of the earth, and only through His people Israel, can fail to come to the conclusion that they are God's chosen people, Israel.

Christ Himself bears witness that He does not bring peace to the Gentile earth when He says: "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

This throws a beautiful light upon the present aspect of the nations of the earth. All the Gentile nations are in a spirit of unrest, and armed to the teeth, whereas God's people Israel, the British race, are seeking after peace, and carrying the blessings of peace and the gospel tidings to all lands in which they, as wanderers, seek a home. Thus, by their labours, they are preparing for the Second Advent, when their King shall come with ten thousands of His saints to usher in the millennial reign of peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of Hosts will perform this.

For this advent of Shiloh the whole world is waiting, and the confederation of British-Israel, now being brought to the front by all shades of politicians in every part of Britain's world-wide Empire, is one of the great events of the age that point to the near approach of the advent of the eternal King of that universal Empire of peace.

ROMANS IX., X., AND XI., REVISED VERSION.

(*Concluded from p.* 64.)

PART III.

CHAP. XI., VERSE 19.—"Thou wilt say their branches [the Jews] were broken off that I might be grafted in.

20.—"Well; by their unbelief they [the Jews] were broken off, and thou standest by thy faith. Be not high-minded, but fear;

21.—"For if God spared not the natural branches [the Jews], neither will He spare thee [non-Israelite Gentiles].

22.—"Behold then the goodness and severity of God; toward them that fell [the Jews] severity; but towards thee God's goodness, if thou continue in His goodness; otherwise [since] thou also shalt be cut off.

23.—"And they [the Jews] also, if they continue not in their unbelief, shall be grafted in; for God is able to graft them in again.

24.—"For if thou [non-Israelite Gentile] wast cut out of that which is by nature a wild olive-tree, and wast grafted contrary to nature, into a good olive-tree; how much more shall these [the Jews], which are the natural branches, be grafted into their own olive-tree? [the Hebrew or Israelite nation].

25.—"For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your conceits, that a hardening in part hath befallen Israel [the Jews], until the FULNESS of the GENTILES [Ephraim's company of nations—Gen. xlviii. 19, xxxv. 11] be come in.

26.—"And so All Israel [the Ten Tribes or Ephraim, recognised by their old name again] shall be saved; even as it is written [Isa. lix. 20]:

> "There shall come out of Zion the Deliverer; He [Christ] shall turn away ungodliness from Jacob:

27.—"And this is My covenant unto them [the Ten Tribes],

> "When I shall take away their sins [Jer. xxxi. 33, 34; Heb. viii. 10—12].

28.—"As touching the Gospel, they [the Jews] are enemies for your [non-Israelite Gentiles'] sake; but as touching the election [Benjamin?], they are beloved for the Father's sake.

29.—"For the gifts and calling of God are without repentance.

30.—"For as ye [non-Israelite Gentiles] in time past were disobedient to God, but now have obtained mercy by their [the Jews'] disobedience;

31.—"Even so have these [the Jews] also now been disobedient, that by the mercy shown to you [non-Israelite Gentiles], they also [the Jews] may now obtain mercy.

32.—"For God hath shut up all [the Jews] unto disobedience, that He might have mercy upon all [the Jews, Joseph, and Gentiles].

33.—"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out!

34.—"For who hath known the mind of the Lord? or who hath been His counsellor?

35.—"Or who hath first given to Him, and it shall be recompensed unto him again?

36.—"For of Him, and through Him, and unto Him are all things. To Him *be* the glory for ever. Amen."

So far the Word of God. Our own interpretation, interspersed in brackets, may be deemed correct, or not. We do not say they are, but we offer them for our readers' consideration, as the view we ourselves firmly hold and believe to be generally correct. "The Lord's judgments are unsearchable, and His ways past tracing out." Therefore we must all refrain from dogmatic teaching in reference thereto, and merely tentatively explain difficulties which the text certainly presents, even to ourselves, much more to the expounders of God's Word on the spiritualising principle, and after the fashion of our opponents generally.

Digitized by Google

THE GREAT PYRAMID DATE OF A.D. 1887.

By Charles Horner.

(*Concluded from p. 65.*)

PART III.

We are now enabled to ascertain two additional measures—to wit, the entire length of slope to the point where the produced line from A intersects the passage floor at D, and the length from the same starting point—viz., the N end of Gallery's floor, continued *over* the step, also to the same point at D. Hence we have 1813·225 + + 81·1649 ± = 1894·389 ± ins. for length of slope:

And 1813·225 ± + 108·74 ± (A C + C D) = 1921·965 + ins. for the measure over the step to D.

Now the relationship between these two measures is remarkable, for here we have an instance where the slope measure is in terms of the solar year, while the second, over the step to D, is the length in terms of the prophetic "time"—that is to say, 1921·965 ± prophetic, or calendar years, are equivalent to 1894·379 ± solar years.

The other section of the step, A B E, now demands our attention. We already know that E marks the end of the Gallery's Floor-line—viz., 1881·5985 ± ins., or A.D. 1882, which runs parallel with *ramp* line through the step to South wall as at H. It is, therefore, merely a matter of computation that we arrive at a knowledge of the remaining elements, A B, B E; and, consequently, it is found that A B = 30·297 ± ins., and B E = 61·294 ± ins., therefore A B E = 91·591 ± ins., or very nearly the theoretic quantity of $\frac{2}{3}$ (412·1317 ±).

The step's height, attained by the slope of 1881·5985 ± ins. is equal to A B, or 30·297 ± ins. Therefore the length along Gallery's Floor, and then through the step's lower section, A B E, is equal to 1904·816 ± ins. Having obtained the elements of the large right-angled triangle A C D, and the smaller A B E, we have the ratio:

$$\frac{1921{\cdot}965 \pm \times 1881{\cdot}5985 \pm}{1904{\cdot}816 \pm} = 1898{\cdot}591 \pm,$$

or a new chronological term, which indicates another date at the point D. Then subtracting D G from this, or

$$1898{\cdot}591 \pm - 11{\cdot}913 \pm = 1886{\cdot}678 \pm,$$

which is practically the same as the direct measure along the ramp over the step to G, as shown in Part II.

Again, if instead of measuring along the whole of the step's surface, as before, we stop short at F, and then continue the line along F H, we obtain the length, when duly corrected by "rod A," of 1914·038 ± ins. Moreover, I find there exists a decided connection between this length and the date under investigation, for 1914·038 ± prophetic, or calendar years, are equivalent to 1886·567 ± solar years, the difference between this and the direct measure being only ·1 ins., a difference probably due to the non-allowance of the South wall's impend at H.

Another fact I have discovered in reference to the step should be recorded. The mean length over the step A C G = 96·8031 ins., and the following equations:—

$$[7\,(360^2)\,]^{\frac{1}{3}}, \text{ or } (2520 \times 360)^{\frac{1}{3}} = 96{\cdot}8057 \pm,$$

showing this quantity to be intimately associated with the prophetic "time."

There remains to note four subsidiary, though none the less important, confirmations.

(1) The complete measure over the step, from A to the joint at G_1 = 98·01758 ± ins., and $6\sqrt[4]{98{\cdot}0175} \pm = 1887{\cdot}8166$. Subtracting from this quantity, G G_1, and we have 1886·617 ±.

(2) The mean length from N wall of Gallery along the ramps over step to the end of Antechamber floor at L, is 2055·277 ± ins. Now the equation—

$$(412{\cdot}1317 \pm \times 10^2) \div 3^2 \times 7 = 2055{\cdot}1585 \pm,$$

which is within ·12 ins. of corrected length, and by subtracting length of Antechamber and Low Passage, we have 1886·543 ±.

(3) Then we have the theoretic equation—

$$\left(\frac{365{\cdot}2422 \times 3^2 \times 5 \times}{100\,\pi}\right) \times 515{\cdot}1646 \pm \div 10 \text{ (diagonal of King's Chamber)} = 1886{\cdot}633 \pm.$$

(4) But perhaps the most striking is the elegant confirmation derivable from the Passage system.

SUMMATION OF LENGTHS OF PASSAGES TO POINT D IN THE DIAGRAM.

Length from beginning of Entrance Passage	= 985·4136 ±	P. inches.
Length of Ascending Passage ...	= 1542·3561 ±	„
Length of Grand Gallery along the Floor over Step to D... ...	= 1921·6579 ±	„
	4449·4276 ±	„

These lengths, corrected by "rod A," become 4450·139 ± ins., which will probably be found to be slightly in excess when the exact dimensions are determined. When, however, these quantities are separately divided by 5^7, and multiplied by 300, we have, for uncorrected total:—

$$300\,(4449{\cdot}4276 \pm \div 5^7) = 1898{\cdot}574 \pm;$$

and corrected total:—$300\,(4450{\cdot}139 \pm \div 5^7) = 1898{\cdot}726 \pm$; which we have already shown to be a date at that particular spot in the Great Pyramid, and arrived at by quite independent methods. But there is a double interest attaching to this singular corroboration, inasmuch as the accuracy of Professor Smyth's original measures receives a complete verification.

Looking at the historical aspect of the subject, and referring to the dates from which so many prophetic periods have commenced, we find that from 598 B.C., when "All Jerusalem was carried away captive" to A.D. 1887, there will elapse 2520 prophetic "times," or 2483·83 solar years. As we have already observed, what event, or series of events, this date of 1887 is intended to mark we cannot say, but must patiently await the history of the current year to unfold. From one end of Europe to the other there is the ringing clangor of war preparations on a portentous scale, while no statesman can tell where the storm-cloud will burst. Meanwhile the arms of Israel are made strong, "by the hands of the mighty God of Jacob." To those of us who believe the Great Pyramid to be the predicted "sign and witness unto the Lord of hosts in the midst of the land of Egypt," this brief exposition will be welcome. They will know, at present, even the best amongst us can only "see as through a glass darkly," and must, therefore, wait for further light as it may be revealed to us, even though it be "line upon line, and precept upon precept," "until the day break and the shadows flee away!"

"THE TIMES OF THE GENTILES."

An argument against Our Identity with the Ten Tribes of Israel which we often hear from the lips of opponents and our clergy is this, "These are the 'times of the Gentiles,' and this, therefore, a parenthetical dispensation, when the Gentiles are, by the sovereignty of God, endowed with all the promises of Israel. When their times have elapsed and passed away, then will come the turn of the Israelites. We are the favoured Gentiles at the present moment, and therefore as the times of such favour have not passed away yet, we must not yet expect to find Israel. Certainly we cannot look for Israel in the British folk, because we are the favoured Gentiles, and the favoured Gentiles cannot be the favoured Israelites." We have here a vicious circle of argument, begging each question in issue, beginning and ending with outrageous *non sequiturs*. These mistakes originate with a fundamental error in regard to an

Digitized by Google

alleged text, which really does not exist in the Bible, in respect to the "times of the Gentiles." There are but two passages in the Scriptures in which the words "times of the Gentiles" can in any way be supposed to be under reference. These are Luke xxi. 24; and Rom. xi. 25. We quote them from the Revised Version for purposes of comparison. It will be seen that as ordinarily understood by our opponents, these two texts distinctly contradict each other!

Luke xxi. 24; "And they (the Jews) shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Here the Gentiles who are treading down Jerusalem, just before the deliverance of the Jews takes place, will come to an appointed end; and then the "times of the Gentiles" so engaged will be fulfilled, or pass away. The evil of the Gentile occupation of Jerusalem is to pass away; a matter for joy.

Rom xi. 25. "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." Here the fulness of the Gentiles is to come in, not pass away, and the matter will be one for joy and congratulations, because the next verse (26) shows that when this "fulness of the Gentiles" comes in, "All Israel shall be saved, even as it is written, Then shall come out of Zion the Deliverer, He shall turn away ungodliness from Jacob," etc.

If these two passages refer to the same "times of the Gentiles," then they directly contradict each other. In the one case the Gentiles are to be abolished, as the persecutors and destroyers of the city of the great King; in the other their "coming in," will be the signal of Israel's salvation! The fact is, there is no such intimation from one end of the Bible to the other, as that our opponents contend for in reference to "the times of the Gentiles," as times which give them Israel's blessings parenthetically, and keep Israel out of them. The true meaning of the passages lies on the surface, and need not, if the verses are read without sophistication, be the least perplexing. That in Luke xxi. 24 means what it says—viz., that Jerusalem shall have the Gentiles to tread it down till the time of *those* same Gentiles is "up." Then those Gentiles will be swept away, and Israel will go back to her capital. The Gentiles who in these last days, for 1,260 years past, have been treading Jerusalem down, have been the Turks. Their "times" are nearly over. They have had to run 1,260 years (or 42 months) and when that time shall have been *ful*filled (Rev. xi. 1. 2). they will then be swept away, and Israel will return to her own again. The passage in Rom. xi. 25, as our readers know, contains a reference to Gen. xlviii. 19, where Jacob gave to Ephraim, the *Hebrew* lad, a blessing which recognised his descendants as "a fulness of *Gentiles*." When that "fulness" or "multitude of nations" (or Gentiles) shall have been discovered (being a Federation of States), then the mystery of Israel will have been consummated and revealed, and all Israel's salvation or Return be at hand.

The expression "fulness of Gentiles" occurs only twice in the Bible, once in Hebrew in Gen. xlviii. 19, as *Melo-hag-goim*, and once in Greek, where the exact translation is used, "*Plerôma tôn Ethnôn*." For both cases blessings to the House of Ephraim are predicted: by Jacob, who described Ephraim's progeny as a multitude of *Gentile* nations (a nation and a company of nations (Gen. xxxv. 11); by St. Paul, who declared that as soon as that great sign appeared, "All Israel should be saved." There is no hint here of the transfer of Israel's blessings bodily, to the Gentile non-Israelites, as our opponents believe to be the case; but intimation on the contrary is given that there is to be no abeyance in God's promises to Israel, which are in their present enjoyment as Lo-Ammi outcasts, according to His promises to them in Ezek. xi. 16, and Zech. x. 6. On the whole the objection founded on "The Times of the Gentiles" plea, is discounted and exploded, and should never be advanced again by our adversaries. If it should ever be brought forward by our opponents, we trust our readers will use the argument with which we have now supplied them, and so cause them to collapse.

AMERICAN CONFIRMATIONS.

THE following letter, addressed to Professor C. Piazzi Smyth by an American minister of religion, speaks for itself. It is a remarkable document, because it affords a proof of the correctness of Our Identity views and deductions from an independent mind in America, which, having got well hold of one of the facts, has made out the whole of the great truth, past, present, and future. It is fact for fact, Scripture for Scripture, exactly what has been current among us for several years past; witness more especially the testimony of Ezekiel in the revivification of the House of Israel in the valley of the dry bones. This was Bishop Titcomb's strong point, and one now long established among us. Mr. Ingersoll has grasped it all.

Springfield, Kansas, Nov. 29, 1886.

MY DEAR BROTHER SMYTH,—Be not surprised at my frequent intrusions upon your attention. For I am pressed in spirit, for the work of the Lord. While preparing "Lost Israel Found," that little book, small in volume, but mighty in its contents, I had no idea of the use to be made of it, nor any desire to know, for I was wholly swallowed up in the wondrous work assigned me to do, and of the marvellous truths revealed to my consciousness. But the book having been published and circulated abroad, I now find that this little book was designed by Him whose amanuensis I was, as a foundation simply for some future superstructure; but what that was to be I still had no idea. But now it has been shown me—yes, one of the plainest things in the world, just as all truths are when made known—that the superstructure with which to crown the foundation is the return of the Lord to enter upon His reign. What could be more natural than this? Indeed, what other possible reason can be assigned why lost Israel should be brought to light at all? For this is the only means we have (is it not?) of finding a solution of the prophecies touching our Lord's return.

You are aware, my brother, that all the writers on the prophecies have hitherto laboured in doubt, there being no definite bound from which to commence their reckoning in the development of the prophecies. Hence the great disagreement among them all, and this necessarily, for, having no fixed bound to start from, how could it be otherwise? But now, since Lost Israel is found, we have, as I think, disclosed to us a bound fixed by the God of Israel, but which could never have been discovered in any other way. I refer to Ezek. xxxvii. 1—14, this valley of dry bones. In reply to Ezekiel's intense inquiry as to the meaning of this wonderful vision, God says, "This is the whole House of Israel," etc. Now you know, and I know, that "this whole House of Israel" is proved to be the Anglo-Saxon race, which is being brought to light at this very time, A.D. 1886. And here we have a bound, a date, fixed by Him who cannot lie, from which we may reckon in safety.

There is now, as I think, a great drama about to be enacted, in which are four, at least, separate Acts. This drama is brought upon the stage here and now. The curtain is already drawn, and will not be closed till all these Acts are performed, and which all terminate at one and the same time, when Christ Himself shall appear. The first Act is found in Ezek. xxxvii. entire. The beginning of this Act is the bringing to light the whole House of Israel. The work is but just begun, not yet fully recognised. But when this is so done, then will the other part of the act be transacted—Judah and Ephraim joined in one, and thus transported to Jerusalem, to become no more two nations, but one nation, and there "to have one king over them, My servant David" (and is not this the Christ?). But how long ere this shall be? The prophet does not tell us. This, then, is Act 1.

Act No. 2 is found in Ezek. xxxviii. and xxxix. Here is the minute description of that great battle soon to be fought by Gog, the land of Magog, Prince of Rosh, Meshech and Tubal. As to the identity of this Gog, there is no difference of opinion among commentators, so far as I know. All agree that Russia is the nation referred to. Ezekiel tells us that the mighty host led by

Digitized by Google

Gog is to seek its way to Jerusalem; and there, in the mountains, the great battle is to be fought, and God shall Himself appear, with rain and pestilence, with fire and hail, to the utter destruction of this mighty host. This Act is not yet upon the stage; but who doesn't know that all Europe is now in anxious perplexity, armed to the teeth, every hand upon the sword, ready to strike? But no one dares to strike the first blow. So this scene may be introduced on the stage soon, even while Act No. 1 is still being performed, and is to terminate at Jerusalem the same as the other.

Next is Act No. 3. This is found in 2 Thess. ii. 1—12. The delineation of this Act, the manifestation of that wicked one, Antichrist, you do not need me to point out. But this Act is to terminate like the others. This array of infidelity is to be destroyed with the brightness of Christ's coming.

Act No. 4 has its origin in Matt. xxiv. 14. This work is thought by some to be already completed; but to me it does not so appear. All that we have accomplished hitherto is to have preached the Gospel to the outskirts of the nations only; the great mass have not yet been reached. But when that work shall have been thoroughly accomplished, then shall the end come. This end, I need not tell you, is the end of the present dispensation. Here, then, is completed this great drama. The curtain drops; but is this all? Can we learn nothing more about the end? Not that the prophet has disclosed. But you know, my brother, there is another volume, written by the finger of God, and sealed up in that wonderful monument, to be disclosed in this latter day, whose passages you have, by divine aid, surveyed, and given to the world the measurement thereof, and the key discovered by John Taylor. This Great Pyramid points with such marvellous precision to the time of the end that one stands with bated breath, then lifts up his cry, Come, Lord Jesus, come quickly.

In love and in sure hope of Christ's speedy appearance, I am, yours, &c.,

E. P. INGERSOLL.

ONLY A TIN OF SALMON!

YES, only a tin of salmon; yet may not that very salmon rather forcibly remind those who have eyes to see God's faithfulness to His promises made to Joseph, by the mouth of Jacob and Moses, many centuries ago. Through both did He promise to Joseph blessings of the deep that lieth under. The Anglo-Saxons of old, long before they found entrance into Britain, seemed to look upon the deep as their monopoly, and it is the Anglo-Saxons who now rule the waves. But looking at it from rather a lower point of view, the preserved salmon and lobster which comes to us from the United States and Canada, bringing within the reach of the working man those good things which could only fall to the lot of the high and the rich, unless so provided by our God, who knew, when He promised such a multitudinous seed to Joseph, that the greatest proportion of his children must needs be working folk. There is something very suggestive even in the design of the label by which the salmon-tin is covered. On the one side is the salmon on the water, suggesting the riches of the deep; on the other the Union Jack of Ephraim, and the Stars and Stripes of Manasseh, united in the centre by Israel's Coat of Arms, the Lion and Unicorn.

There is no doubt but that in the deep which coucheth beneath all our coasts, both home and colonial, God has stored up for us great abundance of fish, which, were it not for the avarice and indifference of those who deal in it, could and would become a plentiful article of diet to all God's people of Joseph.

Three times in Isa. lx. God promises to Israel the forces, or, as the margin has it, the wealth, of the Gentiles, and chapter lxi. 6 says, "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." We need but to walk through our towns and gaze into the shop windows to see how truly those words are being fulfilled, luxuries and necessaries being brought within the reach of all. It does seem wonderful how God has provided for us. There was a time in the past when laws were actually passed forbidding in London the building of any more houses, the dearth of viands being one of the reasons. How wonderfully has the population increased since then, and yet how little does that fear trouble us now. Truly God is good to Israel. And let not the rich and learned Christian, who rejoices that he belongs to spiritual Israel, think that we are carnal because we can see God's hand in all these every-day blessings.

M. J.

"IMPERIAL FEDERATION," OF DEC. 1, 1886, ADMITS IDENTITY VIEWS.

OUR readers will be pleased to see that we have a friend at Worthing, Mr. Joseph. C. Paine, whose bold, out-spoken Israelite assertion, has been accepted and published in *Imperial Federation*, the organ of "The Imperial Federation League." We like the letter because it is short, decisive, and to the point. With the growth of the idea of Federation on Israelite grounds, we see, side by side, gigantic preparations making by Russia, Germany, France, Austria, and Italy, for the great earthquake war-woe of Rev. xvi. 18, while we as a nation are in peace and safety, as Luke xxi. 28 and Isa. xxvi. 12, 20, 21, prescribe. We anticipate that these two sets of facts together will bring men at last to see that Our Identity with Israel of the Ten Tribes is a practical nineteenth century matter, leading to incalculable blessings hereafter for our people. Certain it is that newspapers like *St James's Gazette* and *Imperial Federation* are beginning now to allow the subject to appear in their columns. Presently they will admit its truth and glory in the facts. May that time soon come! And then the BANNER OF ISRAEL will have done its work! The letter we republish is as follows:—

WHY ARE WE CERTAIN TO GET IT?

To the Editor of "Imperial Federation."

SIR,—I notice in the introductory article to "Fifty Years' Progress" that there are three queries to be worked out, viz:—

1. What do we want?
2. Why do we want it?
3. How do we mean to get it?

These questions have been answered in a very satisfactory manner, but a fourth question has been suggested to my mind which appears to me the most important of all—viz., Why are we CERTAIN to get it? Because we, as *Anglo-Saxons*, are descended from Jacob or Israel, of the TEN TRIBES, and therefore must inherit God's promise to Jacob in Genesis xxxv. 11: "A nation and a company of nations shall be of thee."

This will be fulfilled in our case immediately we federate with our Colonies. But God makes use of man to carry out His designs hence the necessity of this work.

Yours truly,

Dane Lodge, Grafton-road, Worthing. JOSEPH C. PAINE.

INTERESTING LECTURE.—Under the auspices of the Young Men's Christian Association, a most admirable lecture was given in the Blackburn Institute on Thursday evening, by A. Osborne, Esq., the subject being, "Are the British Israelites?" The room was crowded, and the greatest interest was shown, as the lecturer made point after point in establishing his conclusion that Israel's place in prophecy is Britain's place in history. Mr. Osborne, on this occasion, confined himself to the Scriptural aspect of the question, and showed a most complete knowledge of his Bible, throwing great light on several difficult and little-understood passages. It should be stated that Mr. Osborne is a gentleman engaged in business in the Borough (Southwark), and refused even his travelling expenses, expressing a wish that the whole of the collection made after the meeting should go the funds of the Young Men's Christian Association. That Association now numbers thirty-seven members.—*Deal Mercury*, January 15, 1887.

A LARGE and influential deputation from the State-directed Colonisation Association waited on Lord Salisbury on Friday, with the view of securing the support of the Government for their scheme. In introducing the deputation Lord Brabazon stated that their object was endorsed by fifty-five trade societies representing 200,000 working men. The idea was to send out small colonies to settle on free grants of land, such as Canada is now offering. In order to carry this project out, it was proposed that there should be an Imperial Commission, which should be empowered to raise loans in the open market, the Government guaranteeing the interest. Mr. Arnold White further remarked that in South Africa, where the white race needed strengthening, such colonisation tended to prevent native wars. As the result, he added, of an experiment in colonisation tried in Africa in 1819 by Lord Liverpool, a community had been formed now worth £20,000,000.

Digitized by Google

Correspondence.

ISRAEL INTERMARRIED, YET DISTINCT.

To the Editor of the "Banner of Israel."

SIR,—In your note at page 4 of your "Historical, Ethnic, and Philological Arguments in Proof of British Identity with the Lost Ten Tribes," it is stated as follows:—

"The mixed multitudes, or great mixtures of Gentiles, who have always allied themselves with Israel, need not be regarded as an objection. There was just such a gathering to the Tribes when they left Egypt (Exod. xii. 37, 38), but they did not thereby vitiate the unity of God's people! That mixture in time was absorbed by the Tribes. So Joseph married a Gentile princess of the Egyptian race, and Ephraim and Manasseh, the heads of the House of Israel, were the fruits of that mixed marriage (Gen. xli. 45, 50, 51). Our Lord's lineage was twice crossed by Gentile blood; once by Rahab the harlot, a woman of Gentile Jericho, and again by Ruth the Moabitess (Matt. i. 5). Doubtless there was a "great mingling of Israelite with Gentile blood during the wanderings of the Tribes through Europe, but *God kept the race distinct*, as He promised all through (Amos ix. 9)."

A few weeks ago, one of your correspondents (very happily, I thought) illustrated the "unity" in mixed races by the river Rhine. This mingling of the races is (in my experience) an oft-repeated objection against our Israelitish descent.

THE RIVER RHINE.

First view the source of that great river *Rhine*—
Behold that tiny rill—you can define
Its path with certainty, as on it speeds,
Past lofty castles and expanding meads.

See now, like some great serpent gliding on,
'Tis deep and turbid, and its current strong;
Increasing size soon marks its rapid course
(This river that you saw at yonder source).

But as through many a vale its way it winds
Full many a river joins of various kinds,
Some clear, some muddy are, whilst others slow
All in the Rhine together calmly flow.

For miles eight hundred still this river flows,
Large now, indeed, from whence it first arose;
But when at length it reaches yonder sea
As *Rhine at first, so Rhine at last 'twill be!*

C. E. P.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am sure it will interest you to know that Mr. Osborne paid us a visit on Jan. 13, and gave a most admirable address on "Are the British Israelites?" The room, a large one, was quite full, and the deepest interest was excited in the subject. The lecture was under the auspices of the Young Men's Christian Association, Deal, and Mr. Osborne confined himself on this occasion to the Biblical aspect of the question. We are deeply obliged by your mentioning Mr. Osborne to us.

Yours faithfully,

D. BRUCE PAYNE.

Deal, Jan. 19.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In the BANNER of the 5th inst., you suggest that all British-Israelites should unite in thanksgiving and prayer for certain mercies and blessings during this Jubilee year.

After I became convinced that the British race and Israel were identical, through reading "Our Israelitish Origin," and diligently searching out the references in the Scriptures, some forty years ago, I felt deeply impressed with the importance of praying for the prosperity of Israel, both for ourselves and for our brethren of Judah. If the prayer which, with occasional variations, I have offered up daily for many years past should meet your views, I send it that you may make whatever use you please of it, or no use at all:—

"O, Almighty Father, look down in mercy upon Thine ancient people the Jews; soon may the time come when they shall be restored to Thy favour, and be brought in with the fulness of the Gentiles. Now they are being so bitterly persecuted, put it into their hearts, if it be Thy holy will, to come over under the protection of the British flag, and send them the means of doing so. May Ephraim open his arms wide to receive his brother Judah, until the time Thou hast appointed for Judah and Ephraim to walk together to the land Thou gavest for an inheritance unto our fathers. And, oh, have mercy upon Ephraim. Turn from us all those evils which we most righteously deserve. May a mighty outpouring of Thy Holy Spirit come upon Thy people, and induce us to cast away every weapon of rebellion, and the sins that do so easily beset us; and may we turn unto the Lord that He may have mercy upon us, and to our God, for He will abundantly pardon. May the whole British race become in reality what we profess to be—a race of Christians.

"By the instrumentality of Thy missionary servants, may Thy holy Word have free course and be glorified amongst all the nations of the earth, until all shall know Thee, from the least to the greatest. Oh, Lord, hasten the time when Thou wilt take unto Thyself the power and reign, and rule the world in righteousness, and bring about the blessed time when 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea' (Hab. ii. 14)."

I remain, yours very sincerely,

GEO. BAYLY.

5, Kempshott-road, Streatham Common,
January 27th, 1887.

To the Editor of the "Banner of Israel."

DEAR SIR,—Kindly allow me, through the BANNER, to thank the many friends who have sent me the parcels of Identity literature, especially C. G. P., Sheffield. I am rather out of the way to supply foreign-going ships, so I have to do the best I can among the coasters. I am happy to say that many of the Welsh people firmly believe the Identity, and in a little time I hope to be able to report the formation of an association in the town of Llandudno. We have several ardent believers and friends there, and we expect to send for an able lecturer as soon as we can find a building or school for the purpose. I still continue to distribute, and shall always be glad to receive any literature our many friends have to spare.

I find here a very ancient family, who trace their descent down from Noah, through the kings of Judah and Israel. The scroll is 42 feet in length, and is deposited in the Chester Library. I am preparing a parcel of literature for the hon. lady, and should be thankful to you for two or three copies of Résumé.

E. W. DEANE.

11, Park-terrace, Tywyn, Conway, N Wales,
January 25th, 1887.

THE CENTRE OF THE EARTH, AND THE CENTRE OF POPULATION.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—As I also have made the statement in some of my contributions to Identity literature that London is a centre of the habitable earth, perhaps you will allow me to quote the authority.

"Carl Ritter, the founder of historical geography, applied himself chiefly to investigating what are the fundamental conditions of the form of the surface of the globe most favourable to the progress of man and of human societies. He showed 'that not only the lands are more numerous in the Northern portion of the earth than in the Southern, but that, if we draw a great circle at once through the coast of Peru and the South of Asia, the surface of the globe is found to be divided into two hemispheres, of which the one contains the most terrestrial masses, the nearest together, and the most important; while we behold in the other only vast oceans, in which appear, here and there, the peninsular extremities of the principal lands, narrowed and dispersed, with Australia, the smallest and most isolated of the continents. One is, then, the Continental or Land Hemisphere, the other is the Oceanic or Water Hemisphere. It should be observed that London is nearly the centre of the Land Hemisphere, and therefore a natural meeting point of communication for the countries of the globe" (Extracts from Guyot's "Earth and Man," pp. 13, 14).

Yours faithfully,

Jan. 5th, 1887. JNO. T. GOTT.

THURSDAY, February 10, was the forty-seventh anniversary of the Queen's wedding-day.—The Queen having intimated that she would consider the gift of an equestrian statue of the late Prince Consort, to be placed in Windsor Park, as a touching personal present from the women of England, their Jubilee offering will be devoted to this purpose.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

PUBLISHED BY ROBT. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God.' 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory—Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors. Price 1s. 6d. per 100.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

Now Ready, Price 8s., in Handsome Blue Cloth.

THE NEW VOLUME
OF THE
BANNER OF ISRAEL
(VOL. X.)

A most suitable present to a Town Hall or Local Library. Sure to prove of great interest and be the means of introducing Our Identity to the notice of a numerous class of intelligent readers and students. Should be in every Bible-student's Library.

May be ordered of any bookseller, or sent direct from the Publishers on receipt of remittance for 8/-.

R. BANKS & SON, Racquet-court, Fleet-street.
F. W. PARRY & Co., 29, Paternoster-row.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation."—H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

No. 1 is published by R. Banks & Son, Racquet-court, Fleet-street, E.C.; Nos. 1 and 5 by E. Stock, 62, Paternoster-row, E.C.; and all by Rev. H. Roe, Dawley, Salop.

ISRAEL IN THE NEW TESTAMENT
OR,
Proofs of the National Conversion of the Ten Tribes to Christianity.

By SURGEON-GENERAL J. M. GRANT, M.D.
Author of "Jeshurun," etc.

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.
London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

The Identity Demonstrated

See new book by the Rev. R. DOUGLAS, M.A.
(*Vicar of Kidsgrove, Stoke-on-Trent*), entitled,
Ephraim-England.

PRICE 4s., Cloth Gilt.

London: Sold by R. Banks & Son, Racquet-court, Fleet-street, E.C., who will forward a copy free on receipt of P.O.

Second Edition, just published. Price 8d., by post 10d.; Two Copies, 1s 6d.

Can now be had mounted on linen, and varnished, price 2/-, by post 2/3.

✣ A Chronological and ✣
✣ Geographical Tree, ✣

Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations.

This attractive illustration of a Tree, showing all the Dependencies of the British Nation, has been re-drawn and corrected up to date of issue, July, 1886. There is also a Table showing the Area and Population of the various countries. This Chart should be had by every Identity believer, as it will prove most useful in attracting the attention of strangers to the subject; also for creating an interest in towns where Lectures on the subject of the Identity and the Empire of Great Britain are to be delivered. *A Reduction will be made for quantities.*

☞ *Be particular to order the Revised Edition*, 1886.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

Knight & Forster's Pens

KNIGHT & FORSTER LEEDS. Broad Point. 3/- PER GROSS " ¼ "
University Pen
2/- PER GROSS KNIGHT & FORSTER LEEDS.
Ledger Pen *Fine Point*
LONDON—STRAKER & SONS. 124 FENCHURCH ST
or post free direct from the Makers
Basinghall Works Leeds

CASES FOR BINDING VOL. X.

ARE NOW READY,

Price 1s. 6d., post free 1s. 8d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

LUNG OWBRIDGE'S TONIC
LUNG LUNG TONIC, TONIC
LUNG THE MIGHTY HEALER. TONIC
LUNG *Save Your Lives by Taking* TONIC
LUNG OWBRIDGE'S LUNG TONIC. TONIC
LUNG *It has a power over diseases hitherto* TONIC
LUNG *unknown in Medicine.* TONIC
LUNG *Are you at all Weak-chested or inclined* TONIC
LUNG *to be Consumptive, with just a touch of* TONIC
LUNG *Cough now and then?* TONIC
LUNG "*Try this Wonderful Medicine.*" *The* TONIC
LUNG *Cough and Weakness will disappear as* TONIC
LUNG *if by magic, and you will feel a strength* TONIC
LUNG *and power you never had before.* TONIC
LUNG HAVE YOU A COUGH? TONIC
LUNG A DOSE WILL RELIEVE IT. TONIC
LUNG HAVE YOU A COLD? TONIC
LUNG A DOSE AT BEDTIME WILL TONIC
LUNG REMOVE IT. TONIC
LUNG *Bronchitis & Asthma it relieves instantly* TONIC
LUNG *The Spasms of Coughing so dreadful in* TONIC
LUNG *Whooping Cough become less with each dose* TONIC
LUNG *of the medicine.* — TONIC
LUNG *Prepared by* W. T. OWBRIDGE, *Chemist, Hull* TONIC
LUNG *Sold in Bottles* 1s. 1½*d.*, 2s. 9*d.*, 4s. 6*d.* & TONIC
LUNG 11s. *by all Chemists and Patent Medicine* TONIC
LUNG *Vendors. Wholesale all London and* TONIC
LUNG *Provincial Houses.* TONIC

A BOON TO SUFFERERS!!

HARNESS' ELECTROPATHIC BELT CURES Gout, Rheumatism, Lumbago, Sciatica, Epilepsy, Indigestion, Constipation, Liver and Kidney Complaints, Ladies' Ailments, Nervousness, Neuralgia, General and Local Debility, etc.

HARNESS' ELECTROPATHIC BELT

NEVER FAILS to promote HEALTH, STRENGTH, AND VITAL ENERGY; therefore it will pay you to procure one without delay.

NERVOUSNESS CURED.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and send a P.O.O. or cheque for 21s., for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials post free. THE MEDICAL BATTERY CO. (LTD.),
52, OXFORD STREET, London, W.
(CORNER OF RATHBONE PLACE.)

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S
CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the Best Known
Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, FEB. 16, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 530. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 23, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE

Will Egypt be Evacuated by Israel? 77
The Lost Tribes. By the Rev. C. Godfrey Ashwin, M.A. 78
A Lecture by the Rev. C. W. Hickson, M.A., at the Guildhall, Bath 80
Captain George Palmer, R.N., Rejoins 81
Prophecy and Imperial Federation. By W. H. Mason.—Part I. 82
The Identity at Clapham 83
Australian Testimony to the BANNER OF ISRAEL 83

WILL EGYPT BE EVACUATED BY ISRAEL?

THE debate on the Amendment to the Address, moved by Mr. Cremer, in the House of Commons, on Feb. 4th, regarding the subject of the immediate evacuation of Egypt, which the mover recommended, collapsed by reason of its rejection by 263 votes to 97. The Government's policy therefore triumphed, and the British will not forthwith evacuate that country, as Mr. Cremer and his supporters wished. There is no doubt, however, that all parties in the House of Commons desire that the occupation by our nation's troops should not be continual. All desire it to terminate when it can safely be brought to an end.

"The Government," said Sir J. Fergusson, "had no desire to perpetuate the occupation; but were bound not to abandon their task till we had made its fruits secure and enduring." What, however, is the object this country has at heart in remaining in Egypt? Sir J. Fergusson stated it clearly. It was, he said, "to improve the Egyptian Administration, to ameliorate the condition of the people, to make the army and navy effective; in fact, to retire when a real native Government has been created and set to work." We have been employed on this task since 1882, or for about four years. What has been our progress? Is there such a Government of native officials in sight? The *Times* declares, and no doubt truly, that "there do not now exist the very elements of such a Government." If the "very elements" do not exist, after four years of earnest effort, how many decades will be needed to make the elements in question appear? There would be hope, it seems, if we had a free hand, and other rival nations, such as the French, did not systematically oppose us in our endeavours to benefit the Egyptian people. Thus the *Corvée*, or system of compulsory labour, is a decided national abuse and disgrace. It ought to be abolished, and would be swept away to-morrow by us if we were at liberty to abolish it. A decree abolishing it has been prepared, and it was said the French had no objection to the Act. But "the French Government finds itself supported by the Russians, and refuses to consent. Sixty thousand fellaheen, therefore, are to be taken from their fields to be subjected to the cruelties of forced labour. They must sacrifice their crops and the country generally, and suffer great hardships and miseries," because the French have a voice in the finances of Egypt, and are angry because the "Egyptian (and British) Government declines to appoint a Frenchman as Procureur-Générale." The impediments cast in our way by the French, then, constitute one of the reasons why we cannot give Egypt a good native Government, and why, therefore, our task being unfulfilled, we cannot evacuate Egypt.

Meanwhile it was abundantly shown during the debate that the British Government has done great things for the country, and for the Egyptians in general. "Justice was purer, crime less, the prisons reformed, the finances improved. Irrigation has been immensely extended, and the amelioration of the condition of the Egyptian fellaheen largely carried out. The cost to this country of the occupation is large, but is being lessened by the reduction of the army of occupation from 11,000 last May to 9,000 in the autumn of 1886, and to 5,000 very shortly; rendering the cost to the British Exchequer only £50,000 a year for the future. All these reasons doubtless combine to make it very desirable that the occupation should cease without delay. But the difficulty always arises which chains us to the spot, as God no doubt meant it to do—namely, if we leave the country, what will follow? Revolution certainly, and the occupation of Egypt by the French on the plea that they must carry out the task we failed to effect, by annexing the country, or assuming its protectorate, as Tunis has been included in their Empire, and Algeria annexed. Such results we cannot for a moment permit, and therefore we shall doubtless remain in Egypt till our work is done. This is the nett result of the debate which ended on the 4th February in the House of Commons. It seems to us to point to a conclusion we have long arrived at—namely, that God means us to stay in Egypt, and that when Mr. Gladstone, over and over again, and Lord Hartington often, announced the resolve of this country to give up Egypt and retire, God as often sent us events which stopt the execution of their plans.

Now, again, the Conservative Government are equally resolved that out of Egypt they must and will go, when they can; and no doubt, as time goes on, we shall see that events will bar our way and prevent it. One speaker, Mr. Redmond, in the late debate, openly charged the Government with desir-

Digitized by Google

ing "to kindle a war between France and Germany, so that Britain might annex Egypt!" "He was bound to say," he added, "that it looked very like it." We believe that, while this is a libel upon our nation, it seems very possible that the coming wars in Europe will have the effect Mr. Redmond mentioned. We believe the gigantic war now at hand will brush away many a fallacy, and put things in their true light. Then it will be seen that, since India, Australasia, the Cape Colonies, and the Gates of the world generally, are in British hands, the protection of our trade routes through the Red Sea and the Mediterrannean require our continued occupation also of the land of Egypt to safeguard those routes.

The original gift of God to the seed of Abraham included, as one of its boundaries, the river of Egypt. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," was the covenant God made with His friend, as Gen. xv. 18 declares. Now the "river of Egypt" was not "the brook of Egypt," "the *Rhinocorura*" of ancient days, the *Wady-el-Arish* of modern times, but "the Nahar," or "flowing river," the Nile. In Joshua xiii. 3 the Lord described this boundary as "the Sihor," the dark, turbid, black, river Nile, and a reference to Isa. xxiii. 3 (R.V.), as well as to Jer. ii. 18 (R.V.) will prove that "the Sihor" was the Scriptural name of the deep, dark, turbid Nile, but not of the dry brook, or Wady, in which no water ever flows. The Nile being, then, our boundary, the land of Goshen, Middle Egypt, and the country about Cairo and Assouan, also the Delta, it seems to us, are to be our future possession. This fact seems to point to our continued occupation of the land of Egypt to-day, or at any rate to our protectorate thereof, as the blessed and blessing nation, "the third with Egypt and Assyria," which is the subject of Isaiah's glorious prophecy in chapter xix. 24, 25.

THE LOST TRIBES.

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

All who read the extremely interesting article in the January number of the *Churchman* on this subject, must have been struck with the calmness and reasonableness of the manner in which it was treated, even if they were not convinced that the author had succeeded in establishing his three theses. The fact that a large and rapidly increasing number of thoughtful students of Holy Scripture and history are convinced that the theory which identifies the English people with the Ten Tribes does not rest on a "baseless" foundation, makes a calm consideration of it a duty on the part of those who believe in the inspiration of Holy Scriptures, and the dangers arising from misinterpretation of it, and the blessings arising from any fresh light which increased knowledge throws upon it. On this account it is to be regretted that prophecy, which plays so important a part in the Sacred Volume, and is so permeated with the future history of those of whom the prophets wrote, should be excluded from our consideration of the subject, for divine prophecy is history written in advance.

But the object of this paper is to endeavour to prove that, historically, the writer has not demonstrated the truth of his conclusions. Too much stress cannot be laid on the fact, so properly emphasised, that if the Tribes of Israel are still in existence—in the knowledge we possess of the inhabitants of the world in the present day—they cannot be hidden, but must be *incog.* Let us keep this fact before us in our studies of Scripture and modern history. The statement that "racial identity" could not be maintained amongst a people who had changed their religion and their language, is not conclusive. It is quite conceivable that people who had done both of these things, should yet tenaciously cling to intermarriage amongst their clans, and so strictly maintain their "racial identity," and if the family pride of the Maygars has had much to do with maintaining the purity of their race, the family pride of the Israelites, even after, firstly, their lapse into heathenism, and secondly, the loss of their language in the countries of their captivity, would be likely to have had a still greater influence upon them than on the Maygars.

The first point Dr. Willoughby tried to establish was, that the separation of the two kingdoms of Judah and Israel was never so complete as is commonly supposed. Scripture history must answer this, and it would be difficult to imagine any more absolute, national, racial separation than is there recorded. The national severance between the United States of America and the empire kingdom of Great Britain, is not more distinct. A revolution on the part of ten-twelfths of the Israelites from the remaining two (1 Kings xii. 20—24), the establishment of two distinct capitals, two distinct governments, a distinction maintained, notwithstanding the many dynasties which occupied the throne of Israel; alternate wars and treaties of peace between the two kingdoms, now at enmity with one another, now combining together to promote some common political object, and this continued until the Ten-Tribed kingdom had ceased to exist altogether, seems conclusive that the national severance was absolute. The argument from the existence of a small portion of the Tribe of Dan in this Southern kingdom does not militate against this, for it is plain from the very expression "from Dan even to Beersheba," that the tribe had selected, as their family home, the Northern part of the kingdom. Simeon, too, was—if I may be allowed to quote prophecy—scattered throughout the other tribes (Gen. xlix. 7), and under these circumstances the comparatively few of these tribes in the South would naturally nationally be incorporated into the kingdom of Judah, the surplus population of which tribe would, as naturally, occupy their districts. Thesis (1) therefore, is not proved.

(2). With regard to the extent of the deportation of the Israelites into Assyria, the writer of the paper admits that the trans-Jordanic tribes were removed, and the land became occupied by heathen, and the by no means insignificant, contiguous territory of Naphtali, was also depopulated by the victorious Tiglath-Pileser; and, as Kedesh is especially mentioned as one of the towns captured by him, it is a fair inference that he over-run and carried away the inhabitants of all the Northern districts East of the coast-land of Asher, that is, about one-third of the whole of Israel, West of the Jordan. As to the inhabitants of the coast-line, if we have no historical record of their deportation into Assyria, we have strong reason for concluding they escaped from the conquering host by sea. On a former occasion, of much less danger, we have a record that they temporarily availed themselves of this mode of escape (Judges v. 17).* The land was over-run by their enemies; the prospect of commerce was at an end. Familiar with other countries, and possessing the means of going to them, their commercial instincts would lead them to migrate and seek a fresh permanent home.

The invasion of Shalmaneser, twenty years after that of Tiglath-Pileser, practically removed the rest of the inhabitants of Israel, for the writer, in his interesting reference to the mission of Hezekiah to endeavour to turn the "remnant" (2 Chron. xxx. 6) that Tiglath-Pileser had left, overlooks the fact that this mission of Hezekiah's was before the invasion of Shalmaneser. A comparison of 2 Kings xviii. and 2 Chron. xxx. proves this. In 2 Kings xviii. 1. we read that it was in the third year of Hoshea, king of Israel, that Hezekiah began his reign. In 2 Chron. xxix. 3, we read that it was in his first year he commenced his great reformation; and the subsequent history shews that it was pursued with the greatest energy and

* Bishop Ken gives the sense of this verse so far as it relates to the maritime tribes in these words, "Dan! why abode he in ships? Asher! continued in the harbour of the seas."

Digitized by Google

rapidity to prepare his own people of Judah, and those who could be persuaded from amongst the grievously idolatrous kingdom of Israel, to keep the next passover according to the divine appointment. "The posts," therefore, that passed from city to city, through the country of Ephraim and Manasseh, even to Zebulun" (and this marks the extent of the kingdom that had been depopulated by Tiglath-Pileser), "even to Zebulun," were sent out in the first year of Hezekiah, in the third year of Hoshea. It was a last message of divine mercy to the remnant that was left. And, as in the days of Ahab, God had reserved to Himself 7,000 men who had not bowed down to Baal, so there was a remnant now; "many of Ephraim, and Manasseh, and Issachar, and Zebulun," but not all, or, as the language seems to intimate, anything like the majority of these tribes, for ver. 11 describes them as "divers of Asher, and Manasseh, and Zebulun humbled themselves and came to Jerusalem." Then, three years afterwards, in the sixth year of Hoshea, Shalmaneser "came up throughout all the land,"* and besieged during three years, and finally took Samaria (2 Kings xvii. 5). The expression involves what we should have expected. During three years, while the siege force was occupied with Samaria, bands of soldiers were carrying on the conquest of the country, as bands of the Germans were occupied in France, while the main body was engaged in the capture of Paris. This adds force to the expression quoted in the note, page 197 of the *Churchman* (2 Kings xvii. 18), "that none were left but the Tribe of Judah only." Surely this is a positive statement of an inspired scribe, that certain men, Assyrians, did a certain thing, and removed certain people from certain places, and these people constituted, nationally, the Ten Tribes of Israel, who were removed to certain places, as Dr. Willoughby admits, note page 197, "the mountains of Media and Assyria." But though the statement is so distinct that it must be taken in a broad and full sense, in the light of what follows it must be subject to some limitation. What is it? That a remnant of the Ten Tribes was left in Palestine, while, nationally, the Israelites were carried away, and we have no historic record that they ever returned. Who were the remnant, and what became of them? The history we possess is a grand, comprehensive, short summary of great events, and we are compelled, in entering into details, to fill up many blanks according to our ability, no doubt to some extent influenced by previous conclusions, not to say prejudices. But we have analogy to guide us.

We know that when the separation of Israel from Judah took place, in the time of Rehoboam, certain of the Israelites elected to reside in Judah and continue the worship of the Lord God of Israel, according to His own appointment, and became virtually incorporated into the Tribe and kingdom of Judah (2 Chron. xi, 16. and xxxi. 6). What more probable than that the believing Israelites, in the time of Hezekiah, when the foretold invasion became a reality, and knowing what the issue must be, should flee to Judah for safety, and, when the conquerors had withdrawn, return to their desolated homes, and retaining their ancestral faith, became subject to their ancient line of kings, who would naturally, as far as they could, resume the rule over the whole country. Hence Josiah's laudable journey to remove the altar of Bethel, and the high places of the cities of Samaria (2 Kings xxiii. 15—19.) Why did he not proceed further North, even to the altar that was in Dan? Because his rule did not extend so far, and, possibly, there were no Israelites there. But the paucity of the inhabitants, at any rate, in the time of Hezekiah, is witnessed by the lions which devastated the country (2 Kings xvii. 26), and the fact that the king of Assyria sent one of the priests who had been taken to Assyria, to teach the heathen he had planted in Samaria, "the manner of the God of the land," also suggests that they could not obtain this knowledge from any Israelitish neighbours.

It is also noteworthy that, in Josiah's mission, little is said of the inhabitants. There were Israelites there, who explained the title on the tomb of the man of God, who foretold his mission, and whom he commanded to keep the passover (2 Kings xxiii. 15, 19, 21). But I conclude that these were the descendants of the remnant who were left in the time of Hezekiah, and, consequently also, that Dr. Willoughby did not substantiate his second thesis—but that the majority which continued to represent the nation were carried away.

The third thesis is almost entirely involved in the conclusions from the second, and what the writer admits respecting the Babylonish captivity. For it is admitted that the brunt of Nebuchadnezzar's vengeance and the deportation which followed, was confined to the territory of Judah and Benjamin. And the restoration recorded in Ezra and Nehemiah is carefully limited to the descendants of those taken captive by Nebuchadnezzar, and the genealogies given do not include any of the families of the Ten Tribes of Israel. That the name Israel should afterwards be generally used does not imply a fusion of the Tribes. Judah was as much an Israelite as Ephraim, though the Ephraimites could not be Jews. But now that the Jewish branch of the family were the principal, if not the only recognised descendants of the Patriarchs in the promised land, the cherished covenant name was adopted, as it was no longer necessary to distinguish between the two kingdoms, and in the admitted fact that in the time of the Maccabees the inhabitants of Galilee were almost exclusively Gentiles, that in the time of Ezra, supposing him to have written 1 Chron. v. 26, he believed the captive Israelites were still in the place of their exile, that Josephus regarded them as still existing, an immense multitude, not to be estimated by numbers, beyond the Euphrates, and in the absence of historic proof that the Galileans of the Gospel history were descendants of Naphtali, Ephraim, and Manasseh, the third thesis seems to me not to be proven.

The habitual use of the word Jew in the book of Esther seems to indicate the very opposite conclusion from that the writer derives from it, and is very important. In the face of Ezra and Nehemiah, no one has ever attempted to maintain that all the Jews returned under their auspices, but that the majority remained in their new settlements. Now, those referred to in Esther viii. 9, still adhered, as far as they could, to the rites, ceremonies, and observances of the Abrahamic and Mosaic covenant, and the worship of Jehovah. But the Israelites of the captivity did neither one nor the other, so far as we know. In their own land they had cast off all allegiance to Him, and lapsed into the most open and avowed Baal worship. They had rejected God's statutes and His covenants (2 Kings xvii. 15.). Ephraim was joined unto idols, and, as we are confined strictly to history, there is no trace of evidence that they had repented and become subject to God's statutes, and obedient to His covenant. The use of the word Jew, therefore, in Esther, is emphatic, and the writer used the distinctive title with a definite purpose, to mark them out from the Israelites, who, having rejected the covenant, and also discarded the sign of the covenant, were to the Jews, in those days, "as the uncircumcised," and, unless evidence to the contrary is forthcoming, probably remain so to this day.

While the writer has wholly failed to substantiate his theses, the conclusion of the paper is based on hypotheses, not history. Suppose that we grant that the Nestorians are Beni-Israel—that the Affghans are so also—that the Syrian Christians of India, &c., &c., are also branches of the great family of Israel—would their number, collectively, at all represent the whole progeny of prolific Israel? The fact that the Nestorians have strong Jewish features, and some of them pride themselves on clinging to the Abrahamic covenant, favours the idea that they are of Jewish, not Israelitish origin. Why! the number of those

* Gesenius, on the Hebrew word translated "all," gives (1) All, thus, every man, all animals, &c. (2) Every one. (3) The whole, and adds a note when used in this comprehensive way; it is followed by the article, as is the case in this passage.

Digitized by Google

who are called Jews are estimated at from seven millions upwards, and there is solid ground for believing their numbers are always understated by themselves, and these descended from a remnant 1800 years ago. How vastly greater, according to all human experience, must the descendants of the Ten Tribes be! and if certain members of the Sephardim Jews look with contempt upon their Ashkenazim brethren, and deem them Galileans, does this outweigh the united testimony of Sephardim and Ashkenazim alike for 1800 years, as still witnessed week by week throughout the world, that they deem the Ten Tribes still lost—lost to knowledge, and lost to God, and pray for their restoration and conversion?

But that I fear to make this paper too long, I would have added reasons for my own conclusion that the Ten Tribes are no longer hidden, nor ought to be altogether *incog.*

NOTE.—The above was sent to the *Churchman*, but declined in consequence of pressure of other matter.—C. G. A.

A LECTURE BY THE REV. C. W. HICKSON, M.A., AT THE GUILDHALL, BATH.

ON January 22nd, 1887, at three o'clock, the Rev. C. W. Hickson, M.A., of Bristol, delivered an address on the subject, "What the Scriptures say regarding Israel." Surgeon-General J. M. Grant, M.D., took the chair, and the Rev. E. J. Wemyss Whittaker, M.A., Colonel Thompson, Philo-Israel, and others were present and took part in the proceedings.

The rev. lecturer said that a relation of his own, Dr. E. Willoughby, had published in the *Churchman* for December, 1886, an article which attempted to cut the ground from under Anglo-Israelites by asking the question, "Were the Ten Tribes ever lost?" and answering the same in the negative. Dr. Willoughby got rid of the difficulty by refusing all appeal to prophecy, and declaring that as the Ten Tribes were partly merged in the surrounding heathen, and were partly to be found to-day among the Nestorians, the Afghans and other extant races, they could not be said to be "lost" at all. The prophecies of the living God, however, cannot be so repudiated or put aside in a case of this kind, where the people of God are concerned, and these flatly contradict Dr. Willoughby. He says that if the Ten Tribes, by losing their language and religion, are merged in other nations, they can never be recovered or restored; but Amos ix. 9 tells us, in contradiction of Dr. Willoughby: "For lo! I will command, and I will sift the House of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." The Tribes are never to be so lost or merged finally among the nations, as to make their recovery impossible to the power of God.

God's promises, the lecturer went on to say, applied to the whole Twelve Tribes of the children of Israel in perpetuity. There was to be no gap or hiatus in that condition. They were to be always blessed. If we find, therefore, that at any time some of the Tribes are visited with God's wrath, anger, and curse, it is absolutely certain, as God is true, that the rest of the Tribes, or a portion of them, must be at that very time under the divine blessing to fulfil the prophecies.

The Christian Dispensation is the time of God's manifest blessing to the world. It is absurd then to recognise that fact, and at the same time to say that the race which God specially marked out for blessing in perpetuity, is the only one then excluded from it, as some of our opponents allege, and as Dr. Willoughby maintains to be the case. On the contrary, because God declared that Israel were "His witness that He is God" (Isaiah xliii. 10, 12), it stands to reason that during this witnessing dispensation, some of the Tribes of Israel must be testifying for Christ. Since the Jews are not witnessing for Him, the Ten Tribes, or House of Joseph, that is, Ephraim, must be Christian in religion, and foremost witnesses for God that He has sent His Son to save the world. Let us look now, said the lecturer, at some of the Scriptures that relate to the Ten Tribes only, exclusive of the Jews or Judah. Gen. xlix. 22 to 26 is such a passage. This scripture can have its fulfilment only in "the latter days," as verse 1 shows, and "the latter days" are our times, or the Christian Dispensation. In this chapter are predictions of blessings to be enjoyed by the Tribes under their distinct appellations separately, and must have their fulfilments before Christ's second coming; because then the Thirteen Tribes will be re-united, and will share and share alike in all the covenanted benedictions and blessings promised by God to our forefathers. This chapter (Gen. xlix.) contains a list of pure unalloyed blessings, and no curses appear here at all. They were none of them fulfilled in the House of Joseph, when in their own land, before the first advent, and those allotted to Joseph bear a most striking resemblance to the blessings we British, as a nation, now enjoy in this our land. The lecturer then read Deut. xxxiii. 13, 17, and pointed out that the blessings here enumerated were also to be Joseph's, while in a state of separation from his brethren (ver. 16). They were never the portion of that Tribe in the times of the occupation of Palestine under Joshua and afterwards. They must therefore be fulfilled or under fulfilment now. No one can doubt that verse 17 exactly corresponds with the colonising history of our own country to-day. For with our horns—or our military power—"we push the peoples all of them, even the ends of the earth," and in our huge Empire we enjoy the precious things of heaven, of the dew, of the deep, the chief things of the ancient mountains, and of the everlasting hills, the coals, the mines of gold, and silver, and diamonds, and rubies, and the pearls of the sea banks of those fisheries off Ceylon, and off Australia too. But let us look, said the lecturer, to the passages wherein promises were made to Ephraim only. Gen. xlviii. 19 is the key to them all. Manasseh and Ephraim, Joseph's sons, were blessed by Jacob, their grandfather; and we find that to the younger son was given a remarkable blessing. His offspring were to become Gentiles, non-Israelites, to all appearance, but by them the world was to be "filled up" with inhabitants. These were to be outside the Abrahamic stock and land. This "fulness" was to take place under Christ, and would cease when Christ came, for then this prophecy would be fulfilled in them. Then "the hardness in part" which was to happen to Israel or the Jews would pass away, and "so all Israel would be saved" (Rom. xi. 25, 26.) We must find Ephraim, then, to-day under Christ, a Christian people—"Sons of the living God" (Hosea i. 10.)—ostensibly Gentile, non-Israelites, of a Japhetic, Gomerian race; yet blessed of God as "the fulness of the Gentiles," who were "to fill the earth" with blessings from on high, according to the prophecies.

Jer. xxxi. 6 to 9, R.V., said Mr. Hickson, is another prophecy applicable only to Ephraim. That race only is the subject of the context—"Sing for gladness for Jacob; and shout *at the head* of the "chief of the nations," is the divine command. Is the Afghan race "the chief of the nations?" or the Nestorians? Are they "the chief?" Ephraim is the chief of the nations! and therefore in this passage "Jacob" represents "Ephraim," the British, who are "chief of the nations." They are to be brought at the restoration from "the North Country," where we are, as "God's first-born," accounted the elder instead of Manasseh, in "the latter days," our times. The 8th verse announces that Ephraim shall be then a multitudinous race, as always throughout their career; occupying "the coasts of the earth," "the North country," and "the isles of the sea"—showing, from this and other scriptures, that the nation of Ephraim in the latter days, or times, would be found to be an "island" Empire, "the chief of nations," occupying "the ends and coasts of the earth," a maritime, colonising race.

The lecturer then rapidly passed in review the verses of Hosea xiv., declaring they presented a very accurate picture of the British nation as Israel; both materially and spiritually

Digitized by Google

considered; depicting our rapid growth in population, power, colonies, influence, religious knowledge, evangelistic effort, and Bible circulation. Zech. x. was read and commented on. The passage (ver. 6 to 10) proved the scriptural distinction between Israel and Judah, that the House of Joseph *had* been "cast off," but was still under blessing, even in that adverse position, with a prospect of a glorious future. They were to be "sown" by God in mercy among the peoples; and "in *far* countries" would be found "remembering God," living with their children "and turning 'again' to the Lord;" facts pointing to the wide Colonial Empire of a people Christian in character, and believers nationally in the Lord Jesus Christ (ver. 9.) They were to be also a people "strengthened by Jehovah, and walking up and down in His name" (ver. 12); words which state as plainly as they can that the "House of Joseph" would be found at last a Christian people, serving Christ, their Lord.

The lecturer finally drew attention to Hosea i. as an epitome of the whole subject, and concluded an able and exhaustive address by saying that this chapter proved how erroneous were our opponents' teaching who denied the separate careers of the Two Houses, Israel and Judah; and affirmed that Israel was destroyed from off the face of the earth, and would never be heard of again as "the people of the Lord."

A vote of thanks was passed by acclamation to the rev. lecturer for his able address—after some remarks by the chairman, and also by Philo-Israel. The latter drew attention to Gen. xxviii. 12—14, as showing, in confirmation of the lecturer's address, that God had predicted the history of our race to-day, showing that it would be a wonderfully increasing one, "spreading abroad" in a phenomenal manner to the West first (in America); to the East next (in India); to the North (in Rupert's land); and to the South last (in Australasia and South Africa)—their final condition, leading to the return of the Tribes, being that the nation (Joseph) so multiplied and blessed, and spread abroad, would carry the gospel of the grace of God in Christ Jesus," to all the nations, to all the families, and to all the kindreds of the earth." No other nation, since time began, said the speaker, had done these three things in this consecutive order, but the British, Anglo-Saxon, Israelite nation, to which we belong, *and therefore*, he argued, we are and must be—"Israel."

CAPTAIN GEO. PALMER, R.N., REJOINS.

SIR,—I have to thank you for sending me the BANNER OF ISRAEL for Jan. 19 and 26, containing your review of my pamphlet. There is one statement you make which I think necessary to set you right upon—namely, that in which you instance the Huguenots, expelled from France 200 years ago, having forgotten their language, and their descendants living in Spitalfields, as a convincing proof that a people can lose their language by racial contact. You seem, however, to forget that *their names betray them.*

If I found John Smith and his family located in the heart of Tartary, and speaking the dialect of the Ugro-Ostiakes, I should, notwithstanding that circumstance, know that they came originally from England. Wah-ro-nee-sah, living in Paris, and speaking the purest Parisian, could, nevertheless, be traced back to his ancestral prairies in North America. In like manner, it would be easy to trace Sjarsuddaulus and his family back to their primitive home in North-eastern Asia, though residing in New York, and speculating daily in Wall-street.

I do not pretend to know where Israel is, but the Bible tells me they will be gathered from "all countries." It is better to be content with what God says by the mouth of His servant Jeremiah, "He that scattered Israel will gather him" (Jer. xxxi. 10); which He will do in His own way when the time comes.

Your concluding remarks relative to salvation, seem to me to savour of serious error, inasmuch as they tend to place the belief in the Anglo-Israel theory as necessary to salvation. You say my explanation of the matter is "revolting to every true Christian," but what can be more revolting than anything placed in the room of Christ and His finished salvation? "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11).

I am sadly afraid that your theory has blinded your eyes to this fact. Let me, therefore, remind you, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*" (Gal. iii. 28, 29).

I am, sir, your obedient servant,

GEO. PALMER, *Captain, R.N.*

Ryde, Jan. 28, 1887.

NOTE BY THE EDITOR.

We do not usually allow an author, whose work has been reviewed in the BANNER, to return to the charge and seek to have the last word. Captain Palmer, R.N., has, however, favoured us with the above letter; not conceived, perhaps, in the best spirit or taste; which is of the character we have described. But as he evidently thinks there is a weak point in our armour, and wishes now to expose it, we have no objection to his bringing the matter publicly forward in the columns of the BANNER, on the understanding that we shall point out the poverty of this fresh attempt to discredit our arguments in favour of the Identity.

Captain Palmer considers that because some French names linger yet in Spitalfields (as we admit) that therefore he has obtained a triumph, since these names would betray the nationality of the owners. Of course, this does not exactly follow. But we must remind Captain Palmer that the argument respecting Israel, as he put it originally, related to the philological question only, and had nothing to do with the individual names of the persons speaking what he calls an Aryan tongue, *who could not, therefore*, he declared, *be racially of Semitic origin.* The question was whether in modern times we have a case which is on all fours with that of the British-Israelites, who, we maintain, by contact with the Aryans, have lost their own Semitic language and acquired the Aryan or Gothic speech, which is their present vernacular. How is it that Captain Palmer does not see that the survival of a few French names does not vitiate our argument in the least, but rather strengthens it? We prove that French families, whose names still may possibly betray their origin, are so entirely changed in language, manners, customs, and physique, that they are absolutely undistinguishable now in these respects (after only 200 years contact with Londoners) from the inhabitants of the city where they dwell.

If Captain Palmer will submit to the test as to the names of our people and their identity with those of our Hebrew forefathers, as proof of our origin, we can supply him with scores of such which are pure Hebrew to-day, and should satisfy him that our British folk are Israel. He would know John Smith, he says, to be an Englishman, even if he were located in Tartary and spoke Ugro-Ostiak only. But why will not the argument hold good when he finds up and down this country surnames by thousands which are scriptural and Hebrew, and yet used by British families. Such, for example, are Abdy, Abel, Acker, Adam, Ami, Arden, Asher, Balam, Benn, Boaz, Brahan, Cannon, Claudi, Dann, Elam, Ely, Eden, Gershon, Gad, Hanan, Heber, Heman, Hozah, Hosi, Hull, Isaac, Job, Joel, Jonathan, John, Jude, Kish, Oram, Oshea, Obed, Rachael, Reu, Ram, and so on through the whole alphabet!

"John Smith," in Tartary, if he have forgotten English and can speak nothing but Ugro-Ostiak, as the result of only 200

Digitized by Google

years contact, is an excellent illustration of our argument, and proves that Our Identity is not discredited by philology. We wonder Captain Palmer has fallen into so palpable an error on this point as he has done. Captain Palmer's argument as to matters connected with salvation are of the *tu quoque* order. We implored him to beware of views which sacrificed God's truth and faithfulness, assuring him that he thus prejudiced God's promises in Christ, and served the cause of the infidel and atheist. Captain Palmer does not refute that argument in the least; but simply tells us that our "eyes are blinded" to the "only foundation which can be laid—namely, Jesus Christ;" and that we place "Anglo-Israel belief as necessary to salvation," "in the room of Christ and His finished work." Our only answer to such a statement is that nothing of the sort appears in our review, or can be gathered therefrom; but that the gloss on our words is the creation of Captain Palmer's own brain, but not otherwise. No one doubts that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" also that "Jesus Christ is the only foundation which can be, or is laid." But everybody must see, and we are sure Captain Palmer does too, that the reasonable trust or faith of a sinner must rest on the solid foundation of an absolutely true, faithful, and covenant as well as promise-keeping God, to enable the faith of the sinner justly to cling to and rest on the divine Saviour. Our views prove God's truth in this respect as the Promiser. Captain Palmer starts with the monstrous assertion that all God's solemn promises on oath to His chosen people Israel have been abrogated, and the blessings they were to have had have been transferred *en bloc* to British-Gentiles, in utter contravention of the unconditional covenants and engagements made by the Almighty with Abraham, the great forefather of the Semitic race! How Captain Palmer may persuade himself that these views of God's character are conducive to His glory we know not; but we do know that they have caused men to lapse into infidelity by thousands; and for this, among other and graver reasons, we do entreat him to repudiate and renounce them.

One word more and we have done. Captain Palmer tells us that God's Word declares Israel will yet be gathered from "all countries," and therefore presumably is not to be found massed in the British Islands. But while we also contend that this is partly so, and that the British at this very moment are scattered in all countries according to the prophecies, we beg to remind our opponent that the Scripture also tells us that Israel shall be found in "a place of her own" (2 Sam. vii. 10; Jer. iii. 18), in the "West" (Hosea xi. 10), in "isles afar off" from Jerusalem (Jer. xxxi. 10); in the "North country," or "Land of the North" (Jer. xxiii. 7, 8). "The isles" are constantly spoken of as Israel's *habitat*; and Captain Palmer, as a naval man, ought to know that this our own nation has for a thousand years enjoyed entire freedom from hostile attack in regard to her own home-ports, according to Isa. lx. 11; while ours is the only nation which, in all quarters of the globe, has "the possession of the Gate of her enemies," according to God's promise (on oath) to Abraham and his seed for ever, in Gen. xxii. 17. These texts suffice to identify these our "isles of the West" with Israel's House or home, the locality of "the nation" which has a "company of nations" belonging to it, North, South, East, and West, according to the prophecies (Gen. xxviii. 14; xxxv. 11).

The Rev. Herbert Marriott, who has recently returned from Jerusalem, is to lecture at Exeter Hall, London, and at Bath; full particulars will be found on our advertisement page.—The Queen' Jubilee was celebrated with great rejoicing in India, on Wednesday, the 16th inst.—Mr. Goschen writes to a correspondent that the impression that he is of Jewish descent is quite unfounded. His family has always been Protestants.

PROPHECY AND IMPERIAL FEDERATION.

By W. H. Mason.

PART I.

A Lecture, under the above title, was given on January 10th, in the Front Committee-room of the Montgomery Hall, Sheffield, by Mr. W. H. Mason, to a very appreciative audience.

The lecturer said that the subject of Imperial Federation was no new one to Anglo-Israelites. They thought that such a thing was distinctly promised by the Almighty, thousands of years ago. They looked back on the world's history and could find no record of such a thing in any past age or country. They found that mighty kings had conquered many countries and incorporated them into one Empire, but this was not the kind of thing they looked for; it was not Federation. They found instances of Federation, but not of nations, only of States. The Federation Anglo-Israelites looked for was one of distinctly separate nations of the same stock and race, such an one, in fact, as that which was now becoming such a burning question of British Imperial politics. Yea, they had long looked for and confidently expected this identical case of Federation. Their warrant for this expectation was a certain promise made 4,000 years ago to a certain man and his descendants:—"A nation and a Company of nations shall be of thee" (Gen. xxxv. 11). If any condition had been attached to this promise, the privilege might have been forfeited, but there was no condition whatever annexed; it was a free and absolute promise, which admitted of no reversal or failure on the part of a true and Almighty God. Relying, then, on the faithful word of the Almighty, Anglo-Israelites looked for the formation of a number of nations of Jacob's race, and for the union of these several nations into a community or "company of nations." Before proceeding further, said the lecturer, with our main subject, it may be as well here to note that the promise under consideration does not appear to have been a mere arbitrary one, having no further object in view than the aggrandisement of the people referred to. It indicated, rather, one of the great steps or stages of progress in God's grand and glorious scheme of salvation, and restoration to Himself of our ruined and revolted world. It had in view, and was part of, the preparation for the realisation of the Apocalyptic declaration:—"The kingdoms of this world are become the kingdoms of our God and of His Christ," which glorious consummation was to be realised through the agency of the race which was heir both of our presently considered promise and of that far greater one, "In thee and in thy seed shall all the nations of the earth be blessed," of whom it was later said: "This people have I formed for Myself, they shall shew forth My praise;" and again, "The remnant of Jacob shall be in the midst of many peoples as a dew from the Lord, as showers upon the grass which tarrieth not for man, nor waiteth for the sons of men." Now, said the lecturer, seeing that we have before us a promise having such a great and glorious end and aim in view, let us consider it a little more closely, and ascertain its real meaning and design; first observing that if we are right as to the why and wherefore of this promise, then, though we need not look for *worthiness*, seeing that none is demanded by the promise, yet must we look for *fitness* and preparation for the work to be accomplished by the people who realise the promise. "A nation and a company of nations shall be of thee." This was said, not to Abraham, from whom several nations originated; nor to Isaac, the father of Israel and Edom; but to Jacob, from whom Israel alone descended. In ancient days, Jacob's children became two nations, Israel and Judah. This was not a nation and company of nations, even in numbers. It was the very opposite in sentiment. They were bitter rivals and foes—not companion nations. When the restoration of Israel takes place there is to be only one nation. No more two, still less a company of nations. This phenomenon

Digitized by Google

must, then, occur in the meantime—during the period of exile—in the latter, not the last days. Do we, then, witness this promise realised by the Jews, the only popularly supposed descendants of Jacob now existing? No, decidedly not. What, then, becomes of God's promise? Let us look at another for further light:—"He also shall be a people, and he also shall be great, but truly his younger brother shall be greater than he, and shall become a multitude of nations" (Gen. xlviii. 19). This seems to carry on the "company of nations," to Ephraim, who was made heir to Joseph, in whose blessing occur these words:—"Joseph—a fruitful bough—a fruitful bough by a well—his branches (margin, daughters) run over the wall." Further, Joseph was made heir and firstborn, by God's direction, instead of Reuben. Ephraim was, then, heir to Jacob, and as such is frequently in the prophets called God's firstborn. We may therefore leave the Jews out of consideration in this matter, and look elsewhere for the "nation and company of nations." Still, we are not now seeking Israel, but when we have found the nation and company of nations, we shall at the same time have found Ephraim-Israel, as distinguished from Jewish Israel. Is there, then, anywhere in the world, any approach to that which the promise indicates? Nowhere, except in the case of our own people; but with us is the very exact thing in process of formation, and fast approaching consummation, and that in spite of the opposition of our statesmen. It has come about accidentally, as it were, without premeditation or design, on the part of Governments or peoples. Let us glance at the process and note its agreement with the prophetic announcement. Our first colony was planted nearly 300 years ago at St. John's, Newfoundland. For generations very slow and fitful progress was made with this and other colonial ventures, until the North American colonies were formed and lost. About, or soon after that same time, the great island-continent of Australia was appropriated by England, and lands and islands, in various parts of the world fell into our hands, where in subsequent years colonies were founded and settlements made, which have now grown into nations, while still continuing attached to the Mother Country. Thus is being realised the order indicated in the promise. It is evident that the mere growth of a nation and its expansion on the same continent would never form a "company" of nations. Brother Jonathan when he fills the entire continent, will still be but one nation. To form a "company" of nations of the same race, it is absolutely necessary that the children of the mother nation should leave their home and settle in other more or less distant lands—daughters who have run over the wall—and there grow up into nations, just as our colonies have done. To form a "company" they must remain, though independent, more or less attached, and to form "a nation or company of nations," they must be associated with the Mother Country and with each other, into one Federal Union of nations, with the same interests, hopes, fears, aspirations and aims, just as a commercial company, which, though the individual members are severally independent and distinct as individuals, yet, as a company, have one common interest and purpose and life. But one thing is now wanting to consummate the great and unique phenomenon, and that is the final act of Federation which is now occupying so intensely the minds of men at home and in all our colonies. As surely as all preparation has been providentially made for this great event, so surely will the event be realised, and very soon our people shall enjoy to the full, all the blessing which is enfolded in the promise to our forefather Jacob, "A nation and a company of nations shall be of thee." Mr. Mason proceeded to point out the great benefits which would follow the realisation of the promise, first to our own people individually and nationally, and then through them to the whole world. These we propose to give in a subsequent paper.

(To be continued.)

AUSTRALIAN TESTIMONY TO "THE BANNER OF ISRAEL."

We quote the following from the *Gippsland Times*, of Oct. 22, 1886. The paper is published at Sale, near Melbourne, and draws attention to a lecture or lectures to be given at the Christians' Chapel on the next succeeding Sundays, by Mr. D. Macallister, the subject being "Lost Israel." We publish this somewhat flattering notice of the Banner of Israel, because at home we obtain no such generous appreciation at all from opponents, and we fear but little from avowed literary friends of our cause, who apparently do not feel particularly friendly to our humble journal. The editorial summary of our "aims and objects" by our Gippsland friend is remarkably terse and concise: we recommend it to our readers at home, to note and copy

Mr. Macallister's first lecture appears to have been of a very elementary kind, and not free (as reported) from errors of fact. We hope the second, yet to come, may prove better calculated for notice in the Banner. Our quotation is as follows:—

A Lecture is to be delivered at the Christians' Chapel on Sunday evening by Mr. D. Macallister, on "Lost Israel." For some years past there has existed in England a large and highly intelligent body of Christians who believe that the English people are the heirs of all the magnificient promises of future national greatness and splendour made to the Israelitish nation of old, in virtue of their descent, and that they are in fact Anglo-Israelites. This sect, if indeed the term is applicable to a society composed of members of nearly all Christian denominations, has a journal of its own, the Banner of Israel, which is most ably and intelligently conducted, and enjoys a large circulation. In it the "Identity question," as it is called, is propounded and defended with much ability by writers of all grades of society. It must be remembered that the party is composed of orthodox Christians, who profess and insist upon the truth of the cardinal doctrines of Christianity, and they maintain that if their arguments be proved, and their conclusions correct, all the unfulfilled promises regarding the latter-day splendour of the kingdom of Israel will centre in the British nation; while a general belief in this will naturally be attended with a greater degree of confidence upon the part of our nation at large in all their relations, domestic, political, and military. Mr. D. Macallister's lecture should command a large audience.

We beg to assure the *Gippsland Times* that those who entertain our Anglo-Israelite hopes and belief form no new "sect." Our subject has no new religion or form of worship to prescribe to our fellow believers. We belong, as the journal admits, to all sections of the Church of Christ, and belief in "Our Identity" with Lost Israel in no way necessitates a change from one section of the Church, or form of worhip, to another. Episcopalians remain Episcopalians; Baptists Congregationalists, Wesleyans, Methodists, Quakers, and Romanists may each and all believe in Our Identity with the Ten Tribes, and yet continue to worship as their fathers did, without feeling constrained to change. Of course we cannot explain how a Roman Catholic can continue to profess that belief after a long course of study of the Word of God to see if Our Identity be true as a fact, but we believe that some Romanists have embraced our views, being, we suppose, British-Israelites first, and Roman Catholics afterwards.

We beg to thank our Melbourne journalist for his fair and candid mention of our little serial; and while we thank God for all the success the Banner justly deserves, we trust it may yet be privileged to carry the good news of Our Identity far and wide, so that "the company of nations" of which Victoria promises to be one, may universally acknowledge that the subject we advocate is, after all, the truth of God.

The Identity at Clapham.—A Tea and Public Meeting will be held in the Clapham Assembly Rooms (opposite Clapham Road Station), on Tuesday, March 1st, to inaugurate an Identity Mission. Friends are earnestly invited to attend the meeting. Tea at 6.30. Chair to be taken at 8.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 13 6
Three Copies " " " "	1 0 4
Four Copies " " " "	1 5 6
Six Copies " " " "	1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

A LECTURE

WILL BE DELIVERED (D.V.) ON

"Our Present Position as Delineated in the Features of the Great Pyramid,"

BY REV. H. MARRIOTT, M.A.,

AT THE

ASSEMBLY ROOMS, BATH,

On March 2, at 3 p.m.

A LECTURE

ON

"MISSION WORK IN JERUSALEM,"

WILL BE GIVEN (D.V.)

BY REV. H. MARRIOTT, M.A.

(Some time resident in that City), at

EXETER HALL (LOWER ROOM), STRAND,

On March 3, at 3 p.m.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God.' 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory—Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors. Price 1s. 6d. per 100.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific. 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation."—H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

No. 1 is published by R. Banks & Son, Racquet-court, Fleet-street, E.C.; Nos. 1 and 5 by E. Stock, 62, Paternoster-row, E.C.; and all by Rev. H. Roe, Dawley, Salop.

ISRAEL IN THE NEW TESTAMENT

OR,

Proofs of the National Conversion of the Ten Tribes to Christianity.

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

Author of "Jeshurun," etc.

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

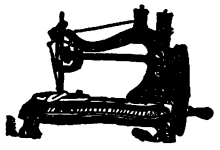
SEWING, WASHING, and WRINGING MACHINES at WHOLESALE PRICES.

CARRIAGE PAID.



New Medium.

Usual price	..	£7	10 0
Discount	..	3	12 6
		3	17 6

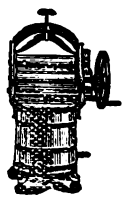


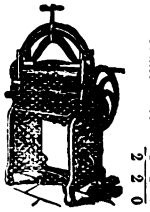
Improved Hand.

Usual price	.. ..	£4	4 0
Discount	.. ..	1	14 0
		2	10 0

Model Washer.

Brass Cup.	£5 15 0
Best Rollers.	1 5 0
Usual price	.. .. 4 10 0
Discount	.. ..





Wringer & Mangler.

Best Rollers.	£3 3 0
Usual price	.. .. 1 1 0
Discount	.. .. 2 2 0

Why pay Agents' wages, when you can save 30, 40, and 50 per cent. by buying from the Makers? We have no Agents, but do all business direct from the Firm. Our Machines have only to be seen to be admired, and used to give satisfaction.

AFTER FIVE YEARS' TRIAL!!

Hallam Fields, near Nottingham.

Gentlemen,—The Machine you sold me five years ago has given perfect satisfaction. I would not sell it now for what it cost me if I could not replace it.—Yours sincerely, E. STEVENSON.

Every prudent Housekeeper should, before purchasing elsewhere, apply to the

MIDLAND COUNTIES MACHINE CO.,
EASTWOOD. NOTTINGHAM.

Knight & Forster's PENS



The Coming Pen, Best Quality, the result of wide experience. "EVERYBODY'S PEN." Turned-up Points.
GREAT THOUGHTS says: "They are admirable."
SCHOOLMASTER says: "Adapted to suit every style of writing." 3s. 6d. per gross; 1s. per ½-gross.

LONDON: STRAKER & SONS, 124, FENCHURCH STREET,
And of all Stationers; or post free direct from the Makers,

BASINGHALL WORKS, LEEDS.

CASES FOR BINDING VOL. X.

ARE NOW READY,

Price 1s. 6d., post free 1s. 8d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the Best Known Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

LUNG TONIC

OWBRIDGE'S LUNG TONIC,

THE MIGHTY HEALER.

Save Your Lives by Taking

OWBRIDGE'S LUNG TONIC.

It has a power over diseases hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT.
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly
The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine. —

Prepared by W. T. OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. & 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE.

To be obtained of all Chemists, or post free for 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

BRONCHITIS, ASTHMA.

COUGHS, COLDS, CONSUMPTION, and all Pulmonary Affections can be immediately relieved and rapidly CURED by simply using the

AMMONIAPHONE

FOR THE Voice, Throat, Chest, and Lungs.

21s. post free.

WILL LAST FOR YEARS.

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had FREE OF CHARGE on application to Medical Battery Co. Ltd.

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GURST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, FEB. 23, 1887. [All rights reserved.

Digitized by Google

"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. XI., No. 531. Entered at Stationers' Hall.] WEDNESDAY, MARCH 2, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE

Israel's Commercial Interests during the Great Earthquake War-woe 85
Epiphany—Anglo-Israel Aspect. By the Rev. A. J. J. Cachemaille, M.A. 86
The Neutralization of Egypt 88
The "Believer's Almanack for 1887" settles the Question 89
Prophecy and Imperial Federation. By W. H. Mason.—Part II. 89
A Description of Some of the British Gates 91
The Opinion of a Hebrew Scholar 92
Martin F. Tupper and Our Identity with Israel 93
A Scornful Opponent 93
Romans ix. 7, 8 94
"The Head and not the Tail" even as to the Pottery Trade 95
The Honour of the Flag 95
A Call for Prayer and Praise on Behalf of our Nation, British-Israel 97
Correspondence 97
The Anglo-Israel Free Distribution Fund 98
Israel's Scripture and Prayer Union 99
The Bristol and Clifton Israel's Identification Association 99

ISRAEL'S COMMERCIAL INTERESTS DURING "THE GREAT EARTHQUAKE WAR-WOE."

WE have always maintained that when the approaching mighty convulsion of war takes place in "yonder ill-consolidated Europe," the results to these "Isles of the West" will be very harmless, commercially considered. The Lord, we believe, is going "to ordain peace for us," what time He calls for war among the Gentile nations of the earth, and we may be sure that the country which is strictly neutral during the great conflagration, must reap the benefit of that favourable position. In the first place it will not be wasting its strength in ruinous preparations for war, nor in the still more ruinous consequences of international conflict. A European war which would enfold France, Germany, Italy, Austria, Hungary, and Russia, in its deadly embrace, would stop all commercial progress wherever it may be waged; but the commercial, seafaring nation, which will be then at peace with all the world, will inevitably become the prosperous, commercial purveyor of them all, their agent, carrier, and broker. This has been openly declared both by the *Times* and by the *Standard* newspapers as a matter which is "well understood" in our cities and commercial centres here in our land. The effect has been clearly foreseen, too, of such a policy. It would enable us to remain quiescent, but interested spectators of an internecine conflict, that would leave our resources and commerce untouched, but ruin those of all the European races of the Continent now reckoned among military or naval Powers. "Every other nation," said the *Times* correspondent, on February 11th, 1887, "will be torn and impoverished, but you will be enriched"! Surely this is the very way God means to deal with Israel during the coming times, when her enemies, past, present, and future, will be visited by the "indignation" of the Lord, even "by His fierce anger, and by the fire of His jealousy" (Zeph. iii. 8). Then will Israel be safe behind her closed doors and her chambers of safety, hidden in the hollow of the Lord's hand, like Noah in the Ark, for "the little moment" while the work of punishment of the rebellious world is going on outside the allotted place of Israel's safety.

The Vienna correspondent of the *Times*, under date February 10th, wrote thus, respecting the subject which now engages our attention:—

None of the Magyar newspapers cry for war, but there is observable in their articles an increased scepticism as to the possibility of maintaining peace, and, moreover, a growing impatience with respect to petty expedients for patching up things. In a private letter which I have received from one of the foremost Hungarian statesmen the following passage occurs:—

"Europe can now have peace in two ways—either by the summoning of a Congress of all the Great Powers for the purpose of arranging a general disarmament, or else by the formation and open proclamation of an offensive and defensive alliance between England, Germany, Austria-Hungary, and Italy. The former idea is hardly to be entertained. It would only conjure war away for a few months, as the Congress would certainly break up without having decided anything. But the second idea could be realized if England were willing.

"Perhaps Lord Salisbury would be willing, for he looks at things from a very lofty standpoint and regulates his conduct by high principles; but the factiousness of your Radicals makes it most difficult for any English Ministry to enter upon a foreign alliance, and in the present instance it so happens that the Radicals, while working against European peace, would be serving England's commercial interests. A European war, which would stop all manufacturing on the Continent, would make of England the universal market. This is perfectly well understood in every one of yonr great cities, and therefore the powerful voice of your country will not be cast for peace. At the critical moment England will be silent, folding her arms, hiding her sword, and siding with nobody. Then there must be war, out of which you will be enriched, while every other nation is torn and impoverished."

Who can read these words and not see that here we have a Scripture that will be literally fulfilled! "Hide thyself," is God's command. "You will hide your sword," says the foreign correspondent, "and thus bring on the war which will enrich

Digitized by Google

you, but ruin us"! "By the hand of My people Israel will I lay My vengeance upon Edom," is God's message to our race regarding (we suppose) the coming downfall of Turkey (Ezek. xxv. 14), and here we find the correspondent of a newspaper telling us to-day, that the act of Great Britain, her refusal to move at the critical moment, also her halting, hiding, policy, will precipitate a war which will be the undoing of Europe! In a late "money-market" article in the *Standard* newspaper a writer discussed the subject of the late panics, and explained why it was the stockholder was subject to these sudden spasms of abject terror and alarm :—

The stockholder sees his property apparently declining in value day by day, and at last, terrified lest everything should be lost, he rushes to sell out, frantic to "save something out of the wreck." It must also be remembered that a panic like the present one unavoidably gives rise to many precautionary sales. In its beginning the Bourse panic was political, in its progress it has become more and more an outcome of the rotten financial methods practised abroad. It consequently does not affect us to any material extent, and even if the fall in Foreign Stocks forbodes the worst, the chances are that war in Europe would mean extended prosperity to England and to all her Dependencies, as well as to the United States. Business would flow to us and to them, and population and savings would pour in from the lands oppressed by the horrors of war. Nothing, then, could be more senseless than for people in this country to give way to feelings of panic at the present moment. We have no cause for it, and in the city itself, at the most, there is only doubt and anxiety, and that not for ourselves, but for what may be about to happen abroad.

We have above the same anticipations as come to us from a foreign source in Vienna, and both agree with views we have constantly enunciated in the BANNER for many years. The Great Earthquake Woe, we have continuously declared, will affect, not Israel in her blessed "Island home" of safety, but only "yonder ill-consolidated Europe." In the coming wars we shall take no part, but out of them we shall derive immense advantage, because the Lord is on our side to favour us, His people Israel, and to make us, by the awful collapse of our neighbours, the one race "high above all the nations of the earth," "above only, and not beneath, the head (of them all), but not the tail" (Deut. xxviii. 1, 13). All this we know, not because we who say these things are prophets prophesying from prophecy. Far from that! We say them because this nation is Israel, and of Israel God's Word speaks when it tells us that these terrible events are in store for the Gentile non-Israelite nations of the earth, what time Israel herself shall be restored to God's favour and to their land, endowed themselves besides with prosperity, honour, glory, wealth, and spiritual blessings, the like of which no nation has ever yet experienced or is likely to enjoy, for ever.

God has said to Israel, as a fact to be repeated during all time, "Thou shalt remember the Lord thy God, who giveth thee power to get wealth; that He may establish His covenant which He sware unto thy fathers, as it is this day" (Deut. viii. 18, R.V.). The destruction of the polities of Europe during the coming frightful and unparalleled wars (Rev. xvi. 18, R.V.), will throw into Israel's hands the commercial wealth, literally, of the whole world, and the object of the gift will be that the God of Abraham may fulfil to him and to his seed for ever the oath that He sware unto them, that the land of Palestine, their inheritance, should be in their possession, and so remain according to the promise. Then will follow, we suppose, that other world-wide blessing, when "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be Israel's" by gift, to enable them thus to prepare the kingdom for the Lord Jesus Christ the coming King thereof, to the praise and glory of the Promiser, the Lord Jehovah; to whom shall be all the thanks we owe, for ever, and for evermore.

EPIPHANY.—ANGLO-ISRAEL ASPECT.

A Sermon preached in Oldham Church, Jan. 30, 1887.

BY THE REV. A. J. J. CACHEMAILLE, M.A.

"Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in His kingdom."—Matt. xvi. 28.

IT is not often that the date of Easter allows more than three or four of the Sundays after the Epiphany to be observed. We arrive therefore at this fourth Sunday as being practically the last of the subjects of the Epiphany which is brought specially to our notice. It is the subject of the Transfiguration of Our Lord—a subject of very singular character in the history of our Lord, yet one of very deep importance from almost whatever side we look at it.

The question which arises in our mind is probably in the first place "In what way is the Transfiguration the manifestation of Jesus," and secondly, "What is the signification of the Transfiguration?" That the Transfiguration is a manifestation of Christ under a special aspect, we may consider to be admitted by every one who accepts the Gospel record. We shall probably find more to claim our special attention in the second question—viz.: What is the signification of the Transfiguration? in answering which we cover the ground of both questions. What, then, is the signification of this remarkable event in the history of our Lord, which was specially witnessed by only three of His chief disciples? The words of our Lord which precede the description of the event, are these, "Verily, I say unto you there be some standing here which shall not taste of death till they see the Son of man coming in His kingdom." Turning to the "Speaker's Commentary" at that verse, I find the following explanation, which is that commonly given—viz.: "Our Lord proceeds to declare that some of those there present should live to see the foundation of a Church which should acknowledge Him as its King, and over which He would reign till the end of the world." That is the common explanation of the very striking event before us to-day, but it seems to me to be a most inadequate, as well as an inappropriate, explanation of the Transfiguration. I am aware that the "Speaker's" comment upon this passage is that which is generally given by theologians, and I am also aware that, in placing before you another view, I am taking one which, as far as I know, has no support from the commentators, but which, it seems to me, is clearly stated both by our Lord in this passage, and confirmed by other parts of Scripture, which refer to this subject. I would ask you, then, first of all to notice the words which our Lord uses. He says that there were some standing there that should not taste of death till they had seen the Son of man coming in His kingdom. There is not a word about a Church here, of which commentators usually speak, nor does it seem to me that the title of King is appropriate to the idea of a Church; we should rather expect to find the title of priest, or prophet, or head. We may also do well to remember that only Peter, James, and John, were called to see the Transfiguration, whereas a great many more of those who stood around our Lord at the time He spoke, also saw the foundations laid of that Church which was to embrace the faith of all men. The idea, therefore, of a Church is not adequate nor appropriate to this event. It is promised that these disciples shall "see the Son of man coming in His kingdom."

We notice, then, (1), that the subject is a vast one, its words seem to touch all the breadth of the purpose of Christ's work. We notice (2), that it touches that question from the human aspect of it, for it speaks not of the Son of God, but of the Son of man. We notice (3), that it touches not the priestly office or the Church, but the kingly office and the kingdom. We notice, lastly, that from other passages it is declared that this kingdom shall never cease. These are, each of them, vast

Digitized by Google

openings of thought, and it is clear that they can only be touched this morning in the barest outline; but they are of such interest and importance, that, having the outline, you may feel encouraged to fill it up. Of the vastness of the subject I need not speak—it stands there before you—but I point out what is of great significance—that the subject is not, as commentators usually suggest, "the coming of the Kingdom or Church of Christ, but the "coming of the Son of man in His kingdom." It is not, therefore, the idea of the beginning of that kingdom which is before us, but rather it is the completion of it—the coming of the Son of man in the acquired and completed glory of His dominion. We are led thus at once to ask, What is this kingdom of which Jesus speaks? And I ask you first to carry in your minds the remembrance, that it is the kingdom which has to do with the Son of man. I take it, therefore, that it is some aspect of the revelation of Jesus that has to do with the human side of His twofold nature. We must, therefore, go back to that time and place when and where God planted the foundations of this kingdom visibly in the person of Jesus; that is, we must go back to the Annunciation and to the Nativity of our Lord. We turn to Luke i. 31, and we read thus: "And behold thou shalt conceive in thy womb and bring forth a Son, and shall call His name Jesus. He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." We learn, then, that the birth and coming of Jesus was (1), for the redemption of man—for His name was Jesus, the Saviour; (2) that He should accomplish this through the throne or the kingly power of David (3), and that this dominion should be exercised through the house of Jacob as the human instrumentality for ever and ever.

It was of this kingdom that Jesus spoke repeatedly, when He said that the kingdom of heaven was likened unto certain human activities of society and conditions of social life, It is, I believe, of that kingdom that our Lord taught us to pray "Thy kingdom come, Thy will be done on earth as it is in heaven." It was the coming of Jesus in that kingdom which the Transfiguration placed in a sudden vision before the three disciples; and it was not, if words convey any accurate sense, it was not the coming of the kingdom in Jesus which was referred to by this event.

Having rapidly and most insufficiently stated this outline of the direction the words of our Lord take, we are led to ask, Are there any means whereby we may give substance to this view, out of the earlier Scriptures, a revelation of the purpose of God? and the answer is not uncertain—we can undoubtedly do so.

The visions, more especially of Daniel, were given by God, for this especial purpose, and by turning at your leisure, to Daniel, you will see that the expanding visions were given in response to the very earnest supplication and meditation of Daniel.

Those visions give, as they so declare, the outline of the history of the world from the days of Daniel up to the time of the consummation of the end, in fact to the crowning event of which our text and the Transfiguration of our Lord refer.

In the vision of Daniel God declares, that, from Daniel's days down to the establishment of the kingdom of Jesus, there should be four great earthly empires, and only four, which should succeed each other. These four empires, history tells us, were the Babylonian, the Medo-Persian, the Greek, and the Roman Empire. God also declares, that at a certain point in the history of this fourth, or Roman Empire, He would begin to set up a kingdom which should thus make a fifth empire, which should gradually expand till it covered all the earth, and that this fifth or last empire should be permanent, that it should never pass away nor be succeeded by another.

To those who are familiar with the words of Daniel, this kingdom was to be known as the Kingdom of the Stone cut out of the mountain, and its people were to be known as the people of the saints of the Most High.

It must be noticed here that this last empire is spoken of and described in such terms as entirely forbid us to look upon it as being only a spiritual empire or such a condition of people as is carried in the idea of a Church. The descriptions of the fifth empire lead us clearly to see that the power wielded, and the people governed, were to be as truly human in their visible aspect as the four preceding empires were so.

Can we, then, trace anything in the history of the world which would answer to these outlines of prophecy, and these words of declaration on the part of our Lord? If so, it ought naturally and intelligently, to correspond with the statements we have read, that God made concerning Jesus at the Annunciation, and they ought to correspond with the facts of the Nativity of Christ.

It is well known that our Lord was born during the days of the fourth or Roman Empire, and further, that He was born when the Roman Empire had reached its zenith. Far from proving greater in any sense after that date, it actually began to decline, and presently decayed so rapidly that it is not too much to say that 500 years after Christ was born the Roman Western empire had passed away completely. It had been swept by the hordes of invaders, and what remained was simply the fragments of an empire, over which fragments was a series of kings who shared the wreck of Rome. We may, therefore, say that by the year A.D. about 500 the fourth of those empires spoken of by Daniel had practically ceased to exist. But if even so, in order that the Word of God should stand true, God must have been planting the foundations of a kingdom which was to expand gradually till it absorbed all the rest, and was so established as to last for ever.

We notice, then, that from the date of the Nativity of Jesus, and still more clearly from the Crucifixion and Resurrection of Jesus, there was being founded a kingdom which, braving all the wrath and desperate opposition of the world, was growing and collecting itself in such wise, that, by the time the Roman empire fell it was already showing itself to be a power in the world, and a power which, within the strict statements of prophecy, has continued to grow with steady increase, until there is standing now in the face of the world a kingdom and empire which has undoubtedly come into existence since the fall of Rome, which is not only the greatest in the world at present, but vastly greater than any empire which has ever swayed the destiny of man.

That there should be such a striking historical fact before our eyes, who read the Bible, who print and circulate the Bible, and who are more influenced by the Bible than any other people, cannot but arrest attention of the most serious nature, nor can it fail, at this particular date of history, to claim our more intelligent observation, when the cords of the empire are being gradually drawn together, and the nations which have sprung out of the loins of our race are seeking to come into touch and bond with the head of this people, which is fast filling up all the spaces of the earth.

It is because our Lord spoke of a kingdom both in Daniel and to the disciples at the Transfiguration, that we are compelled to seek for such historical facts as correspond with His Word, and we are bound not to apply such intangible ideas as those which apply to a spiritual congregation, and to a heavenly Church, to what is clearly, in our Lord's words, something that can be seen and understood—namely, something that comes within the cognisance of our senses. This great kingdom of which Daniel and our Lord spoke was to have a feature of very special marks and interest. It was to be no new creation which was to be a break with the past dealings and declarations of God—on the contrary, it was to be effectually linked with the unbroken purpose of God from the first, it was to be nothing less than

Digitized by Google

the fulfilment of what God spoke to Eve—the first parent of man—what He repeated to Abraham, and what He confirmed to David. The kingdom was to be that from whose throne David had ruled and the people were to be the people of the House of Jacob. The ancient past, therefore, the central condition of its history, and the last features of its grandeur, were to be all along one unbroken thread of purpose and of promise. The throne is still that of David, and the people are still those who issued from the loins of Jacob. And the imagery of the Transfiguration lends itself clearly to this truth, for they were Moses and Elias, the representatives in Moses of the whole Hebrew race, and in Elias of the House of Jacob specially, who met our Lord, the Prince of the House of David, on the Mount of Transfiguration. It was Moses and Elias, the representatives of the quick and dead, who there shewed that the hand of death in no way barred the purpose of God; but who even spoke of the decease of Jesus as that which should accomplish the very purpose of God, bruising the head of the serpent, and giving freedom at last to man from the bondage and cruel tyranny of Satan.

My brethren, looking at the light of the Transfiguration, we are expecting to see that same Jesus coming in all the plenitude of His power to take the dominion of the world. We are expecting that the day is not far away now, when its promise shall be fulfilled. How shall we, how can we bear to think of it? How can we bear to meet it? Only if, in these days of patience and of warfare, in these days of the Cross of Jesus, we have learned to bow lowly at His feet with the prayer for pardon, and then to look up into His face with the glad acknowledgment of peace and eternal hope, shall we be able to see His shining glory and meet His coming with rejoicing souls.

May He of His grace so touch our hearts and open our eyes that we may recognise Him to-day as a Saviour and to-morrow as our King.

NOTE.—The subject of the Transfiguration is not one of those which the Church brings before us under the teaching of the Epiphany, but it occurred in the Second Lesson for January 30th, being fourth Sunday after Epiphany.—A. J. J. C.

THE NEUTRALIZATION OF EGYPT.

THERE have been reports circulating far and wide that Sir H. D. Wolff has been sent by our own Government to perfect an arrangement with the Porte, whereby Egypt, or the Canal, or both, will be neutralized, that is, be declared independent of all Powers, yet under the protection of all, just as Belgium, a weak State like Egypt, is neutralized, subject to none, and independent of all the European Powers, who yet, by treaty, have agreed to respect its neutrality in war. There are, however, several absurd rumours afloat, which will doubtless all be contradicted before these lines see the light, to the effect that even the Porte has agreed to give up her suzerainty over Egypt, that the European Powers will be called on to resign the capitulations, and that they will be content to see British officers commanding the Egyptian army. Well may the *Journal des Débats* say, in respect to these most improbable rumours that appeared in the London *Times* and other papers of February 12th,—

Let us suppose France or Germany to be invested by formal treaty with the right of commanding Belgian soldiers, with the right of sending an army corps across Belgium, and the right of occupying Antwerp, Brussels, and Liege in case of a rebellion, and we shall have an approximate idea of the sort of neutrality which England has in view for Egypt. In French it would be called a Protectorate.

The *Débats*, in conclusion, expresses the belief that Turkey will still prefer the *status quo*, which leaves her liberty of action to the strange kind of neutralization for Egypt which is proposed to her.

It is not likely, we may be sure, that France will voluntarily consent to an arrangement like that foreshadowed in the above. It is, besides, impossible to conceive that Lord Salisbury can consent to a treaty of the kind, involving the evacuation of Egypt by the British garrison, when as a nation we have declared over and over again that we have no intention of quitting Egypt till our work is done, and the country is able to go alone with independent authority and an autonomous government. A writer in Cairo put the matter clearly to the readers of the *Times* a few weeks ago, when he said, regarding the proposed evacuation and neutralization of Egypt—

With reference to this latter policy, which we are told in a brief telegram is the latest view propounded for the solution of the Egyptian question, I am tempted to quote the reply of Nubar Pasha when asked some years ago as to the advisability of turning Egypt into an African Belgium. "It is eminently desirable," replied the Pasha, "provided you import the Belgians." Neutrality implies self-government, and that is impossible.

The Egyptians have never been accustomed to self-government, but have for ages leaned on other Powers for government and help. It is just as foolish to expect Egypt to go alone after long generations of submission to their powerful neighbours, as to expect the Hindoos of South India to maintain self-government in the face of the powerful military races of the North. Egypt cannot be independent, but will be a "base kingdom" to the end, according to the prophecies (Ezek. xxix. 14, 15). "Neutrality implies self-government, and that," says the Cairo correspondent on the spot, "is impossible." If we were to quit the country now, after all our sacrifices in blood and treasure since 1882, we should open the way to massacres and revolutions throughout Egypt, which will either recall us to the spot never to leave it again, or will relinquish Egypt to the French, according to their wishes, and thus hand over to our real enemies the chief Gate of our Eastern possessions and colonies lying North and South of the Red Sea.

The idea is incredible, and on the face of it absurd. We shall not credit it until we have, on the admission of some responsible member of the British Government, an assurance that so insane a project has been adopted by the Cabinet of Lord Salisbury. Of one thing we are sure, that this nation will not endure the abandonment of British influence as the paramount influence in Egypt. We shall never allow French influence to become supreme there. We were glad to read in the *Times*' leader on February 11th, that if the French are "anxious to see the controlling influence of England in Egypt superseded, that is an object which is unattainable" by the French. The hope that the British occupation will soon cease, is, according to the London journal, attainable "under conditions" by our Gallic neighbours, and those conditions are that they leave us unmolested to carry out the reforms needful to make Egypt what she must attain, before we can evacuate the land—namely, an orderly, tranquil, powerful, stable, solvent, autonomy. If our troops are to be withdrawn to please and pacify the French, they must be within call to return when the peace is threatened, or if the French should show symptoms of a wish to take possession of Egypt. Why we are continually so sensitive to the feelings of the French, who never spare ours, but plainly and openly do all they can to thwart us in all directions in Egypt, we cannot understand. Such is the case however; and the nervous fear of complications makes all British Governments dealing with Egypt timid and vacillating to a degree.

We hope our readers notice how, once more, the surrender of that land has become a national question. It was constantly Mr. Gladstone's wish to withdraw from it, but his purposes were thwarted from on High, and he was ever chained to the spot. To-day, Lord Salisbury shows timidity in regard to the

Digitized by Google

same land, and evinces a desire to be rid of it. In vain! We believe we are there by God's own arrangement and command. We bid our readers to notice, in the near future, how the project, if such it be, to relinquish what He has given us will be set aside, and we shall remain in Egypt, according to the promises, to be a "blessing in the midst of the land." This, our nation, is Israel, and we must fulfil Israel's duties and functions in reference to Egypt according to the prophecies. "In that day," says the Word, "shall Israel be the third with Egypt, and with Assyria; even a blessing in the midst of the earth; for that the Lord of Hosts hath blessed them, saying, Blessed be Egypt, My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 24, 25, R.V.). As a race we are destined to be closely connected with Egypt in these last days, and our function is to bless its inhabitants. To no other nation than ours is that duty assigned, and we know, therefore, that we shall perform it.

"THE BELIEVER'S ALMANACK FOR 1887" SETTLES THE QUESTION.

On page 29 of the "Believer's Almanack for 1887," published for One Penny, by Alfred Holness, 14, Paternoster Row, London, we have the following remarkable statement respecting the origin of the British nation ethnologically considered. The writer said:—

"Japheth, *enlargement*, eldest son of Noah, progenitor of the insular Gentiles (Gen. ix. 27; x. 2—5).

"Shem, *name*, second son of Noah, progenitor of the Israelites, Persians, etc. (Gen. ix. 26; x. 21—31).

"Ham, *black*, youngest son of Noah, progenitor of the Africans, Canaanites, etc. (Gen. ix. 25; x. 6—20).

"The British are descended from *Japheth*, and the Israelites from *Shem*. How, then, can the English-speaking peoples be the long-lost Ten Tribes?

"What a crowd of historical and other questions bearing upon the history and distribution of the race are answered in chapter x. of Genesis!"

We hope our readers notice the unblushing way in which the writer of the above begs the question at issue. The object evidently was to discredit those who hold Our Identity with Israel and whose contention is, and must be, that the "British are Israel," to prove which, we, as in duty bound, have very largely produced what we believe and know to be credible evidence. But the "Believer's Almanack" settles the question after this fashion:—"Noah had three sons, Japheth, Shem, and Ham. The British, who pretend to be Israelites, are really of Japhetic origin. They cannot therefore be Shemites, and must give up the idea they are Israelites, who derive from Shem"! The "Believer's Almanack" is bound to prove that the British are of Japheth, because our evidence to prove we are of Shem has not been discredited, and the presumption, therefore, that ours is a Shemitic race must prevail until the presumption is rebutted by credible evidence on the other side.

The only facts in the case which are indisputable are these;—The British nation is composed of several tribes who originally were located in Media, Assyria, and Persia, in the very spots where Israel were carried captive in the 8th century B.C. These tribes were kinsmen; and as soon as they met in these islands they united under a monarchy which has continued from that day to this. The British, so derived, are to-day enjoying all the blessings God promised to give to Israel exclusively, and no other nation on the face of the earth has so much as one of them. They have the two signs God declared in His word should ever accompany Israel, and be the proof to the world that they are His people, These signs were the Sabbath and the Decalogue. They have, besides, not only multitudinousness, but also the Gate of their enemies, wealth abnormal, an appointed place of residence, wherein they have been safe and secure for a thousand years. They have the Word of God committed to their charge, and the Gospel of the grace of God which they preach as no other nation does to all the nations, to all the families, and to all the kindreds of the earth. But these are the good gifts God gave to His Shemitic people, Israel, and He sware by an oath (than which He could swear by no greater, namely, by Himself), that those gifts His people should exclusively enjoy, and that for ever.

How, we ask the "Believer's Almanack," can such a people as the British, so blessed by the God of Israel, be descended from Japheth, to whom no such blessings were ever promised by the Lord? And how can they fail to be Shemitic Israelites to whom alone God declared those blessings should always belong? If this writer could establish his contention that the British are Japhetic by race, then he could also succeed in what he probably does not desire to see established by proof—namely, that God Almighty has violated His oath, proved false to His promises, and has failed in His truth and faithfulness to His people Israel—which God forbid! If these monstrous allegations could be proved, then the New Testament promises to the Christian believer must be deemed worthless and vain, for who could believe a God, who, having made such promises to Israel, can justly be convicted of dealing falsely with His people in the matter of His covenants with them, covenants now declared to be bodily transferred to the Gentile, non-Israelite races, of whom it is allowed the British are the chief? We should like our opponent of the "Believer's Almanack" to tell us what inherent impossibility there is in the supposition that the Ten Tribes, scattered by God's providence among a people in Central Asia, speaking an Aryan or Japhetic language, abandoned their own vernacular, and in process of time adopted that of their conquerors? It is clear, from Ezek. xi. 16, 17, and Amos ix. 9, that the Israelites were destined to be scattered among the heathen in far-off countries, and that they were in due time to be freed from such penal wanderings and be reinstated in their own land. How could Israel, mingled with the Aryan-speaking races of Central Asia for centuries, and scattered among all the nations of the earth, have done anything else but what they did—viz., forget their own tongue and learn that of their conquerors? Hence our Indo-European language to-day, which no more testifies that we are a Japhetic race, than the Jewish habit in England of speaking English proves that the said British Jews are not a Shemitic but a Japhetic race. "Contact" rules such cases. We shall be pleased to learn that these considerations have led the readers of the "Believer's Almanack" to the conclusion that the British are not Japhetic Gentiles, but Shemitic Israelites.

PROPHECY AND IMPERIAL FEDERATION.

By W. H. Mason.

(*Concluded from page* 83).

PART II.

BENEFITS OF IMPERIAL FEDERATION.

This part of my subject, said the lecturer, calls forcibly to mind the often asked question, "What's the good?" In considering the subject we shall find abundant answers to the question, and find also that the good is very great indeed; first, the good of being the people to whom the promise we are considering was made; and secondly, the good of the thing promised, "A nation and a company of nations." One cannot but observe at the outset, that, to the Christian, it should be sufficient guarantee of the goodness of a thing to know that *God* had *promised* it. That not being so, apparently, we will see if any good *is* likely to result from the realisation of this promise—any benefit to nation and individual, from Imperial Federation. Federation is Union. Is union a good

Digitized by Google

or a bad thing, in Empire, nation or family? The very mention of the thing conjures up pleasant pictures of the prosperity and happiness resulting from union, and to speak the word "disunion" or "separation" suggests at once disaster and sorrow. In the first place, then, in this as in all cases, the mere act of union will be good and pleasant, and the sure source of many and great benefits. "Union is strength." This well tried old aphorism at once starts up in the mind, and one cannot but think with admiration of the mighty Empire which will stand forth before the world when the Federation of the Anglo-Saxon nations takes place! When these now scattered, oft discordant, and sometimes antagonistic nations are united, and one Imperial Parliament breathes the wishes, plans, and purposes of the whole, who will dare to say "nay" to its behests? Will it not control the world? Will it not be able to command peace among the nations, and bid them turn their swords into ploughshares and their spears into pruning-hooks, and learn war no more? What strength to resist! What power to compel! What influence to persuade will be that of the mighty Imperial Federation of the Anglo-Saxon nations! Union *is* strength, and an almost infinite power for good will result to us from the promised Federation.

A further benefit accruing from this Union will be this, that whereas now, to the great majority of our people, the colonies are foreign countries, they will then be felt to be really part and parcel of our own country, and our surplus population will no longer regard it as exile to go there, any more than now to move from one town to another, more or less distant. Thus our population, instead of being crowded together injuriously close on one spot, will spread themselves through the Empire and thus benefit the whole. This feeling and reality of the oneness of the different portions of the Empire will produce this further benefit, that it will abolish the Custom Houses which now demand toll from the incoming goods of each to the other, and commerce will flow as freely between the several portions of the Empire as now between town and town, or county and county, where fiscal barriers would be an absurdity. Further:—Interests now thought to be antagonistic will then be found to be mutual, and each part will see and seek the common interest in the welfare of the whole: the abolition of Customs' Tariffs just mentioned being an instance in point. This would follow also on another beneficial result of Federation—viz., the necessity that would arise and soon be seen and acted upon, of each portion of the Empire producing such things as nature had best fitted it for. The shortsighted selfishness which would be and do and keep everything to itself, and let all besides starve, will be unable to maintain itself by prohibitory tariffs, and God's gracious purpose will be realised—the purpose I believe He had in view when He deposited different substances, plants and animals in different parts of the world—in the benefit each and all will enjoy by the cultivation and production of their several specialities, and their free exchange, for the welfare of the whole. Everything that man can possibly need is produced in one part or other of the Anglo-Saxon territories, and if produced and spread abroad, as I believe God designed, and as will therefore certainly be done when His "company" of nations is formed, must perforce be of the greatest possible benefit to the whole Empire, nations and individuals. The baneful opposition between town and country, manufacture and agriculture, which has wrought so much evil in the old country, and is the cause of so much of the commercial depression of to-day, will be banished by the force of circumstances, and town and country, works and farms, will find themselves each equally needful and helpful, and mutually beneficial. The certain result will be universal prosperity, of which no better instance occurs to me for illustration than that of Israel under Solomon, and no better description seems to be possible than that given of Israel in the future by the prophet Isaiah in the 60th and 61st chapters.

The Federation of the Empire will solve in a natural and beneficial way many of the perplexing social and political problems of to-day. Land, labour, local government etc., will find their several settlements through and by the union of the Empire. When our people realise what immensities of land are to be had within their own wide Empire, and means are found, as they will certainly be, for bringing the would-be tillers to the would-be tilled land, then, ceasing to quarrel over the morsels they could get here, those who want land will go where it is to be had in abundance, and, while prospering there themselves, become customers of, and help to bring prosperity to those who remain at home in our factories and workshops. The labour question will be settled by every man having so much to do, owing to the real free trade which will then exist, that the surplus Chinese and Hindu population will have to be called in to do the laborious and more menial services, while our own people will perform the skilled work, which will find them ample employment. The local government question again will resolve itself naturally too. There must perforce be a real *Imperial* Parliament, centrally situated, and the several portions of the Empire must also perforce have their own Local Parliaments for the management of their own local affairs, which cannot possibly be managed by the Imperial Parliament. Our colonial nations have their parliaments already and it will only remain to supply any still without, and to give one each, probably, to the several portions of the United Kingdom, now all imperfectly served by one Parliament. So with other questions time will not allow the mention of, any more than it will afford details of the examples given. Thus far we have thought only of ourselves nationally and individually, but at the outset I said that this great promise to Jacob and his seed was but the realisation of a step in the direction of the attainment of a greater blessing—viz., the realisation of the greater promise to Abraham. "In thee and in thy seed shall all the families of the earth be blessed." It is that Israel may bless the world that she herself is blessed. It is that she may teach the nations that she herself is taught and trained of God. It is that the nations may be restored to God, that she is adopted, redeemed and saved, and made head and chief among the nations when federated, and all her mighty powers, resources and influences are centred in and wielded by one Imperial Parliament, under one royal Prince of David's line; then but one thing will be wanting to fully equip her for the great and glorious work for which she is designed, and has been so many ages in training, and some few years in tentative practice. That crowning blessing, too, is promised; and the Holy Spirit poured out upon our people will fit them both to enjoy all the before-mentioned good things, and to carry to all the nations, all the families of the world, the peace, civilisation and holy religion, she has herself received, and gradually incorporating them under her own sceptre, bring about finally the realisation of that most glorious declaration—"The kingdoms of this world are become the kingdoms of our God and of His Christ." Replying to a hearty vote of thanks, the lecturer said that the issue of the coming dreadful European war would clear the way for the exercise of British-Israel's mission among the nations, and furnish her with the site for her Imperial Parliament—viz., Jerusalem, which a political writer a short time ago rightly pointed out in a pamphlet as the best place in the world for such an institution and seat of Imperial Government.

VISCOUNTESS FOLKESTONE, speaking at a jubilee meeting on Tuesday, related a conversation between herself and Princess Christian to show how lonely the Queen is. Said Princess Christian to the Viscountess:—"You do not know how lonely mamma is. She feels as if all her old friends were dying off one by one. All her daughters are married and have left her except Beatrice, and mamma is so lonely."

Digitized by Google

A DESCRIPTION OF SOME OF THE BRITISH GATES.

(From "The Times," Oct. 19. 1886).

A VISIT TO HELIGOLAND.

From a Correspondent.

M. THIERS, in his "History of the Consulate and Empire," calls Mauritius the "Malta of the Indian Ocean." If it were not for the accurate and graphic descriptions of that lovely island in "Paul and Virginia," few Englishmen who have not been stationed there in the civil or military service of the Crown would know much of Mauritius; and still fewer know anything of Heligoland, our curious and interesting "Malta of the North Sea." And yet it is only some 30 hours from London *viâ* Flushing and Bremen or Hamburg, from which two ports excellent steamers run thither daily in Summer with a sea passage of little over two hours. Moreover, in addition to its many historical and patriotic associations for Englishmen, it has been truly said by a recent visitor and able writer: —

Heligoland means a balmy and bracing air, a translucent sea, the best of bathing and boating, any amount of excellent sea fishing, walking without fatigue, no place being distant, and losing one's way impossible; to say nothing of the music and dancing without fuss or heat, the good living, and good company.

As the same writer continues:—

Heligoland is but a speck on the ocean, but it is peopled by the lineal descendants of the race from which the Anglo-Saxons sprang, and it is a living monument and memento of that tremendous war in which, when all the nations of the Continent lay prostrate at the foot of Napoleon, England remained the solitary champion of the liberty and independence of Europe. Heligoland was never German, and no German who knows the history of his country should grudge its possessions to the flag that braved the oppressor of Germany and snatched it from his grasp. Germany really has just as little right to Heligoland as France has to the Channel Islands; the one belonged to the Dukes of Schleswig (who were also Kings of Denmark), the other to the Dukes of Normandy (who were also Kings of England). France has absorbed Normandy, and Germany has annexed Schleswig; yet Heligoland and Alderney still belong to England.

A short sketch of the history and present condition of this smallest, but not least important, dependency of the British Crown may be new and interesting to most Englishmen.

The island is called Heligoland by its own inhabitants, and in the German and Danish languages. This name is derived, according to some authorities, from a Scandinavian Prince Helgo, of legendary fame; according to others, it is a corruption of Heilige's Land—*i.e.*, Holy Land—so called either because it was a sacred place of the old Norse heathen deities, or because wholesale conversions to Christianity are alleged by tradition to have taken place there at an early period. The island was surrendered to an English squadron in 1807, and formally ceded to the British Crown by Denmark by treaty in 1814. Its entire area, inclusive of the adjacent "Sandy" islet, covers only three-quarters of a square mile. It is about 25 miles from the mouth of the Elbe, and commands the entrance of that river, and also of the rivers Weser (on which Bremen is situated), Eider (where is the Port of Tonning and the entrance to the Baltic Canal), and Jahde (with the naval port and arsenal of Wilhelmshaven, the Portsmouth of Germany). It was owing to this commanding position that England seized Heligoland as a station for her blockading squadron in the great war, and as a depôt for her merchandise when excluded from the Continent by the decrees of Napoleon I. It has now become the most fashionable sea-bathing resort for Germans and is visited every summer by from 10,000 to 14,000 persons, including every rank in society, from princes of reigning families down to tradesmen from Hamburg and the other towns on the neighbouring coast. In short, it is at once the Brighton and the Margate of Germany. The islanders, who are about 2,000 in number, live mainly by fishing and letting lodgings. They are of Frisian origin, and have an unwritten dialect of their own and a picturesque national costume; but all speak German also, and many of them English. They all belong to theLutheran Communion. They have a large and curious red brick church, built in the 17th century. The interior contains a series of old pictures of Biblical subjects, and a very ancient and remarkable bronze font which looks as if it might once have served as the brazier of a Viking.

Education has been made compulsory between the ages of six and fourteen, and 360 children are now taught in the Government schools in both English and German.

By orders of the Queen in Council, the executive and legislative authority are centred in the hands of the Governor, assisted by a small Executive Council. The Governor acts also as Judge, subject to appeal to the Privy Council, and performs his manifold duties, including the exercise of a very liberal hospitality to the numerous visitors of distinction, on the very inadequate salary of £800 a year. This salary is the only charge which the possession of Heligoland entails on the Imperial Treasury, all the other expenses of the Government being defrayed by a few local taxes of a municipal nature. There is no garrison, and the police force is provided by six men of the English coastguard, with two native Heligolanders. The islanders are a law-abiding race, and are well contented generally with the mild rule of England, for they know that if they were transferred to Germany their island would soon be converted into a fortress, and they would all be obliged to serve in the German army or navy. Their only material complaint seems to be that when the public gambling tables, which formerly brought so much money to the island, were abolished by orders from England in 1871 they were led to expect that the Imperial Government would give them a harbour of refuge for their fishing boats as compensation for their lost profits, and that this expectation still remains unfulfilled. The eminent civil engineer, Sir John Coode, was sent some two years ago to make an examination on the spot, and reported that a sufficient harbour could be constructed for about £30,000. The interest on this capital sum would probably be recouped by the dues that would be levied, especially on the steamers from the neighbouring ports, which are now obliged to anchor in the roadstead and to land their cargo and passengers in open boats, often in stormy and even dangerous weather. It will be remembered that, as the island is frequently visited by English men-of-war and by our Channel Squadron, this is a question of Imperial as well as of Colonial interest.

Heligoland alone among the dependencies ef England is now without a public debt, the small debt which previously existed having been paid off by the present energetic and popular Governor, Colonel O'Brien, C.M.G., who has given the island in this and other respects the benefit of the varied experience which he had acquired during his long and honourable career of nearly 40 years in the civil and military service of his country.

With regard to the material aspect of Heligoland, the island consists of a triangular red sandstone cliff, rising almost perpendicularly from the sea to the height of about 180ft. The town is divided into upper and lower—the Unterland, on the beach, containing the bathing establishment, theatre, conversation-house (where balls and concerts are frequently given), reading-room, and several hotels and restaurants; while the Oberland (to which access is now obtained by a flight of 192 easy steps and by a "lift" worked by steam power), contains the Church, the Government-house, the schools, the lighthouse, and the residences of the principal inhabitants. The large and yearly increasing number of visitors renders desirable the erection of a new hotel and casino on an extended scale, and a proposal is now before the public with this object.

It has been truly remarked that, at a little distance Heligoland looks like a huge ship becalmed on the sea; but that on a

Digitized by Google

nearer approach the red cliff, crowned with verdure above, and with the white sand and foaming breakers below, dispels this illusion, and calls to mind the German verses explaining the tricoloured flag of the island—

"Grûn ist das Land;
Roth ist die Wand;
Und weiss der Strand;
Das sind die Farben von Helgoland."

In conclusion, it may be stated that the writer of the above imperfect remarks has derived much information and pleasure from a brief visit to Heligoland, and that he hopes that his example will be followed by many of his countrymen. The best season is from the beginning of July to the middle of September, when the temperature resembles that of our English Summer.

Every visitor to Heligoland should see also the neighbouring towns of Hamburg, Bremen, and Lübeck, the last three surviving free cities of the German Empire and of the famous Hanseatic League, which once comprised 80 cities and maintained fleets and armies of its own. Of these, Hamburg is by far the most important in trade and population; indeed, next to London, Liverpool, and Glasgow, it is the most important commercial port in Europe. The above account of Heligoland, our "Malta of the North," naturally suggests a reference to Hongkong, our "Malta in the Far East." It is a striking fact that Hongkong, which was a desolate and barren rock, haunted only by a few Chinese pirates and fishermen, when it was first occupied by the English in 1842, has already a much larger amount of shipping than Hamburg, which has been a leading mart of trade for nearly a thousand years. The official statistics show that in 1884 the port of Hamburg was entered by 6,813 vessels, of 3,607,189 tons, whereas in the same year the port of Hongkong was entered by 26,763 vessels, of 5,167, 231 tons. In other words, the shipping trade of Hongkong has already outstripped that of Hamburg by nearly one-and-a-half millions of tons, and comes next after the shipping trade of London and Liverpool. Indeed, in 1842, when the British flag was first hoisted on Hongkong, the shipping trade of London itself, which had been a mart of commerce even under the Romans, did not exceed 4,000,000 tons—that is, more than a million tons less than the shipping trade to which Hongkong has arrived in the brief space of little more than 40 years.

Let us take another comparison. The population of Hamburg is now about 300,000, which is less than the population of Melbourne, where the first white man settled in 1835—barely 50 years ago.

Such are a few of the many facts and figures showing the progress of the British Empire during the last half-century, which are so animating to all patriotic Britons throughout the world, and encourage them to aspire to that Imperial Federation which has been publicly advocated by the late Mr. W. E. Forster, and by Lord Lorne, Lord Rosebery, Sir George Bowen, and other speakers and writers. Lord Salisbury observed recently, in effect, that the idea of the future Federation of the Empire had made more rapid progress of late years than any other political idea within his recollection.

So far the *Times* correspondent. Our "Malta of the Indian Ocean" (The Mauritius); our "Malta of the North" being Heligoland; Our Malta in the Far East (Hongkong); and finally the veritable Malta of the Mediterranean, are only some of the first-class Gates of the British folk throughout the world. The Mauritius holds up the British flag and power in mid-ocean South of Hindostan; the Malta of the Far East is, as the journalist shows, one of the most remarkable free ports on the face of the ocean, a leading mart of trade in the Chinese Seas, and a Gate of great power and influence throughout the East. Our "Malta of the North," little Heligoland, is a Holy Land, named (who knows?) after the Holy or separated Land of the Inheritance in Palestine! and "it is our smallest but not least important dependency." All these are Island Gates, and confer power over oceans and seas in their neighbourhood.

The Mauritius and Malta were wrested from the French in open war, Hongkong was taken from the Chinese by treaty at the conclusion of a campaign. Heligoland was Israel's property by treaty from Denmark, being taken first as we see by a British Squadron in 1807, and seven years afterwards ceded to the British Crown by treaty. Very useful are the sea-island Gates of Israel! They confer upon her immense power and prestige, as we may see by reference to our maps, when we find how wonderfully they are placed in the midst of busy seas and oceans at the very centres of military and naval influence. The Gates named in the *Times* are all in close contiguity to to the lands of Israel's enemies in past or present times, and serve to remind the world that the blessing God gave by promise to "Abraham and his seed for ever," these are to-day in the enjoyment of the British people, who must therefore be Israel, as God is true!

THE OPINION OF A HEBREW SCHOLAR.

We have been favoured with the sight of the written opinion of a Hebrew scholar, now deceased (one, in fact, who was, for a time, engaged in the revision of the Old Testament Scriptures), and his opinion of the subject we call Our Identity, was to the following very unfavourable effect. The letter is dated October, 1876, or ten years ago, and the judgment arrived at had reference to Mr. E. Hine's work, "The Forty-seven Identifications."

After a good deal of strong writing against Mr. Hine's powers as a logician, the opponent, who was, we believe, in Holy Orders, wrote as follows:—"If we know anything, we know, by all the tests the case admits of—history, language, religion, race characteristics, mental and physical—that the English are *not* descendants of Israel." We believe the testimony of Lo-Ammi, called for by Hosea i. 10, could not go further than this. God's Word called for this declaration; and the witnesses to furnish it, ignoble as it is, have been ready to declare the untrue testimony. "And it shall come to pass," said Hosea, speaking by the Spirit of the living God, "that in the place where it shall be said unto them, 'Ye are not My people,' it shall be said unto them, 'Ye are the sons of the living God." The writer of the letter in question, like the late Rev. J. B. Clifford, the Rev. John Wilkinson, and Captain George Palmer, R.N., and a host of others, declare, in impassioned language, here in Great Britain and in her Empire, but nowhere else, that this nation is "*not* Israel"—"*not* God's people," emphasising their words by the use of italics; and they are, at the same time, ready to admit that this is *par excellence*, "a Christian nation," or "sons of the living God," as predicted by Hosea i. 10. This testimony is not given in Germany, France, or any Continental nation, but here, and here only. This is "the appointed place" of Israel's safety, as 2 Sam. vii. 10 proves, and here, therefore, the testimony of Lo-Ammi must be given, and it is freely given accordingly.

Our present opponent did not stop to tell us why and wherefore "our history, language, religion, race, and characteristics, mental and physical, show that the English are *not* Israel's descendants." We, on the contrary, have given reason upon reason for ten years past, to prove that we British are Israel, of the House of Ephraim or Joseph. Let us recapitulate, and see if any opponent, likeminded with the deceased, can take up the gauntlet, and show us that our reasonings are vain and delusive. To begin with, we affirm that—

1. The British are a Central Asiatic people, as our historians allow, in respect to their origin.

2. Our ancestors came from Central Asia at a period, B.C. 630—650, when it was quite possible they might have been Israel escaped.

Digitized by Google

3. We occupy "islands afar off" from Palestine, "West" in direction therefrom, and yet in "the North country," as prescribed in the prophecies for Israel.

4. We respond to the prophecies in every minute particular, and do so exclusively.

5. We are multitudinous to an extraordinary degree.

6. Our race occupies Colonies in the four quarters of the globe, and are already "a nation and company of nations."

7. Our wealth is abnormal, and used largely for God's glory in the Mission field.

8. "We lend to many nations, but borrow from none."

9. "We reign over many nations, but none reign over us."

10. We "possess the Gate of our enemies" everywhere, and in all climates.

11. Our home is ever secure from foreign foes, being, in all points, the exact copy of the God-"appointed place" for Israel, mentioned in 2 Sam. vii. 10.

12. We are the foremost Christian nation.

13. The chief missionary Power.

14. The custodians and publishers of the Word of God.

15. The national keepers of God's Sabbath-day, according to the Commandment.

16. Observers and respecters of the ten true laws of God.

17. Blessed with the outpouring of the Holy Spirit, and looking for larger blessings of the same kind in time to come.

18. Living under a monarchy of the race of David, and therefore, of the House of Judah.

19. Full of the fruits of the Spirit, "blossoming and budding, and filling the face of the world with fruit."

20. With all the sins and failings of Israel in past times, as to excess in drink, and as regards the toleration of idolatry.

These, and such like, are the points of identity between our race and the House of Israel, as painted in God's Word. We argue, that a race so distinguished and blessed, and responding exclusively in so many points to the people of God's choice, must be Israel, and not otherwise; because these are the blessings God swore to Abraham He would bestow upon his seed in the latter days, and He cannot change.

It was vain, then, for our "Hebrew scholar" to tell us that "the English" cannot be descendants of Israel, because of their diversity in history, and religion, and race characteristics from Israel of old; for in those very particulars our identity is striking! In language, no doubt, there is diversity, and it could not be otherwise; for Israel, the Semitic race, was cast out among an Aryan-speaking people in Media, and had been in contact with them for over 1,000 years, when the bulk arrived in these "isles of the West." What wonder, then, that the Hebrew vernacular was dropt, and the Indo-European language of their captors was adopted by paganised, scattered, and isolated Israel, so dealt with according to God's prophetic determination? Ostensibly He did this for the nation's abounding sin, but really for their good; that the Lord, by and through them, might, in these latter days, bring the blessing of Christ's Gospel to the Gentile, non-Israelite races, among whom Israel dwelt so long unknown, and ignorant themselves of their truly royal origin, as God's chosen, never-abandoned, but always-blessed people, the House of Isaac!

MARTIN F. TUPPER AND OUR IDENTITY WITH ISRAEL.

We have been favoured with a copy of Mr. Martin F. Tupper's Jubilee offering, entitled, "Jubilate," being an ode to commemorate Her Gracious Majesty's Jubilee, or fiftieth year (Sampson Low, Marston, Searle, and Rivington, 188, Fleet-street, London, E.C. Price 1s.). In this beautiful ode Mr. Tupper startles the world with what appears to us to be the announcement that he has resigned his judgment to "the craze," and that he believes our nation to be Israel. The passage occurs in Stanza III., thus:—

"Jubilate! raise the song,
Loud with triumph deep and strong;
Let the trumpet swift and sharp,
Meet the soft and loving harp—
All ye sons of music, come,
Viol, cornet, flute, and drum—
Clanging steeples, cannons roar,
Hurl the joy from shore to shore,—
Jubilate! shout the song,
Thrilling, joyous, loud, and long—
Jubilate! fling the sound,
All the startled nations round,
Israel lost, and Israel found!"

Again, in Stanza IV., a reference to our origin appears in the following lines:—

IV.

"Yea: for Mother England stands,
Girt with children in all lands,
And her tenfold Tribes are seen,
Bringing homage to their Queen;
Thanking God for all the praise,
That has blest her many days,
And has brought her to this hour,
Crown'd with love, and throned in power."

In his prefatory notes to the poems, Mr. Tupper, on p. 6, states: "It is manifest, that for personal merits in the Sovereign, and national happiness in the governed, they (her royal precursors) must all yield to one so blest of heaven and earth as the present Imperial Ruler of Britain and her dependencies, the true Anglo-Israel of God." These quotations, we think, suffice to prove to us that Mr. Tupper has now thrown in his lot with the despised Anglo-Israelites, and that he is willing to bear the reproach of believing truths which our opponents declare to be crazy delusions. All honour to Mr. Martin F. Tupper if this be the case! We hope all Anglo-Israelites will mark their appreciation of his act by purchasing his little book, and studying its contents. Besides "Jubilate," it contains an ode Mr. Tupper wrote in 1838, to commemorate the Coronation of Her Majesty, of which, it appears, he was an eye-witness, and several deserving sonnets written in the same year. The short poem, lately noticed in Vol. x., p. 443 of the BANNER, entitled, "Imperial Federation," which appeared first in the *Morning Post*, is also incorporated in this little "Jubilee offering," and adds to its value.

A SCORNFUL OPPONENT.

One who professes to have made some progress in the science of philology and ethnological knowledge is very merry, and at the same time scornful, regarding Our Identity with the Lost Ten Tribes. When told that there were distinct traces of Hebrew in the Welsh language—"How can that be?" cries our opponent, "when the one was Aryan and the other a Semitic tongue?" He doubts if there are any so foolish as to affirm "that there are Hebrew words and idioms in Welsh." In regard to Gaelic, he remembers, he says, a story told of a mad Scot who declared that Adam and Eve spoke that language in Eden. This was 80 years ago, and people laughed then. He wonders at the revival of the folly now. In regard to Our Identity, our scornful opponent adds this: "I read many arguments in favour of the idea a year or two ago, and I must say that those I was competent to judge of I found to be such sheer nonsense that I naturally drew my own inferences about the others. However, I do not inquire into the matter, because frankly, I do not care sixpence whether we are Israelites or no. Let those who think so retain their belief—a harmless one, anyhow, and I retain my (let us say) doubts without rancour."

So far our scornful Gallio. He cares for none of these things that so intensely interest us—nay, he values them at not even a sixpence! The idea is beneath his lofty mental position! To be an Israelite is to him as nothing! Foolish persons like

Digitized by Google

Anglo-Israelites may amuse themselves about this trash, but he cannot condescend to such absurdity. When we tell him that our national blessings are all owing to our Israelitish origin, and that we have nationally received them because of the faithfulness of God, his reply is a pitying smile. "The thing is impossible, because Max Müller says we are of the Aryan stock of races, since our language is Aryan, or Indo-European; and if the promises of God seem to favour the claim we set up, so much the worse for the promises." They are not to be considered in such a contention! We may feel surprise at so wilful an opponent as this, but he exists, to our certain knowledge, and we make no doubt that he has a large following. Where God Almighty declares that "His whole heart and His whole soul" is fixed upon planting His people upon their land, and so fulfilling His promises to the Patriarchs (Jer. xxxii. 42), our thoughtless opponent laughs heartily at the idea, values it at less than sixpence, and dismisses it with a jeer, saying "it cannot be, because we are not of the Semitic race of Israel by reason of our total difference in the matter of the class of language which is our vernacular." Let us grant the latter statement to be true. Let us allow that there is no trace whatever of Hebrew in Welsh; that the late Dr. Margoliouth, Dr. Wainwright, and others were wrong in the matter; and that the Welsh language is an Indo-European tongue, and therefore not Semitic; does it follow that the Cymry, who speak this Indo-European language, are therefore not Semitic in origin? Certainly not! "Affinity of language is no proof of affinity of race, but only of contact." The Bible being true, it is positively certain that Semitic Israelites of the House of Joseph must have been, in large numbers, in close contact, mixed up, and mingled with Aryan Indo-European speaking races, because Ezek. xi. 16, 17; 2 Kings xvii. 6; and Amos ix. 9 distinctly affirm that such should be, and was the case.

These Semitic Israelites, in contact with the Aryan, speaking races, must have learnt their language and forgotten their own, under the circumstances of their banishment from Palestine. What would have been the result? That which our scoffer now declares an impossibility! We should have found a Semitic population speaking an Aryan tongue! But modern times give us parallel cases in abundance to show how shallow is our scoffer. The Huguenots left France 200 years ago, pure Frenchmen, to take up their residence in London, and they were 100,000 strong. Their descendants exist now speaking the English tongue, and are socially fused and amalgamated with our own race here. French-speaking people transformed in 200 years into English men and women! Similarly the English-speaking slaves of 100 years ago (now freedmen) of the Southern States of America, know nothing of their African languages, but speak the Aryan British tongue. Are they, therefore, of the Aryan stocks? Are they not black, woolley-headed negroes still, in spite of the accident of their Aryan speech, derived from their contact with the English-speaking Anglo-Saxons?

Our opponent gives no thought to the fact that he belongs to a nation which at this moment enjoys all the blessings God sware to give to the afterseed of Abraham. He is content to remain under the stigma that he is witnessing to the blasphemy that God has violated His oath, broken His promises, and failed to perform His Word "to Abraham and his afterseed for ever." For He promised certain blessings exclusively to the Semitic Israelites, but, according to our opponent, transferred His promises to the Aryan Japhetic British, to whom no such blessings were ever offered by "the God of Israel." Our opponent probably would not take to heart such a charge as this, as he does not believe, we suppose, in the reality of any of the promises of the Pentateuch, but thinks it far more important that Max Müller's idea should be supported through thick and thin rather than that God's Word should be vindicated, even though the great philologist should be found to have fallen into an error such as that we now describe.

ROMANS IX. 7, 8.

OUR notice of the above verses, on p. 51 of BANNER No. 527, has already drawn forth a protest from Mr. E. Lyon, of Liverpool. He considers we were wrong in referring to St. Paul's allusion to "the Isaac seed as applying to the Ten Tribes," but believes the matter in the apostle's mind was not at all the Judah-Israel division of the Israelites, but the fact that among Abraham's children by Sarah, Keturah, and Hagar, the "chosen seed" was his son Isaac. "St. Paul was here establishing the original selection, 'For this is the word of promise, According to this season will I come, and Sarah shall have a son.'"

In reference to the objection thus raised, we reply that our comment on verses 7 and 8 in nowise limited the apostle's reference to the House of Isaac, but merely pointed out that the House in question, in whom the seed was to be called, embraced not only the head of that House, Isaac, but his posterity also—that is, the chosen "Isaac-suna," called after Isaac to this day. St. Paul was writing, we believe, of the Scriptural distinction between Israel and Judah in verses 1 to 6, and again also in verses 21 to 26. The intermediate verses, it seems to us, referred to particular instances of election and selection, by the God of Israel, of the holy seed, and of others, such instances being, Isaac (verse 7), Jacob (verse 13), Pharoah (for punishment, verse 17), and Israel and Judah, for blessing and cursing respectively (verses 21—26). Verses 7 and 8, though they refer primarily, no doubt, to Isaac's selection from among Abraham's children by his concubines, apply also, as we have shown from references to Amos vii. and Hosea i. 10, to the Ten Tribes as distinguished from the two. Mr. Lyons' letter we publish below for our readers' consideration:—

To the Editor of the "Banner of Israel."

SIR,—In reference to your running comment upon the difficult chapters of the Bible—viz., Romans ix., x., and xi., in verses 7 and 8, chap. ix., St. Paul is interpreted to be arguing for the two Houses—viz, Judah and Israel, the Ten Tribes. It seems clear that St. Paul has there in his mind the selection of Isaac from amongst the other sons of Abraham, the six sons of Keturah and Ishmael (all Abraham's). These were called the children of the flesh, not the Jews, as the comment gives it. Rom. ix. 7, "Neither because they are all Abraham's seed are they all children, but in Isaac shall thy seed be called." See Gen. xvii. 19, "I will establish My covenant with him (Isaac), and with his seed after him."

Verse 8, "That is, it is not the children of the flesh (Keturah's six sons, nor Ishmael) that are the children of God, but the children of promise (the seed of Isaac)." Verse 9 makes it clear that St. Paul was here establishing the original selection, "For this is the word of promise, According to this season will I come, and Sarah shall have a son." The 10th verse makes reference to Jacob's mother, Rebecca, thus making it clear that St. Paul has taken the line from the first, downwards. That the truth may not suffer, I trust you will re-consider this portion and correct, if you agree with me.

Yours truly,

E. LYON.

11, Magdala-street, Smithdown-road, Liverpool,
Feb. 4th, 1887.

A CANADIAN JUDGE (JOHNSON) ON BRITISH LIBERTY.—"Whatever we may enjoy in connection with the liberty of the press on the right of public discussion is due to the beneficent rule of England and to the constitutional freedom that followed it, without which the early and heroic French colonists of this country could never have dreamed of, nor their descendants now have attained, the blessings of the liberty they now enjoy; nor need any dependency of England repine at the bounds of English liberty which are found sufficient for England. What is complained of in this case occurred in a French Canadian constituency. Of course I don't mean to say that abuses of this kind are confined to people of one origin more than another. If such were the case it would be deplorable indeed."—*Montreal Daily Star*, November 30th, 1886.

Digitized by Google

"THE HEAD AND NOT THE TAIL" EVEN AS TO THE POTTERY TRADE.

WE take the following from the *Liverpool Courier* of January 10, 1887, as a fresh illustration that Israel, having God's blessing, is, under any circumstances, and especially where they desire to have the pre-eminence, "the head and not the tail, above only and not beneath, the nations of the earth." At one time it was strongly suspected that in the "Ceramic art" the British manufacturers were completely surpassed by French and other nations. This has now been altered, and the following tells us how completely the supremacy of British workmen and artists is acknowledged. We need express and feel no surprise at this; God's promises to Israel (and the British are Israel) are immutable, and universal in their application. The wonder would be if in any department of manufacture they were to be permanently distanced by any nation on the face of the earth. Our quotation is as follows:—

THE ENGLISH POTTERY TRADE.

CRUSHING REPLY TO MR. HORSLEY, R.A.

Mr. Thomas Minton, chairman of Mintons', limited, writing under date Stoke-upon-Trent, January 6th, to the *Times* says:—Mr. Horsley has made a rash attack in your columns upon the English pottery trade, and upon the South Kensington Art Department, using Mintons' Company to support his assertions. I venture to say that the Marquis of Lorne was perfectly correct in his statement that "in the ceramic art foreign nations had never got the better of Stoke-upon-Trent." From the time of Wedgwood all the earthenware manufacturers of the continent have given up their old processes, their white faience or delft, and their old style of decoration. They have adopted the style of the Staffordshire ware, and there can be no doubt that since then the English have been the leaders and pioneers of art pottery and the pottery trade. I am quite content that Mintons' Company should be used as an illustration; but Mr. Horsley, who has been round the works not long since, and had the opportunity of arriving at the facts, has no right to misrepresent them, or twist them to suit his own theories. So far from the company being "entirely in the hands of foreigners, and everything in the shape of design being carried out by French modellers and French painters," the fact is that all our modellers are English (if we may include one who has lived in England from the age of five), and all have been apprenticed to us and brought up by us; while out of 142 of the best artists we have only two who are foreigners; the remaining 140 are all English. Most of them had been brought up on our own works, none abroad, and at least half of them have been students of the Stoke-upon-Trent School of Art.

Another peculiarity of the all-conquering race is exemplified by an extract from the *Standard* of January 12, 1887, wherein the journey round the world of a Mr. Stevens is noticed. The salient fact in the traveller's recollection must be, said the reviewer, "the endless Little Englands which dot the surface of the Globe along the route which he took." Here is, if we mistake not, a clear fulfilment of a prophecy which told Jacob that his afterseed should increase "as the dust of the earth" and then "spread abroad to the West, and to the East, and to the North, and to the South"; forming endless "little Englands," in the four quarters of the globe: each being either an "official, mercantile, or military colony of Britons," and all "little copies' of the "Old Mother in the West!" Among all nations of the earth is Israel thus being sifted; but not a grain falls to the earth (Amos. ix. 9). They are "sown" by the Lord, in blessing, among the peoples of the earth, and there they will remember Him, if they do not so now, in far countries, and live there with their children, that is, as colonial settlers, but not as mere passers-by, like the garrisons of India (Zech. x. 9). There, too, will they "turn again," and repent (like Ephraim) before they are blessed with the outpouring of the Holy Spirit, promised to the House of Israel in Jer. xxxi. 33, 34; and Heb. viii. 10—12.

A third corroboration of our contention that we are Israel is found in the fact that the lately turbulent insurgents of Upper Burmah are showing by their conduct that they know and feel that their master, Israel, is asserting his power over them, and that like the other heathen throughout Hindostan they must submit. The *Standard* said:—

Our recent telegrams from Mandalay will have prepared the public for the announcement we make this morning that the military operations in Upper Burmah have been practically brought to an end by their complete success. General Roberts will shortly proceed to Rangoon; and General Arbuthnot, the Commander-in-Chief in Madras, will arrive in Burmah early next month, and take over the command, Sir Frederick Roberts then returning to India, The rapid and effective manner in which General Roberts has done the work entrusted to him, cannot be too highly praised. The latest news from every quarter points to the perfect success of the arrangements made by the Commander-in-Chief, and to the soldierly and business-like manner in which they have been carried out. In the Yemethen district, our correspondent at Mandalay telegraphs, the Dacoits are so broken and terrified that whole gangs of them fly at the sight of a single Lancer. The heliographic system of signalling seems to have proved very useful, communications being thereby rendered complete between the four Southern Brigades. The area thus affected lies between the Shan and the Arracan Hills, and covers two thousand square miles.

The prophecy of Micah v. 8 R.V., describes Jacob's case thus, "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 go through, treadeth down and teareth in pieces, and there is none to deliver." General Roberts has resolved to "go through," and the result has been that rapid and complete success has been granted to his operations by the God of battles (2 Sam. xxxii. 8). The British being Israel are thus shown by this third fact to be fulfilling the prophecies respecting Israel. They are "the head and not the tail" among their Gentile neighbours in arts and manufactures; they are "spread abroad" in the earth, carrying their country's laws, literature, religion, manners, and customs with them wherever they go, and they are able, God helping them, to subdue a nation in insurrection with a handful of troops, in comparison, the native Indian horsemen of the Nizam's Cavalry doing the lion's share of the work, and making havoc of the enemies' brave but defeated troops, for Israel their paramount chief. And for all these signal mercies, shall not we heartily and earnestly "praise the Lord"?

THE HONOUR OF THE FLAG.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose a cutting from the *Telegraph*, containing facts concerning the claim of England to rule the seas, which would probably prove interesting to your readers.

As to the origin of the claim—a distinct point from the fact of its having been maintained—it may, perhaps, have been based on the circumstance that the Belgic tribe of the Semnones, Senones, Semeni, or Iceni, to which the British Royal Family belonged, at the time of the Roman invasion, had settlements, and exercised rights of suzerainty over the other tribes, in Belgic Gaul, Eastern Germany, and Denmark, as well as in the British Isles.

A British princess gave laws to the Sicambri, and a British prince, Brennus, led an army of Senones into Italy, which they nearly conquered, and then, having been at last repulsed by the Romans, they passed on to the East of Europe, and ultimately to Asia Minor, where, as Galatians, they were recognised by St. Paul and other apostles as being Israelites.

Irish historians, also, say that the Belgoi, who invaded Ireland, were of the tribe of Simeon, and of the same race as the tribe of Dan; and this is borne out by the near resemblance of the names Simeon and Semnones.

I believe the right of any Power which has sovereignty on

Digitized by Google

both sides of a sea, to rule the sea itself, without regard to the three mile limit, is not disputed,

I am, dear sir, yours obediently,

JAMES EDWARD NELSON.

Field House, Islip, Oxford.
29th Nov. 1886.

NOTE BY THE EDITOR.

We are unable to give *in extenso* the interesting article from the *Daily Telegraph* sent us by our correspondent, but the following extracts comprise the salient points, and for these we gladly find room in our crowded pages. The article is headed

THE HONOUR OF THE FLAG.

Regarding a book by John Selden, the writer says:—

"The book pre-eminently concerns the honour of our flag, of our dominion over the seas, more particularly in regard to the right of our kings and queens to grant licences to foreigners to fish in the sea, and of the obligation on all ships of what denomination soever to strike their topsails to our flag, or in other words to salute the symbol of Britannia's sovereignty wherever they shall encounter it. For how many centuries this act of courtesy has been exacted as a right by the monarchs of England you must read Selden's book to discover. Writing in James I.'s reign, he shows how he traces it back for above 400 years by this: That at Hastings it was decreed by King John, in the second year of his reign, with the assent of the peers, 'if the governor or commander of the King's navie, in his naval expeditions (which were all in that age upon the Southern Sea) shall meet any ship whatsoever, by sea, either laden or empty, that shall refuse to strike their sails at command of the King's Governor or admiral or his lieutenant, but make resistance against them which belong to his fleet; That then they are to bee reputed enemies if they may bee taken, yea. and their ships and goods be confiscated as the goods of enemies.' He points out that it was accounted treason in any man who omitted to acknowledge the King of England in his own sea by striking sail; nor would the circumstance of his country being friendly with that of the transgressor protect him. Another illustration of the antiquity of this custom, or exaction rather, Selden finds in a piece of gold termed a rose noble, that was coined in the reign of Edward III. The stamp on one side of it represented a ship floating on the sea, and a king, armed with sword and shield, sitting on the ship as on a throne, the device being obviously intended to represent the maritime dominion of the ocean.

"The question of this dominion became a vital one to this country with the growth and the aggressions of Holland. Was she or England to be sovereign of the sea? And was an English ship, figuratively speaking, to bow to a Dutch one when she met her? Selden offered the world precedents enough on our behalf. That King John should have claimed a universal striking to the Royal flag was surely proof that what might impress the foreigner as an extraordinary pretension was founded on the unquestioned rights of our predecessors. Edward III., in his commissions to his admirals, repeatedly styled himself sovereign of the English seas, affirming, with perfect justice, that he derived the title from his progenitors. In Hakluyt there is preserved a curious metrical admonition, presumably written in or about the sixth year of the reign of Edward IV., entitled '*De politia conservatira Maris*,' with a heading to the general introduction that runs thus: "Here beginneth the prologue of the processe of the libel of English policie, exhorting all England to keep the sea, and namely the narrow sea; shewing what profite commeth thereof, and also what worship and salvation to England, and to all Englishmen.' It will be owned that the anonymous author's appeal was not addressed to deaf ears. An immortal proof of British resolution in this direction occurs in the reign of Queen Mary. Lord William Howard, created Baron of Effingham, was sent with a fleet of twenty-eight sail presumably to guard the coast, but in reality to escort Philip of Spain, whose own fleet, however, consisted of 160 vessels. His admiral came sailing along with the Spanish flag flying at his mast-head, which so offended Lord William Howard that he fired a shot at him and forced him to strike or haul down his colours before he would make his compliments to the prince. This was followed by another lively example of a like kind. When the Spanish fleet went to fetch Anne of Austria, who was in Flanders, Sir John Hawkins, with a small squadron of her Majesty's ships, was riding in Catwater. The Spanish admiral endeavoured to pass without saluting. Sir John sent a shot at the admiral's rigging, but no notice was taken of it. A second shot went clean through the Spaniard's hull. On this the Don sent an officer of distinction with compliments and complaints to Sir John Hawkins, who refused to admit the officer or hear what he had to say; but simply required him to tell his admiral that, having neglected to pay the respect due to the Queen of England, in her seas and port, he must not expect to lie there, but to be off within twelve hours. Sir John's flag was flying on the Jesus of Lubeck; to this ship came the Spaniard full of remonstrance, declaring he knew not what to make of the treatment he had received, seeing that there was peace between the two Crowns. 'Put the case, sir,' said Sir John, 'that an English fleet came into any of the King, your master's, ports, his Majesty's ships being there, and those English ships should carry their flags on their tops, would not you shoot them down and beat the ships out of your port?' The Spaniard confessed himself in the wrong, and submitted to the penalty the English Admiral imposed. It was the Hollander, however, who gave the English most trouble in regard to the honour of the flag. It was in or about 1604 when Sir William Monson was cruising with a fleet with instructions to assert the superiority in the British seas which came to James I. from his ancestors that the contests about the flag began. Sir William has told the story himself in his Naval Tracts. On his return to Calais in July, 1605, he found an addition of six ships to the Dutch squadron he had left off Dover three days before. One of them was the admiral's. 'Their object,' he says, 'in coming in show was to beleaguer the Spaniards who were then at Dover.' As Sir William approached, the Dutch Admiral struck his flag thrice, meaning that the Spaniards as well as others should conclude that, by continuing to 'wear' his flag, he represented a sovereignty of the sea as complete as that of the English. Sir William requested him to take in his flag; he refused, alleging that he had struck it three times which he held was acknowledgment enough. There was some discussion, after which he was told that if he did not salute, the British Admiral would weigh anchor and fall down to him, and then the force of the ships should determine the question; 'for rather than I would suffer his flag to be worn in view of so many nations as were to behold it, I resolved to bury myself in the sea.' 'The Admiral, it seems, took better advice,' adds Sir William, 'took in his flag and stood immediately off to sea, firing a gun for the rest of the fleet to follow him. And thus I lost my guest the next day at dinner as he had promised.' Amongst others who witnessed this was Sciriago, the Spanish General, who told Sir William that if the Hollanders had worn their flag, times had strangely altered in England, for he remembered his old master King Philip the Second being shot at by the Lord Admiral of England for wearing his flag in the narrow seas when he came to marry Queen Mary.

"The honour of the flag was a distinct element in the origin of the war of 1665. Sir John Lawson, in command of a squadron of ships, was in the Mediterranean with De Ruyter. The Dutch admiral saluted the English flag, a compliment which Lawson refused to return, alleging that his orders did not allow him to strike to the subjects of any king or State whatever. It may be supposed that such treatment pretty liberally envenomed the soul of the fine old Dutchman, who, when he was shortly afterwards sent to commit hostilities against us, made sail on that adventure with a hot heart. In 1674 we find the Dutch in the treaty of peace professing to understand a point that in spite of previous treaties they had refused to admit. In the treaty with Cromwell they had agreed that their ships should salute the English, and in subsequent treaties the same undertaking appears. But their usual apology for failure was that striking was a mere matter of civility, and that if they declined to pull off their hat there was no obligation upon them to do so. But by 1674 the political atmosphere had been cleared by British cannons, and the Dutch were now able to distinguish. The treaty ended the doubt; what was before styled courtesy was here confessed a right. Not only was the extent of the British sovereignty clearly defined; the State undertook that whole fleets, as well as separate ships, 'should strike their sails to any fleet or single ship carrying the King's flag, as the custom was in the days of his ancestors.' It was said by Secretary Coke in letter addressed by order of Charles I. to Sir William Boswell, ambassador at the Hague, 'This cannot be doubted, that whosoever will encroach upon him (the King) by sea will do it by land also, when they see their time.'"

Digitized by Google

A CALL FOR PRAYER AND PRAISE ON BEHALF OF OUR NATION, BRITISH-ISRAEL.

THE opening of the Jubilee Year of Her Majesty's reign seems to be a call to all our British, or Anglo-Israelites, to unite in thanksgiving and prayer to Almighty God for the following spiritual and temporal blessings and mercies:—

Thanksgivings are due—

1st. For our God's blessings granted to us during the long and prosperous reign of our good and highly-favoured Sovereign, Queen Victoria.

2nd. For our great national spiritual gifts—*ex. gr.*, the open Bible, the Sabbath, the ten true laws of God, the missionary spirit, our revivals of religion, and the knowledge of Our Identity with the Lost Ten Tribes.

3rd. For our many national temporal mercies; such as peace and quiet, civil and religious liberty, wealth, our Colonial and Heathen Empires, and our wonderful influence for good among the nations.

Earnest prayer is called for—

1st. For national repentance and change of our people's heart, as promised in Jer. xxxi. 19, 33, 34; Heb. viii. 10—12: Exek. xxxvii. 23.

2nd. For the promised outpouring of God's Holy Spirit upon our masses, as described in Joel ii. 28, 29; Ezek. xxxvii. 14.

3rd. That we may, as a nation, become a blessing to all the nations, all the families, and all the kindreds of the earth, as promised in Gen. xxii. 18, xxviii. 14; Acts iii. 25; Zech. viii. 13, and other Scriptures.

4th. That the Lord Jesus Christ may come quickly to reign over his people Israel and over the world at large, as the following Scriptures declare shall be the case: Rev. xxii. 20; Isa. xxiv. 23; Luke i. 31—33; Rev. xi. 15; Micah iv. 7; 2 Thess. i. 7—10, &c.

It is proposed that Monday, June 20, 1887, the day of Her Majesty's accession to the throne, be set apart by every believer in "Our Identity with the House of Israel" throughout the world, and that praise and prayer ascend up to the throne of grace on high, three times during the day—morning, noon, and night—thanking the Father of our Lord Jesus Christ for mercies vouchsafed to us nationally in the past and present, and praying Him for the rich blessings promised, and yet to come, according to the prophecies.

PHILO-ISRAEL.

January 1st, 1887.

[Issued by ISRAEL'S SCRIPTURE AND PRAYER UNION, and THE ANGLO-ISRAEL FREE DISTRIBUTION FUND].

Correspondence.

AN ISRAELITE JUBILEE FUND TO AID THE EVANGELISATION OF THE HEATHEN WORLD.

To the Editor of the "Banner of Israel."

DEAR SIR,—As people are always asking, "What's the good of believing that we are Israelites?" would not this Jubilee Year be a capital opportunity for us to prove that *our* belief, at all events, brings forth practical fruits? Let us all unite in a Jubilee offering to the "Church Missionary Society," and let it be a public and open subscription. I say distinctly, the "Church Missionary Society" for three reasons:—

1st. That there may be no frittering of the sum itself, or of the minds of the givers, as to "*what* society shall we choose?"

2nd. That the bulk of believers in our Israelitish origin are (almost necessarily, it seems, from) Church people.

3rd. That the extension of the Messianic kingdom among our heathen inheritance is surely the leading desire of all true Israelites.

If you approve this suggestion, will you speedily appoint a banker and local receiving agents, to whom contributions of any and every amount may at once be forwarded?

I am, sir, faithfully yours, C. F.

P.S.—I will at once forward my own contribution on seeing in the BANNER your arrangements for the receipt of money for this purpose.

To the Editor of the "Banner of Israel."

DEAR SIR,—In connection with the missionary meetings which have just been held in London and its suburbs, an idea has occurred to my mind, which, I think, might be carried out, if approved of by you. You know how dear to the heart of all true Anglo-Israelites is the subject of foreign mission work; this year an especial appeal is being made on its behalf. Would it not be glorifying to our Master, and a worthy offering this Jubilee Year, if all BANNER readers would assist in making up a sum of money to be handed over to the Church Missionary Society in the name of the Anglo-Israelites? it would then be seen that we, whilst recognising ourselves as God's peculiar people, also realise our responsibilities as such. Let each give according to his or her means. Many, doubtless, like myself, can contribute but very little, but if each gives something the amount may not prove very insignificant. This, or similar suggestions, may already have been made to you. If so, please pardon me for troubling you, and pray take no notice whatever of it, unless anything I have written commends itself to your judgment; in which case, may I ask you not to let my name appear in print,

May I take this opportunity of thanking you for the instruction I receive from your valuable paper. I feel that your work must have God's blessing upon it, for it is for His glory. Amongst my limited circle of friends, I find the subject of the Identity is being more thought about.

Yours truly, M. C. C.

Stockwell, S.W., Feb. 12, 1887.

NOTE BY THE EDITOR.—We are quite ready to fall in with the suggestion of our two correspondents, whose letters have reached us by the same post. We shall be glad to receive all the contributions, personally, or through Anglo-Israelite Association Secretaries everywhere, acknowledge them in the BANNER, and hand them over finally, about the 20th June next, to the Secretary to the Church Missionary Society, Salisbury-square, London, as "The Jubilee offering of the British-Israelites to the work of Christian evangelisation throughout the world." God has greatly blessed the Church Missionary Society, and we hope all our readers will acknowledge their responsibility as men and women of Israel to help on that work.—PHILO-ISRAEL, a District Association Secretary (C. M. S.), Feb. 20, 1887.

To the Editor of the "Banner of Israel."

DEAR SIR,—As a result of your recent review of Captain George Palmer's pamphlet, the gallant officer will, I think, frankly admit that he has been not only refuted but enlightened. With regard to his objections to the possibility and probability of the Ten Tribes having abandoned their Semitic tongue and adopted an Aryan-Indo-European one, as involving absurd postulates, I put part of your argument thus:—If the Ten Tribes were to be lost—that is, if their identity was to be destroyed for a time, is it likely that they would be allowed to keep their own language as a palpable, striking mark of who and what they were? That would indeed be an absurd presumption. Reason suggests irresistibly that one of the things that would be brought about to prevent their identification for a time would be a complete change of tongue, rendered easy by contact with other nations.

Yours faithfully, J. A. S.

Feb. 5, 1887.

To the Editor of the "Banner of Israel."

SIR,—I have just been reading a very interesting work (sent to us from Australia) on the colony of Victoria; and on pages 165, 212, 213, occur the passages which I have copied, and now forward to you, and which, perhaps, you will think worthy of a place in the BANNER:—

Page 165.—"Perhaps, to home readers, we could hardly give a better idea of Melbourne and its surroundings, than by again quoting from one of James Smith's descriptive articles:—'Englishmen reproduce England wherever they go. Is it the ingrained love of precedent, the deep distrust of innovation, and the profound reverence for authority which constitute the very substance of the national character that impel us to be so careful of the type, so imitative of the Imperial model? Is it affection for what is old, and familiar, and home-like? Or the want of imaginative and inventive power? Or is it the conservative instinct which is born with us, and asserts itself in each of us the moment we acquire something that is worth conserving? Why does society, so soon as it has emerged from an inorganic con-

Digitized by Google

dition, arrange itself in the same groups, fall as far as practicable into the same habits and usages in democratic Victoria as it does in aristocratic England? And why should many of the features—topographical and social—of London and its suburbs, which Cowper compares to a swarth Indian with his belt of beads, repeat themselves in Melbourne and its precincts? It can be neither by accident, nor design, but owing to certain natural tendencies, and propensities, operating unconsciously to ourselves, but with a constant and irresistible force. Be this as it may, and all hypothesis apart, the repetition or reproduction is a substantial fact."

Pages 212 and 213.—"Society in Victoria, subjected to the sifting process of four decades, has, though in a lesser degree, the cliques and 'sets' of older countries; but whatever divisions may thus exist, all Victorians unite in a fervent spirit of loyalty to the throne, a keen appreciation of the value of a British birthright. The constant use of the term 'home,' as applied to Great Britain generally, in itself serves to show how warm is this attachment, how little the sense of severance, even though 'rolling seas divide.' Ninety-five per cent of Victorians are British subjects by birth, and ready any day to join in such a chorus as the following, sung for a season on the local stage, and invariably greeted with storms of applause:—

"'There is not a strong right hand
Through all this Southern land,
But would draw a sword in dear old England's cause;
Our numbers may be few,
But we've loyal hearts and true,
And the lion's cubs have got the lion's claws.'"

Yours truly,

H. W. Gosden.

Glenrose, Longley-road, Tooting Graveney, Jan. 3, 1887.

To the Editor of the "Banner of Israel."

Dear Sir,—In perusing a volume of sermons (published 1871) by the Rev. James MacIvor, D.D., M.R.I.A., in the chapel of Trinity College, Dublin, I have been much struck with the following passage, among indeed many others of deep import. There seemed to me in it so much of blind witness and true spiritual instinct, that, feeling incapable myself adequately to comment on it, it has occurred to me to send you a copy of it, to do with as you think fit.

There is just one thought I wanted to add in connection with another subject—viz., the interpretation of the prophetic visions of the beasts in Daniel and Revelation. It would save some confusion if it were found to be a true principle (as I am persuaded it is) that no great world-power or system is ever typified in this way, or made the subject of prophecy, that has not to do with the people and the land. I mean, directly to do with them, either for good or ill, or both. Hence the Moslem Empire replaces the moribund Eastern, Roman, or Greek Empire, and is continuing to this day the Gentile power, "treading down" Jerusalem, although meanwhile, in Western Europe, great and more influential powers have had sway. This view is quite in accordance with the article in the Banner, of October 6, by Alex. MacPhail on the four beasts in Daniel and St. John's vision in Rev. xvii. and xiii.; but not with those, as stated and combated by the "Review" on page 481, in the Banner of Dec. 1, 1886.

Yours truly,

A German.

December 5, 1886.

Page 278, &c.—"There seems a very general impression that we are passing through a like transition now (the transition alluded to is the period of the reformation), and that the immediate future of the world will show some vast advance on all preceding periods. Men now 'run to and fro, and knowledge is multiplied on the earth; to an extent that hitherto was inconceivable. This is indeed the *character* of our times, and its moral results must be immense. Before it all partition walls must be prostrated; men's conceptions enlarged, perhaps with violence; *definite* sentiments and definite opinions bewildered or impaired, and a commingling, assimilation and expectancy produced, which, however high and effective in some respects, will seem to many, and will often be, in fact, a weakening of the most just and necessary bonds. Such agitation of society and threatened chaos could only be the beginning of some further end, the genesis of some new Sabbath light, to create and lead a higher dispensation. . . . . And who may tell how soon? Not we, brethren, and not the angels of God, and not the Son Himself. The Father hath set it in His own power. For us to know would manifestly derange the Church's functions, and distract her duty. She is *as though she were* in the middle of her work, with vast deficiencies to be made good at home, still vaster beyond her pale. . . . Many tokens 'of that day and hour' are given, and we are commanded to note them well. . . .

"But must not large preparations precede 'that day,' and, specially, must not the Gospel be preached in every nation under heaven? Yes, it must. But who may tell by what voice from earth, or heaven, or human feeling, the true message of that Gospel shall be commanded to make its way, or by what power of the Spirit made effectual? or who may gauge for the world or Church, any more than for the individual, what amount of warning, and patience, and preparation, should precede the great transition? Nay, it is for us to watch; it is not for us to know. And that amazing parable, which seems designed to teach us all history and prophecy, all religion and theology at once—the story of the prodigal *and of the other son*—may remind us even of this, that time itself may be compressed, and some intensity of purifying vision work profoundest change. One broad, deep, natural thought within the outcast's breast, and one overwhelming vision of his father's face, have brought the lost one to himself, and more than restored him to the arms of home. And one gentle remonstrance—nay, entreaty—with the elder son, is enough to melt again that more disciplined and holy, yet more narrow heart, and brings him, too, within the strong contagion of that natural joy that blended earth and heaven. All we look for, perhaps an hour or a moment will effect, when the Eternal has unveiled His heart, and all things are at one. No doubt each will be rewarded *and placed* according to his works, and well-earned Terror will mingle with our Joy. But the sum of all will be some depth of mercy such as we dare not either ask or think. And if this be the end—and what else *could* be the 'end'?—surely its foretaste may inspire our energies to fellow-work therewith."

N.B.—The italics and capitals are the author's; also the words between inverted commas.

To the Editor of the "Banner of Israel."

Dear Sir,—The Rev. Thomas Lowe, M.B.A.S., is one of the most able and popular ministers and authors in Primitive Methodism, and is powerfully impressed with the identity of Anglo-Saxons as Israel. If he become a witness and advocate for Israel, it will be, I fully believe, a vast blessing to many thousands, as his name is a household word in our Churches of one hundred thousand members, and his ministry of speech and writing reaches so very many in Great Britain and her colonies. Do write him an encouraging letter, and send him such paper or pamphlet you deem suitable in his case. He has decided to take the Banner weekly.

Henry Roe.

Rock-villa, Dawley, Salop, Jan. 18, 1887.

N.B.—Another of our preachers recently read my "Israel's World," and confessed being a convert to the Identity. So the light is spreading. Even my trials for Israel's sake are leading ministers to examine and believe. Praise the Lord.

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Thirty-ninth Monthly Report.

The following donations and subscriptions, from Jan. 15 to Feb. 12, 1887, are very gratefully acknowledged:—

Received by the Hon. Treasurer, Miss J. Lawrence: Mrs. S., New Hampton, 2s.; F. W., George Town, 5s.; Mrs. C., Ryde, 5s.; A Friend, Worthing, 3s.; H. G. (monthly sub.), 1s.; Mrs. M., Doncaster, 3s.

£0 19s. 0d.

By the Hon. Sec., Miss E. M. Rush: From "A Friend," with parcel of Banners, 2s. 6d.; Major P., 5s.; E. S., 9d.; E. L., £1; L. L., 1s.; M. O., 4s. 6d.; Mrs. M., 5s.; E. S., 9d.; "A Friend," per Mr. May, Malta, £1; J. C. M., 2s. 6d.; Anon., per E. P. D., 2s. 6d.; "Nemo," £1; Rev. T. W. B., £1 1s.; Master-Gunner P., 2s. 6d.; "A Sower," Bridge of Allan, £1; Lady W., 10s.

£6 18s.

By the Secretary: Mrs. T., Sheffield, 1s.; G. H. C., Stockport, 5s.; W. L. H., per Mr. Waters, 4s.; The Lady J. E., £1; Mrs. H., Bromley, 1s.; Mrs. C. B. (monthly sub.), 5s.

£1 16s. Total £8 14s.

Digitized by Google

NOTE.—Last month's statement requires correction. The donation from Lady J. E., £5, being intended for the Metropolitan Anglo-Israel Association, the total receipts were only £10 12s. 9d.

BANNERS are forwarded weekly by the Secretary, to Ohio, U.S.A.; twenty-four monthly to Birkenhead, two to Maesteg, one to Wandsworth Free Library, Southampton, three to Upper Teddington, Osborne. *Messengers* to Upper Teddington, Richmond and Wandsworth Free Libraries, two copies to British Guiana, one to Rome, Osborne, Tasmania, etc. Sundry parcels of pamphlets and leaflets to Sheffield, to the "Thames Mission to Seamen" (including 100 BANNERS), Richmond, Stockport; Gravely-hill, Birmingham; South Hayling, Sunderland, Bromley in Kent.

By Miss E. M. Rush: Thirty-two packets to Brixton, Catford, Notting-hill, Shadwell, Stepney, Silvertown, Chatham, Farnborough, Westgate, Dover, Walmer, Portsmouth, Ponsanooth (Cornwall), Ripon, Northroe (N.B.), Dublin, Malta; Montreal, Toronto, Moose Jaw (Canada); Cleveland (U.S.), Barbadoes, Fiji Islands, Moulmein (Burmah), Cape Town, Blackfen (for Constantinople).

One hundred and twenty-four BANNERS have been sent out weekly, and in addition twelve fortnightly.

We are pleased to inform our friends that new fields have been opened up in the neighbourhood of Birmingham, Stockport, and Crewe, three gentlemen in those respective localities being desirous of circulating our literature.

The Free Distribution Fund has received from the Queensland Anglo-Israel Association, Brisbane, through their Secretary, G. R. Townsend, Esq., fifty copies of a pamphlet, entitled, "Confederation," for distribution, with a request that any publications we may have to spare will be gladly accepted by them. On behalf of the Fund, the Secretary has cordially responded by writing a letter of thanks to Mr. Townsend, and despatching a miscellaneous assortment of pamphlets and leaflets, best adapted for circulation.

We have also to acknowledge a few copies of the *Anglo-Israelite*, now in the seventh year of its existence, from the esteemed Editor, James Warner, Esq., Sergeant-at-Arms, Queensland Parliament.

Our chief Sower at Sheffield gives a most encouraging report of the progress made there, and in the adjacent districts. A staff of six companion Sowers are energetically spreading the news, and it is often our lament that we cannot always adequately meet their demands. It is also expected that other friends will, in like manner, come forward and join the present staff.

A new "Sower" at Crewe, believes there is very little knowledge of the discovery of Israel in that town, and offers his kind help to make the cause better known. He adds the pleasure it affords him in reading our monthly record of progress.

Our Sower at Birkenhead reports: "The six copies of the BANNER, now received each week for free distribution, are doing good service here. I find none of our literature of greater value, it seems to open people's eyes at once; and having, beside, a deeply Scriptural and *common-sense* ring about it, goes at once to the understanding of an enquirer. I give one copy each week to the Young Men's Christian Association, and five amongst the members of the Working Men's Bible-class, many of whom are now deeply interested; besides my own copy each week—for four years past—to the Free Library." In a still later despatch he states that *two* of his class have been won for Christ, and eight total abstainers from all intoxicating liquors. This active Sower has now a Bible-class of forty-five working-men, who are taking such interest in the subject of the resurrection of Israel in Britain, that the demand for various publications is considerable.

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.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report three new members have been added to the list, the total number now is 1,421. Two Cards have also been given out by our agent at Malta.

The prayers of the Union are asked in behalf of the members of a Bible-class, who are receiving Identity teaching, "that the young men may not only believe in Israel's God, but accept Christ into their hearts."

A short article, headed, "A Call for Prayer and Praise," by Philo-Israel, which appeared in the BANNER a few weeks ago, has been printed separately, copies of which will be gladly supplied to members on application to Miss Sibbald.

Towards the expense of printing the above "Call" 5s. has been received from E. L., Teddington, and 1s. from J. D., Chatham, towards the expenses of the Union.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for March are printed:—

1st ... Psalm xxiv.	12th ... Psa. xxxv.	22nd ... Psa. xlv.
2nd ... „ xxv.	13th ... „ xxxvi.	23rd ... „ xlvi.
3rd ... „ xxvi.	14th ... „ xxxvii.	24th ... „ xlvii.
4th ... „ xxvii.	15th ... „ xxxviii.	25th ... „ xlviii.
5th ... „ xxviii.	16th ... „ xxxix.	26th ... „ xlix.
6th ... „ xxix.	17th ... „ xl.	27th ... „ l.
7th ... „ xxx.	18th ... „ xli.	28th ... „ li.
8th ... „ xxxi.	19th ... „ xlii.	29th ... „ lii.
9th ... „ xxxii.	20th ... „ xliii.	30th ... „ liii.
10th ... „ xxxiii.	21st ... „ xliv.	31st ... „ liv.
11th ... „ xxxiv.		

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover 1s. 2d. each; in cloth 2s. each, 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. Address: Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

THE BRISTOL AND CLIFTON ISRAEL'S IDENTIFICATION ASSOCIATION.

The Treasurer in Account for the year ended December 31, 1886.

RECEIPTS.	£	s.	d.	DISBURSEMENTS.	£	s.	d.
Cash in hand	8	0	6½	By Messrs. Banks' Acct.	0	14	8½
Donations and Subscriptions	15	2	6	„ Travelling Allowances for Lecturers	2	16	6
Collections at Meetings	11	17	8	„ Affiliation fee, Metro. Ang.-Isrl. Assoctn.	1	1	0
				„ Hire of Rooms ...	15	10	0
				„ Printing and Advts.	12	6	11
				Balance for New Year carried forward ...	2	11	7
	£35	0	8½		£35	0	8½

Examined with vouchers and found correct,

January 26, 1887. C. GODFREY ASHWIN, M.A., *Clerk.*

O. ANDREWS, M.D., *Hon. Treasurer,*
Clifton, January 1, 1887.

The arrangements for the Lectures of this Association for the current half year, are as follows:—

For Friday, January 28, Mr. E. W. Bird.
„ February 25, Commander Roberts, R.N.
„ March 25, The Rev. J. Billington.
„ April 29, Miss V. M. Cox.
„ May 27, Surgeon-General J. M. Grant, M.D.
„ June 24, H. Brittain, Esq.

By order of the Committee,

E. W. BIRD, *Hon. Sec.*

841959

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies ,, ,, ,, ,, - 1 0 4
Four Copies ,, ,, ,, ,, - 1 5 6
Six Copies ,, ,, ,, ,, - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

A LECTURE

WILL BE DELIVERED (D.V.) ON

"Our Present Position as Delineated in the Features of the Great Pyramid,"

BY REV. H. MARRIOTT, M.A.,

AT THE

ASSEMBLY ROOMS, BATH,

On March 2, at 3 p.m.

A LECTURE

ON

"MISSION WORK IN JERUSALEM,"

WILL BE GIVEN (D.V.)

BY REV. H. MARRIOTT, M.A.

(Some time resident in that City), at

EXETER HALL (LOWER ROOM), STRAND

On March 3, at 3 p.m.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

Price 6d., post free 7d.

ISRAEL'S CHRONOLOGY, compiled from the Old Testament, and arranged as a CHART giving the A.M. and B.C. dates, and Scripture references for every event therein specified, together with the points of agreement between the Bible History and the Marks and Measurements of the Great Pyramid. With Explanatory Notes and Observations by GEORGE N. WALSH.

London: Robert Banks & Son, Racquet-court, Fleet-st.

Price 3d., post free 3½d.

PRESENT-DAY PROBLEMS,

How Anglo-Israel Truth Explains and Solves Them.

By V. M. COX

Author of Ephraim-Israel, the Pivot Nation of Prophecy and History

"A book to read is 'Present-Day Problems: How Anglo-Israel Truth Explains and Solves Them.' By V. M. Cox. This little book is an excellent summary of the clearance effected in the great burning questions of the time, the moment it is understood that the Anglo-Saxon folk is the very Israel of God. Federation of the Empire, the Irish question, the Eastern question, our relation to Russia, our hold on Egypt, submitted to this solvent, become parts of one intelligible scheme. The paragraphs on Foreign Missions, as the special work of Israel, and on our relation to our fellows of the tribe of Judah, are especially good.—*The Messenger*.

Published by ROBERT BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

Postal Orders may be obtained at any Post Office in the United Kingdom for the following amounts: 1s., 1s. 6d., ½d. *each;* 2s., 2s. 6d., 3s., 3s 6d. 4s., 4s. 6d., 5s, 7s. 6d., 10s., 10s. 6d., 1d *each;* 15s., 20s., 1½d. *each. They should be "crossed" City Bank, Ludgate Hill, E.C. Stamps received.*

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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." enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel — the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A.E.I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies post free, 6d. Specimen packet for 6 stamps.

Dr. JOSEPH WILD'S WORKS

NEW EDITION JUST PUBLISHED.

THE LOST TEN TRIBES

Price 3s., post free 3s. 3d.

The FUTURE of ISRAEL and JUDAH.

Price 2s., post free 2s. 3d.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

ISRAEL IN THE NEW TESTAMENT

OR,

Proofs of the National Conversion of the Ten Tribes to Christianity.

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

Author of "Jeshurun," etc.

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

Knight & Forsters PENS

KNIGHT & FORSTER LEEDS.

For Bold Writing no Pens can surpass "THE UNIVERSITY" Broad Point (3s. per gross, or 1s. per ¼-gross); while for Smooth and Clear Work "The Ledger" Pen (2s. per gross) stands supreme. GREAT THOUGHTS says: "They are a great help."

KNIGHT & FORSTER LEEDS.

"THE LEDGER" PEN.

London: STRAKER & SONS, 124, FENCHURCH ST., And of all Stationers; or direct from the Makers, post free.

BASINGHALL WORKS, LEEDS.

CASES FOR BINDING VOL. X.

ARE NOW READY,

Price 1s. 6d., post free 1s. 8d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the Best Known Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

LUNG **OWBRIDGE'S** TONIC
LUNG **LUNG TONIC,** TONIC
LUNG THE MIGHTY HEALER. TONIC
LUNG *Save Your Lives by Taking* TONIC
LUNG OWBRIDGE'S LUNG TONIC. TONIC
LUNG *It has a power over diseases hitherto* TONIC
LUNG *unknown in Medicine.* TONIC
LUNG *Are you at all Weak-chested or inclined* TONIC
LUNG *to be Consumptive, with just a touch of* TONIC
LUNG *Cough now and then?* TONIC
LUNG "*Try this Wonderful Medicine.*" *The* TONIC
LUNG *Cough and Weakness will disappear as* TONIC
LUNG *if by magic, and you will feel a strength* TONIC
LUNG *and power you never had before.* TONIC
LUNG HAVE YOU A COUGH? TONIC
LUNG A DOSE WILL RELIEVE IT. TONIC
LUNG HAVE YOU A COLD? TONIC
LUNG A DOSE AT BEDTIME WILL TONIC
LUNG REMOVE IT. TONIC
LUNG *Bronchitis & Asthma it relieves instantly* TONIC
LUNG *The Spasms of Coughing so dreadful in* TONIC
LUNG *Whooping Cough become less with each dose* TONIC
LUNG *of the medicine.* —— TONIC
LUNG *Prepared by* W. T. OWBRIDGE, *Chemist, Hull* TONIC
LUNG *Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. & TONIC
LUNG 11s. *by all Chemists and Patent Medicine* TONIC
LUNG *Vendors. Wholesale all London and* TONIC
LUNG *Provincial Houses.* TONIC

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the **HARNESS' ELECTRIC BATTERY BELT** has been very beneficial in **strengthening the system** generally, as well as instrumental in relieving the **Neuralgic pains** from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys,** should at once stop physicing, and remit six stamps for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAR. 2, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 532. Entered at Stationers' Hall.] WEDNESDAY, MARCH 9, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Two Greatest Facts in the Physical History of Nations	101
From the Pedigree of the English People. Forwarded by L. P	102
Another Clerical Objector	103
The Mighty Nation, Blessed and Blessing. By J. Thomson	104
The Rev. Henry Ward Beecher on England and America	106
"How Soon." By the Rev. Denis Hanan, B.D.	106
Metropolitan Anglo-Israel Association	107
Correspondence	107

"THE TWO GREATEST FACTS IN THE PHYSICAL HISTORY OF NATIONS."

WHAT possibly can be these "Two Greatest Facts in the Physical History of Nations"? The expression occurs in the leading article of the *Scottish News* of Feb. 5, 1887, and had reference to the unique position of the British people. Two of the national facts in their history are, it seems, "the greatest in the physical history of nations." The facts which so captivate the imagination of a secular journalist are unique Identity facts, closely bound up with the history of God's people Israel, as described in the prophecies of the living God. They are these, as the journalist describes them: "First, we have colonised the New World; and secondly, we have given peace to the Old. On the one hand, we have stamped with our civilisation continents that will yet contain 250 millions of our race; and on the other, we have saved from hopeless decay an ancient land where as great a population now rests securely under our rule," meaning, of course, British India.

The great continent of North America has been colonised by this our own race, and though Europe has poured into the midst thereof her millions of foreign emigrants, the product is still British only. Our race, which is the strongest, has absorbed all the rest, and the language, religion, laws, institutions, manners, and customs of the New World are British Anglo-Saxon only, but not European at all. There at present are 55 millions of our race located. It requires no great stretch of the imagination to believe that before very long a people who double their numbers once in 25 years, will reach the stupendous aggregate of 250 millions in a little over 50 years from this our time.

In India we have already 250 millions of dusky fellow-subjects, a cluster of mentally active Hindu and Mohammedan nations, who had fallen into the lethargy of ages of neglect, when we appeared upon the scene and woke up the dormant mind of the East. Hopeless decay had set in; but India was saved from it by the interference of British-Israel, who have given that Land of the Sun not only the Bible, the Sabbath, and the Gospel of Christ, but, besides and beyond those three gifts of God, civil and religious liberty, wealth, and the power to get it, peace, safety, and commerce, and protection from all foreign foes.

These, then, are the two greatest facts in the physical history of nations, and they meet in our own thrice blessed nation. But what are these "greatest of facts?" They are blessings promised by God Himself to His people Israel exclusively. They are the gifts prophetically granted, without conditions, to Joseph in the latter days, when God said of him, in Gen. xlix. 22, R.V., "Joseph is a fruitful bough, a fruitful bough by a fountain. His branches (or daughters = colonies) run over the wall." The peace we have given to the Old World, that is, to the Heathen Empire of the East, is the Lord's gift to Israel when, in Psa. cxi. 6, He declared that "He hath shewed His people the power of His works, in giving them the heritage of the heathen." "The two greatest facts of the physical history of nations" thus merely illustrate God's dealings with His own people Israel; and as all His works towards them are glorious and unparalleled, it is meet that the two greatest facts should be Identity facts, since they are national, physical, and historical, proving that "He hath not dealt so with any nation" but theirs. In grace it is the same. "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" (Psa. cxlvii. 19, 20).

The vast increase of the British people has enabled them to lay hold of the New World. But this is only half the tale. The unparalleled exuberance of our population has given us also Australasia, where 3½ millions of our race are already domiciled, where, too, the 3½ will, at the present rate of increase, become over 100 millions in about 125 years. South Africa, a third "desolation," or "desolate heritage" of the earth, is also ours by reason of our unique powers of multiplication, and thus the two pre-eminently great facts of the physical history of nations resolve themselves into the most remarkable confirmations of our nation's Identity with Lost Israel that the most sceptical opponent could demand.

But the matter does not end even here. For our national increase has not only compelled us to lay our hands upon the distant desolations of the earth as our colonial possessions, but

Digitized by Google

it has also forced us to seize all the strategic positions of the world in the direct line by sea to these outlying colonies from our Isles of the West, in order that by means of these "Gates" we may at all seasons navigate the ocean highways which lead to our outland Empire; among the rest on Egypt, which is the very heart and centre of the route, and is now necessary to the very existence of our Imperial power East and West, and North and South, of that strategic central land. Consequently God has, in a most mysterious, miraculous manner, placed it in our charge. In August, 1882, when the nations of Europe voluntarily left us face to face with Arabi Pasha, and thus handed Egypt over to our charge, we became possessed of it, and that possession, we believe, will never change. What we are doing there, and what the result will be, has been well told in the *Scottish News* of Feb. 5. Let us conclude our remarks by quoting its words:—

It is too true that our connection with Egypt has been in some part a miserable story of wicked and foolish blundering, subservient to the demands of party expediency in Parliament. What is done cannot be undone, but it may be atoned. If we have done wrong, we will not right it by ignoring the conditions that we have created. If there is blood on our hands, it is no sign of repentance to wash them and walk away. We are doing good in Egypt, and we may fairly hope to do more. Then, by all means, let us go on. What has to be done is very simple, and it is a matter in which we have ample experience. Our task in Egypt is very similar to that in India save that in the smaller country it is rendered more difficult by the doubt that rests on our tenure, and by the Conventions which permit the ruffians and adventurers of all nations to defy the properly-constituted tribunals, and appeal to the biassed decisions of their own Consuls. These difficulties must be faced. If they can be overcome, as indeed they are being overcome to a great extent, and if we can continue to extend to Egypt the blessings of good government, this generation will do a work inferior only in magnitude to that whose glories they have inherited.

We are in Egypt "because of a train of deeds which is part of the world's irrevocable story, and we are enabled to stay there with the assent of the world, and without danger to ourselves, or to anyone." The cost is £50,000 a year to a nation of 36 millions, and this trifle gives us a steadily increasing trade, and a tighter grip of the nation's highway to the East from the West, where, as Israel, we are established by our God, the God of Israel. To Him be all the praise.

FROM THE PEDIGREE OF THE ENGLISH PEOPLE.*

FORWARDED BY L. P.

THE Roman residents withdrew, *en masse*, from Britain when the military occupation terminated. The fact thus stated, if true, is a very surprising one. The Romans had been masters in Britain for more than 400 years. They had been engaged in all the enterprises in which a conquering people delight in a newly acquired land. They had made colossal fortunes; had been born and educated here, for eight or ten generations running in the same families; their sires and grandsires for as many generations were buried here; cities, large and splendid, temples classic and colossal, villas and baths, rivalling those of Baiæ and Pompeii; fortresses, roads, bridges, amphitheatres, which would command the admiration of ages, had been reared by them all over the island; and the images and altars of their gods consecrated a thousand spots from South to North. And yet, no sooner does the army vanish, than the Roman people quit the island, leaving all these splendid and precious memorials of their wealth, genius, and piety to be the property of the liberated Britons. It is an astounding fact.

The Triad relates that "the third invading tribe which came to the Isle of Britain, and departed from it, were the Cæsarians, who, through violence, continued in this island upwards of 400 years, until they went back into the country of Rhufain (Rome), . . . and there remained of these only women and young children under the age of nine years, who became a part of the Cymry."

Scarcely is anything of the kind known elsewhere in history, and yet we can hardly disbelieve the representation. We have a difficulty in accounting for it [Identity believers have not!], but the fact cannot be cavilled at.

When the Romans withdrew, the population of Britain was substantially Celtic, as they found it. Neither the occasional immigrants from North Germany, nor the influx from Italy during the Imperial rule, produced any such change in the inhabitants as to render it inappropriate still to call them the ancient Britons.

Once the land was free from the repressive power of strangers, the original race resumed its old position, and we need no better evidence that the Government of Rome had never obliterated the distinctions of rank and family recognised among the Britons than the fact that when this resumption of power was set on foot the genealogies of the princes were known, and the rightful claimants to power identified. [Here we think of the tribal distinctions of the descendants of Jacob being preserved during the captivity in Egypt.]

"The researches of modern historians unequivocally favour the opinion that under the names of Gauls, Gaels, Gwyddyls, Celts, Cimerie, Cimbri, Cymry, Brython, Lloegrians, Scots, and Picts, only one race, under different tribe or clan divisions, political organisations, and periods of existence, is spoken of; and while different degrees of diversity, through shorter or longer periods of estrangement and foreign admixture, had intervened, still no such diversity prevailed as would materially affect their unity and integrity, and hence the classification as one people."

Again, "The Belgœ of Britain, therefore, were of a cognate race with the Cymry, and their presence under a name somewhat non-Celtic disturbs not the substantial unity and integrity of the ancient Britons."

But we have historic as well as philologic testimony respecting the Celtic character of the Belgœ. Out of some fifteen Belgic tribes enumerated by Cæsar, he selects only three or four as distinctively Germanic. To none of the great tribes of Belgica, but only to a few of the more insignificant, does Tacitus attribute a Germanic origin. Such is the case with Strabo. The Galatœ of Asia Minor are allowed to be Celts, but St. Jerome testifies that the Belgic Treviri spoke a language similar to theirs.

ENGLISH LAW.

Did the Anglo-Saxons to any extent adopt the ancient British laws? We are not writing for the information of lawyers; they all know that the question can only be answered in the affirmative. The Anglo-Saxons certainly did to some extent embody in their Code, when they became ripe to construct one, elements belonging distinctly to the ancient British jurisprudence. The quantum was, perhaps small, but it was there.

Sir F. Palgrave, no mean authority, has written thus:—"Opposed as the native and the stranger were to each other, the main lines and landmarks of their jurisprudence were identical. They agreed in their usages respecting crimes and punishment; they agreed in allowing the homicide to redeem his guilt by making compensation to the relatives of the slain; they agreed in the use of trial by ordeal and by compurgation; and these being the chief features of the law, and of its administration, the question whether such analagous customs be of British or of Saxon origin is little more than a mere verbal dispute."

We shall again quote Sir F. Palgrave in the judgment he pronounces upon the quality of the ancient British legislation. The readers of the "School Histories of England" will, of course, decline to understand such language. The Britons

* By Thomas Nicholas; 3rd edition, 1873.

Digitized by Google

are known to have been barbarians, and therefore such sentiments must be absurd, etc.

"The historical order prevailing in this code," says Palgrave, "shows that it was framed with considerable care, and the customs it comprehends bear the impress of great antiquity. . . . The character of the British legislation is enhanced by comparison with the laws which were put in practice amongst the other nations of the Middle Ages. The indignant pride of the Britons, who despised their implacable enemies, the Anglo-Saxons, as a race of rude barbarians, whose touch was impurity, will not be considered as any decisive test of superior civilisation. But the Triads and the laws of Hoel Dda, excel the Anglo-Saxon and other Teutonic customals in the same manner that the elegies of Llywarch Hên and the odes of Taliesin soar above the ballads of Edda. Law had become a science amongst the Britons, and its volumes exhibit the jurisprudence of a rude nation shaped and modelled by thinking men, and which had derived both stability and equity from the labours of its expounders."

Great mystery hangs over the derivation of the greater part of the common law of England.

FROM "THE CONCLUSION."

We have been engaged in slowly tracing the beginnings and early developments of one of the most colossal creations of time, the British nation. Were we to examine the field of universal history, our survey would command no other such ethnological marvel. In no epoch, in no land, has anything of the sort appeared. It would seem as if the world, at the birth of the British people, had grown consciously old and desolate (?), and that, like the fabled Phœnix, it had undertaken, by a painful but sublime process of fire, to renew itself; and the island of Britain was selected as the theatre where the prodigy was to be accomplished.

It took a long time to lay the foundations of this great national superstructure. Some thousand years elapsed before all the kinds of materials were brought together. The Celtic tribes had inhabited the island, probably, for many hundred years before the Republic of Rome was inaugurated; but, solitary and self-contained, they possessed an insufficient amount of those elements of expansion and development required for national maturity. The Roman added a mighty impulse by lodging in the mass the seeds of the Old World's civilization. Christianity added a still mightier and sublimer force. The Saxons, Danes, and Normans, a rough and energetic race, poured in their successive contributions of influence; and by the union of all in one body, and its tempering by long and painful discipline, under the guidance of religion, commerce, science, and education, the result has come forth in the shape of this English nation, which is to-day not the envy so much as the pattern and friend of all surrounding peoples, and promises to continue for many ages the exemplar and director, if not the virtual ruler, of the civilised world.

ANOTHER CLERICAL OBJECTOR.

We have been favoured with the opinion as to our subject entertained by a clergyman, who tells us he is not unfamiliar with the Anglo-Israel discussion, but has taken a very unfavourable view of our side of it. He declares the idea is not one, which, under any circumstances, could awaken much interest in his mind. Even supposing we had made good our ground, he deems that all we should have done would be to bring to light an ethnological curiosity, and nothing more. His New Testament, he adds, has taught him long ago that race distinctions have now no religious significance whatever, and even the expectation of a Jewish restoration he has always felt to be a vain anti-Christian dream! There is but one Gospel for Jew and Gentile, and that is not a Gospel of national superiority, but of individual righteousness and peace. If Englishmen were to believe themselves all that the advocates of Identity claim for themselves, the only result, he fears, would be that they would be puffed up with pride even more than they are now. If the Old Testament taught the perpetuation of national or race privileges a hundred times more clearly than the advocates of Identity declare, he would simply brush it all aside and say the "Old Testament must be interpreted by the later and plainer language of the New." So far our out-spoken cleric, who wrote the words we quote some time ago, and may have now come to a better mind. But we feel that there are thousands of his cloth and others, who use precisely the same language now, and believe the truth of the same arguments. We cannot do wrong, therefore, in quoting the sentiments, and giving them a plain answer.

On one point we quite agree with our opponent. There is no doubt "that there is to-day only one Gospel for Jew and Gentile." But whoever denied the fact? Not the Anglo-Israelites! We have always maintained the universal application of the Gospel to all mankind. We declare 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.). In regard to the salvation of the soul, we have always consistently maintained that all the sons and daughters of mankind, are absolutely on one and the same platform. All are sinners; and if any be saved, either of Israel or of the Gentile non-Israelite world, they must be saved by the blood of Calvary alone, but not otherwise. For there is "none other name that is given among men wherein we must be saved," but Christ's (Acts iv. 12, R.V.). Wherein, then, do we differ from our clerical opponent? He thinks race distinctions are now abolished, and that they have no religious significance whatever. We submit that the chosen people of God, the Twelve Tribes (now thirteen), must have this very weighty religious significance, that if they do not exist to-day racially, then is God's promise, and Christ's promise, and St. Paul's prediction, one and all absolutely vain and worthless, then are the Christian's hopes wrecked, and the alleged purchase of the Cross of Calvary is vanished into thin air! For if God and Christ be false in one, they must be untrustworthy in respect to their other promises; which God forbid!

Let us see what promises we find in the Old and New Testaments alike as regards the perpetual continuity of the Twelve Tribes to carry out God's purposes of grace and mercy to the world as His intermediaries or commissioned servants. First, we have the unconditional promise made on oath by the Lord Jehovah to His servant Abraham, "In thy seed shall all the nations of the earth be blessed," because thou hast obeyed My voice (Gen. xxii. 18, R.V.). Isaiah proclaimed, "In days to come shall Jacob take root, Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). "The people which I formed for Myself, that they may set forth My praise" (Isa. xliii. 21., R.V.), spoken regarding Israel. "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" (Isa. lxi. 9, R.V.). Here is very clear and plain Old Testament testimony that the Lord Jehovah promised to this, His chosen Israelite people, great spiritual honour, as the preachers of righteousness to the whole Gentile world. What did the Lord Jesus Christ teach? That these Twelve Tribes should exist in the coming times of His own Majesty, when, seated on the throne of His glory, and that the twelve apostles, seated on twelve thrones, should judge, or rule, or feed those same Twelve Tribes of Israel! But could the Lord Jesus preach or teach anything contrary to the Old Testament? Hear what He Himself said in Matt. v. 17, R.V., "Think not that I came to destroy the Law and the prophets. I came not to destroy, but to fulfil." St. Paul bears strong testimony to this when in Rom. xv. 8, R.V., he said, "For I say that Christ

Digitized by Google

hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given unto the fathers." The same apostle, in Heb. viii. 8—12, described to us at length, quoting from Jer. xxxi. 33, 34, the glorious spiritual blessings reserved for the Houses of Israel and Judah, in days that are future yet. Are these passages in the New and Old Testaments alike no proof of race distinctions as bearing some religious significance? The Old Testament here is quoted by the New, and the latter interprets the Old by repeating the promise, word by word and clause by clause.

This cleric, in another part of his letter, calls our views "inexpressibly silly, and inexpressibly sad." But what are we to say to opinions regarding the Old and New Testaments which the above quotations contradict, showing that the New repeats the Old, and confirms its teaching? showing also that "the Lord He is Jehovah, He changeth not. Therefore the sons of Jacob are not consumed" (Mal. iii. 6). The Old Testament declares that "God 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" (Psa. cxlvii. 19, 20). The Lord Jesus Christ, addressing His Hebrew disciples and apostles, told them to go and preach the Gospel to all nations, promising His constant presence among them to the end of the age or dispensation. Here, then, in Old and New Testaments alike, are race distinctions portrayed, having a distinct religious significance, since they confer on one people privileges and spiritual blessings absolutely denied to other nations.

But these (and here is our clergyman's mistake) do not grant to the recipients any special advantage respecting the salvation of the soul. They confer national privileges, to enable the nation so honoured to become God's messengers for salvation to the ends of the earth, qualifying them by special national gifts for the functions of world-wide evangelisation.

This is all we claim for our subject, and we do not believe that its hearty, grateful acceptance by our race can make them one whit more "puffed up with pride" than a humble believer in Jesus is calculated to become, when assured that he has been chosen by the Lord for the unutterable joys of Heaven, merely by reason of his faith in the merits and sufferings of the adorable Redeemer. If these promises do not tend to pride, neither will the promises of God to Israel make this nation unduly buoyed up with spiritual pride, because the Lord "giveth more grace," and He changeth not. Therefore the sons of Jacob are not consumed, and not "puffed up" with spiritual pride either!

THE "MIGHTY NATION," BLESSED AND BLESSING.

By J. Thomson.

1. THE PROMISES.

1. To Abraham God said:—"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, . . . and in thee shall all families of the earth be blessed." "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." "Look now toward heaven, and tell the stars, if thou be able to number them. . . . So shall thy seed be." I will multiply thee exceedingly, ... and thou shalt be a father of many nations, . . . and kings shall come out of thee." "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." "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; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xii. 1—3; xiii. 14—17; xv. 1—6; xvii. 1—8; xviii. 17—19; xxii. 15—18).

2. To Isaac:—"I will be with thee and will bless thee; . . . and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." "Fear not, for I am with thee, and will bless thee, and multiply thy seed, for My servant Abraham's sake" (Gen. xxvi. 1—5, 26).

3. To Jacob:—"I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I am with thee, and I will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." "And God said unto him, 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" (Gen. xxviii. 13—15; xxxv. 11).

4. To Joseph and his two sons:—"And Jacob blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac did walk, ... 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 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." "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. . . . the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and the fulness thereof, and for the good will of Him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. 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." "The sons of Reuben, the firstborn of Israel [for he was the first born, but . . . . 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 (*marg.* prince); but the birthright was Joseph's.]" (Gen. xlviii. 15—20; xlix. 22—26; Deut. xxxiii. 13—17; 1 Chron. v. 1—2).

2. THEIR FULFILMENT.

Such are the Divine promises. They clearly and explicitly refer to a numerous posterity of the Hebrew Patriarchs, which should both be blessed of God, and a medium of blessing to others. No doubt the principal fulfilment is found in Christ, who is "the Seed"; but a nation which should be the instrument of conveying the blessed news of salvation and forgiveness to the other nations, is equally pointed out. The history of the Hebrews as recorded in the Old Testament, does not exhaust the meaning of these prophecies. Their most flourishing period was the reign of King Solomon; but at that time we find no pre-eminent development of Ephraim and Manasseh into a "multitude of nations." Besides, the *time* when this

Digitized by Google

development is to take place, is not obscurely indicated by Jacob as "the last days" (Gen. xlix. 1); and St. Paul appears to refer to the same prophecy when he tells us that "blindness in part is happened to Israel, until the fulness of the Gentiles (multitude of nations) be come in" (Rom. xi. 25).

It is not our intention now to enter upon a lengthy investigation of the evidences identifying the modern British people with the lost Ten Tribed-House of Israel; but as briefly as possible indicate the remarkable manner in which the British Empire, in our time, responds in no small degree to these ancient predictions found in Holy Writ, in its *extent, population, resources*, and *influence*.

1. Extent of the modern British Empire. The extent of dominion acknowledging one sovereignty is ever an important factor in determining the greatness of any empire. "Thy name shall be *great*," God said to Abraham: and though from this it might not beforehand be inferred that the nation referred to should be so designated, it may be noted as a remarkable fact that our country is called *Great* Britain. It may seem a small thing this, in the eyes of some; but as "straws show the direction of the wind," so this little thing is seen pointing in one direction. It is comparatively a modern term, used first on the union of the crowns of England and Scotland; and very appropriately, as it was even then thought. We may also remark in passing, that we do not remember any other nation of either ancient or modern times so appropriating this term "great," and being also acknowledged by others, their contemporaries. And now we hear of an outside *Greater* Britain, which, in extent, far eclipses the area of the British Isles. The present possessions of the British people amount to nearly 9,000,000 of square miles, or *one-fifth* part of the habitable globe. The Mother Country is, itself, only one-seventieth part of the whole empire. Compared with it, other empires shrink almost into insignificance. The British Empire is four times the size of that of Rome at its greatest extent; and five times that of the Persian Empire, under the Great King Darius. Of modern empires Russia is the largest, but the British is one-eighth larger, and is still growing. Compared with France it is sixteen times its size; and forty times as large as the United German Empire. The United States are a very large territory, but the British Empire is three times larger; and when we remember that *that* is an offshoot of the British race, answering to Manasseh (who was to become "a great people"), and add it to the British Empire, we shall find that the possessions held by modern Israel very far exceed in extent any empire of ancient or modern times, amounting indeed to one-fourth of the habitable earth.

2. The population of this empire, and its rapid increase, are also very remarkable. Though Julius Cæsar, and other ancient writers describe this country as being very populous in their day, we have no reason to suppose that, at any period before comparatively modern times, it ever exceeded a few millions. The best authorities compute it at about 2,000,000 near the end of the fourteenth century; and at the beginning of Elizabeth's reign it only amounted to about 5,000,000. In 1801 the population of England and Wales was about 8,872,000, but at the present time it reaches 27,280,000—fully a three-fold increase; besides the vast numbers sent off to the colonies and the United States, the latter numbering now over 50,000,000. In 1837 the total population of our North American Colonies was under 1,500,000; at the end of 1885 they numbered over 4,700,000. In 1837 the total population of the Australian Colonies was hardly 140,000, now they number 3,278,934. In 1837 the population of the Cape of Good Hope Colony was about 143,000, now it is 919,513, and with its dependencies (332,834) added, 1,252,347. The whole total number of the Anglo-Saxon race throughout the world already numbers over 100,000,000; and it has been calculated that if the present rate of increase goes on, that this race will number somewhere between 800 and 1,000,000,000 by the year A.D. 2,000. Besides these, which represent a population of chiefly British descent, our Queen rules over more than 260,000,000 in the great dependency of India; and to them must, we think, shortly be added the myriads of China and Japan, as well as Egypt, and the bulk of Africa; while indirectly, we already influence Turkish rule in Asia Minor

3. The *resources* of these British-Israel possessions cannot be expressed in more pointed and expressive words than those of the prophecies of Jacob and Moses. They are not so many square miles of arid waste, or snow-clad mountains: for within their area are found all the most favoured climatic conditions, and every production necessary for both life and luxury. Ours are the "blessings of heaven above";—all fruits in abundance; of the "deep beneath,"—the harvests of ocean abound about our coasts; while the "chief," and "precious things" of the "lasting hills" are found abundantly in the coal, lead, iron, silver, gold, and precious stones in our territories. It is needless to enumerate more fully the resources of our empire, seeing that we have everything in such abundance—the gift of our Almighty Covenant God—that our land has become by far the richest country in the world, for its size, and we could at once become independent of the foreigner if we would only cultivate our own estate, and manage it for the advantage of our own population.

4. It is evident that the *influence* of so great a Power in the world upon other nations, cannot but be great, whether for good or evil. But we hold that, without doubt, the influence of Great Britain has been, and is, on the whole, for the good of those brought under it. This is often admitted, even by those who would detract therefrom. Thus, in a lecture delivered in this town the other day, Max O'Rell, the author of "John Bull and His Isle," &c., said, 'the French fought for glory, the Germans for a living, the Russians to divert the attention of the people from home affairs; but John Bull was a reasonable, moral, and reflecting character,—he fought to 'promote trade, and the good of mankind in general.'"* Truth is often spoken in jest, and we may admit this to be true, though it was only intended to raise a laugh. As sure as it is that "trade follows the flag," so sure is it also that the "good of mankind in general" follows "the flag." Wherever British rule extends, British Christianity is also most active. British missionaries may, and often do, precede British rule, but their greatest success always follows. Witness India: until the British flag was supreme, India was all but closed to missionary effort; and in Afghanistan the missionaries retired with the temporary retirement of British arms, to return again only when British influence and protection could be extended unto them. And so it has been more or less everywhere else. The vast amounts spent upon Foreign missions may also be taken as a fair guage of British influence. On Foreign missions, the Church of England alone now spends £1,216,000; the London Missionary Society considerably over £100,000, and the Wesleyan Society nearly as much per annum. If to these we add the amounts contributed by other societies in this country, and that contributed by similar societies in America, we shall have a total of something near £2,500,000 spent upon foreign missions,—an amount far exceeding that of all other countries put together. The British and Foreign Bible Society expend over £240,000 annually, and has translated the Bible into 267 languages or dialects; a work unequalled by any other society in any foreign country. From its formation in 1805 to the year 1881, the society had issued 100,000,000 copies of the Holy Scriptures, in 260 languages; America, 40,000,000, but all the other countries put together, only 7,000,000, or a twentieth part of the total of England and America. In 1885 the distribution of the Scriptures by the B. and F. Society was still going on at the rate of 5,000 copies a day, or 30,000 weekly. What shall we say also

* See the *Ashton Reporter* for Nov. 20th, 1886.

Digitized by Google

concerning the prosperity of the nations under our rule? India never was so prosperous and contented as at the present time.* Egypt seems fairly entered upon the same course; while, following the example of the Fiji islanders, the Zulus themselves are asking for protection and annexation. We need not go any further into the mass of evidence producible of this sort, which clearly proves the truth of Holy Writ; "Israel shall blossom and bud, and fill the face of the earth with fruit" (Isa. xxvii. 6). "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21). For these and every other evidence of our Jehovah's faithfulness and mercy, unto our obstinate, blind, and stiff-necked nation, Israel, praise ye the Lord!

THE REV. HENRY WARD BEECHER ON ENGLAND AND AMERICA.

We take the following from the *Leeds Mercury* of December 11th, 1886:—

England and America.—Mr. Ward Beecher (says the *Nonconformist*) is writing in the *Christian Union* of New York some reminiscences of his late visit to this country. The last we have seen refers to the relations of the United States with England, which he regards as decidedly satisfactory as compared with the state of things during his former visit. He quotes a conversation with some experienced manufacturer, who expressed a hope that for the sake of British industries America would continue her Protectionist system, which prevents her rivalry in foreign markets. The general conclusions of our late visitor are as follows:—"On the whole, in refreshing my memory with regard to the state of public feeling in 1863, and comparing it with that of 1886, it is evident that England has gone through many degrees of latitude politically and socially, and no longer lies so far up as then towards the Arctic zone. Every allusion made to America during my lecturing tour was received with applause. In all the speeches introductory or following my lectures great emphasis was laid upon the identity of our origin and interests, and no sentiment was more popular than that the English-speaking people of this world should stand together, and that the institutions which are common to Great Britain and America, by which liberty is conserved, should be spread abroad as the greatest blessing to all the nations of the earth. Certain it is that the success of English institutions in America is now producing a profound impression in Great Britain, and that our example is the leaven that is working to influence all those changes which are now taking place, and others which must come within a few years. In fine, it may be said that America and England were never so intimately in sympathy as they are to-day, and the causes of disagreement so few and so little likely to increase, and the causes of sympathy and affection so numerous and so deep seated."

* From Arnold's "India Revisited" (London, Trubner and Co., 1886), which furnishes many evidences of the good influence of British rule in India, we quote the following:—"Political mischief-mongers 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 Hindu natures—but with respect, admiration, and general acquiescence. There are classes, of course, who 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 enquiry, 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 boundless 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 at large knows well that she never has received from heaven a richer blessing than the *Pax Britannica*" (p. 293, 294).

"HOW SOON."

By the Rev. Denis Hanan, B.D.

At this time, when wars and rumours of wars are so rife, and when men ask one another "how soon" will the outbreak take place which makes hearts fail for fear, it seems that there are certain well-marked prophetic dates, which, considering the rapidity of modern warfare, would seem to indicate that an immediate and final rapture should be regarded as premature. They are these:—Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke xxi. 24). This period is elsewhere mentioned as 42 prophetic months—*i.e.*, 1260 years (Rev. xi. 2). And this period is half the prophetic week or 2,520 years of Gentile domination. Jerusalem is now being trodden down; the present Turkish occupation dates from A.D. 636, and 1,260 solar years will expire in 1896-7. (Due allowance must be made for errors in chronology.)

Thus it seems most probable—and who will say that the present state of the world does not confirm the probability—that within ten years must come that convulsion which will cause "the sick man" to die. But a ten years' war seems to be almost an impossibility. Modern wars are fearfully rapid, as well as deadly; and there is hardly time for two distinct continental wars. Therefore, there seems to be a probability that the period of tension will be prolonged, and that the final outbreak will not take place for some years. As this calculation is based upon the date of the Turkish occupation of Jerusalem A.D. 636, it may not be amiss to add a few of the calculations which make that year remarkable. It is the bisection of both the lunar and the solar reckoning of time, with respect to the 2,500 years, or prophetic week. Thus:—

Lunar.

Holy vessels taken to Babylon—Dan. i. (1242) B.C. 606 + 1260 = 636 A.D. (1242) + 1260 = 1878 British protection of Syria, &c.

[*Note.*—1260 lunar years equal 1242 solar.]

Solar.

Finding of the Book of the law. Irrevocable doom pronounced.—2 Chron. xxxiv. B.C. 624 + 1260 = 636 A.D. + 1260 = 1896-7. Jerusalem to be restored.

In these latter days, we have the advantage of being able to fix upon certain actual or probable final dates—*e.g.*, the fall of the temporal power; the Berlin Treaty; the bombardment of Alexandria; the near Turkish overthrow. If we find that by reckoning backwards for a foretold period we reach a remarkable date—*e.g.*, the rise of the temporal power exactly 1,260 years before its fall—our conjectures become certainties.

We have here two remarkable dates, reckoned in different ways, but with a common bisection, and leading backwards to dates which give remarkable commencements. That the date B.C. 624, with which I am now more particularly concerned, is a remarkable one, will I think be admitted, when it is remembered that then the prophetic voice proclaimed that even repentance could not avert the judgment; and the one copy of the forgotten law was providentially brought forth to pass sentence upon the nation.

Doubtless there are among the readers of the Banner of Israel those who will recall to mind the prominent place which this historic incident is given in an ancient ritual, and be ready to acknowledge the coincidence. I am well aware that a few months, or even weeks, may upset my theory; nevertheless, trusting to the kindness of my readers, I venture to record it. May the law soon go forth from Zion, and the Word of the Lord from Jerusalem.

Erratum.—Page 95, col. 2, line 34, read 2 *Chron.* xxxii. 8.

Digitized by Google

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

DURING the past month this Association has been busily at work in quarters hitherto deemed inaccessible to the teaching of Anglo-Israelism. Our three Tuesday afternoon lectures at the Moravian Chapel exceeded our expectations; a growing interest was evident; the last attendance being by far the best, and friends were sorry the course had ended all too soon. The three Sunday evening services at the Caledonian Church, Holloway, were largely attended here; as on Tuesdays, the interest grew—our last attendance filling the Church. Our Thursday evening lectures were not so well attended, although a good few were present; but on each evening we were most unfortunate in the weather. First the fog was so thick, people dared not venture out; second, the rain fell heavily; and the last evening was a cold, biting frost. Probably, on some future occasions we may have more favourable conditions under which we shall get large gatherings.

As the result of these NINE lectures we have received several testimonies of good being accomplished; some have decided to be on our side; while throughout the whole course, not a dissentient voice has been heard; on the contrary, so much have our labours been appreciated in each case, we have been asked to repeat our visits at some future time.

To the ministers of these three churches we desire publicly to give our best thanks for the kindness they have shown in granting the free and unrestricted use of their pulpits and buildings for the promulgation of the truths so dear and precious to all Identity believers. To the Rev. James S. Forsyth, M.A. (National Scotch Church), Rev. John Porter (Moravian Church), Rev. John T. Dixon (Presbyterian Church), we tender our warm and heart-felt acknowledgments for the kind help they have rendered this Association to carry out this course of lectures.

In addition to the foregoing we have been privileged to deliver two lectures in St. John's School-room, Woking, Surrey; the Rev. J. F. Lory (Church of England) presiding. There were good attendances; a lively interest was excited, as was evident from the fact of our opponents discussing the varied points of our subject for over an hour on each occasion. It will thus be seen that in all ELEVEN lectures have been delivered by the secretary. We have been asked to visit Dublin and Edinburgh for lectures and sermons. On March 24th, we shall be visiting Bath; 25th, Bristol; 27th, Burnham (Somerset); going on to Exeter and Torquay, and probably one or two other places. While we hope to give six or eight other lectures in London during the months. These are signs of life with the old Association; and with God's help, we hope to make its influence felt far and wide, beyond anything it has achieved in the past.

From March 1st the Association will enter upon a new era in its history, and will present such a front to the public as will be worthy its name and objects. Large premises have been taken at 14, King William-street, Charing-cross, London, W.C., which will be devoted to the purposes of a library and reading-rooms, supplied with daily and weekly newspapers and all the current Anglo-Israel literature as soon as published; a room for the supply of tea and coffee; secretary's and other offices, which will be open every day (Sundays excepted) from 10 a.m. to 10 p.m., to which every member and subscriber will have free admission; thus giving all the privileges of a club or institute to every subscriber in return for their subscriptions. The premises comprise three floors in perhaps the most central and busy part of the Metropolis. This change will involve a large outlay; but the Council of the Association believe that a permanent home, available to all Anglo-Israelites from every part of the world, will be so much appreciated that funds will quickly come in by an increase of members and otherwise so soon as these advantages become known, as will justify the course they have decided upon. We shall need £100 per year for rent; while the furnishing will cost about £70. The latter expense will, it is hoped, be met by special contributions to a fund which has been started already by the following gentlemen:—Admiral Bedingfield, £1 1s.; Major St. George Priaulx, £1 1s.; H. H. Pain, Esq., £1 1s.; H. S. Icke, Esq., 10s. We will be glad to receive further help in this direction at once, so as to proceed without delay. We are doing a great work. As God has blessed you, will you help us? All contributions, however small or large, please send till March 15, to 5, Wilton-road, Pimlico, S.W.; after that date, to 14, King William-street, Charing-cross, London, W.C.

JAMES BILLINGTON, *Secretary.*

P.S.—Subscriptions will be acknowledged next month.

NOTE BY THE EDITOR.—We give our hearty support to the arrangements indicated above, and trust our friends will agree with us that our Metropolitan Anglo-Israelites deserve our help and sympathy in their spirited endeavour to make the cause we love prosper in Israel's chief city. The London Association is doing real and valuable work in making Our Identity known, and deserves our hearty thanks and pecuniary aid in its effort to give the Metropolitan Association a good, respectable, and central position in town; one which our country friends may look on as their own club or institute; their rallying point, where they may meet their friends when they visit London. Any names or subscriptions forwarded to the Rev. James Billington will periodically be published in the BANNER.

Correspondence.

INTERNATIONAL INSTITUTE FOR PRESERVING AND PERFECTING WEIGHTS AND MEASURES.

To the Editor of the "Banner of Israel."

DEAR SIR,—We send you the January number of *The International Standard*, which is published after a year's suspension. I much regret to find that in consequence of our change of publishers. all the book reviews and notices of publications have been left out. Reviews of all publications received during the past year were written and sent in, but, through a mistake, they were omitted.

I hope that you will understand that our members do not endorse the language of our warlike senator in relation to the Canadian Fisheries' question. We do not like bluster. The heart of the American people is knit to the heart of the English people. We are brothers, and we must act like brothers. We have a common enemy against whom we must stand firmly, and that is the Romish ecclesiastical power. Yours, &c,

CHARLES LATIMER.

Cleveland, O., Feb. 1.

INFIDELITY CONFUTED.

BY SCOTI.

To the Editor of the "Banner of Israel."

SIR,—I notice in the last week's number of the BANNER the great power that we have, as Anglo-Israelites, in defending the truth of the Bible against the deep and pointed questions asked by infidels, who so easily and successfully put many a minister and student of God's Word to shame and silence. Permit me to give you an instance that happened to me nine or ten years ago, at Brighton. I was engaged in some work with a very thoughtful and intelligent young man, but one who made light of divine things. "You seem," said he to me, "to be well versed in religious subjects, and profess to be a Christian; can you answer one question?" "I will try," I replied. "If you can," he continued, "you will have answered a question that has put many a preacher here to the blush."

Question: "What became of the sceptre 400 years B.C., which it was said should be retained by Judah 'till Shiloh come,' as prophesied by Jacob?"

The question at first put me to confusion, when suddenly I remembered that very subject in connection with the beautiful, clear Identity truth I happened to have heard of but a week before, relating to the Tribe of Dan, to the captivity of the Jews by Nebuchadnezzar, to the death of Zedekiah (the last king), but the saving of the life of his royal daughter, Tea Tephi, who came to Ireland with Jeremiah soon afterwards, there founding another monarchy. I gave my friend the whole history of these facts, clearly and forcibly; adducing proofs and authorities showing that the sceptre was still existing from that date to Queen Victoria of our time; thereby not a little astonishing him by this remarkable (and to him new) lineage of our Queen, derived from Tea Tephi, the daughter of King Zedekiah. He was very silent as well as surprised, and confessed himself well and ably answered. I have often wished I had told him more, that he might have been won over to Identity truth. But some other duties separated us, and we have not seen anything of each other since. Perhaps these lines may meet his eye; if so, he will remember the circumstance. Had I known as much as I do now, I might have shown him also how "that a lawgiver" has not yet ceased among us. How strongly we are fortified against infidelity and scepticism when God's Word is taken just as it stands!

Forest-row, East Grinstead, Feb. 14.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	13	6
Three Copies " " " "	1	0	4
Four Copies " " " "	1	5	6
Six Copies " " " "	1	16	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The Rev. JAS. BILLINGTON, F.R.H.S.

Will LECTURE at

CONGREGATIONAL CHURCH, ROBERT ST., GROSVENOR SQUARE, W.

(First turning in Davies-st., or Gilbert-st., Oxford-st.),

On WEDNESDAY EVENINGS, March 9, 16, & 23.

Commencing at 7.30.

PUBLISHED BY ROBT. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

COMBINATION IVORY PENCIL AND PENHOLDER FOR ONLY 1s. 6d.

The Greatest and Most Wonderful Scientific Novelty of the Age. This is the most useful and valuable article of the kind ever invented for either man, woman, or child. The holder is made of ivory, and contains a Screw Telescope Pencil at one end, and a Pen at the other. It can be carried in the pocket always ready for use, and in one end of the holder it contains a Powerful Miniature Microscope, no larger than the head of a pin, containing either the Lord's Prayer or the Ten Commandments magnified over 1,000 times, which can easily be read by holding to the eye. We will send this post free on receipt of only 1s. 6d., and if you send in your order before March 31st, we will send free with each Holder one of our Golden Pens, also Lead for Pencil. ANGLO NOVELTY COMPANY, 33, LUGARD ROAD, PECKHAM, LONDON, S.E. Please name this Paper. Send for our Catalogue, containing over one hundred useful Novelties, post free one stamp.

BRONCHITIS, ASTHMA.
COUGHS, COLDS,
CONSUMPTION,
and all Pulmonary Affections can be immediately relieved and rapidly
CURED
by simply using the
AMMONIAPHONE
FOR THE Voice, Throat, Chest, and Lungs.
21s. post free.
WILL LAST FOR YEARS.
Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had FREE OF CHARGE on application to Medical Battery Co. Ltd.
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place.

J. THEOBALD & COMPANY.
GOD SAVE HER MAJESTY.
Grand Jubilee Prize Picture Puzzle.
£200 IN CASH PRIZES.
No charge for entering this Competition.
1st Prize, £25 in Cash. 2nd Prize, £15 in Cash.
3rd Prize, £5 in Cash & 155 Prizes of £1 each Cash.
Also, if more than five hundred successful solvers, we shall give in addition 100 REAL GOLD FINGER RINGS.
The first Competition of the kind ever advertised.

THE Picture Puzzle Competition may be briefly described as follows: We have produced a very beautiful engraving. This picture has been cut up into small squares, the pieces then mixed up, put together anyhow, and printed. It is really precisely the same as the Picture Block Puzzles given to children to put together, only of course more elaborate and many more pieces. The perfect picture has to be formed by gumming the little squares on to a sheet of paper, connecting one piece with another so as to form the proper engraving. Anyone having the necessary patience and perseverance can put it together. It forms not only amusement and occupation of time, but an opportunity of winning a considerable sum of money. To prove that the picture can be properly put together we shall be prepared, after the Competition is over, to supply anyone with the engraving correctly engraved, but up to that time not a single perfect picture will be issued. Should more persons put it together properly than there are prizes given, the prizes will be awarded according to the neatness and cleanness of the work, the head prizes being given in a similar manner. We may mention that in a Competition we gave last Summer everyone obtained a prize that sent in, as a lesser number sent in than there were prizes offered. The names and addresses of the winners will be duly advertised. A Certificate entitling the holder to enter into this Competition is given gratis with every one of our

GRAND JUBILEE PACKETS,

which have been specially prepared in celebration of Her Majesty's Jubilee. This packet contains the most marvellous value for money, as we have determined to make it the most successful that we have ever offered. Everyone who has seen it wonders how we can possibly sell it at the price. As these articles are specially Jubilee goods every loyal patriotic person ought to possess a parcel, and treasure up the articles as mementoes of this most auspicious occasion. Each parcel contains The Great Puzzle Picture itself, with full instructions for putting it together, the Prize Certificate, date to be sent in, &c., also

THE QUEEN'S JUBILEE ALBUM,

containing ten beautiful Coloured Engravings, illustrating the most interesting events in Her Majesty's life; also a carte-de-visite picture, handsomely coloured, and mounted on card, of the Queen; an elegant Jubilee Brooch, being a beautiful heavily gold-plated Brooch in the shape of an extended Fan, with the word "Jubilee" across it. This is no common loud cheap jewellery, but finished in the highest style of art, and could not be detected from a Brooch costing a guinea; a Jubilee Fancy Scarf Pin, most richly finished, the centre of the Pin represents the Royal Arms of England in brilliant colours, surrounded by a gold-plated band, bearing the motto, "Honi soit qui mal y pense," surmounted with the Royal Crown in gold and crimson colours, and crossed by two sceptres; besides this also a handsome Jubilee Medal, bearing the Queen's Head as a medallion, and the words, "Queen Victoria's Jubilee, 1887," set in a handsome star; also a beautiful Jubilee Ivorine Penholder, delicately carved, with silvered mounting, and Ivorine Paper Cutter, with five beautiful photographs, mounted on a magnifying glass, of the Queen, Buckingham Palace, Windsor Castle, Balmoral Castle, and Osborne House, the Homes of Her Majesty. In addition to all the above we shall present with every packet two large

MAGNIFICENT PANEL PICTURES

by the celebrated artist, Harry Bright, Esq., the one entitled

THE BIRDS' JUBILATE,

executed in 17 different colours, representing a dear old country church, green fields, trees, and villagers, and high up, on a massive church bell, a life-sized Robin Redbreast trilling forth its song of gladness on the morning air, whilst below, nestled in the ivy leaves, is her brood of young. The other picture, entitled

FAMILY CARES,

depicts a high rocky cliff, far up in the hollows of which, in a crevice in the rocks, can be seen four hungry little birds stretching out their heads, with wide open mouths and hungry looking eyes, eagerly waiting for the tiny worm which the mother bird has just arrived with, whilst papa is flying away in search of further food. Both these companion pictures have outside the Panel Picture striking contrasts in black and white of Winter Scenes, with fields and houses covered with snow, frozen streams, and children scampering across the whitened meadows. These pictures are executed in the very highest style of chromo-lithography, are on thick cardboard, and will without doubt be framed and treasured long in every home they enter. We also give eight very pretty Text Cards, with embossed flowers in many colours, and six Pictures in gold and brilliant colours, representing Twelve Negro Specialities: The Boss of the Shanty, the Cordeon Coon, Susie Snow Flake, Fiddle Charlie, Clapper Joe, India Rubber Sim, Lucky Sambo! Sambo's Girl, Brudder Slimbone, A Negro Belle, Sambo's Best Man, and Mrs. Sambo! forming a set of the most comical Negro Characters ever seen.

Our price for each packet containing everything mentioned in the above list, carriage free, is 2s. 6d. Postal Order, or 2s. 9d. in stamps. Carriage abroad 1s. extra on each packet. When two packets are ordered at a time we shall give in addition, free, one copy of the large Magnificent Oleograph Picture by J. Wilson, Esq., entitled, Fishing off the Coast of Dover. This splendid Picture, in sixteen colours, is candidly worth 2s. 6d. If three packets are ordered this picture and also one entitled, Nearing Home, after the painting by the celebrated artist Drummond, also in sixteen colours, depicting the sturdy fisherman and his boys guiding their boat towards the land, with their bronzed, ruddy faces, lit up with eager anticipations of joy. This picture is grand in its vivid reality, and measures 20 inches by 15 inches. Or again, if four packets are taken, we will include the companion picture to the above, Waiting the Return—the anxious wives, mothers, and sweethearts, standing on the beach gazing out to sea. These pictures, as works of art, although given away, are worth the price alone charged for the entire packets. Call and see these packets if possible. We court the fullest inspection, knowing they cannot fail to please.

No Certificate to compete for the £200 Cash Prizes will be guaranteed unless the Coupon below is cut out and sent with the order. Remember you have all the contents of the packet, and a fair, equal chance of winning £25 in addition, for 2s. 6d.

All orders for these packets to be sent within 28 days, except from abroad.

"BANNER OF ISRAEL" COUPON.
Entitles holder to Grand Jubilee Packets at above prices, and Certificate conferring right to enter for the Grand Picture Puzzle Competition.
Signed—J. THEOBALD & COMPANY.

J. THEOBALD & COMPANY,
Established over 50 Years,
6 & 7, BATH PLACE, KENSINGTON, LONDON, W.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!
Save, Purify, Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot.
Is the Best Known
Cleanser, Preserver, and Deodoriser.
Dental Guide says:—"No Tooth application equals the Carbolics."
Proprietors: GEORGE & WELCH, Worcester.
Through Chemists, or Post Free from Makers.

LUNG OWBRIDGE'S LUNG TONIC,
THE MIGHTY HEALER.
Save Your Lives by Taking
OWBRIDGE'S LUNG TONIC.
It has a power over diseases hitherto unknown in Medicine.
Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?
"*Try this Wonderful Medicine.*" *The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.*
HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT.
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL
REMOVE IT.
Bronchitis & Asthma it relieves instantly
The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine. —
Prepared by W. T. OWBRIDGE, *Chemist, Hull*
Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. & 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

Knight & Forster's PENS
KNIGHT & FORSTER LEEDS.
The Coming Pen, Best Quality, the result of wide experience. "EVERYBODY'S PEN." Turned-up Points.
GREAT THOUGHTS says: "They are admirable."
SCHOOLMASTER says: "Adapted to suit every style of writing." 3s. 6d. per gross; 1s. per ½-gross.
LONDON: STRAKER & SONS, 124, FENCHURCH STREET,
And of all Stationers; or post free direct from the Makers.
BASINGHALL WORKS, LEEDS.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAR. 9, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 533. Entered at Stationers' Hall.] WEDNESDAY, MARCH 16, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Spirit of Lawlessness Now Abroad	109
India's Strange Stroke of Destiny	110
The Rev. John Wilkinson, "The Friend of Israel," Lectures at Northampton	111
The Bounding Lines of the Grand Gallery. By F. Gass	112
The Fate of the Ten Tribes, as Described by the Bishop of Manchester in His Lecture on Hebrew Prophecy	113
The English Churchman and St. James's Chronicle	114
Review	115
Correspondence	115

THE SPIRIT OF LAWLESSNESS NOW ABROAD.

THE present day seems to be especially noted for the spirit of lawlessness, which pervades almost all classes. The evil spirit is not confined to our own country. It is seen in even worse form, and with more fatal results, abroad than at home. But here it is bad enough just now, and there seems no prospect of an early abatement of this social sore. There are riots in Great Britain, and also in Ireland. In London the riots were committed to illustrate the poverty and misery of the working classes. In Lanarkshire quite recently they were the wanton, lawless action of men with plenty of work to do, but the will only to do it on their own dictated terms. The rioters in both cases showed that the spirit of lawlessness actuated them, for they robbed shops and carts of their contents, and appropriated the booty, attacking the police when they came to the rescue.

In Ireland "the Plan of Campaign," which is theft pure and simple, and born of lawlessness, has the support of some English Statesmen, and of many Irish demagogues. It is carried out wherever the disaffected Irish can work the scheme, in the very spirit of lawlessness, in the malicious hope that by the robbery of the landlords' rights the fee simple of the land may fall into the tainted and wicked hands of the conspirators, whose only tie is the lawless one of union for robbery and rapine. The lesson taught in Ireland is being rapidly caught up and learnt by the British and Scottish labourer, and lawlessness, if not speedily checked, will become planted on our British soil, and indigenous. Lawlessness, as our readers know, has long found a home in the Church of England, where there are clergy in numbers, supported by a large following of laity, whose object seems to be to defy the power of the law, and of the authorities who administer it, in their reckless determination to have their own way, and to bring the Church of the fathers down to the ground.

The rapid and alarming extension of this evil spirit among our own people and abroad throughout the nations of the earth has, however, a place in God's providence at this particular juncture. The existence of the lawlessness is part of God's plan for these "the last days," and is connected, we suppose, with the coming in of the enemy like a flood before the Spirit of the Lord shall lift up a standard against him to destroy him (Isa. lix. 19). This is one of "the unclean, frog-like spirits of devils working signs, which go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty" (Rev. xvi. 14, R.V.). But this enemy who is to come in like a flood, only to meet the promised destruction from the uplifted standard of the Spirit of the Lord, is an enemy whose aims are directed against God's people Israel. The whole context of Isa. lix. 19 teaches us that. The mighty war of Har-Mageddon, which is to take place in the great day of God, the Almighty, is a war waged on the mountains of Israel against Israel, and the rescue of the latter is to come from Jehovah-Jesus, the Son of God. The whole world is to be incited to attack and destroy the people of God; but the God of His people will defend them, and cut off those who rise up against them to destroy them. The teaching of Ezek. xxxviii. and xxxix. suffices to prove that.

St. Paul warned Timothy, the Christian Bishop of Crete, that in the last days (which are our days) there should come perilous times, when men (Christian men) should become truce-breakers, lawless ones (2 Tim. iii. 3). In 2 Thess. ii. 7, R.V., the mystery of lawlessness is described as already working among Christians in St. Paul's day, and the coming of the lawless one, the very personification of the lawlessness, is predicted as certain to be revealed, "whom the Lord shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming." We do not therefore look for any cessation of the lawless spirit now rampant in Church and State, among the clergy, and also the laity, till the day of the Lord comes, when He will cure all the ills of Israel's body-politic by the gift of His Holy Spirit to the masses, when the new covenant will be made by the Lord of hosts with the House of Israel, and "He will put His laws into their mind, and write them on their hearts (as the very cure of lawlessness), when He will be to them a God, and they to Him a people. Then shall they not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know Him, from the least of them to the greatest of them: for He will be merciful to their iniquities, and their sins will He remember no more" (Heb. viii. 10—12, R.V.).

Digitized by Google

But while we look for the cure of the lawless spirit in our own nation because, and solely because, of its Israelitish origin, and because of God's exclusive promises to that race, we look for the time to come when just as the cure is applied to ourselves, the destruction of the evil spirit among the non-Israelite Gentiles will take place by the occurrence of the great earthquake war-woe, which is the subject of Zeph. iii. 8, and Rev. xvi. 18, R.V. For then "His determination is to gather the Gentiles, or nations (Goim), that He may assemble the kingdoms to pour upon them His indignation, even ALL His fierce anger; for all the earth shall be devoured with the fire of His jealousy." Then will He turn to the British-Israelite peoples (the nation and company of Ephraimite nations) a pure language, that they may all call upon the name of Jehovah to serve Him with one consent. This, of course, implies the Christian profession and salvation of these nations, as contrasted with the ruin of the polities of the non-Israelites, in order that, with new combinations, the earth at last may (by Israel's instrumentality) "be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. ii. 14, R.V.)., and to Him shall be all the praise.

INDIA'S "STRANGE STROKE OF DESTINY."

THE *Times* leader of Feb. 16 had for its subject the past and present condition of British India, and the writer could not but reflect upon "the strange stroke of destiny" which has given to this little group of islands in the Atlantic Ocean, where our own fortunate lot is cast, the heritage of 250,000,000 of Orientals as their subjects. The occasion of these reflections was the unique spectacle which these countless natives of nearly a score of different nations in India present to the world, celebrating as they were doing that day Her Majesty Queen Victoria's Jubilee. It has been right-royally celebrated there. All India, from North to South, and from East to West, has been *en fête*. The Government has liberated 25,000 prisoners; civil debtors imprisoned for small amounts have been released, and their debts paid by the rejoicing Government. A new order of Knighthood has been established to honour the occasion. Native proclamations have been issued, praising Her Majesty's Government for her equal and just rule, the chief excellence of which in Oriental eyes has been that she has allowed the native subjects of her Crown to worship God according to their consciences.

During the Queen's happy reign of fifty years British India has enormously expanded. The Punjab and Burmah have been added to it in the time. Oude, Berar, Nagpore, Scinde, these have been annexed. The whole Peninsula, in short, has, in these fifty years, been so subdued that everywhere the British is acknowledged to be the paramount Power. But what has been done for India by the British nation to bless and benefit her during the Queen's reign? We have built 13,000 miles of railway throughout the land, and thousands more are under construction at this moment. These are extending trade all over the Peninsula, destroying caste, removing religious prejudices, and bringing commerce and wealth to the Queen's native subjects.

Some idea of the growth of trade which has accompanied this spread of railways may be gathered from the official figures, which show that in the year of the Queen's accession the imports and exports of India amounted to £21,000,000, that in the year before the Mutiny they reached £53,000,000, and that in 1885-6 they amounted to no less a sum than £156,000,000.

We have besides given India peace during the last 50 years; peace which was broken only by the mutinies for a short period, and by a few frontier wars. This *Pax Britannica* has added enormously to the population of India, and made it a problem and a puzzle to our rulers how they are to contrive to find food and sustenance for the vast multitudes our mild and beneficent rule has created, under God, in our distant Heathen Empire. For 50 years it has been an Empire without a history. The *Times* has commented on this point, and respecting the growth of population, very happily, in its leader we have already quoted, and the writer's words, we think, ought to be recorded in the BANNER. They are as follows:—

In his farewell Minute as Governor of Madras, Sir Mountstuart Grant-Duff illustrates this by a reference to Bishop Caldwell's History of Tinnevelly, in which the writer fills page after page with the terrible records of the period before it passed under British rule, but finds a paragraph or two enough to describe the unbroken progress of the last eighty years. "And why? Because those eighty years have been years of profound peace, whereas before they began Tinnevelly had never, from the beginning of time, known eighty consecutive months, perhaps not even eighty consecutive weeks, of peace." To say, however, that peace has lightened the tremendous task of Indian government is to misunderstand the whole conditions of the problem. Peace and orderly rule have increased population to a degree unknown in days when wars, pestilence, and famine acted as the natural checks upon its too rapid growth. New knowledge and new experiences have changed, and will change still further, the point of view of the Queen's Oriental subjects; it remains to be seen whether the change will make them easier to govern. It is unnecessary to add that the growth of the Russian power in Central Asia has vastly increased the anxiety of the foreign outlook. In every way, in fact, the difficulties of Indian government are such as to tax to the utmost the capacities of the governing race. That Englishmen will surmount them triumphantly we feel no manner of doubt; for the qualities that carried them to power are with them still, and the energy, the judgment, the justice, the foresight which have marked the British administration for many a day are now, we rejoice to think, more conspicuous than ever in the rulers of India.

So far the *Times*. Does it mean by its "strange stroke of destiny," as applied to India, that our Empire there has fallen to our lot by destiny, or chance? It has been strange, no doubt, that two small islands in the West should be granted so vast an Empire in the East as India and Burmah present to the astonished gaze of mankind to-day. How is it this wonder has happened? Why are we so favoured? Why, when the French, the Dutch, the Portuguese essayed to acquire this Empire, did they so utterly and miserably fail? Why are we, naturally as wicked a race as they, so highly favoured as we are? There is but one answer to this question. This nation is Israel, and to Israel God has granted, in His prophetic Word, the heritage of the heathen. We find it so stated in Psa. cxi. 6, R.V., and in Psa. ii. 8, R.V., corroborated by Rev. ii. 26.27, R.V. Thus: "He hath showed His people the power of His works in giving them the heritage of the heathen." "Ask of Me, and I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." "He that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations. And he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers: as I also have received of My Father."

God has given us the heathen to rule and feed, that we may bring them to Christ, that we may preach the Gospel to them, and confer upon them the Word of God and the message of salvation; that we may say to them, in short, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Archdeacon Farrar, in his sermon in Westminster Abbey, on Sunday, Feb. 6th, brought out this thought in connection with a promise of God to the seed of Abraham—namely, the heirship of the world. The archdeacon, however, made no mention of Israel, but gave the dominion of the world to the British. "We, therefore, must undertake missions," he said, "because God has evidently assigned to our race the world's future!" His words are thus reported by the *Christian World* of Feb. 10th:—"The sermon had its customary quota of anecdotes, was eloquent throughout, and contained one or two novel arguments, such as that missions are incumbent on the British

Digitized by Google

race, because God has evidently assigned to it the world's future."

The world's future, however, is assigned, in Rom. iv. 13, to Abraham and his seed, and as the British are they, Archdeacon Farrar, of course, is right. A correspondent, in drawing attention to the sermon, remarks that "our great divines, one after the other, are coming to the conclusion that the future of the world is in British hands, and therefore missions must be theirs to carry out." The writer in the *Christian World* calls it a "novel idea." It may be so to him. Those who oppose us are constantly making wonderful and, to them, new discoveries, which our knowledge of the Identity has enabled us to see years ago. This is true. We have the light of Our Identity to tell us that India's position to-day is no "strange stroke of destiny," but God's determinate counsel and plan, whereby He has given the heathen to Israel to rule and bring to Christ. He has given us those millions in India to bless, and to raise in the scale of civilised nations. Accordingly, we have done, and are doing, for the East all that the *Times* describes because we are Israel. And to the God of Israel, who is Jehovah-Jesus, shall be all the praise!

THE REV. JOHN WILKINSON, "THE FRIEND OF ISRAEL," LECTURES AT NORTHAMPTON.

On Feb. 10 the Rev. J. Wilkinson delivered the first of two lectures at Northampton, the printed report of which has been anonymously sent to us by some friend at that place on the 23rd idem. Assuming that the report is a correct one (and we see nothing to doubt the fact), we feel we ought in justice to let our Banner friends read what this long-persisting foe has now to say, after answers to his objections have been published by different champions of our cause in the Banner, as well as in separate works, not twice nor thrice. We are surprised to find that Mr. Wilkinson has apparently nothing new to allege, save in one respect, and in that what he says that is new is not true. We are sorry to make such a statement as that regarding a minister of religion, but we are forced to do so in respect of the allegation he makes, that one of the "doctrines," therefore "teachings," of Anglo-Israelite advocates is, "that if men believe their identity with the Ten Tribes, they need not trouble themselves about conversion, or the blessings of the new birth."

We ask Mr. Wilkinson in all earnestness to tell us who are the teachers of this false doctrine? Not the Banner of Israel, or its Editor, Philo-Israel! Not *Hope and Destiny* and its Editor, Mr. Douglas A. Onslow! Not *Glad Tidings* and its Editor, the Rev. Robert Douglas! Not Mr. Edward Hine and his work, "The Forty-seven Identifications." We are absolutely ignorant of the fact, if such it be, that any Anglo-Israelite writer of any repute has ever held such monstrous views, or taught them. We are glad Mr. E. Law stood up at the end of Mr. Wilkinson's first lecture, withstood him to the face on this point, and made his own distinct protest, as an Anglo-Israelite, against what he called "such a blasphemous doctrine." Mr. Law had never read it himself, he said, and we can add that no teacher of our views, or any instructed Israelite, has ever held so absurd an one, falsified as it is by such Biblical examples as those of Judas Iscariot, Demas, Ahab, Absalom, Jeroboam, Amnon, and the sadly long list of Israelites of the pure blood who, dying impenitent and out of Christ, if that were so, were lost.

For the rest, Mr. Wilkinson's statements were the old ones, which have been answered in the Banner and elsewhere over and over again. We mean, however, to notice them once more, as our friends may not have easy access to the refutations already published of Mr. Wilkinson's rather crude and jejune objections to our case. Before we do so, we ask our friends' careful perusal of what follows. We shall only reply to the first four points. The fifth we have already touched upon above. The report was to the following effect:—

THE REV. J. WILKINSON ON ANGLO-ISRAELISM.

Lecture in the Old Theatre.

On Thursday evening, Feb. 10, in the Old Theatre, Marefair, Northampton, the Rev. J. Wilkinson, of Mildmay, author of "Englishmen, not Israelites," delivered the first of two lectures on "The Ten Tribes: Where are they not, and where are they?" There was not a large attendance. Major Liebenrood presided, and was supported by the Rev. E. G. C. Parr and the Rev. E. J. Austin. After prayer offered by the Rev. E. G. C. Parr, the chairman, in a few brief remarks, introduced the lecturer, who gave an interesting account of the manner in which he first became interested in the subject, and said he believed the views he was opposing were unscriptural, and consequently mischievous. He had been vilified for years on this subject, but he had never answered back, and never should. The first pamphlet he wrote on the question, "Englishmen, not Israelites," now out of print, was of a controversial character, and was an answer to "Twenty-seven Identifications," and "Flashes of Light." Proceeding, he observed that it was repeatedly asked, "If the Anglo-Saxons are not the Ten Tribes, who are the Anglo-Saxons?" That was altogether beside the question. Supposing the Anglo-Saxons could be traced back to their origin as satisfactorily as the Jews could be traced back to Abraham, this would by no means prove the Anglo-Saxons to be the Ten Tribes. The more pertinent question was, "If the Anglo-Saxons are not the Ten Tribes, who are? and where are they?" These were the questions he proposed to consider. He asked them to be concerned only for the truth at all cost, since even unpalatable truth was more profitable than palatable error. He then proceeded to show that the Ten Tribes were not the Anglo-Saxons for five Scriptural reasons. The first was based on Numb. xxiii. 9, and it was shown that the people shall dwell alone, and not be reckoned among the nations, was true of the Jews, but not of the Anglo-Saxons. The second point was founded on Hosea iii. 4 and 5, where Israel was to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons were not in these circumstances. The third point was that the Twelve Tribes, out of Palestine, were to be few in number, under national curse, and multiplied, and no longer few, when restored. But the Anglo-Saxons, though out of Palestine, were enjoying national blessing, and were not few in number. The fourth point was based on Gen. xvii. 10—14. The penalty of uncircumcision was excision. The Anglo-Saxons were uncircumcised. The last point was as follows:—Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation, and incorporated with the Church; if sinners, then under the curse of the law. So that it would not do to urge the plea that because the Anglo-Saxons were nominally Christian, therefore they had escaped the curse of the law; since that curse could only be escaped by true conversion, and it was a dangerous doctrine that if they believed their identity with the Ten Tribes they need not trouble themselves about conversion or the blessings of the new birth.

An opportunity having been given for putting questions, Mr. E. Law rose, and said he loved Mr. Wilkinson for his work's sake, but the lecture had only confirmed him in his own belief. He could not help rising, however, to express his horror at such a blasphemous doctrine as that intimated by the lecturer as being expressed by some, though he had never read it himself.

In reply to a question by a Mr. Chambers, Mr. Wilkinson explained that the term Israel included the Jews. All Jews were Israelites, though all Israelites were not Jews. On the motion of Mr. E. Law, seconded by the Rev. E. J. Austin, a hearty vote of thanks was accorded the lecturer, and the meeting closed with prayer.

We are bidden to conclude that the Ten Tribes are not the Anglo-Saxons, for the following four reasons:—

Point 1: Our old friend founded on the prophecy of the son of Beor does duty again as usual. Numb. xxiii. 9, it is said, bars the way. The Israelites were to "dwell alone," and "not be reckoned among the nations." "This is true of the Jews," said Mr. Wilkinson, "but not of the Anglo-Saxons." Our reply must be based on Mr. J. G. Taylor's clever remarks on this point published in our last New Year's No., Vol. xi.,

Digitized by Google

p. 10, 11. Balaam's statement was that Israel was to "dwell alone, and not be reckoned among the nations," as an unalloyed blessing. This is true of the Jews, either as a blessing or as a curse. Will Mr. Wilkinson maintain that the Jews are blessed by reason of their dwelling alone and not being reckoned among the nations? We are sure he will admit they are under disability, divine displeasure, and curse in this respect. It is clear, then, that Balaam's prediction, being a pure blessing, and nothing else, has no reference whatever to the condition of the Jews in the sense Mr. Wilkinson understands the words. In what sense are we to understand them, then, as our own nation's blessing, being Israel? We find the reply in Exod. xxxiii. 16, and it answers Mr. Wilkinson by showing that "the dwelling alone" is separation from the world by reason of God's presence with His people, which is an unalloyed blessing not possessed just now by the Jews. "For wherein 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." Christian Israel verily dwelleth alone, and is not reckoned, or does not reckon herself, among the nations. For God is with her, and not with them, a truth taught also by Psa. cxlvii. 19, 20, as to the Word of the Most High.

Point 2: Hosea iii. 4 and 5 bars our claim, said Mr. Wilkinson, "because Israel was to be many days without king or prince, and without a true knowledge of God." The Anglo-Saxons were not in these circumstances, is Mr. Wilkinson's dictum. We are sorry to differ. This is exactly what our Anglo-Saxon ancestors were from the time they left Media till the time they embraced Christianity in these Isles of the West. Should this view be deemed inconclusive, there is the argument which, to our mind, is convincing—namely, that Hosea, in chap. iii., was speaking of the House of Judah, or the Jews, under the name of the children of Israel, which they were and are. The wife of chapters i. and ii. was the Lo-Ammi outcast House of Ephraim. In chapter iii., after Ephraim had been cast off for a time, the history of the second wife, the House of Judah, was the subject of the prophecy; and therefore Mr. Wilkinson's argument falls to the ground, as based upon this particular point.

Point 3: "The Twelve Tribes, out of Palestine, were," according to Mr. Wilkinson, "to be few in number, under national curse, and only multiplied when restored." We do not so read either Deut. xxviii. or Hosea i. 10. In the latter, and also in Zech. x. 6 to 9, we find words which ought to cover Mr. Wilkinson with confusion. The children of Israel were, in Hosea i. 10, promised they would become, in their Lo-Ammi state, like the sand of the sea, which cannot be measured nor numbered; and in the place where it was to be said unto them, "Ye are Lo-Ammi," or, not My people, there they were to be called "the sons of the living God," or the Christian nation. After that event the Restoration, in union with Judah, was to follow, but not before. In Zech. x. the increase of Joseph is to be followed by their dispersion to far countries, and then their Restoration in vast multitudes is predicted. Ezek. xxxvii. 10 is to the same effect. Mr. Wilkinson is bound, as an honest man, to admit he is in error on this point.

Point 4: Circumcision, it is said, bars the claim, because Israelites were circumcised; and the Anglo-Saxons, being uncircumcised, the penalty of excision would be theirs. Therefore, argued Mr. Wilkinson, the Anglo-Saxons cannot be Israel. But surely the lecturer here forgot that Israel suffered excision from the parent stock! Were they not cut off from their land, their law, their God, and so became Lo-Ammi, not God's people? But after becoming what Mr. Wilkinson denies Israel ever could become, God's Word rebukes him, and tells us in Ezek. xi. 16, R.V., "Whereas I have removed them far off among the nations, yet I will be to them a sanctuary for a little while in the countries where they are come." "They shall be as though I had not cast them off" (Zech. x. 6). Here is the excision of Israel which Mr. Wilkinson implies is an impossibility, and their restoration to God's favour after their cutting off, which is what we maintain has been God's dealing with us as a nation, because we are His Lo-Ammi Israelites of the House of Ephraim under blessing.

We propose to reply to Mr. Wilkinson's second lecture when we are favoured with a printed report thereof.

THE BOUNDING LINES OF THE GRAND GALLERY.

By F. Gass.

The bounding lines of the Antechamber and King's Chamber are well known; they represent significant numbers. But what are the bounding lines of the Grand Gallery? At first sight this will appear a difficult question to answer, but in reality it is not so. Looking at the Gallery, in its original design, as a theoretically perfect and beautiful chamber, with exactly squared and finished ends, and overlaps, of which there are seven, extending at the general incline right up to their ends, the bounding lines are: (1) The circuit of the floor; (2) the circuit of the roof; (3) the vertical height of each of the four corners, based on the mean vertical height of the Gallery; and (4) the inclined width N. to S. of the overlaps at the four corners of the North and South walls. The roof is shorter and narrower than the floor, which is caused by the seven overlaps closing in, one above another, on all sides, until the roof is reached. Thus a side of any one of the four walls near the roof has very much the appearance of the under side of a flight of stone steps when standing beneath them.

The exact length of the roof is not essential to the solution of the problem, as whatever length is accepted, the length of the overlaps at the corners will be regulated thereby. With regard to the floor, I shall keep to the well-proved length, but propose to use Mr. Flinders Petrie's measures of the roof and overlaps, as they are the most complete yet taken.

The length of the floor is 1881·6, the width 82. Length of roof 1836·5, the width 41·2. The mean vertical height 339·55. The mean inclined width of overlaps at each corner, 22·55. The mean width is taken to save needless discussion of separate measures. For the purposes of this measurement, the ramps and Great Step must be considered as non-existent, and the Gallery bare from floor to roof. The result, which will be found very interesting, had better be put in a simple tabular form, that will be easily understood by all. The numbers in brackets refer back to the description of the bounding lines:—

(1) Circuit of floor—	
1881·6+82+1881·6+82 ... ... =	3927·2
(2) Circuit of roof—	
1836·5 + 41·2+1836·5 + 41·2 ... =	3755·4
(3) Mean vertical height up the corners—	
339·55 × 4... ... ... =	1358·2
(4) Inclined width of overlaps at corners—	
22·55 × 4 ... ... =	90·2
	9131·0

Giving the highly satisfactory result, for the sum of the bounding lines of the Grand Gallery, of *exactly* the number of inches in a base side of the Pyramid. Or, expressed in another form, the days in a solar year multiplied by the inches in the sacred cubit, 365·242 × 25. That this is a wholly unbiassed result, arrived at by a rigorous application of the universally approved measures of the dimensions of the Grand Gallery, will be clear to everyone.

There is a simple method of proving this calculation that avoids any difficulty that may be supposed to exist as to length of roof, or width of end overlaps. Take a rectilinear figure with the same dimensions as the Gallery, but a width through-

Digitized by Google

out equal to the floor: Length 1881·6, breadth 82, height 339·55. Deduct from the bounding lines of this figure the difference, 40·8, between the width of roof and width of floor at both ends, and the quotient will give the bounding lines of the Gallery. Thus:—

(1881·6 + 82 + 339·55) × 4	= 9212·6
Deduct 40·8 × 2	= 81·6
	9131·0

There is a further development of the bounding lines that is too good to be omitted. Produce (*i.e.*, extend) the four vertical walls of the Gallery downwards to the level of the pavement outside the building (see former papers), and the sum of the bounding lines of such a figure gives a remarkable corroboration of the correctness of our figures, and generally of some of the most important scientific theories of the Pyramid. The lines of this interesting geometrical figure must be measured just as it may be pictured, standing on the pavement-basal-plane, and capped by the roof of the Grand Gallery; of course the circuit of the floor has to be deducted. Decimals are omitted in the totals, but then the measures are at least as exact as it is possible to verify them by actual measurement:—

Circuit of roof of Grand Gallery	3755
Width of overlaps at the four corners	90
Height above base of two South corners of roof, measured up the corners (1692 + 339·5) × 2	= 4063
Height of two North corners measured in the same way (858 + 339·5) × 2	= 2395
	10303

Equal to 25 times the length of the King's Chamber, or 100 times the height of the Eastern granite wainscot in the Ante-chamber. This brings to light the hitherto hidden, but always existent, fact that there are two numbers connected with the bounding lines of the Grand Gallery, 9131·055 and 10303·3, the first of which equals a side of the square base, and the second the diameter of a circle of the same area as the base.

Thus giving another instance, and a marvellous one, of the powers of the Pyramid in the demonstration of the abstruse problem of the quadrature of the circle!

Reference has not been made to the rough groove running round the Grand Gallery near the bottom of the third overlap, as it clearly has no connection with its architectural design. Mr. Petrie states that it was cut out after the walls were built, and classes it as an inexplicable alteration. The vertical height of the Gallery agrees with a perpendicular-to-incline height of one-thirtieth of a base-side. And it is curious that this perpendicular height almost exactly agrees with the length of the Antechamber, *plus* one-tenth of the length of the Gallery = 116·26+188·16, which again is equal to the inclined distance from the South wall of the Grand Gallery to the South wall of the Ante-chamber added to the length of the chamber. Apparently there is no end to this wonderful interlocking of Pyramid numbers and consequent repeated demonstration of their correctness. If the outline of the original fundamental base of the Pyramid were destroyed beyond recovery, the interior measures would be amply sufficient to prove its dimensions. The distance from the North wall of the Grand Gallery to the foot of Step and up its face to level of top of ramps, is very close to Petrie's length of roof. To foot of Step, 1813·56 *plus* 22·94 the vertical height to top of ramps=1836·5.

The Illustrated London News, for March 12, gives as a special supplement an illustration of the Royal Oak, being a Jubilee Genealogical Tree, showing the descendants of Her Majesty Queen Victoria, whose portraits are given in the various branches. The work is beautifully executed, and is alone worth more than the amount charged for the number complete.

Erratum.—Page 98, col. 2, 29th line, for "His heart," read "his heart."

THE FATE OF THE TEN TRIBES, AS DESCRIBED BY THE BISHOP OF MANCHESTER IN HIS LECTURE ON HEBREW PROPHECY.

There is a fine passage in one of the lectures of the Bishop of Manchester, on Hebrew Prophecy in the eighth century B.C., as reported by the *Manchester Guardian* of October 11th, 1886, which we should like to present to our readers. Its last few sentences, which point to our own nation's present circumstances, require a few words of comment. He said:—

The Israelites unhappily did not live alone in Palestine. In the Phœnicians and Canaanites they had neighbours who became most seductive tempters to them. Continuing, the Bishop pointed to the many resemblances and affinities between the Hebrew and the Canaanite races, and showed how the chosen people were led away into idolatrous compliances. To make their own shrines attractive the priests were naturally led to make concession after concession to the popular demand. A little more glitter, a little more jollity, a little more licence—what could each concession signify? So it went on till at last the places of pilgrimage became those shocking scenes of drunkenness and lewdness painted by the prophets of the 8th century. Let them not be too indignant at that priestly unfaithfulness. Had we known nothing of this eager vieing of priests with one another who should make his own church most attractive by glitter, and show, and swell of music? The moral declension of Israel went on—the more sins, the more sacrifices; the more sacrifices the more offerings to the priest. Such a state of things would be bad enough if it existed in the worst quarters of a dissolute city, but in Israel it was all connected with religion—nay, more monstrous still, with the religion of the pure and holy Jehovah. One specially prominent feature in the prophetic picture of the demoralisation of Israel was the heartless oppression of the poor by the rich. Like a dark thread it ran through the whole texture of the prophetic accusation. The condition of Israel appeared outwardly fair and prosperous —a propitious God, and a pious, grateful, people would have been the terms in which the prophetic sycophants of the Court would have described the situation. Very different, indeed, was the verdict of the true prophets of God. They saw at once through all the specious disguises, the horrible, terrifying facts which they covered—ritual without religion, wealth without prosperity, power without foundation, the riot of the few rebuked by the misery of the many, the splendours of the Court dimmed by the squalor of the cottage. And then suddenly on the fair horizon there appeared a dark threatening cloud no bigger than a man's hand. Upon this hollow shell of fair-showing power there was about to be hurled the mighty mountain of Assyrian strength. Already the tramp of the Assyrian legions broke upon the prophetic ear like an advancing storm; already that storm blackened the heavens, already the wrecks of the rotten monarchy of Israel were seen tossing upon the waves of its devastating flood. Safety was vainly sought in alliances, but against all such carnal devices the prophets lifted up an unfaltering protest. It was not confederacy, they declared, with one heathen power or another which could save Israel, but repentance, amendment and trust in Jehovah. "Precisely," cried the people and the priests and the demoralised prophets of the popular religion; "Jehovah is stronger than Assyria; it is in Jehovah that we put our trust." Could anyone say, they said, that they failed to honour Him, to make His temples more splendid, His offerings more costly? Was there a hill in the land upon which altars did not smoke and sacrifices burn in His honour? Must He not be on their side, and if He be, could Assyria prevail against Israel? Was any god mightier than Jehovah? "No," the prophets replied; but they affirmed—and here was the great revelation which the prophets made to Israel and the world—that Jehovah was not merely the strong God of Israel, but the almighty God of holiness. The one thing which Jehovah demanded was righteousness, and if Israel continued in her wickedness like her heathen neighbours Jehovah should break her and them to pieces by his rod the Assyrians. Nothing could live before God but righteousness. "The fire of his judgment cometh burning like an oven." "If any man, if any people would escape the flames of that fiery judgment, that man or people must break off sin. What a message for us (concluded the Bishop) in this day of England's emergencies! We seem to stand almost alone in the midst of

Digitized by Google

giant forms of earthly force, preparing to dash themselves together in deadly encounter, and timid voices were asking "Where shall we find a refuge, how shall we escape being ground to powder in the awful collision of the nations?" Not one word will I say against prudent alliances and timely preparation, if only those alliances are based on righteousness and that preparation on pious trust in God. But this I will say, this the prophets of Israel and the great story of our country teach us with consentient voice, that if England is to live it must be in virtue of her own intrinsic strength, and that if she is to be the strong bulwark in the future, as she has been in the past, of human freedom and happiness, her strength must be based on righteousness; and that, once more, if she is to be righteous her righteousness must be gained and sustained, not by high civilisation nor a splendid religious cultus, but by that faith in Christ which is "the victory that overcometh the world."

Such were the Bishop's utterances. All we can say in regard to that part of the lecture which related to our own land is this; If "England is to live because of her own intrinsic strength," and that "strength is to be based on righteousness," we feel very doubtful whether our country will long survive. It is quite certain she has no intrinsic strength, but that what strength she has, and what righteousness she possesses, are based on the strength and righteousness of the Son of God, who died on Calvary "to redeem Israel" (Isa. xliii. 1; xliv. 6). Faith in Christ the Bishop puts forward as the means by which Christ's righteousness is to be given to this nation. But though this is true of the individual believer, we do not think it is so respecting the nation at large. We do not read in the Scriptures that Israel's national restoration is contingent on her repentance and faith in Christ, but in God's grace and truth which gives her redemption, and therefore repentance and faith.

This is the covenant which God promises to make with Israel, (not Israel with God). "He will put His law in their inward parts, and in their heart He will write it; He will be their God and they shall be His 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 Him, from the least of them to the greatest of them, saith the Lord, for He will forgive their iniquity, and their sin He will remember no more." Until Ephraim is turned to his Lord he will never repent, but when God turns him he will be found bemoaning himself and repenting in dust and ashes. The Bishop seems to expect that in the coming collisions of nations the British people too will be found involved in the catastrophe if they be then without "intrinsic strength," and personal, national, "righteousness." We do not so read the prophecies. In Zeph. iii. 8, R.V., we find the Gentiles, *quâ* Gentiles and non-Israelites, will be obnoxious to God's wrath and to His indignation, but that towards Israel, His "peoples," "He will turn a pure language, for the express purpose that they may all call upon the name of Jehovah, to serve Him with one consent." The favour thus shown to the latter will not depend then on "intrinsic strength," or national righteousness, but upon God's faithfulness to His oath to "Abraham and his seed forever," whereby He said to them, even when guilty of idolatry, "I will never breakMy covenant with you" (Judges ii. 1, R.V.).

The Bishop does not know or admit that the British are Israel, and therefore a people with whom God has made a solemn covenant. One part of that covenant was the unconditional promise that "He would never leave them nor forsake them," but "dwell among them and be their God" (Josh. i. 5; Exod. xxix. 45, 46; Haggai ii. 5). The "strength" which the British (being Israel) possess, is the "strength" of the Lord Jehovah, their God. Their "righteousness" is also of Him (Exod. xv. 2; Isa. liv. 17). Their faith which is really needful is provided for them, because the promise is, "I will betroth thee unto Me in faithfulness (or faith) and thou shalt know the Lord" (Hosea ii. 20). The fact that the British are Israel makes the difference between this nation and those which are not of the seed of Abraham. To the former the promises belong, but to the latter there is not a single promise in the four corners of the Bible, which is unconnected with the children of Israel, God's Heritage and Inheritance. The promises of Christ are theirs as Gentiles; but they have to receive them through the accredited agents and messengers of the Lord, even by the hands of the House of Israel, the missionaries to the nations of the whole world. Let Israel therefore praise the Lord.

"THE ENGLISH CHURCHMAN AND ST. JAMES'S CHRONICLE."

In the issue of the above journal of December 30, 1886, we find a rather unflattering notice of the Banner of Israel. We feel honoured, however, that the *English Churchman and St. James's Chronicle* should care to intimate that the Banner's opinions are nothing to it. The Banner, nevertheless, deals with a subject which ought to be important to the journalists of all the papers in the land, and we should, therefore, rejoice to know that the *St. James's Chronicle* had adopted our views and had begun to promulgate them as its own. After quoting the *St. James's Gazette* respecting Mr. H. W. Monk's proposal "to buy up Palestine in order to find a capital for the world," the *English Churchman* said :—

> We confess we are not greatly concerned about the opinions of the Banner of Israel, or of Canon Liddon, but the following, taken from an interesting little book by the United States Consul (Warder Cresson) at Jerusalem in 1845, is more to the point :—
>
> "Some say that Rome is, and ever will be, the centre of unity and mother of us all; but God says, and the Prophets say, and Paul says, that Jerusalem is to be the great centre of unity where He will place His great Name, and that *she* is the mother of us all. Saith David, 'Beautiful for situation, the joy of the whole earth is Mount Zion—the City of the Great King' (Psa. xlviii., v. 2)."
>
> As to the inaccessibility of the Holy City, Dr. Liddon can scarcely have read—or reading did not understand—what "the prophets (Isaiah, Ezekiel, Zechariah, &c.) say as to the great physical changes which will be effected at the time of Messiah's second coming. When, without the interposition of any Lesseps, a magnificent waterway, connecting the waters of the Mediterranean with those of the Gulf of Akaba, shall have been suddenly established, Jerusalem in all its glory will become a place of easy access to all the dwellers upon earth.
>
> Mr. Monk's plan for buying up Palestine reminds us of the not dissimilar scheme of the late Mr. Cazalet, whose widow is now, we believe, the owner of what was Sir Robert Peel's house in Whitehall Gardens. Mr. Cazalet had the money in his pocket, and was gone to Constantinople for the purpose of completing the covenant between the Porte and himself, when he was suddenly attacked by fever, and died within a few days. This occurred about five years ago, but the lesson remains. Such disappointments ought to teach us that although "the time to favour Zion" is manifestly drawing near, God reserves to Himself the precise mode in which the blessed change will be brought about.

It is strange that the writer of the above should be so ready to adopt the views of a now deceased Anglo-Israelite—Major J. Scott Phillips, of Wimbledon—in regard to the probable future canal which God is to give His people near Jerusalem, and yet be so scornful in regard to one of the chief exponents of these views, the Banner of Israel. However that may be, if the future of Jerusalem is a matter of interest to the writer in the *English Churchman*, how is it he seems so entirely indifferent as to the future occupants of Jerusalem? He seems to be interested in the Jews. How is it he is careless as to the future of Ephraim, without whom the Jews will find it impossible to return to their land, according to the prophecies. The opinions of the Banner may be matters of no concern to the *English Churchman*, but the statements of God's Word ought not to be received with indifference. Our Banner's opinions are founded on the Holy Scriptures, and therefore should not be so scoffingly rejected as we fear they are by our contemporary.

Digitized by Google

Review.

Leaflet for the Young, *Who Are You?* 1s. per 100; to be had of the Hon. Sec., Anglo-Israel Association, 27, Pulteney-st., Bath.

THE above is the earnest effort of an Israelite friend at Bath to bring the subject of "Our Identity" with the lost Tribes down to the capacity of the young. It is a happy effort, well and successfully made, and like y to lead to good results. The leaflet teaches "the Scriptural distinction between Israel and Judah," the separate captivities of the Two Houses; and the certainty of Israel s existence somewhere now, as a distinct nation. The conclusion points to the British as they, by reason of our nation's possession of the Gates, the Sabbath, the evangelising functions, and of their occupation of the desolate heritages as colonies. A warning not to depend on our origin for salvation properly closes a very deserving little attempt to publish our glorious news, and we hope many of our readers will help the effort by buying these leaflets and distributing them widely.

Correspondence.

THE BRITISH-ISRAELITE JUBILEE FUND.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I had been wondering how British-Israelites as a body could best celebrate this Jubilee Year in some way that should take a practical form, as it is good for us to work as well as offer prayer and praise. I am consequently delighted to see the proposals of "C. F." and "M. C. C." in this week's BANNER, and I gladly send you my small offering (2s. 6d.), with the hope that all people to whom the knowledge of Our Identity with Israel has been given will contribute something, for the pennies of the poor will serve to show true thankfulness as well as the pounds of those who have had more of this world's goods committed to them. For the information of my correspondents, and sowers at home or abroad, I should like to state that I will forward to you, with pleasure, any sum, from a single stamp upwards, which it may be found convenient to enclose to me when writing here, so as to save postage.

One wish permit me to add that it might be considered; it is that if, as I hope, our Jubilee Offering will amount to a goodly sum, I wish that it may be divided between the Church Missionary Society and the British and Foreign Bible Society. I suggest this because (1st) our action will thus give two witnesses to the truth we hold for public acknowledgment by the two largest Societies for carrying on the work of God. (2nd) I would add the Bible Society as a sharer of the gift because it also is taking the Gospel, though silently, to all people, while at the same time it is laying the foundation of the knowledge of Israel in Gentile and all heathen minds by its presentation to them of the Bible in all languages, and thereby, when the British stand before them revealed as Israel, putting proof into their hands of the absolute truth of the Word of the living God, and of the Gospel of Jesus Christ. (3rd) The Bible Society, besides working for the stranger, gives the Word to British-Israel at home, amongst whom we have many who are practically heathen.

With all good wishes for a great success in our undertaking, I remain, very sincerely yours,

E. M. RUSH,
Hon. Sec. "Anglo-Israel Free Distribution Fund."

Lee, London, March 2nd, 1887.

"WHERE IS THE GENTILE CHURCH?"

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you forgive me for saying that your reply to the clergyman who has started this question does not satisfy me, and therefore I have a right to suspect it may not satisfy him. I should like to be permitted to call his attention, through the medium of the BANNER (not knowing his address) to another way of meeting his difficulty.

The word Gentile is carelessly used in our translation of the Bible. In Ainsworth's Latin Dic. (Carey's second Ed., 1823), "Gentiles" is given as "Of the same House, family, name, ancestry, or stock, belonging or proper to a nation or family. Gentilitas—The multitude of a people or family. The relation and alliance of the same stock and kindred. Agreeableness of nature; similarity or affinity of name," &c.

Now, if Ainsworth be an authority on the meaning of the word, it is clear that the word "Gentile" ought only to be applied to *kindred* heathen. It cannot properly be used in reference to any peoples not of the Hebrew race, by Hebrew writers, and therefore ought not to be carelessly used in any translation of their writings.

In "The Englishman's Greek Concordance of the New Testament," published by Bagster, I find "Ethnos," translated by four different words, having different meanings—namely, "heathen," "nation," and "nations," "people," and "Gentiles." On examining the passages where the word Gentile is used in our Bible, I found it used about 120 times, and as I thought, *incorrectly*, a hundred times. I would ask the clergyman to take these facts into consideration, and examine the correctness of my statement. If he sees, as I think he will, that the word Gentile should never be used but in reference to the Lost Ten Tribes of the House of Israel, he will be led to examine the sense of the various passages, and then he will come to the conclusion that these *Gentiles*—these lost sheep, this House of Israel—can only be put out of sight for a time, like the dry bones of Ezekiel's vision, and that the time is close at hand when the dry bones will have come together, put on sinews, and flesh, and skin, and are ready to stand up an exceeding great army, or an exceeding *great people*. He will then search for this people and rejoice to find it domiciled in these isles of the North and the West, a place appointed for them, and from which they go forth to the nations as God's appointed messengers and witnesses,

Yours faithfully,
CAROLINE PEARSE.

Launceston, Feb. 14.

NOTE BY THE EDITOR.—The clergyman who, on page 64, asked the question, "Where is the Gentile Church?" evidently meant (putting aside the exact classical meaning of the word *Gentiles*), "Where is the Church of the non-Israelite races?" The word *Gentilis*, of course, means what our correspondent says; but any dictionary will give her as the Bible meaning, "Anyone not a Jew; (adjective) belonging to any *but the Jews*" ("Chamber's Etymological Dictionary"). That question we answered in the BANNER; and we submit to our readers, correctly. We quite agree with Miss C. Pearse, that it is a pity the words, Goi, Goim, and Etnos, and Ethnê, were not translated throughout the Bible, from the Hebrew and Greek respectively, by the words "nation" and "nations," leaving the reader to make his own application in each text of the word, racially. It will be found, we believe, that "Goi" and "Goim" are used constantly in the Old Testament to describe "nations outside Palestine," racially distinct from Israel s polity, or ostensibly so; and that Ethnos and Ethnê are words used in the New Testament, sometimes of Israel in the singular only, but of the *non-Israelite* races, in the plural, always. With these views we cannot endorse our correspondent's opinion that the word "*Gentile* should never be used but in reference to the Lost Ten Tribes of the House of Israel." We should rather say the words, "Gentile" and "Gentiles" should be abolished altogether; but as our clergyman clearly meant by the word "the *non-Israelite* races," the matter is as we explained it (we believe), but not otherwise.

To the Editor of the "Banner of Israel."

SIR,—I am not aware whether any of your writers on the Identity have taken notice of a grammatical coincidence between Hebrew and English, not found, so far as I can learn, in any other language. In Hebrew, the same form serves for the future and the imperative; whence Dr. Adam Clarke, in his commentary, contends that many of the prayers in the Psalms should have been rendered as future tenses; for example, in the 38th, "Break their teeth," &c., is synonymous with, "Thou wilt break their teeth." In English the future form is often used as an imperative. "Thou shalt not kill," is understood as "Do not kill." I know of no other language, except these two, in which the future and the imperative are conservative, as Hebrew grammarians express it. It strikes me as being a beautiful Hebrew peculiarity. Every command thus conveys a promise of power to fulfil it; every prayer offered in faith is equivalent to a prediction it shall be done,

I am, &c., GRETTA.

Grange-terrace, Boness, N.B., Feb. 14.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand. London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The Rev. JAS. BILLINGTON, F.R.H.S.

Will LECTURE at

CONGREGATIONAL CHURCH, ROBERT ST., GROSVENOR SQUARE, W.

(First turning in Davies-st., or Gilbert-st., Oxford-st.),

On WEDNESDAY EVENINGS, March 16, & 23.

Commencing at 7.30.

A COMMENDABLE OBJECT.

THE ROYAL NAVAL PROTESTANT (CHRISTIAN) REFORMATION SOCIETY circulates on Her Majesty's Ships Christian Reading, with a desire to promote Godly living and Christian truth, to preserve and unite Protestant Bluejackets from Romanism. Any Christian Bluejacket will receive sound Reading whose address is forwarded to the Hon. Sec., on whatever station serving. Funds are urgently needed; also free grants of Christian, Temperance, Anglo-Israel, Anti-Infidel Tracts, etc.

WALTER BROOKS, Hon. Sec.

Office: PROTESTANT BUILDINGS, PORTSMOUTH.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

PREVIOUS TO ALTERATIONS.

GENUINE SALE

OF

FIRST-CLASS BOOTS AND SHOES

AT

WALTER KEAST'S

Family Boot and Shoe Warehouse,

102, KENNINGTON PARK RD., LONDON, S.E.

WALTER KEAST will, on receipt of P.O. for 5s., send by Parcels Post a pair of Ladies' High-leg Balmoral, Stylish Walking Boots, suitable for Spring or Summer wear. These goods are made of French Lasting, with Morocco Vamps, and give universal satisfaction. Glazed Kid Walking Shoes, entirely new this season. These Shoes are finished in first-class style, lined with Black Leather, and are wonderfully cheap. Sample pair on receipt of 4s. 9d. W. K. is also forwarding hi-French Lasting Shoes, Military Heels, suitable for walking, garden, or house wear. Sample pair on receipt of 3s. 3d.

102, KENNINGTON PARK RD., LONDON, S.E.

Published by ROBERT BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

Postal Orders may be obtained at any Post Office in the United Kingdom for the following amounts: 1s., 1s. 6d., ½d. *each;* 2s., 2s. 6d., 3s., 3s 6d. 4s., 4s. 6d., 5s., 7s. 6d., 10s., 10s. 6d., 1d. *each:* 15s., 20s., 1½d. *each. They should be "crossed" City Bank, Ludgate Hill, E.C. Stamps received.*

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel — the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A E I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies, post free, 6d. Specimen packet for 6 stamps.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 1d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in s amps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR THE CHOSEN PEOPLE. By MISS BIRD. Tracing the Descent of the British People from Abraham the "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

ISRAEL IN THE NEW TESTAMENT

OR,

Proofs of the National Conversion of the Ten Tribes to Christianity.

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

Author of "Jeshurun," etc.

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London. R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

LEAFLET FOR THE YOUNG.

WHO ARE YOU?

Price 1s. per 100.

To be obtained from the Hon. Sec., Anglo-Israel Association, 27, Poulteney Street, Bath

Knight & Forster's PENS

KNIGHT & FORSTER'S "LEEDS"

For Bold Writing no Pens can surpass "THE UNIVERSITY" Broad Point (3s. per gross, or 1s. per ½-gross); while for Smooth and Clear Work "The Ledger" Pen (2s. per gross) stands supreme. GREAT THOUGHTS says: "They are a great help."

KNIGHT & FORSTER'S LEEDS

"THE LEDGER" PEN.

London: STRAKER & SONS, 124, FENCHURCH ST., And of all Stationers; or direct from the Makers, post free.

BASINGHALL WORKS, LEEDS.

CASES FOR BINDING VOL. X.

ARE NOW READY,

Price 1s. 6d., post free 1s. 8d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the Best Known

Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

LUNG **OWBRIDGE'S** TONIC
LUNG **LUNG TONIC,** TONIC
LUNG THE MIGHTY HEALER. TONIC
LUNG *Save Your Lives by Taking* TONIC
LUNG OWBRIDGE'S LUNG TONIC. TONIC
LUNG *It has a power over diseases hitherto* TONIC
LUNG *unknown in Medicine.* TONIC
LUNG *Are you at all Weak-chested or inclined* TONIC
LUNG *to be Consumptive, with just a touch of* TONIC
LUNG *Cough now and then?* TONIC
LUNG "*Try this Wonderful Medicine.*" *The* TONIC
LUNG *Cough and Weakness will disappear as* TONIC
LUNG *if by magic, and you will feel a strength* TONIC
LUNG *and power you never had before.* TONIC
LUNG HAVE YOU A COUGH? TONIC
LUNG A DOSE WILL RELIEVE IT. TONIC
LUNG HAVE YOU A COLD? TONIC
LUNG A DOSE AT BEDTIME WILL TONIC
LUNG REMOVE IT. TONIC
LUNG *Bronchitis & Asthma it relieves instantly* TONIC
LUNG *The Spasms of Coughing so dreadful in* TONIC
LUNG *Whooping Cough become less with each dose* TONIC
LUNG *of the medicine.* — TONIC
LUNG *Prepared by* W. T. OWBRIDGE, *Chemist, Hull* TONIC
LUNG *Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. & TONIC
LUNG 11s. *by all Chemists and Patent Medicine* TONIC
LUNG *Vendors. Wholesale all London and* TONIC
LUNG *Provincial Houses.* TONIC

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the **HARNESS' ELECTRIC BATTERY BELT** has been very beneficial in **strengthening the system** generally, as well as instrumental in relieving the **Neuralgic pains** from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys,** should at once stop physicing, and remit 12s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**

52, OXFORD STREET, LONDON, W.

North of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAR. 16, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 534. Entered at Stationers' Hall.] WEDNESDAY, MARCH 23, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Israel Fortifying Her Foreign Gates	117
Another Great Earthquake	118
The Relation Between Language and Ancestral Prairies. By J. G. Taylor	119
The Identity at Clapham	119
A Lecture by Commander Roberts, R.N., at Clifton	120
The Rev. Eliezer Bassin on the British-Israelite Jubilee Fund	121
The Church Missionary Society in 1837 and 1887. "The Queen's Jubilee"	121
Canadian Loyalty	122
Sowing the Seed. By E. M. Rush	123
Correspondence	123

ISRAEL FORTIFYING HER FOREIGN GATES.

WHEN we published our leading article on "Our Undefended Gates," on January 26, in No. 526 of the BANNER, we made sure that before long we should find that our blind and careless nation, true to her Israelitish character, would obey God's command "to shut her doors about her," close her Gates, and "enter into her chambers," preparatory to the frightful cataclysm which clearly is going, in God's appointed time, to engulph the nations of the Continent; those earthly powers, whose punishment is determined on by the God of Israel, as Zeph. iii. 8 declares. That the work has been going on without our knowledge is obvious from Mr. Edward Stanhope's reply to a question asked him in the House of Commons, on Tuesday, February 15th. He was interrogated as to the progress made in the defensive fortifications of our coaling stations, by Sir William Crossman—and made the following satisfactory statement:—

It is not desirable to give complete details respecting the defence of our coaling and naval stations; but I can state that the Colonial Legislatures of Hong-Kong, Singapore, Ceylon, and Mauritius have voted £270,800 towards the defences of the stations in those colonies—some of the money having been voted recently. The Imperial Government has expended £183,500 for the armaments, and contemplates a further expenditure of £206,500; and on other coaling stations for Her Majesty's Fleet abroad the Imperial Government have spent £192,164, and expects to spend a further sum of £513,000.

The Home and Colonial Governments therefore, are alive to the risks they are running, and have resolved to take steps to defend the foreign Gates abroad, which, after the manner of careless Israel, they have been utterly neglecting for many years past, making sure that no one would dare to touch their Outland Empire of strategic possessions. Now, however, a crisis has arrived in the history of the world. God has told Israel what she must do, and, accordingly, our blind ones, quite unaware that they are Israel, and as Israel are obeying God's commandments addressed directly to themselves, are beginning to safeguard their coaling stations and their chain of posts, which lie at present or did quite lately, as tempting prizes for their enemies to try and force from their grasp. Hong-Kong and Singapore, our far-distant Eastern gates, we see, were till recently literally lying undefended; and we now admit, by our feverish haste in trying speedily to defend and fortify them, that we had neglected our duty hitherto in respect to them. Ceylon and Mauritius, two gems of the Eastern Indian Ocean, we are hurrying to secure from a *coup de main* or insult from an enemy's cruiser. It must be admitted that we have for 80 years held these two island fortresses simply by the power of prestige, and by such strength as the weak Indian squadrons of our Navy in those parts possess.

Henceforth these coaling stations will rank as moderately strong Imperial fortresses, which will hold their own in case of a sudden attack, and repel their would-be assailants. But why is it so essential that these coaling stations and fortresses of Israel should be just at this juncture looked after in this way, and put in a state of military and naval defence? Why have they been neglected so long? Why provided with fortifications in the year of grace 1887, when peace reigns throughout the civilised world? Let the Patriotic Association tell us in a paper they have just issued. It was quoted in *England*, Feb. 19, and headed thus:—

NO TIME MUST BE LOST.

At this moment all Europe is bristling with arms, and no man can predict the moment of the outbreak. The great Powers, without an exception, are concentrating their forces. Russia has been arming ever since she was repulsed from Bulgaria. The German Government demands 40,000 fresh soldiers. The French Assembly has voted an additional expenditure of £3,400,000 for the army, and the French Navy is increasing with a portentous growth. Austria has hastened the calling out of her recruits, and has doubled her reserves. The Italians have already planned an immediate mobilisation of 400,000 men. Even the Belgians and the Danes have voted large credits for national defences. This is not the time for us to refuse necessary support to our national defences. The present is, too, a suitable time for work in the dockyards. Materials are comparatively cheap, and by utilising the thousands of unemployed labourers in necessary works we can at once relieve distress and strengthen the effective force of the Empire.

So far the secular journalist and writer. But what account does God's Word give of the matter? It is most explicit and

Digitized by Google

clear. Let us open it at Isa. xxvi. 20, 21, R.V., and then read Zeph. iii. 8, R.V. "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." "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." Here, then, is an event which God has Himself revealed to us as closely approaching. To prepare for its advent He deems it proper that we should "shut our doors about us, enter into our chambers," and hide ourselves in them, what time the fury of the storm which is to be the undoing of the nations of yonder unstable, ill-consolidated Europe, is spending itself on them.

Why God directs us to guard our outland foreign Gates and coaling stations by human means, but desires us to leave unguarded our home Gates, trusting for their safety to the promise He made to David in 2 Sam. vii. 10, we cannot clearly explain. The facts around us show that the foreign Gates alone excite our anxieties, while regarding our home ports and their safety from invasion, we feel no serious misgivings. Humanly speaking, we have just ground to fear for our foreign Gates; while the security of our home in these islands of the West seems to rest on good foundations, even without any coast fortifications of the first class to protect them. The grounds for solicitude respecting our valuable foreign Gates are these. Our Gates protect our Outland Empire, and that is situated in the most valuable and fertile portions of the earth. "All nations envy us our possession of them, and desire to rob us of them. This empire, in Australia, North American Canada, and Asia, is the source of our political strength and grandeur. It is the market for our manufacturers, and the feeding-ground for our surplus population." The nations envy us because we have become a first-class Power, with 320,000,000 of subjects, with a trade of a thousand millions of pounds a year, also because we cover a fifth of the globe with our Queen's flag, and promise yet to incorporate all the nations of the earth into our body politic, by reason of our enormous increase, and our God-given prosperity. The whole of this empire, this grandeur, and this prosperity are (speaking as men) dependent upon our continued possession of our Gates and coaling stations. Therefore, their fortification becomes imperatively necessary in the face of the tremendous conflict of the nations impending; and God Himself, as we have seen, commands that it shall be carried out just before the outburst of the punishment of the Gentiles. Facts show us that that time is at hand, and thus we may know where we, as a nation, chronologically stand in the chart of prophecy.

The following information, which we find in the *Manchester Evening Mail* of January 14 last, is to the same effect as that already noticed, but refers to Table Bay and Simon Bay, which together constitute the Gate of the Cape, now quite without defence in respect to the former:—

I am informed that one of the first of the coaling stations to be vigorously taken in hand will be Table Bay and Simon Bay. Lord Carnarvon's letters have, therefore, done real service to the empire. The actual land defences will fall upon the War Office, but the Admiralty will contribute their quota by reinforcing the squadron on the station by two of the most powerful of modern ironclads, one of which will probably be the Devastation. A heavily-armoured Monitor will also be sent out to remain permanently in harbour, but this cannot be done yet, as it will be necessary to build a high superstructure on the present flush deck to enable the ship to make the ocean voyage out with a prospect of safety.

ANOTHER GREAT EARTHQUAKE.

"AFTER rumours of wars and perplexity of nations, we now come to earthquakes," were the words of a secular newspaper of Bristol on Feb. 26, describing the great earthquake in the Riviera on Wednesday the 23rd. The loss of life on this occasion seems to have been heavy, but not so great as at first supposed. It is calculated that in the Province of Porto Maurizio there were 570 killed and 156 injured, and in the Province of Genoa 34 killed and 37 injured, or about 800 killed and injured. The panic was great in Cannes, Nice, Mentone and Monte Carlo, but beyond a few damaged and fallen houses and churches there was no loss at any rate of human life. The occurrence was a lamentable one, but quite prophetical and in keeping with the times we live in, as even the secular journals of the day, as we see, admit in their description of the facts. "The great earthquakes" were predicted by our Lord as events to be expected in the latter days preparatory to His own return. "Nation," He said in Luke xxi. 10, R.V., "shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes in divers places, famines and pestilences; and there shall be terrors and great signs from heaven."

We have had the famines and pestilences in divers places, but Great Britain and her Colonies have all been spared. We have had the great earthquakes, and no doubt more and even greater than this last we shall hear of in time to come; but they have not touched our favoured land or our Colonies as yet: and we firmly believe they will not come near us in the future. "Nation" is ready "to rise against nation, and kingdom against kingdom," but our own happy land knows nothing of war at present or in prospect; and we believe the Lord Jehovah "will keep us in perfect peace," having "ordained peace for us" (Isa. xxvi. 3—12, R. V.). Coming war is the burden of all the newspapers of our day, and preparations for the most terrible conflict the world has ever seen are making by Russia, Germany Austria, France and Italy, the Turks also doing something in the same direction. The difficulties seem insuperable, and must end in war unless a mode of settlement can be found; Russia wants Constantinople and Bulgaria as a means to that end. Austria will fight to prevent Russia attaining these objects. If Austria and Russia fight, Germany must help Austria, having Italy also as an ally. But that will be France's opportunity to regain her lost provinces, unless Alsace and Lorraine can be erected into a separate autonomous State under the joint protection of Europe, or some arrangement made by the restoration of Lorraine to France by which permanent peace may be secured. We doubt whether the will of God will suffer such an arrangement as we have mentioned for the pacification of Europe. We believe it to be His object to bring about the great earthquake war-woe of prophecy, and that therefore the tension will continue till the great war breaks out and brings all Europe down to the ground in one vast ruin.

The *Times* of Feb. 26 published a communication from Berlin of the previous day in which the following ominous words, exactly like our own often-repeated warnings on the subject, were published. He said:—

The Septennate will make the French more inclined to pause before attacking Germany by themselves, and it will enable the Empire to defend itself all the better if so assailed. But it will do very little to remove the cause of danger to the peace of Europe still prevailing in the East, which Prince Bismarck, unless I am very much mistaken, looked upon from the beginning as the more direct source of peril. France will not make an isolated attack on Germany; no serious and well-informed person here ever feared she would. But she will spring upon the Empire at the first convenient opportunity—for which she is ever on the alert—and this opportunity would present itself if Germany were involved somehow in an Austro-Russian conflict. If there is to be an European war, it will certainly break out on the Danube,

Digitized by Google

not on the Rhine; and, *nisi Fata fallunt*, this is what is firmly believed here in the higher spheres of observation, though it may not have been deemed expedient to present this view of the situation just before the elections.

The result would be what the same writer described in another part of his communication as "the horrors of an unparalleled war." These are, however, the words of the seer in Rev. xvi. 18, R.V: "And there was a great earthquake such as was not since there were men upon the earth, so great an earthquake—so mighty;" a catastrophe indeed, not paralleled in the history of mankind! Whether "the coming great earthquake" is to be a mighty war or succession of wars having the physical effects of a disastrous earthquake affecting the surface of the ground, but unaccompanied literally by the latter, is what we cannot predict. The language of Rev. xvi. 18—21, seems to point to the occurrence of a Northern war, the "hail" of which, "falling out of heaven upon men," will cause them "to blaspheme God because of the plague of the hail, the plague thereof being exceeding great;" but we think it possible and even probable that the political commotions described in this New Testament prophecy may be preceded or accompanied by a seismic agitation unheard of in violence, which will mark the event as unparalleled in the annals of the world, as the exponent in fact of the "indignation, and all the fierce anger of the Lord," destined "to devour the earth with the fire of God's jealousy" (Zeph. iii. 8). It is an awful thought that we may be now on the threshold of these terrible events, and a comforting one to know that, being Israel, we shall be saved out of them all. Israel, praise ye the Lord!

THE RELATION BETWEEN LANGUAGE AND ANCESTRAL PRAIRIES.

By J. G. Taylor.

From the last letter of Captain George Palmer, R.N., it is clear that he considers the matter of language an invincible argument against the identity. Such a change as (we say) has happened to Israel in this respect is in his opinion an event unparalleled in history, and an idea of the most consummate absurdity. He is not satisfied with the lesson drawn from the Huguenots of Spitalfields, for "their names betray them. If I found John Smith and his family located in the heart of Tartary, and speaking the dialect of the Ugro-Ostiakes, I should, notwithstanding this circumstance, know that they came originally from England; Wah-ro-nee-sah living in Paris and speaking the purest Parisian, would nevertheless be traced back to his ancestral prairies in North America." Our opponent evidently supposes that this makes a great hole in the Anglo-Israel armour, but we must not succumb to John Smith without another struggle, and I will therefore submit a further illustration to show that the loss, by contact, of language, names, religion, customs, traditions, and every other national characteristic, is not some foolish and impossible theory, but an episode which has occurred in comparatively modern times.

The Captain will, perhaps, have heard of the Normans. If he is at all acquainted with their history, he will be aware that they were Danes. While one division of these pirates were pillaging our Northern coasts, a second detachment descended on France and settled down in Neustria. They came over to England one hundred and fifty years after this, and they had lost every particle of their Danish exterior. They spoke the French language, they observed French customs, they were devoted to the French religion, they bore French names, they practised French laws, and they brought with them a French literature; in fact, they were so completely Frenchised that they passed for Frenchmen, and probably three-fourths of the English people are to this day under the impression that they *were* French. Even Macaulay terms them Frenchmen, not that he was ignorant of their real ancestry, but because he wrote in the common tongue. As to names—on which Captain Palmer lays particular stress—there is no mistaking their French complexion, and the doughty barons conversed, to boot, in the "purest Parisian." These French patronymics are so embedded in English annals that the Captain's position becomes what, in a naval engagement, would be described as "precarious," and leads one to think that in attacking the identity the gallant officer has exceeded his commission. "Simon de Montfort" has a decidedly Gallic sound. "Cœur de Lion, also, savours of a Southern clime, and if we are to be guided by the Wah-ro-nee-sah rule of logic we shall have to look for Richard's "ancestral prairies" in the direction of the equator. But the change extended deeper than to names and language. It affected their religion and their very traditions. Freeman says, "The memory of their heathen descent was forgotten." Again, "There can be little doubt that the speedy fusion of Normans and English was greatly promoted by the fact that conquerors and conquered were, in truth, kinsmen. But this influence was a purely silent one, and it was in no way acknowledged by those on whom it acted. Neither side thought at all of any kindred as existing between them. To all appearances no two nations of Western Europe could have been found which, in speech, feelings, and manners, differed more widely from one another" (Norman Conquest, vol. i. p. 149). If your correspondent consults the following paragraph from the same author, he will find *two* examples of that principle which he believes exists only in the excited imagination of Anglo-Israelites. "The Danish settler in England, when once baptized, readily became an Englishman. This absorption into a kindred nation is less remarkable than the fact that the same people in another land adopted a language and culture which was wholly alien to them. The Normans of the eleventh century were men of Scandinavian descent who had cast away every outward trace of the language, manners, and feelings which made them kindred to Englishmen, and had adopted instead the language, manners, and feelings of Latin France." Here, then, is a transformation of the most root and branch nature, a transition that obliterated even the remembrance of their origin, and this was the work of *a century and a half*. Yet there are people, like Captain George Palmer, who tell us that the adoption by Israel of foreign habiliments in the course of a thousand years or so is an historical impossibility, and that the scientifically-balanced mind laughs at the preposterous conception. It seems to me, however, that these gentlemen know as much about history as they do of the Identity, and if they studied both a little more they would consign their pamphlets to—the heart of Tartary.

Newcastle-on-Tyne, February 28th, 1887.

The Identity at Clapham.—A most enthusiastic and highly-successful meeting was held in the Assembly-rooms, Clapham, on Tuesday, March 1, to inaugurate an Identity mission, to be carried on systematically in this locality. A. Osborne, Esq., took the chair, and the meeting was addressed by the Rev. Reuben Harris, Mr. Farquharson (who is in charge of this mission), Mr. Hook (who is in charge of the Millwall branch), Messrs. Brooks, Crandell, Spencer, Cooper, Jacobs, &c. Votes of thanks to the ladies for providing the tea and to the chairman brought a highly-successful meeting to a close. Friends willing to assist in any way in this good work, address James Farquharson, 111, Stockwell-road, Brixton, S.W.

Notice to Correspondents.—We regret that the Rev. H. Roe's letter has been so long crowded out. We hope it will appear next week with several other important communications not yet published.—Ed.

Digitized by Google

A LECTURE BY COMMANDER ROBERTS, R.N., AT CLIFTON.

COMMANDER ROBERTS, R.N., delivered a lecture at Clifton, on February 25th, before the Israel's Identification Association at their usual monthly meeting, W. M. Webb, Esq., being the chairman, on the following subject :—"The Britons at Home (a glance into the bardic and historic times before Cæsar)." The lecturer began by observing that his subject was the Britons in their homes, here in Britain. They came hither from Egypt and Palestine, and Greece, and Thrace, and Spain, and Gaul, and the Baltic till they all converged into these our British islands. He stated his preference for the literal interpretation rather than the spiritualising mode of dealing with the Holy Scriptures, because it was the best method of answering the atheist. Coming then to the literal journeyings of the children of Israel, we find them safely arrived in this our favoured land. They arrived as a first invasion of Britain under three distinct names—The Khumri, the Lloegrys, the Brythons. These were three "peaceable tribes," whose route was partly by the German Ocean, partly by Gascony, Holland, and Spain. These reached our shores as early probably as the twelfth or thirteenth century B.C. The Khumri occupied the North and the West.

The second invasion of our country, about 300 B.C., was by tribes called the Coritani and the Belgæ, who settled on the East coast and on the South. The "three peaceable tribes," did not oppose the new comers, but retired before them. The new comers were pretty much the same as the first arrivals as to manners, customs, and habits ; but their religion was not as pure as that of the three peaceable tribes.

We now come to the third great invasion of our islands, and that was by the Romans, under Julius Cæsar, B.C. 55. There were two invasions and settlements by the Romans, and they made but a slight impression on the warlike and sturdy Britons, who were described by the Latin writers as "the yet unsubdued Britons." The lecturer stated he had a very poor opinion indeed of Julius Cæsar as an authority regarding our British folk. He doubted his truth, and convicted him of divergent, if not of false, statements in regard to the Britons whom he came to conquer. At one time he described them as barbarous savages ; then as people who could not have been such, on his own showing. Tacitus, Pliny, Strabo, and Diodorous Siculus, give widely different accounts of our ancestors. They describe them as a noble race. Rome Pagan found the British a wealthy, happy, noble people. It left them poor, divided, miserable, and degraded. Rome pagan, Rome papal, and Rome infidel, have done no good to the world at large, and have left it worse than they found it. The Roman people are a race whom Satan has used in the various stages of their existence to debase, degrade, and injure God's people Israel. Till Rome came to Britain there was no image worshipped in this land. The Britons worshipped God through His attributes, and as recognising the work of His hands, but never under the form of gross idolatry in image worship. There was one good work however, which Rome did, and that she effected involuntarily as regards the ancient Britons. In her second invasion of this land, after the Christian era, she gave her the Gospel by the hands of a noble band of missionaries who came with her invading armies. The light that those zealous men brought and planted here with the second Roman invasion has never been quenched to this day. It still exists, as God said it would, and never will expire.

The first authority to whom the lecturer appealed in regard to the character of the early British folk was Diodorus Siculus. He described those of South-west Britain as a mercantile, settled, civilised, hospitable, agricultural people—a race who were engaged in civilised operations, such as mining, refining, producing tin from their local mines, and exporting it. Cæsar describes the Veneti who resisted his invasion of this island, and says they possessed 220 vessels of war, built of oak, that they had chain cables and anchors which must have been of wrought iron—that they used leathern sails and nails of iron in building their ships, and that the Britons sent sailors to help to man their fleets. Propertius says these British were like the Parthians on land, and describes the power of the British ships. That their trade was from Cornwall and Devon, to Spain and France through Gibraltar too, and to all the coasts of Europe in the Mediterranean.

The Brigantes and Veneti on the coasts of Gaul were a Khumri race—a British people who are positively stated to have had the mariner's compass and the telescope in use. The British Triads also tell us that the British had a formidable naval force. Could such a people as are here described be savages or barbarians, as Julius Cæsar falsely tries to show they were ? "Peaceable" though the early British tribes certainly were, yet they were full of health, and skilled in all manly games and chariot exercises. Their chariots were exquisitely manufactured. There were six descriptions of such vehicles mentioned by Cæsar himself. They were scythed and bound with iron as to the wheels. These chariots were similar in kind to those used by the Trojans. Some of these chariots were adapted to carry two armed men, some to convey many more ; some were meant to carry infantry soldiers into battle, and rapidly to remove them if needed elsewhere. So armed and so provided the ancient British were no despicable foe indeed ! And consider how numerous their chariots were ! They are said to have had 4,000 of them. Cæsar mentions that. Other chariots, too, the Britons manufactured, which won the admiration of the Roman world. Pliny tells us what other implements these so-called "barbarians" had. A reaping machine he describes as their invention or possession, which deftly cut the ears of corn, as it passed on wheels and drawn by cattle or horses through the fields of wheat, and cast the severed heads of corn into a copper receptacle attached. Were such a race as this "barbarous" or "savage" ? Pliny also tells us these barbarians invented a mode of manuring their fields which might be copied with advantage to-day—namely, the use of chalk dug out of the earth from deep pits or excavations, so as to ensure its absolute purity. This placed upon the soil would fertilise it for years. These barbarians, too, invented and made soap. The word, in fact, has a Keltic derivation (sope). These savages owned corn, cattle, gold and silver, iron, tin—all these they raised for themselves, and exported. Brass they imported from abroad. Were such a race low down in the scale of uncivilised people? They made butter and cheese, mead, and brewed their beer. They made glass, and used coal ; their dress was manufactured. It is true they did tattoo their bodies all over, as British man-of-war's men do to this hour ; and as the Phrygians and Etrurians did before them in Italy and Asia. Our "savages" of Her Majesty's naval service do that to-day. This people of whom I speak wore tight-fitting trowsers, tunics, and a loose cloak over all, thrown over the shoulders ; also a small round hat. Gold was their common ornament. They used that metal to make armlets, necklaces, rings, and cups. Their drinking horns were tipped with gold; their shields were ornamented with it, and some had solid gold shields in use. The Romans levied on the British a heavy tribute, paid in gold, and the cities and temples had much gold to adorn and beautify them. You may see these things for yourselves in the British Museum in London, and in the Museum in Dublin ; and wonder with great admiration at the splendid workmanship of these gold ornaments and shields. Can such as these have been manufactured by savages such as Cæsar describes, and men often believe, the ancient Britons to have been ? But where did the Britons get their possessions of gold ? There were gold mines and silver mines in Wales and Scotland in those days, and traces of them are found to-day in certain places in those countries.

The habits and feats of strength of the British were the

Digitized by Google

admiration of their Roman conquerors. Their powers of endurance in running and swimming were remarkable. Their dwelling-houses, as Cæsar admits, were sometimes of stone, with stone foundations, as their remains prove to this day. Their temples were magnificent.

The British ancient mythology, when carefully examined, shows traces of an Eastern and Israelitish origin. The lecturer concluded by glancing at the descriptions left by Roman writers, of the British temples and Bardic worship. He pointed to the twelve stones placed in a circle round the central stone, as shewing a resemblance to the Israelite temple and altar commemorating the Twelve Tribes. The twelve stones were the stones of Federation, and the central one the stone of the Covenant. The Bardic service was Israelitish; the high priest was Israelitish. His breastplate, some of which have been dug up with other British remains, and bear a close resemblance to to the breastplates of the high priest of Israel were Hebrew and Israelitish, too, in their form and fashion.. So was the Bardic headpiece and tiara. The lecturer concluded an interesting address by pointing out the importance of the subject which had occupied their attention.

THE REVEREND ELIEZER BASSIN ON THE BRITISH-ISRAELITE JUBILEE FUND.

THE following letter is characteristic. The Reverend Mr. Bassin would have us, as British-Israelites, commemorate our Queen's Jubilee by raising a Fund for the conversion of the Jews only! We cannot see that that would be our duty at all. Our privilege is to take the Gospel to all the nations, families, and kindreds of the earth—the Jew being first. On this principle we are prepared to act. We propose, therefore, to receive whatever funds our friends may intrust to us, and account for them periodically in the BANNER, finally disposing of them thus:—

1. All amounts received for the conversion of the Jews will be, in June next, collected and paid to the London Society for promoting Christianity amongst the Jews, as the Jubilee Fund of the Anglo-Israelites.

2. All sums received for "the conversion of the nations" outside the family of Judah, will be paid over to the Church Missionary Society, through its local branch in Bristol, on the like account.

3. All remittances made on account of the Bible Society as our friends' Jubilee gifts will be paid to the British and Foreign Bible Society's agents in Bristol. Our time and powers forbid us to undertake any more extensive operations than these;—and we must, with regret, decline all proposals for such further extension. The Reverend Mr. Bassin wrote as follows:—

MY DEAR PHILO-ISRAEL,—The BANNER of March 2nd, 1887, just to hand, and among your correspondence I notice a letter from C. F., in which he makes a suggestion to have "an Israelite Jubilee Fund to aid the evangelisation of the heathen world." While I agree with C. F. that an Israelite Jubilee Missionary Fund be established, I beg to differ from him that the Jubilee offering be given to the Church Missionary Society. C. F. gives three reasons why he distinctly says to the Church Missionary Society—First, "that there may be no frittering of the sum itself, or of the minds of the givers, as to what society." Now, would it not be better to unite and establish "An Israelite Jubilee Fund to aid the evangelisation of the Jews"? This would be more in accordance with the spirit of true Israelites to care for the spiritual welfare of their Jewish brethren. This in itself would attract the attention of many, and force them to inquire into the truth of the British Identity with Israel.

The second reason of C. F., "that the bulk of believers in our Israelitish origin are Church people," is not, I believe, a good reason why the offering should be given to the Church Missionary Society. First, why not to the London Society for promoting Christianity among the Jews, which is a Church of England institution the same as the Church Missionary Society? Secondly, why should we estrange believers in the British Identity with Israel, belonging to other denominations? Thirdly, why should we not establish a special Israelite Jubilee Mission Fund, and a missionary be appointed direct by an Anglo—or British—Israel committee?

The third reason of C. F. is, "that the extension of the Messianic Kingdom among our heathen inheritance is surely the leading desire of all true Israelites." That is a well-known fact that the interest for the extension of Christianity among the heathen is great, while that for the promotion of the Gospel among the Jews is rather small. Would it not therefore be a good opportunity, now the Jubilee year of an Israelitish Queen has come, to establish an Israelitish Mission to the Jews? and awaken a desire to give to our brethren of the House of Judah what we have received—namely, the unspeakable gift of God in Christ Jesus?

If you approve of this suggestion to establish "An Israelite Jubilee Mission to the Jews," I will at once forward my own contribution, and the contributions of other Scottish Israelites who belong to the Presbyterian churches.

I am, my dear Philo-Israel,

Your old friend of the House of Judah,

ELIEZER BASSIN.

THE CHURCH MISSIONARY SOCIETY IN 1837 AND 1887.

"THE QUEEN'S JUBILEE."

THE above is the title of an admirable and able pamphlet issued by the Church Missionary Society, of Salisbury Square, E.C., London. Its object is, of course to compare the condition of the Church Missionary cause fifty years ago, with what it is now; and in doing this it finds a ready helper in the writer in the *Quarterly Review*, of July, 1886. "Missionary activity is the characteristic feature of the Christianity of the present century," said the *Quarterly*; and it went on to add in very remarkable language—the language of the BANNER slightly modified: "this is, above all, the era of advance and conquest. By its charter the Church Catholic is the heir of the world; and the divine power which has prospered it hitherto, may be trusted in due time to put it in possession of its inheritance." These words the Church Missionary Society seems to approve, and publishes with its *imprimatur*. But surely the authors of this pamphlet knew, if the *Quarterly* did not, that by the *fiat* of Scripture "the heir of the world" is Abraham and his seed? For St. Paul said in Rom. iv. 13, R.V.: "Not through the law was the promise to Abraham or to his seed, that he should be heir of the world—but through the righteousness of faith." The promise, then, is to the seed of Abraham when under Christ, or in the present dispensation that they should be "heir of the world"; but the promise makes no mention of "the Church Catholic" of the *Quarterly* and Church Missionary Society? If, however, these authorities were to admit that the British nation is "the Church Catholic," and thus "the seed of Abraham," we should not dispute the question; but as no such admission appears in the pamphlet, we do most earnestly oppose that claim—not as an enemy of the Church Missionary Society—God forbid! but as one of its honorary district secretaries, earnestly desirous that the foundation of the noble association should rest on the solid structure of the British nation's identity with God's chosen witness Israel, but not on the shifty basis of "the Church Catholic," which has nothing to do with the sanctions under which the Church Missionary

Digitized by Google

Society (essentially a British one) works among "all the 'nations,'" "all the families," and "all the kindreds of the earth" (Gen. xxii. 18 ; xxviii. 14 ; Acts iii. 25).

If the reader will make this correction in the Church Missionary Society's pamphlet, and read it through from end to end with identity light upon its pages, it will be found well worth perusal, bristling, as it does, with wonderful facts and figures, all proving that the British are Israel, though of that fact the compiler of the pamphlet seems to be completely unaware, since, as we have shown, he was quoting from Scripture passages which ought to have put him upon inquiry. Let us give our readers a few of the facts the Church Missionary Society presents to us in these pages. In 1837, Carey and a handful of men represented all the missionaries to Foreign nations our people commissioned and sent.

"We have now in the world, covering nearly all lands, with a marvellous network of stations, 3,000 ordained European and American missionaries, 730 laymen, and 2,500 women, preaching and teaching the precious truths of the Gospel in twenty times as many languages as were spoken on the day of Pentecost; some 3,000,000 of souls are living to-day in all parts of the world who have shaken off their allegiance to the false system of Mohammedanism and heathenism, semi-cultivated and pagan : 27.000 native converts are employed and paid as Evangelists to their own countrymen and 2,500 are ordained pastors of native congregations." At the basis of operations, in Europe and America, there were in 1800 but six English Missionary Societies, two only of any age, and three continental; in 1835 these had increased to 12 British, 8 Continental, and 7 American organizations; while at this date there are little short of 150 such, who are gathering and laying out for God and His Christ some £2,450.000 annually. "Of this amount about £1,450,000 is raised annually in the United Kingdom of Great Britain and Ireland, enough to prove that at least a considerable section of our population is in earnest in the work." Using such language, how is it the writer did not think of such texts as these: "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvi 7). "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). "Go ye into all the world and preach the Gospel to every creature" (addressed to *Hebrew* disciples by the Lord, in Mark xvi. 15).

The writer goes on to remark on the smallness of this nation's contributions, when it finds from Mr. Gladstone's estimate that the whole aggregate income of our land amounts to £1,000,000,000 sterling." In comparing the revenues of the two great Church Societies—viz., the Church Missionary Society and the Society for Promoting the Gospel in Foreign Parts, in 1837 and 1887, the pamphlet we are reviewing tells us that in 1836-7 the Church Missionary Society had £71,727 paid into its coffers, and the Society for Promoting the Gospel £78,120 ; or a total of £149,847. The nonconforming societies, four in number, then contributed £156,495 ; Scotland, £10,268 ; America, £78,819 ; but all Continental societies, only £26,669. That is Israel and Manasseh together, contributed as "witnesses to God in heathen lands" £395,429, as against £26 669, the entire quota of the Gentile non-Israelites. In 1885 the British people only, contributed as much as £1,222,261, being more than double the sum realised in 1864-5. In regard to the work in India only, the following gives a cheering account of existing facts:—"In 1886-7 from Peshawur to Gondwana, from Kurâchi to Calcutta, all North India, the Punjab and Sindh, are garrisoned for God and His Christ ; in every principal centre of religion, and race, and power. We register, under 2 bishops, 70 European clergy, 35 native clergy, 813 native lay teachers, of whom 153 are females ; 15,384 Christians (15,055 baptized), 4,079 communicants, 16,683 scholars in 383 schools (1,964 being females). Christianity is spreading everywhere, and the praises of Christ are heard in the streets from the lips of children."

While the savings of the British nation amount to £240,000,000 per annum, the Church Missionary Society declare men can and must give to the Lord's work among the heathen (which is Israel's work) more than they do. Israel has "to blossom and bud and fill the face of the world with fruit." "The world demands our aid," cries the Church Missionary Society writer, and we echo the cry, giving a good Bible reason for our statement, which the writer lacks; because *we* declare that this nation is Israel, and Foreign missions are Israel's special duty, whereas the Church Missionary Society pamphlet assigns the work to "the Church," forgetting that outside Great Britain, no Church, whether in India or elsewhere out of Israel's community, recognises any duty to go "to all the nations, to all the families, or to all the kindreds of the earth." That is Israel's function, and hers alone.

CANADIAN LOYALTY.

THE *Montreal Daily Star* of Nov. 30, 1886, had the following leader, which is too important to be omitted:—

"THE QUEENS JUBILEE.

"A correspondent who signs himself 'A Canadian,' asks, Why should this city take any share in the celebration of the Queen's Jubilee? and requests us to explain what possible interest Canadians can have in a Sovereign who lives three thousand miles away.

"We trust there are not many Canadians who need to be enlightened on such a simple subject as this. We hope to celebrate the Queen's Jubilee, because Her Majesty *is* the Queen; because she is the chief ruler of the great empire of which Canada forms an important part; and also because, leaving the rest of the empire out of consideration for the moment, she is the Queen of Canada. While we deeply regret that our Sovereign Lady finds it impossible to take up her residence in Montreal, we also feel constrained to acknowledge that in the present condition of the empire, it is more in the interests of her people that she should live at Balmoral or Windsor—especially Windsor. Long may she reign, and may we and our correspondent live to assist at the celebration of her centennial. Meanwhile all Canadians who are loyal to Canada will yield due respect to the lady who beyond all possible question is to-day the chief ruler of this Dominion. Further, whatever the future may have in store for Canada, it is foolish for us to ignore the fact that our country is to-day a part of the British Empire, and that we are the Queen's subjects.

"Those Canadians who aspire to become the caudal appendage of the great American dog, need not, until they realise their ambition, feel under the necessity of sulking and refusing to enjoy the full privileges of British citizenship. Our right to share in the glories of the empire is second to none. The flag under which so many Cadadians have fought, we cannot despise; it is our flag, and it will be a long time before it is without Canadian defenders. One can understand an oppressed people refusing to celebrate the festivals of their tyrant ruler: but why the freest people on earth should be expected to have any reluctance about celebrating the fiftieth year of the reign of their Sovereign, and that Sovereign the most popular that ever wore a crown, passes comprehension. The most important feature of the Victorian era has been the colonial development of Great Britain. Not merely in area or in population, but in constitutional government. During Her Majesty's reign the same self-government as is enjoyed by the Mother Country has been conferred upon the principal colonies. Naturally the progress of the colonies has been out of proportion to that of the Old Country. Shall the colonists, then, be so churlish and unpatriotic as to hold aloof from the national celebration? We warn 'A Canadian,' that loyalty is contagious and if he stays in Montreal next June he will find himself singing, 'God Save the Queen' with heart and voice. The only way to save himself is to retire to some place where there are no other Canadians."

A Conference on Our Identity will be held on Easter Monday at the Ark, Paradise Street, Rotherhithe.

Digitized by Google

SOWING THE SEED.

By E. M. Rush.

After many years of quiet, steady effort by an ever-increasing body of men and women who proclaim the new revelation of the British people as Hebrews of the House of Israel, we are tempted at times, with a view to accomplish the best work in the future, to glance backwards to note if possible by what means the greatest progress has been made. While probably the important truth of Our Identity with Israel has in the first instance been introduced to people by word of mouth in public or in private, it must be absolutely conceded that without the good news set forth in writing, an outcome of much thought, and arguments carefully prepared and digested, and given to us as printed matter in great variety, it is more than probable that the advance would have been very slow. This being so, it may perhaps be taken for granted that we must still look to the many publications at hand, and make free use of them as affording the best means of diffusing the special knowledge we would make generally known. But still these questions remain to be decided by those who would gladly shew the new light to all men. To whom should we turn with our gift of good news, and where shall we find those who after due study will become the most earnest, the best workers?

A little thought tells us that what concerns God's truth, revealed in His Word, is likely to be most willingly and earnestly made use of by those who set the highest value on the Scriptures, those who take them as their own sure guide, and who love to help others to find in the Bible the full directions for the adoption of that rule of life—obedience to God—which through faith leads to peace and safety. Experience in a wide field of operation with many labourers proves the conclusion to be correct that such Christian workers are the best.

Very good initial work, doubtless, is done by some people who look on the "Identity" question mainly as one of political, social, or commercial significance; on all these grounds there is room and reason for labour which has its value, for they are in touch with all those things which concern our material well-being; these we cannot afford to ignore, neither may we rightly be indifferent to them, for they come to us as blessings from the hand of our loving Father in Heaven, who has planned all things great and small so wonderfully for His people Israel. If, however, we sow our seed only on the lower levels, and watch over it with hope for material benefits principally, the fruit when gathered will not be as good as that which will be yielded after the work of those who have sown the seed of God's truth not only on the lower ground for our own national good and advancement, but also, and more particularly on the higher, for the glory of God, and the benefit of the whole world. Those who take the highest view of the importance of the revelation of Israel in these days, while teaching the people to recognise the blessings poured out upon ourselves, will lead them to see the great and enduring obligation laid upon us to be an example and a blessing as a really Christian people to all other nations, so that God may be sanctified in us in the sight of the heathen (Ezek. xxviii. 25).

We may be next led to consider where, outside our own circle of acquaintance, we shall find those teachers who may be led to accept the good news, and pass it on to others which we have received. Need it be said that connected with our many missions and Religious Societies are bands of Christian workers who would really prize the light, could they but see it, which shews so much in the Bible that is now hidd n from them, and would therefore be of great value for their work. It is these workers for the masses of the people whom we do well to try to reach, though it may appear difficult to do so, but what has been done may be done again—and so for the encouragement of those conscious Israelites who wish to work it may be stated that between thirty and forty Sowers have been won for the Free Distribution Fund, who are also earnest workers for existing valuable Societies, the names of which perhaps it is wisest at present to refrain from publishing, as opposition must still be expected from members, and the subscribing public, who are yet blind to the fact of our Hebrew origin. For the Sowers above referred to, and others it is hoped to win shortly, I would plead earnestly for support to our Fund for the supplies of Literature constantly, and now immediately needed. In one Home Mission carrying on a great work we have a Sower who meets on a given day month by month twenty of his brother missionaries, to whom, as he has opportunity, he speaks of "Our Identity." It may well be imagined that I am anxious to win every one of the number. By God's blessing, if we have means, it will be done. We want the various publications, and several of each, for the study that is invited, so as to suit every need as it arises, and then to supply all with Seed as it will be wanted for each new Sower for his own field of labour. I look with confidence for a great result from this special work, and trust to be able to give account of it hereafter.

It will be interesting to many to note again how the truths newly revealed to us in the Bible are welcomed. One of our latest gains amongst the workers of another admirable Society wrote as follows:—"How can I thank you sufficiently for so kindly sending me the Banner of Israel, and other papers (various publications). It is indeed a weekly treat; many things are explained which were very obscure. What can I do but accept as truth what throws so much light on the Word of Life? I do all I can to let others see the Light. May God bless you and your work more and more." From another new Sower in the same Soc ety came the following, which will fitly close the present paper:—

"You will be glad to know that several influential persons to whom I have given the papers have commenced to lay hold, and seem anxious to know more about *the subject*. For my own part I am simply delighted with the readings you have so kindly sent me, and I look anxiously for the Banner of Israel every week, and then pass them on to others who I believe are also much interested. There is no subject more important to my mind, except the saving knowledge of Christ Himself."

Contributions to 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., and by the Secretary, C. Horner, Esq., 34, Sheen Park, Richmond, Surrey.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—My object in writing you is to solicit the favour of any data you can conveniently furnish on a question which, if not yet a "burning question" of our times, will ultimately become one. I refer to the Israelitish origin of the British nation. This is a question of growing interest and importance, of vital national and imperial importance, and of supreme Biblical interest. At present my views are in a transition state. What the works of Mr. Hine have failed to do in my enlightenment, a booklet by my highly esteemed friend, the Rev. Henry Roe, has accomplished, viz., "Israel's World." With my mind freely open to conviction, intensely anxious to know "the way of God more perfectly," I perused that precious publication, and have been surprised and delighted with this unpretending and able exposé of the manifest teaching of Holy Scripture on a theory affecting "the sure word of prophecy" relating to God's Israel in the latter times, His covenant kept for 1,000 generations, a right comprehension and exegesis of some of the most magnificent passages of the Bible, and the grand rôle of Britain on the world-wide glory and dominion of God's Israel—

"Thine the lands of lasting summer,
Thine the myriad rolling ocean,
Light and shadow illimitable;
Thine the North, and thine the South,
And thine the battle-thunder of God."

Any information for my fuller enlightenment you can furnish will be highly appreciated. "Blessed be the Lord God, the God of Israel, who alone doeth wondrous things. And blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen, and amen" (Psa. lxxii. 10, 19). In "the hope of Israel,"

Yours truly,

Thomas Lowe.

3, John-street, Stratford-on-Avon, Jan. 19, 1887.

We understand that Bishop Titcomb has a new volume on Our Identity in the press. It will be published by Messrs. Banks & Son.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) postfree - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand. London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The Rev. JAS. BILLINGTON, F.R.H.S.

WILL LECTURE at

CONGREGATIONAL CHURCH, ROBERT ST., GROSVENOR SQUARE, W.

(First turning in Davies-st., or Gilbert-st., Oxford-st.),

On WEDNESDAY EVENING, March 23.

Commencing at 7.30.

A COMMENDABLE OBJECT.

THE ROYAL NAVAL PROTESTANT (CHRISTIAN) REFORMATION SOCIETY circulates on H r Majesty's Ships Christian Reading with a desire to promote Godly living and Christian truth, to preserve and unite Protestant Bluejackets from Romanism. Any Christian Blue-jacket will receive sound Reading whose address is forwarded to the Hon. Sec., on whatever station serving. Funds are urgently needed; also free grants of Christian, Temperance, Anglo-Israel, Anti-Infidel Tracts, etc.

WALTER BROOKS, Hon. Sec.

Office: PROTESTANT BUILDINGS, PORTSMOUTH.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

PREVIOUS TO ALTERATIONS.
GENUINE SALE
OF
FIRST-CLASS BOOTS AND SHOES
AT
WALTER KEAST'S
Family Boot and Shoe Warehouse,
102, KENNINGTON PARK RD., LONDON, S.E.

WALTER KEAST will, on receipt of P.O. for 5s., send by Parcels Post a pair of Ladies' High-leg Balmoral, Stylish Walking Boots, suitable for Spring or Summer wear. These goods are made of French Lasting, with Morocco Vamps, and give universal satisfaction. Glazed Kid Walking Shoes, entirely new this season. These Shoes are finished in first-class style, lined with Black Leather, and are wonderfully cheap. Sample pair on receipt of 4s. 9d. W. K. is also forwarding hi-French Lasting Shoes, Military Heels, suitable for walking, garden, or house wear. Sample pair on receipt of 3s. 3d.

102, KENNINGTON PARK RD., LONDON, S.E.

Published by ROBERT BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

Postal Orders may be obtained at any Post Office in the United Kingdom for the following amounts: 1s., 1s. 6d., ½d. *each;* 2s., 2s. 6d., 3s., 3s 6d. 4s., 4s. 6d., 5s., 7s. 6d., 10s., 10s. 6d., 1d *each;* 15s., 20s., 1½d. *each. They should be "crossed" City Bank, Ludgate Hill, E.C. Stamps received.*

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A.E.I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies post free, 6d. Specimen packet for 6 stamps.

ISRAEL IN THE NEW TESTAMENT
OR,
Proofs of the National Conversion of the Ten Tribes to Christianity.

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

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London. R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

EDWARD HINE'S PUBLICATIONS
SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.

CUI BONO? 6d., post free, 7d.

LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.

F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

SEWING, WASHING, and WRINGING MACHINES at WHOLESALE PRICES.
CARRIAGE PAID



New Medium.

Usual price ..	£7	10	0
Discount ..	3	12	6
	3	17	6

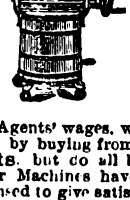


Improved Hand.

Usual price	£4	4	0
Discount	1	14	0
	2	10	0

Model Washer. Brass Tap given.

Best Rollers.	£5	16	0
Usual price : :	1	6	0
Discount	4	10	





Wringer & Mangler.

Usual price	£3	3	0
Discount : :	1	1	0
Best Rollers.	2	2	0

Why pay Agents' wages, when you can save 30, 40, and 50 per cent. by buying from the Makers? We have no Agents, but do all business direct from the Firm. Our Machines have only to be seen to be admired, and used to give satisfaction.

AFTER FIVE YEARS' TRIAL!!

Hallam Fields, near Nottingham.

Gentlemen,—The Machine you sold me five years ago has given perfect satisfaction. I would not sell it now for what it cost me if I could not replace it.—Yours sincerely, E. STEVENSON.

Every prudent Housekeeper should, before purchasing elsewhere, apply to the

MIDLAND COUNTIES MACHINE CO., EASTWOOD, NOTTINGHAM, J. Hanson, Mang.

EDWARD B. SPENCE,
Nurseryman, Seedsman & Florist
18, VICTORIA RD., DARLINGTON,
(ESTABLISHED 1796),

Will be glad to send to the Readers of *The Banner of Israel*, Seeds, Plants, and Fruit Trees.

CATALOGUE FREE ON APPLICATION.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!
Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot

Is the Best Known Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

LUNG **OWBRIDGE'S** TONIC
LUNG **LUNG TONIC,** TONIC
LUNG THE MIGHTY HEALER. TONIC
LUNG *Save Your Lives by Taking* TONIC
LUNG OWBRIDGE'S LUNG TONIC. TONIC
LUNG *It has a power over diseases hitherto* TONIC
LUNG *unknown in Medicine.* TONIC
LUNG *Are you at all Weak-chested or inclined* TONIC
LUNG *to be Consumptive, with just a touch of* TONIC
LUNG *Cough now and then?* TONIC
LUNG "*Try this Wonderful Medicine.*" *The* TONIC
LUNG *Cough and Weakness will disappear as* TONIC
LUNG *if by magic, and you will feel a strength* TONIC
LUNG *and power you never had before.* TONIC
LUNG HAVE YOU A COUGH? TONIC
LUNG A DOSE WILL RELIEVE IT. TONIC
LUNG HAVE YOU A COLD? TONIC
LUNG A DOSE AT BEDTIME WILL TONIC
LUNG REMOVE IT. TONIC
LUNG *Bronchitis & Asthma it relieves instantly* TONIC
LUNG *The Spasms of Coughing so dreadful in* TONIC
LUNG *Whooping Cough become less with each dose* TONIC
LUNG *of the medicine.* TONIC
LUNG *Prepared by* W. T. OWBRIDGE, *Chemist, Hull* TONIC
LUNG *Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. & TONIC
LUNG 11s. *by all Chemists and Patent Medicine* TONIC
LUNG *Vendors. Wholesale all London and* TONIC
LUNG *Provincial Houses.* TONIC

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE

PRICE 21s., POST FREE. **HARNESS'** WILL LAST FOR YEARS.

ELECTROPATHIC BELT.

An agreeable, natural, and certain remedy for

Rheumatism, Lumbago, Sciatica, Nervous Affections Sleeplessness, Paralysis, Indigestion, Constipation, Liver and Kidney Disorders, Ladies' Ailments, &c.

SEND POSTAL ORDER OR CHEQUE FOR 21s. FOR AN **Electropathic Belt** (post free), and you will have an effectual and marvellous remedy always at hand. **Harness' Electropathic Belt** promotes **Health, Strength,** and **Energy.**

Thousands of Testimonials received. Write for copies or call and see the originals.

Pamphlet and advice free of charge.

The Medical Battery Company, Limited,

52, OXFORD ST., LONDON, W.

Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GURST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAR. 23, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 535. Entered at Stationers' Hall.] WEDNESDAY, MARCH 30, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Russian Finances and the Coming Wars	125
Israel Remembering the Lord in Far Countries	126
How Israel's Heathen Empire Rejoices Because of the Empress's Jubilee	127
The Name of Jesus	128
A Three-foot Rule	128
Where is the Sceptre of Judah? (Gen. xlix. 10). By Surgeon-Gen. J. M. Grant, M.D.	129
Progress in Leicester and East Grinstead, Sussex	129
Norton Israel's Identification Association	129
A Lecture on Our Identity at Copthorne	130
Review	130
Correspondence	131

RUSSIAN FINANCES AND THE COMING WARS.

THE *Madras Mail* some weeks ago published an article on the subject of "The desperate straits of Russia," alluding to the known fact that the value of Russian securities is falling on all the Continental exchanges, and that the Russian rouble, nominally worth 3s. 2d., has fallen as low as 1s. 11d. These securities were once largely held by our own people, but now the estimate is that 200 millions sterling is the value of Russian paper held by the Germans. Herein the latter have been less wary than their British and French neighbours; for both these, foreseeing the coming troubles, have lessened their liabilities by sale—though there is still a large amount held among us of securities which, ere long, according to the *Madras Mail*, may disappear altogether, by the process of repudiation on the part of Russia. That country, however, never has yet, even in the worst times of the Crimean war, failed to pay the interest due on its bonds. But now it is declared that the Russian Government has for years past been borrowing money to pay the interest due on its past loans, and "has at last overtaxed its credit." No one would now lend to Russia anywhere. Under these circumstances it may be asked, how could Russia think of carrying on war—and how can she venture to meddle in the affairs of the Porte, of Bulgaria, and of other countries, when the risk arises of a war of stupendous dimensions with nations which are not so deeply plunged in debt as she is herself? This is how the *Madras Mail* answers that question, which is often put to us by those who wonder how a bankrupt State can dare to go to war :—

War, it is often asserted, cannot be carried on without an abundant supply of money, but in truth that remark is rather applicable to Government in time of peace, as is the case at present with Bulgaria, where the exchequer is empty, and taxes cannot be levied.

It is the preservation of peace, not the plunge into hostilities, which is dependent on the regular payment of salaries, pensions, and other kinds of official expenditure, including interest upon borrowed money. Hitherto, the Russian Government has honourably fulfilled all its engagements. Even during the Crimean war there was no repudiation of national obligations. But now the crisis is acute. Millions upon millions of foreign money have been sunk in unproductive railways, dockyards, arsenals, and war-like preparations. An enormous army is maintained, ready to take the field at the shortest notice, while the navy is believed to be formidable. Horse, foot, and artillery are thoroughly organized, and efficiently equipped, and await only the word of command to rush across the frontiers, and descend like a torrent upon Europe and Asia. War would not be conducted after the fashion of civilised nations. The world would witness a repetition of the excesses committed by Goths, Huns, and Vandals. It must not be forgotten that the Muscovite armies would not lack sympathisers. The Slav nationalities would rally round the banners of their race, and the Austrian Empire would, probably, cease to exist. In all probability, the Socialists and Anarchists, especially in France, would seize the opportunity of warring upon property and privilege. Civilisati on might be arrested as much as when the barbarians overran and extinguished the Roman Empire—only that Byzantium would be the first instead of being the last city to fall into their hands. The first Napoleon foresaw the danger of some such cataclysm. He feared that the Cossacks would one day dominate Europe, and his forebodings are far nearer to realization now than they were when he gave expression to them. Perchance out of the darkness a purer light may eventually be evolved, as happened when the Dark Ages were replaced by the Renaissance, which preluded the Reformation. No such aim as that, however, is contemplated by Alexander III., in his morose and wilful moods.

So far the *Madras Mail*. We do not, of course, see with the Eastern journalist that Constantinople is likely to fall into the hands of Russia; because we know better. Our Identity with Israel informs us the Madras paper is wrong, and that, so far from the Cossack getting into the peerless port, it is destined for the British people, as the promise of Gen. xxii. 17, to the after-seed of Abraham, being God's best blessing to the race. "Thy seed shall possess the Gate of his enemies." We fully concur, however, with our somewhat "blind witness" that the cataclysm is coming, and *that* in spite of the bankruptcy of Russia. We quite think that in the crash of nations the Austrian Empire will cease to exist, and that Germany will probably follow. These have all to feel the indignation, all the fierce anger—and the devouring fire of the jealousy of Jehovah! (Zeph. iii. 8). They have made Him jealous with their idolatries and worship of false gods—and He will destroy them by the avenging sword, probably of Russia and France combined,

Digitized by Google

as the preliminary step to the restoration of Israel, Judah, and Manasseh to the land of their united inheritance. Lack of money never deterred a resolute, desperate nation from making war, when the means of its national existence were exhausted, and nothing remained but the spoliation of its neighbours to carry on its corporate existence. So, after the French Revolution, when the national armies were in the extremity of want, and the Republican exchequer was empty, Napoleon did not hesitate to hurl them on the neighbours of France, to live on the enemy, and to win back prosperity to the national revenues. Russian impecuniosity will lead the nation to foreign invasion and war in order to replenish its exhausted treasury; and that is the very character God's word gives to the Muscovite under their Scriptural designations of Gog Magog (Ezek. xxxviii. and xxxix). "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof," are to say to invading Gog when they overrun 'the mountains of Israel,' Art thou come to take a spoil? hast thou assembled thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. xxxviii. 13). "Great spoil" is what Russia wants now, to balance her national accounts—"great spoils in silver, and gold, and cattle, and goods," are her necessity. It is a wonderful fact that the Scripture just quoted states the character of the Russian aggressive proceedings against Israel in great detail, and points to her felonious intentions and her "spoiling" tactics as identifications of the ruined, bankrupt, desperate nation, which none will mistake when the time comes. The *Madras Mail* gives us the first public notice that Russia is preparing for her *rôle*, and being impecunious already, and bankrupt as a nation, she will ere long "descend like a torrent upon Europe and Asia." The prophecy speaks of Gog's "coming like a storm, and like a cloud to cover the land," by reason of the "hordes and many peoples with her" (v. 9, R.V). The metaphors are different, but the ideas are precisely the same! The same Power figures in prophecy and in the news of the day as the one which, because it is without pecuniary means available, is ready to rush upon wealthier communities (like Israel), and in a barbarous, uncivilised, immoral, violent fashion, "to descend like a torrent, like a storm, and like a cloud," upon two great continents at once—Europe and Asia—the chief object being the holy places in the land and mountains of Israel, to rob, plunder, spoil, and destroy. The *Madras Mail*, in its blindness, has hit upon the very result of all these efforts on the part of the Russian Empire, which God's word declares shall come from Gog's invasion of the Holy Land on the borders of both Europe and Asia. "This darkness, perchance" (it says), "will yield to purer light, just as the Renaissance preceded the Reformation, and followed the Dark Ages." So by Ezekiel's prophecy we know Russian Gog's attempt to rob God's people and their Inheritance of their treasures, their gold, and silver, and cattle, and "great spoils" will terminate in Gog's utter collapse and overthrow, and then finally in the recognition of God Almighty's own glory amidst the nations. "And so," says the divine Record, "the House of Israel shall know that I am the Lord Jehovah their God, from that day and forward" (Ezek. xxxix. 22). God's glory and praise will result from all the troubles and trials of that dread time now at hand. But out of them all shall British-Israel, God's people, be saved and delivered, for the Lord God Almighty hath sworn it! And His is all the praise! For He hath redeemed and saved His people by the precious blood of His own well-beloved Son, and nothing now can harm them, because of the Anointing (Isa x. 27).

THE *Christian World* says:—"The life of the Czar of Russia is not to be envied. More than any other monarch on the face of the earth, he must feel that 'uneasy lies the head that wears a crown.' The Autocrat of all the Russias has just escaped one plot, but he must be in daily and hourly fear of renewed attempts upon his life."

ISRAEL REMEMBERING THE LORD IN FAR COUNTRIES.

ZECHARIAH the Prophet, who ministered to Judah after their return from Babylon in B.C. 487, declared by the spirit of prophecy that Joseph's House as distinguished from Judah's would at last be "saved;" "brought again;" "experience the mercy of Jehovah;" be as though He had not cast them off; be sown among the people; and remember God in far countries! (Zech. x. 6, 7, 8, 9). There is no mistake here as to dates, or in regard to the people respecting whom all this was promised and predicted! It was not of the Jews, but of the Ten-Tribed Israelites; not of Judah, but of Joseph, *alias* Ephraim, the prophet spoke. And the prediction was dated long after the return from Babylon took place, perhaps 50 years after that event. The facts show that it was not respecting that return Zechariah prophesied; for nothing occurred then like the events the prophet described in the verses mentioned above. And, as the Return has not become history yet, we can all see that the fulfilment of verse 10 and part of verse 9 is yet future even now, but that the rest of the context must be under fulfilment to-day to prepare for the restoration of Israel and Judah together, according to this and other prophecies. We ought, then, to see to-day:—

1. Joseph "saved"—*i.e.*, a Christian people; (ver. 9) preparatory to their being "brought again," to place them (Ibid).
2. Joseph must be to-day so blessed and so prosperous that men shall be obliged to declare they are not under curse, and therefore can *not* be Israel (ver. 9; Hos. i. 10).
3. Joseph must be to-day a "praying" people, whose God is Jehovah; and He must be showing signs that He "hears" them (ver. 9).
4. Joseph must be to-day a "mighty" people, an Imperial race; rejoicing in God as their Lord. Their Colonies (or children) too, must see the Identity of their race with God's people, and be "glad" (ver. 7).
5. Joseph must be "gathering" by God's direction to confederate. He must be "hissing" for them, and they "gathering" in obedience, and men must find that the people so confederating are a wonderfully "increasing" people; increasing in fact as Israel has increased in bygone times (ver. 8).
6. Joseph must be found to-day a scattered, God-sown people in the earth, a godly people there; "remembering God in far countries" (mark the plural!), where their Colonies are situated, living there as their fixed abode, with their children (not as in India or China or Borneo, without them, on account of the heat of those climates); and there "turning again," after a period of alienation and darkness, to the Lord (ver. 9), being converted therefore to Christ in the Colonies.

Here, then, is a picture of Britain and her Colonial Empire, recorded in the Bible 487 years before Christ, or 2,374 years ago, which is accurate and exact to the life; and such that the most sceptical must admit this is the portrait of our own nation, now! What is the condition of our Colonies to-day regarding spiritual privileges? Is it not dark in many parts, and do not these regions, peopled by our own children, want our immediate help? In the outlying portions of Canada and of Australia, and of New Zealand too, our Colonists have none of the privileges we enjoy here. They have no house of God to resort to, no place wherein to serve the Lord. Their lot is not like ours in England, happy England; and no sanctuary is open to them in which they may or can worship the Lord, and do honour to His holy name. No Sabbath day comes round for them, with its sanctifying influences! No minister stands up to tell them of Jesus and His love! No Sabbath-schools summon their children to learn there of the way of salvation! Those portions of our Colonies like Manitoba, the great North-west Territory, the interior of Australia, and parts of New Zealand,

Digitized by Google

Tasmania and the Fijis, are sparsely occupied by our race; and there men have not yet had the means of grace sent to them by their old Mother in the West! To such as these, if they could calculate on the visit of a clergyman or a missionary once a month, once in six months, nay, even once in a year, it would be something. But when it happens, as it often does, that no help comes at all for a full generation, then in truth that part of Israel's Colonial Empire is in bad case. Such was the condition of Newfoundland within the memory of living men, when for a 100 miles of that coast there was not a soul of its population who could read, not one who had ever seen a church, or a minister of religion, or heard of the Gospel of the grace of God! But all that is now changed! and now these regions are wealthy, and have provided for their own spiritual wants. But let us think what these men are doing for our Empire, and then resolve to send them spiritual help such as the Colonial and Continental Church Society sends out to our Colonies. These forlorn ones, without intending it, and without any commission from ourselves, obeying God's leadings, have made and are making our Empire! They bring us our trade, supply our wealth and commerce, and deserve at our hands temporary assistance, during their early and infant struggles, to enable them to enjoy those spiritual and educational advantages we have so largely, and which we ought to impart to them. The British people, of all people of the world, alone enjoy the blessings God granted to Noah and to his seed. "They are fruitful and multiply, and they replenish he earth" (Gen. ix. 1). Surely that other blessing also goes with this, which the Lord gave to Israel when He told them "to go into all the world and to preach the Gospel to every creature" (Mark xvi. 15).

The first claim on the multiplying race is their own flesh and blood in foreign lands. To them first is the Gospel message due, since the prophecy declares that the Lord has "redeemed them, and will cause them to remember Him in far countries." It is ours "to preach the Gospel to every creature" but certainly the claim of our own children, whom God does not forget, must be our first concern, in order that when these our distant children "turn" to the Lord they may help us as from a new centre of operations by taking the Gospel of the grace of God to the distant regions of the heathen, Gentile, non-Israelite, world beyond them. And then shall all the earth unite in praising the Lord, the God of Israel, and the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14).

HOW ISRAEL'S HEATHEN EMPIRE REJOICES BECAUSE OF THE EMPRESS'S JUBILEE.

THE following deeply interesting account of the way in which the Queen's Jubilee was celebrated throughout India on Feb. 16, 1887, the date appointed there, appeared in the *Times* of Feb. 18. It must find a place in the BANNER as proving (1) the magnificence of the Indian Empire; (2) its love for the British Queen and Empress; and (3) the excellence of Israel's rule, which makes 250 millions of the warlike races of India content with her supremacy. The account is as follows:—

THE QUEEN'S JUBILEE.

Calcutta, Feb. 17.

The scene at the race-stand yesterday was very striking. Ninety-two deputations, consisting of about 350 delegates, presented to the Viceroy loyal addresses for transmission to the Queen. The first deputation was that of the Calcutta Corporation. Next came the Asiatic Society and the Bengal Chamber of Commerce. Then followed a host of delegates representing the commercial and landed interests of Lower Bengal, and the municipalities, literary and political societies, the Hindoo, Mahomedan, Armenian, and Jewish communities, &c. The Lieutenant-Governor, in his opening speech, called special attention to the fact that this was the first occasion on which delegates from bodies elected under the local self-government scheme were present in the metropolis.

After all the addresses had been presented, the Viceroy made an eloquent speech, which was loudly applauded. He laid stress on the fact that in a land where official action was generally the prime mover, officialism had for once stood aside and had left the nation face to face with the Empress, to whom from the whole Indian Empire, he said, there had to-day gone up the incense of an honest, trustful devotion. He hoped that the great achievements of the Victorian era did but foreshadow even greater and happier times. While fully approving that natural ambition of the natives for more extensive association with the administration of the country, he hoped it would not divert them from equally imperative duties lying outside the circle of political interests, such as improved agriculture, sanitation, education, industry, and art. He could say from personal knowledge that there was no section of the Queen's subjects whose interests she watched with more affectionate solicitude than those of India. Through the mysterious decrees of Providence the British nation had been called to undertake the government of that mighty Empire, to defend it, to rule it justly, and eventually to form it into a loyal, patriotic, and compact whole. When that result would be achieved was a secret hidden in the future, but meanwhile there was no resolve more fixed in the will of England, no wish dearer to the heart of Her Majesty and to the British people, than to faithfully, firmly, and boldly discharge those difficult and stupendous duties for the benefit of their Indian fellow-subjects and brothers. The speech was greeted with loud and prolonged cheering.

Besides the thanksgiving services mentioned in my telegram of yesterday, special services were held in the Baptist and Greek churches, in the Jewish synagogues, the Brahmin and Parsee temples, and in several English, Scotch, and Catholic churches.

The following Central India chiefs, in honour of the jubilee, have abolished all transit duties through their respective States:—The Maharajah of Dhar, Nawab Jaora; the Rajah of Jhabna, the Rana of Barwani, the Thakur of Piploda, and the Rana of Jobat. Some minor Bombay chiefs have also abolished import duties on trade.

I hear from Lahore that the Punjab, which fifty years ago was still ruled by Rungit Singh, is now celebrating the jubilee with the utmost enthusiasm. The festivities included a durbar at the headquarters of every district, the presentation of addresses of fervent loyalty, the parade of troops, the release of 2,000 prisoners, and the foundation or opening of many public and charitable institutions.

There are also general illuminations and sports, and largesse is distributed to the poor. The occasion is made the signal for every type of social entertainment, from dinners and receptions at Government-houses to the Khuttach sword-dance on the frontier. At the thanksgiving service held in the new cathedral, the Lahore choir sang the National Anthem. The Bishop preached. The parade mustered 2,600 troops, besides volunteers, and outside Fort Northumberland the Fusiliers trooped the colours, the Lieutenant-Governor and most of the civil population being present. Afterwards the Lieutenant-Governor received in durbar the native nobility and gentry, and the representatives of native States. Fourteen *khillats*, or gifts of honour, of a value of 5,300 rupees, were presented, besides twenty-seven certificates of high character and proved loyalty, including seven to the representatives of native States.

The Governor next laid the foundation stone of the Nowshera Marble Victoria Jubilee Hall. In the evening there was a general illumination, that of the Banshah's Mosque, built by Aurungzebe, being especially fine. The Governor and leading residents drove round the city. A large dinner was given at Government House, all the chief officials being invited. A reception followed, and was attended by a large company of Europeans and natives. Fifteen societies and local bodies, including the Punjab University, presented addresses, and the recitation of a Persian poem concluded the festivities about midnight.

I learn from Delhi that the quarrel between the Mahomedans and Hindoos has been happily composed. Sports were held, followed by fireworks and illuminations. Prayers were offered for the Queen. The restoration of the Jumma Musjid, towards which Nawab Rampore has given 15,000 rupees, has begun. An address was forwarded to the Queen enclosed in a silver model of the *kutab minar* at Peshawur. The troops were paraded, and the Deputy Commissioner laid the foundation stones of two public buildings. Lalla Burendamall has given a lakh of rupees to the poor-house. Gholam Rassul, a silk merchant, has given

Digitized by Google

60,000 rupees to provide new gates for the city. The city was illuminated, and was crowded with visitors from the district and from beyond the frontier.

At Simla there were fireworks and illuminations, and the hill chiefs lit bonfires on the peaks. At Dera Ghazi Khan the durbar was attended by many Belooch chiefs and notables. A large sum was collected for a free caravanserai to be called Shahiserai. Festivals wers held at the headquarters of various Belooch tribes.

At Umballa the Commissioner laid the memorial stone of a jubilee well. At Bannu eighty prisoners were released, mostly faction fight cases. The measure is highly appreciated by the Pathans. Many independent wazeers came to attend prayers for the Queen in the grand mosque.

The native States in the Punjab are celebrating the occasion with every demonstration of loyalty, such as durbars, parades, thanksgivings, the release of prisoners, feeding the poor, and distributing money. The Rajah of Nabha gives 10,000 rupees to the Imperial Institute, and has a seven days' nautch. The Maharajah of Puttiala builds a public hall, and gives 20,000 rupees to the Punjab Association. The Rajah of Kapurtalla lays the foundation stone of the Victoria Hospital. The Nawab of Bawulpur opens the Empress tramway.

The proceedings at other great cities were equally loyal and hearty. Accounts are published in the same issue of the *Times* of the rejoicings at Allahabad, at Hyderabad in the Deccan, in the stations in Berar; at Bhownuggur, in the Bombay side; at Kolapore, at Baroda, at Poonah, at Ahmednuggur, at Rangoon, at Ahmedabad, at Bombay, at Surat, and at Dhawar. The Rajah of Bhownuggur held a durbar, when "he expressed his reverence and affection for the Queen as the best Sovereign who had ever wielded a sceptre in this world." At Surat the Brahmins drank to the health of the Empress in tea! The Parsees held a special thanksgiving service. At Bombay there was a State Ball, whereat the Governor entertained 3,000 guests, of whom the Duke and Duchess of Connaught formed part. The illuminations were grand everywhere; and the people, out in millions, were most orderly in behaviour, showing childlike enthusiasm and delight. "From the beginning of the festivities," says the *Times* correspondent, "yesterday morning, the natives participated in them most heartily. To-night their enjoyment reaches the culminating point; and certainly no better means could have been devised to bring home the meaning of the jubilee to the minds of the most ignorant."

In Hyderabad the Nizam founds a women's hospital, built at his personal cost, besides giving 12,000 rupees to Lady Dufferin's Fund. Special religious services were celebrated by all races, classes, and persons of different religious beliefs. Reviews took place in all large cantonments. Thousands of school-children marched in procession in various localities, "singing the praises of the Empress;" and, in fact, such a day as that India saw on Feb. 16, was one nobody who witnessed the spectacle is ever likely to forget. We thank God for the testimony the whole bears to the justice, purity, and equity of Israel's rule, and for the affection and loyalty with which the multitudes of India regard our Queen and their own Empress, who is also the head of the House of Israel, on David's throne.

THE NAME OF JESUS.

A CORRESPONDENT at Liverpool, Mr. C., has favoured us with a letter, under date of March 8, 1887, in which he tells us that he finds "only one blot in the BANNER OF ISRAEL, and in ourselves as its editor"—a blot friends and foes alike have been also busy in pointing out to him—namely, that "whilst we lay no end of stress on the name of Anglo-Israel, we hardly, if ever, say a word about the Name above every name." Our correspondent has published a leaflet with that title, and his object, we suppose, is that we should accept the leaflet, and give it a wider circulation in the BANNER. He adds, indeed: "If you should be so religiously disposed by the influence and direction of the Holy Spirit, you may possibly give it an entrance into the BANNER. One such article," he considers, "published by us once a month, would go a long way to disarm hostile, but, as he takes it, *inevitable* criticism." So far Mr. C——. We have read his leaflet, and are bound to say it is a good and excellent paper, suited for "private circulation," which is its object, as the author tells us. It would not be unsuited further for the pages of the BANNER, were its aim the furtherance of our special object, which is distinctly to prove the Israelitish origin of the British people, but not directly to teach men the offices, the glory, the power, and majesty of the God-Man, the Lord Jesus Christ, the King of Israel. These things are good and right, and are not so often absent as Mr. C. declares, from the articles which appear in our humble journal. "The praise of the Lord Jesus, whose is the Name above every name," is the burden of almost every editorial, for when we call for "praise to the Lord," we ask for praise to the only Name to which praise is due! Men complain that our iteration of this call "to praise the Lord Jesus" is wearying, and deprecate its often repetition! We dare not so do; and cannot plead guilty, therefore, to Mr. C's. charge that "we hardly, if ever, say a word about that Name, which is above every name!" To take only one No. of the BANNER (532)—that published on March 9th—we find "all praise demanded for Him." On page 103, in our reply to the new "Clerical Opponent," answered there, the glory, grace, and love of Christ to sinners is partly our theme; and the Great Sacrifice on Calvary is pointed out as the only remedy for universal man, the sinner. We hold that the BANNER, properly considered, has for its entire theme the praise of the "one Name, which is above every name," even the Name of Jesus. But we do not desire to disassociate from that Name the glory He has given to His people, the House of Joseph. The two go together. His, the praise of the King, the Prophet, the Priest, the Elder Brother, the Husband, the Friend, the Saviour and Redeemer of His people. Theirs, that of the subjects—the Kingdom—the Bride—the saved and the chosen, redeemed ones of the gracious Lord, Jehovah-Jesus. We care not to separate the two; and we decline, at Mr. C's. invitation, to do so. We wish his effort every blessing; but even at the risk of alienating him, and those who have intimated their dissatisfaction to him, we must proceed on the path we have chosen for ourselves. But that path honors the name of Israel's beloved King as the possessor of the Name which is in truth above every name, whether in heaven or in earth, or under the earth. And God forbid that we should ever neglect to do so; nay, woe is unto us if we forget this our bounden duty.

A THREE-FOOT RULE.

When I was bound apprentice, and learned to use my hands,
Folks never talked of measures that came from foreign lands;
Now I'm a British workman, too old to go to school;
So whether the chisel or the file I hold, I'll stick to my three-foot rule.

Some talk of milimétres, and some of kilogrammes,
And some of décilitres to measure beer and drams;
But I'm a British workman, too old to go to school;
So by pounds I'll eat, and by quarts I'll drink, and I'll work my three-foot rule.

A party of astronomers went measuring of the earth,
And forty million métres they took to be its girth;
Five hundred million inches, though, go through from pole to pole;
So let's stick to inches, feet, and yards, and the good old three-foot rule.

The great Egyptian pyramid 's a thousand yards about;
And when the masons finished it they raised a joyful shout;
The chap that planned that building, I'm bound he was no fool;
And now 'tis proved beyond a doubt he used a three-foot rule.

Digitized by Google

WHERE IS THE SCEPTRE OF JUDAH (GEN. XLIX. 10)?

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

AGAINST the commonly-received but altogether untenable proposition that the Sceptre of Judah remained with the Jews until Christ came, because they had a tribal government up to that time; and that then He assumed it, we have long maintained that it *must have been* transferred by some means to the other House of Israel;—and it is satisfactory to find our view confirmed by Scripture. It has not occurred to me until now, and as far as I know it has not occurred to others, that the 20th and 34th chapters of Ezekiel give the most clear and unqualified support to our view. In the former of these chapters, from the 32nd to the 37th verse, we find that Israel was to be gathered out of the nations in a state of heathenism into "the wilderness" of the people, and converted to Christianity there. In the 34th chapter, from the 22nd to the 30th verse, we find that David is to be a prince among them, when, like a flock of sheep, they dwell safely in the wilderness, and sleep in the woods—that is, when, as a people, they have been established in the place of safety promised in 2 Sam. vii. 10, and have spread abroad from it into other lands; and the prophet seems to have anticipated and guarded against the "spiritualising" interpretations of the present day by declaring that the Lord will be their God, while David will be a prince "*among them*," which must mean exercising a personal and hereditary government, if it means anything at all. The next event predicted, verses 28 and 29, is the raising up to them a plant of renown, which I think must mean Christ, after which they are to know that the Lord their God is with them; and that they are His people; a knowledge which we as a nation possess and profess even now, and will profess more rationally when we know that we are His people, because we are Israel.

I commend these two chapters of Ezekiel to the careful study of your readers. To my mind they prove conclusively that when the Jewish polity was uprooted in Palestine, the Sceptre was transferred to the other House of Israel in another part of the world.

PROGRESS IN LEICESTER AND EAST GRINSTEAD, SUSSEX.

WE are glad to report indications of progress in two places so far apart as Leicester and East Grinstead. In Leicester the "Aylestone Park Magazine" is published monthly as the advertising medium of an artist photographer named S. W. Broadhead. This gentleman offered to Mr. H. Beckwith, of Leicester, a couple of pages monthly for a series of short articles. Mr. Beckwith, who is a believer in Our Identity, thought this too good an opportunity for ventilating our subject to be refused, especially as 1,000 copies of the Magazine are gratuitously distributed from house to house in Leicester every month. Mr. Beckwith, accordingly, has written and issued five chapters of what will be an interesting Identity work, when it has come to its conclusion. His first chapter appeared in October, 1886, the next in December, followed up by papers in January, February, and March, of 1887.

His first chapter was an introduction; chapter ii. went into the subject of the promises; the 3rd related to the Disruption; and the 4th to the Captivity of Israel and its consequences. The fifth paper, just published, points out what the destined Identifications of Israel of the Ten Tribes were to be, according to the Scriptures. Mr. Beckwith writes to us to say that already, to his own knowledge, "much interest has been awakened in many cases, and that he hopes to follow this up by a lecture or two in the locality shortly." We hope these lectures may attract the attention of the Rev. A. A. Isaacs, of Christ Church, Leicester, and that he may be present at them. Mr. Beckwith thinks he perceives already a "growing sentiment in favour of our glorious truth," which he feels sure must, ere long, become generally known and acknowledged. In East Grinstead, in Sussex, a paper entitled *The Southern Free Press and East Grinstead Times*, is published, enjoying, we are told, a good circulation. One of the staff of that journal has obtained the editor's permission to occupy a column or so now and then in elucidating the subject of our nation's Identity with the lost Ten Tribes. Our friend, accordingly, has published four papers, which he has kindly sent to us for perusal. The subject is the "Lost Ten Tribes," and the matter has been treated in a popular and pleasing way, which is sure to interest. The first paper pointed to the distinction between the Jews and the Israelites as based on the facial differences; the second to the special characteristics of the Ten Tribes, or House of Ephraim. The next told of the history of the House of Judah, her captivity and condition up to the time of the Lord, with some mention of the tribe of Benjamin. These papers are signed "Scoti," and promise to do as much good in Sussex as Mr. Beckwith's are calculated to effect in Leicester. We notice these efforts, because they show what valuable opportunities God throws in the way of those able and willing to publish our great truths, and how necessary it is to embrace every one of such that we may be favoured with. Such publication of the truth is sure to be blessed from on High, as has clearly been the case in both the instances we report. The writer of the Sussex letters has been so encouraged by his success that he contemplates giving some lectures in the town, and he tells us that his Bible-class has become intensely interested in the subject of Our Identity. All these are encouraging signs, and should incite our readers in all parts to go and do likewise—copying Mr. Beckwith's and "Scoti's" examples—and looking for God's blessing on their efforts to make known one of the greatest and most glorious truths of modern times.

NORTON ISRAEL'S IDENTIFICATION ASSOCIATION.

THE Jubilee meeting in connection with this association was held on Wednesday evening, March 9th, in Mr. Cammel's schoolroom, Norton Woodseats. About 70 persons sat down to tea, and the number was considerably increased for the after meeting. The president, Mr. E. Lister, was in the chair. A number of select hymns were sung at intervals, in which all heartily joined, including a specially written hymn for the occasion by Hecla. The first address was given by Mr. John Bramall, on "The Light of the World, and the Glory of Israel." Then the chairman took in hand the question, "Is not Britain the Tarshish of Scripture?" A recitation entitled, "The Queen's Jubilee," was then given by Miss E. Wrigglesworth. Next followed a paper on "The Sifting and Consolidation of Israel," by Mr. W. S. Cavill. Mr. E. Jones then read Mrs. Roger's paper on "The Victorian Jubilee," and the proceedings terminated with the singing of the National Anthem.

SOAP AS A CIVILISER IN THE EAST.—The introduction of soap, it is said, is doing much to civilise the people of the Holy Land. A large soap factory has been established on the site of the ancient Shechem, and the people are beginning to use it on their persons instead of trying to eat it as they did at first. Along with the introduction of soap other reforms are going on. Bethlehem has been rebuilt, and the streets are lighted with gas. Cesaræa is having a building boom. Nazareth is becoming the head-quarters of big olive oil speculators. Corner lots in Joppa are going up with a rush, and real estate in Mount Carmel is largely held by speculators for an advance. All around Shechem there is a lively demand for good soap fat, and the sleepy inhabitants of Ramoth Gilead think of building a glue factory. Jerusalem is waking up also. It has a street cleansing bureau, big clocks on its public buildings, and its suburbs are being built up rapidly. Even in the Vale of Gehenna the price of land has gone up. The ladies of Jerusalem take all the Parisian fashion journals, and know all about the latest style of hair-dressing.

Digitized by Google

A LECTURE ON OUR IDENTITY AT COPTHORNE.

For some time past a good many of the inhabitants of Copthorne have been deeply interested in the above subject, and made many diligent inquiries of the sacred records for the purpose of gaining a clear light. That light has taken a firm hold. In consequence of this, Mr. G. Vince, of Ashurst-wood, delivered on Tuesday evening, at the Copthorne Chapel (which was well filled), a very able and critical lecture on the Ten Tribes of Israel. He showed that the British nation and her multitudinous colonies were one and the same family—viz., the Ten Tribes—basing his teaching upon the records of the Scripture, as well as on secular history and geography. The chair was taken by Mr. W. McNaughton, of Forest-row, who opened the meeting with a brief introduction in support of the subject. At the close he pointed out his connection with and great interest in the matter. Questions and discussions were cordially invited, but some of the audience thought and felt that the lecture was too conclusive, and proved by too reliable evidences, to admit of question or doubts. The lecture was highly appreciated.

Recently (Dec. 9) at Ashurst-wood, the chairman of the above meeting delivered a lecture upon the subject from the secular, historical points of view, which was much appreciated by many, and resulted in the formation of a weekly Bible-class dealing with the matter, and that is still going on. Mr. McNaughton was the first to introduce the Identity at that place, with the result that a very earnest and close inquiry into the Scriptures has begun. Hence the origin of the lecture so successfully given by Mr. Vince at Copthorne, who has now become an ardent advocate of and convert to the truth of Our Identity.

Review.

How do I know that the Sabbath was made for Man? By the Author of "How do I know that the Bible is true?" &c. 10th thousand. Price ½d. James Nisbet & Co., Berners-street; The Religious Book Society, 28, Paternoster-row.

This little tractate, like those of the author, previously published, has an excellent object, and the proceeds or profits are devoted in this instance to aid the operations of the Church Missionary Society. We have the heartiest sympathy with the author in the aim he has in view, and desire all men to see that the Lord's Sabbaths are golden opportunities for good to the whole "world lying in the wicked one." "The Sabbath was made for man, and not man for the Sabbath," as the Lord declared in Mark ii. 27, and "He is Lord even of the Sabbath-day" (Matt. xii. 6). Our author's view, however, is that the Sabbath as we have it was an institution given for his good to Adam, and through him to the whole human race, as a law and a privilege, binding upon all mankind. It was a good and perfect gift to our first parents "freely to enjoy," and "enforced upon them that they might rest from their labours and employments on the seventh day."

We confess we do not see where in the sacred record the author finds this view confirmed? That "God rested from His work on the seventh day," and that He therefore blessed the seventh day and sanctified it, is clear (not from Gen. i. 31, as our author states on p. 6, but) from Gen. ii. 2, 3. This being undeniable and incontrovertible, what proof is there that the Lord enforced the observance of that day upon Adam and Eve? on their righteous posterity? on Abraham, Isaac, and Jacob? or on the Twelve Tribes of Israel, till the eve of the giving of the law on Sinai, as recorded in Exod. xvi. 22—30, after they had crossed the Red Sea, and by the Exodus had been delivered from the cruel bondage of Egypt? We confess we see none; and we doubt the fact as stated by our author. We think that there is strong probability that the Lord made known His statutes and His judgments, including His will regarding the due observance of the Sabbath-day to the patriarchs and Adam and his posterity, as instituted in Eden in memory of the creation. Yet we believe there was no "enforcement" of the obligation, but only the privilege of the blessing, given to these early saints. At any rate the Scripture is entirely silent on the subject; and we doubt the policy of so roundly stating conclusions for which there is really no scriptural authority whatsoever. Not a word is there to show that Adam, or Noah, or Abraham, or Isaac, or Jacob had a Sabbath law delivered to them, such as we find recorded in Exod. xx. 8—11. In Egypt we have reason to believe that the idolatrous Israelites knew nothing at all of it. For in Ezek. xx. 5—20 God's blessings to the chosen race while in Egypt are mentioned, but the Sabbaths are not included. Ver. 12 tells us the Sabbaths were enjoined on them as God's sign between Him and them, just after they left Egypt, and while they were in the wilderness. If that be the case as to the Twelve Tribes, surely there is not a scintilla of evidence to show that Jacob, Isaac, Abraham, Terah, Noah, or Adam had this gift bestowed upon them as a sign or seal of God's approval; though as a privilege it is quite possible, and even probable, that the chosen ones or the children of God in the selected line might, till the sojourn in Egypt, have had some knowledge of the significance of the day, and of God's purposes therein. We see no reason, therefore, to endorse our author's view that the Sabbath of Eden being enforced upon Adam, was therefore made binding upon us all, meaning thereby "the whole family of man." The Sabbath of Exod. xvi. was God's good gift to Israel of the Twelve Tribes, a gift whereby, as declared in Exod. xxxi. 13, 17, and Ezek. xx. 12, 20, they might know Him as Jehovah their God, who by that gift sanctified them or set them apart for Himself, in separation from all the other races of the earth. The Sabbath then, so far from being obligatory on all mankind, was instituted at Sinai as the special mark of the separation of Israel from the outside world, and is a gift now from God in Christ by the hands of Israel, to all nations, families, and kindreds of the earth, that accepting it, the latter may become God's people too, Israelites by faith, Christ's own, Abraham's seed, heirs according to the promise, the children of the living God, and, by adoption, Israelites indeed (Ezek. xlvii. 22, 23; Gal. iii. 7, 26, vi. 16—29; Hosea i. 10).

The author of the pamphlet evidently believes the British to be non-Israelite Gentiles, and therefore he is anxious to propose an argument whereby the Sabbath (a blessing tied up to Israel only, and to all who become Israelites by faith) may be held obligatory on Gentiles like them also, by the device he assumes—namely, that Adam and the patriarchs had the Edenic Sabbaths enforced on them, and that the whole race of man, therefore, irrespective of Israel, were under the obligation faithfully to observe it. No doubt the law of the Sabbath was one of God's fundamental laws just as much as the laws against theft, false-witness, covetousness, or the law which demanded the worship of the Lord God who brought Israel out of Egyptian bondage. But these laws codified and written were only given to Israel at Sinai, and the nations not present and represented there are the Gentiles without law, who are judged by another standard altogether than Israel's—namely, they are a law to themselves, as Rom. ii. 14, 15 shows.

But the chief argument remains which our author uses, "The Sabbath was made for man, not man for the Sabbath;" therefore it was enforced on Adam, and is applicable through him to all mankind. Surely our Lord's words in Mark ii. 27 and Matt. xii. 6 will not bear the weight of this reasoning? In those cases the Lord rebuked the Pharisees for their rigid observance of the letter, but neglect of the spirit of the Sabbath law. His words had no reference to the institution of the Sabbath in Eden, or to its application to all mankind. Even if they could be so construed, the holy day might be made for man in general, but its benefits need not therefore have been granted to the human race as a whole till the Lord came to give this and other gifts to men. As a fact we know the knowledge of God soon died out, and the deluge was the consequence. In Egypt, too, Israel (God's chosen) had no Sabbaths, for they were idolaters then. The Sabbath is Israel's, and by Israel, and through their instrumentality, it will yet, we believe, become Christ's gift to the whole world.

The Ancient Britons.—At a meeting yesterday of the Royal Society of Literature, in their rooms in Delahay Street, Sir Patrick Colquhoun, President, in the chair, a paper was read by Mr. R. B. Holt on "The Culture of the Ancient Britons." The reader maintained that the language, laws, and literature of the ancient Britons proved that they must have attained a relatively high culture before their civilisation was destroyed by barbarous invaders. Upon the conclusion of the paper, the President expressed his disbelief in the authenticity of many of our sources of information respecting ancient British history. After some discussion, Mr. E. Gilbert Highton, the secretary, held that the general knowledge of the Druids was fully confirmed by the evidence of classical writers, who testified to their attainments in medicine, botany, astronomy, and even anatomy; but that the stains of human sacrifice undoubtedly clung to their religion, and that they kept the people in a state of servile superstition.—*Standard*, January 27th, 1887.

Digitized by Google

Correspondence.

DAWLEY CIRCUIT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I very thankfully acknowledge the following:—S. Newsome, 5s.; Mr. Archer, 2s. 6d.; G. K., 2s.; Miss S. B. Dauberry, £2; "A Daughter of Israel and a Salopian," 5s.; "An Anglo-Israelite," 5s.; Mr. Archer, 2s.; Mr. S. Newsome, 3s.; Miss S. B. Dauberry, £5 10s. Miss B. Cooke, 2s.; "Anonymous," 4s.; Miss S. S., Tun. Wells, £1; K. E., 5s.

I rejoice that the distress is now much less than in the severe weather, as some men have obtained open-air work, and others have removed. Still, the public works are closed, and five hundred families are receiving from 1s. to 3s. 6d. per family weekly as food relief. Many of these in my own congregations are evidently in a half-starving condition. To these first I minister relief, and then to the outsiders. This week I openly asked my congregation, "Do you know of any distress overlooked?" An aged man spoke up saying, "Me and my wife has nothing to eat but potatoes, and when I last got money for a loaf of bread I walked nearly two miles each way to get it a halfpenny cheaper." And several members of the Church said, "We know that is true." May we all hear this said to us, "I was an hungered and ye gave Me meat. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Yours in the trials and glory of Israel,

HENRY ROE.

Rock-villa, Dawley, Salop, Feb. 18th, 1887.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been asked, "Why does BANNER fall flat and apparently produce so little result?" For thirty years our blessed Lord was an unknown Gælic artizan, and for the other three years "He was despised and rejected among men." If we really *are* at the extreme end of the "times of the Gentiles;" if great dangers *are* at hand in the political state of Europe and Asia; if Christianity in all lands, *except* among the literal descendants of Abraham, where alone faith nationally remains, is dying out, and if the nations are becoming anti-Christian (in spite of the residuum of the faithful witnesses for Christ in all lands), must we not regard the marvellous fact of the discovery of the Identity of Israel, and the necessary accomplishment of those prophecies of restoration to "the land," which are to accompany the identification, as somewhat like a further development of this dispensation; or rather a renewing, at its near end, of Christianity—in fact, "the latter rain"—of the Spirit. But the Spirit works unseen, quietly, noiselessly, without observation, until the mass is leavened, and then we may expect a sudden and national burst of identification, probably occurring during some dire time of "travail" for our race, when a "nation shall be born in a day."

We have set ourselves against all the traditions of the schools; university men, and graduates in all sciences, would think it *infra dig.* to learn of us (except a few Gamaliels); and yet, when the great fact does burst upon the nation, all the world of M.A.'s and "doctors of the Law" will triumphantly turn round and say, *we* told you so—WE saw it all along.

The night watchman gives the first alarm, the sentinel at his post first notices and reports the enemy's approach; but the superior officers get the credit for the vigilance in the official reports.

Let us be thankful that we are permitted to see a little ahead, and to be the humble instruments in calling attention to the great events of the future; may we be permitted to be of some use; the reward will not be here. W. E.

December, 1886.

NOTE BY THE EDITOR.—No doubt Mr. W E. is right. The progress of our glorious truth is not greatly apparent, but it is steady, gradual, and universal. The national cry for "Federation" is really a sign of progress, as the study of Our Identity educates people to grasp the bare idea of a great *world* power for our race. In any great development of nations the Hebrew element must be taken into account. One Tribe we know (the Jews) holds the purse-strings of Europe. The Ten Tribes must be in possession of the birthright, and therefore of the dominion of the world, to prepare for its evangelisation and its true conversion to Christ (Gen. xlix. 22—26; Deut. xxxiii. 13—17).

SIR ARTHUR COTTON ON THE GATES.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I quite agree with you as to the certainty of God's great purposes by the hands of England, and, at the same time, as to the necessity for the most energetic efforts on England's part to prepare in every way, and especially by fortifying the "coaling depôts." How remarkable it is that the possession of those Gates is now becoming the very essential foundation of power in the world in a way far beyond, and quite unthought of by those who hoisted the British flag on them, inasmuch as the holders of these fuel depôts must necessarily command the world. What a striking sample of absolute certainty of security, and the most energetic efforts is the account of Paul's shipwreck! If ever a man had an excuse for sitting still in the fore-deck and saying, "Don't trouble yourselves; it's all right," certainly he had. But what did he do? Prisoner as he was, he ran aft, called upon the officer commanding the guard to throw over the authority of the captain of the ship, take possession of the boat by force, and cut it adrift, saying unless the sailors remained on board they couldn't be saved. A grand lesson that the servants of God must understand their circumstances, and take the measures suited to them, however extraordinary they may both be. What an encouragement to missionaries, as well as rulers, to use all the means that the occasion calls for, however out of the ordinary routine they may be. We had an exceedingly able lecture here by Mr. Douglas, on our "Ephraim rights and duties." He is an exceedingly able man, and I don't think I ever heard a more admirable lecture.

Yours, &c.,

ARTHUR COTTON.

Woodcot, Dorking, Surrey, Feb. 25th.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—The subjoined extract from a very interesting little work is in its main purport in such agreement with your not unfrequent expressions in the BANNER, that I transcribe it for you—if of any use. There is much in the book which throws light on French inability to colonise. The author (apparently a former citizen of America) writes of himself as now a neutralised Australian; but I cannot distinctly trace any acquaintance with the Anglo-Israel subject; though here and there he seems to allude to it.

"A NOBLE ANTICIPATION.

"Mr. Julian Thomas, the talented and enterprising author of several works on the South Sea Islands, concludes his book on 'Cannibals and Convicts' in the following words:—

"'For myself I believe, first in Australian Federation, the political unity of the colonies, which will make us more powerful for defence and offence. Looking into the far future I see the time, not of which the poet wrote—

"'When the war-drums throbbed no longer,
And the battle-flags were furled,
In the Parliament of men—
The Federation of the world'—

but of a grand Federation of the whole English-speaking race, when cannibals and convicts will have disappeared from the South Seas; when our dear old motherland, with her eldest-born the United States of America and the Dominions of Canada, and Australia, peopled by millions, all bone of our bone and flesh of our flesh, shall be joined together heart in heart and hand in hand, and shall be so mighty in war that they can impose peace upon the nations of the world.'"

T. W. B.

Clapham, Feb. 24.

To the Editor of the "Banner of Israel."

DEAR SIR,—While spending an hour or two in the town of Newcastle-under-Lyme, I noticed in several shop windows a Police Notice to the following effect, "That proceedings would be taken against persons illegally trading on Sundays." This proves undoubtedly that a national Sabbath exists, and that there is a law which secures to us its due observance. It would be to Britain's credit if every town would do likewise.—Yours, &c.,

CREWE.

THE Right Rev. Bishop Titcomb's new work entitled, "A Message to the Church from the Nineteenth Century" will be published on Wednesday, March 30. The price is 3s.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) postfree - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

A COMMENDABLE OBJECT.

THE ROYAL NAVAL PROTESTANT (CHRISTIAN) REFORMATION SOCIETY circulates on Her Majesty's Ships Christian Reading, with a desire to promote Godly living and Christian truth, to preserve and unite Protestant Bluejackets from Romanism. Any Christian Bluejacket will receive sound Reading whose address is forwarded to the Hon. Sec., on whatever station serving. Funds are urgently needed; also free grants of Christian, Temperance, Anglo-Israel, Anti-Infidel Tracts, etc.

WALTER BROOKS, Hon. Sec.
Office: PROTESTANT BUILDINGS, PORTSMOUTH.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God.' 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory—Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors. Price 1s. 6d. per 100.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

PREVIOUS TO ALTERATIONS.
GENUINE SALE
OF
FIRST-CLASS BOOTS AND SHOES
AT
WALTER KEAST'S
Family Boot and Shoe Warehouse,
102, KENNINGTON PARK RD., LONDON, S.E.

WALTER KEAST will, on receipt of P.O. for 5s., send by Parcels Post a pair of Ladies' High-leg Balmoral, Stylish Walking Boots, suitable for Spring or Summer wear. These goods are made of French Lasting, with Morocco Vamps, and give universal satisfaction. Glazed Kid Walking Shoes, entirely new this season. These Shoes are finished in first-class style, lined with Black Leather, and are wonderfully cheap. Sample pair on receipt of 4s. 9d. W. K. is also forwarding his French Lasting Shoes, Military Heels, suitable for walking, garden, or house wear. Sample pair on receipt of 3s. 3d.

102, KENNINGTON PARK RD., LONDON, S.E.

Published by ROBERT BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

Postal Orders may be obtained at any Post Office in the United Kingdom for the following amounts: 1s., 1s. 6d., ½d. each; 2s., 2s. 6d., 3s., 3s. 6d., 4s., 4s. 6d., 5s., 7s. 6d., 10s., 10s. 6d., 1d. each; 15s., 20s., 1½d. each. They should be "crossed" City Bank, Ludgate Hill, E.C. Stamps received.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A E I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies post free, 6d. Specimen packet for 6 stamps.

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By MISS BIRD. Tracing the Descent of the British People from Abraham, the "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

BANNER OF ISRAEL
(VOL. X.)

A most suitable present to a Town Hall or Local Library. Sure to prove of great interest and be the means of introducing Our Identity to the notice of a numerous class of intelligent readers and students. Should be in every Bible-student's Library.

May be ordered of any bookseller, or sent direct from the Publishers on receipt of remittance for 8/-.

R. BANKS & SON, Racquet-court, Fleet-street.
F. W. PARRY & Co., 29, Paternoster-row.

ISRAEL IN THE NEW TESTAMENT
OR,
Proofs of the National Conversion of the Ten Tribes to Christianity.
By SURGEON-GENERAL J. M. GRANT, M.D.
Price 4d., post free, 4½d.; 12 Copies, post free, 4s.
London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

EDWARD B. SPENCE,
Nurseryman, Seedsman & Florist
18, VICTORIA RD., DARLINGTON,
(ESTABLISHED 1796),
Will be glad to send to the Readers of *The Banner of Israel*, Seeds, Plants, and Fruit Trees.
CATALOGUE FREE ON APPLICATION.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!
Save, Purify, Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot
Is the Best Known
Cleanser, Preserver, and Deodoriser.
Dental Guide says:—"No Tooth application equals the Carbolics."
Proprietors: GEORGE & WELCH, Worcester.
Through Chemists, or Post Free from Makers.

LUNG **OWBRIDGE'S** TONIC
LUNG **LUNG TONIC,** TONIC
LUNG THE MIGHTY HEALER. TONIC
LUNG *Save Your Lives by Taking* TONIC
LUNG OWBRIDGE'S LUNG TONIC. TONIC
LUNG *It has a power over diseases hitherto* TONIC
LUNG *unknown in Medicine.* TONIC
LUNG *Are you at all Weak-chested or inclined* TONIC
LUNG *to be Consumptive, with just a touch of* TONIC
LUNG *Cough now and then?* TONIC
LUNG *"Try this Wonderful Medicine." The* TONIC
LUNG *Cough and Weakness will disappear as* TONIC
LUNG *if by magic, and you will feel a strength* TONIC
LUNG *and power you never had before.* TONIC
LUNG HAVE YOU A COUGH? TONIC
LUNG A DOSE WILL RELIEVE IT. TONIC
LUNG HAVE YOU A COLD? TONIC
LUNG A DOSE AT BEDTIME WILL TONIC
LUNG REMOVE IT. TONIC
LUNG *Bronchitis & Asthma it relieves instantly* TONIC
LUNG *The Spasms of Coughing so dreadful in* TONIC
LUNG *Whooping Cough become less with each dose* TONIC
LUNG *of the medicine.* — TONIC
LUNG *Prepared by* W. T. OWBRIDGE, *Chemist, Hull* TONIC
LUNG *Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. & TONIC
LUNG 11s. *by all Chemists and Patent Medicine* TONIC
LUNG *Vendors. Wholesale all London and* TONIC
LUNG *Provincial Houses.* TONIC

A BOON TO SUFFERERS!!
HARNESS' ELECTROPATHIC BELT CURES Gout, Rheumatism, Lumbago, Sciatica, Epilepsy, Indigestion, Constipation, Liver and Kidney Complaints, Ladies' Ailments, Nervousness, Neuralgia, General and Local Debility, etc.
HARNESS' ELECTROPATHIC BELT
NEVER FAILS to promote HEALTH, STRENGTH, AND VITAL ENERGY; therefore it will pay you to procure one without delay.
NERVOUSNESS CURED.
Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and send a P.O.O. or cheque for 21s., for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials post free. THE MEDICAL BATTERY CO. (LTD.),
52, OXFORD STREET, London, W.
(CORNER OF RATHBONE PLACE.)

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAR. 30, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 536. Entered at Stationers' Hall.] WEDNESDAY, APRIL 6, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Home Defences of Israel's Isles of the West	133
"Saying Peace! Peace!"	134
British Increase of Population	135
Earthquake Experiences in the Riviera	136
Ephraim's Woe and Israel's Wealth	136
Historical Coincidences. By E. Reep.—Part I.	137
The Protestantism and Loyalty of Ulster	137
The Pessimist Rebuked	138
The Identity of the Anglo-Saxon Race with Lost Israel	139
The Lender to Many Nations	140
Does British-Israel Keep Holy God's True Sabbath-day?	141
Lo-Ammi Israel described in Romans ix.	142
Germany's Sundays considered in the Light of the Teutonic Theory of the Rev. Robert Douglas, M.A. By S. Sharp	143
Israel's Savings	144
The Anglo-Israel Free Distribution Fund	144
Metropolitan Anglo-Israel Association	145
Israel's Scripture and Prayer Union	145
About Constantinople. Forwarded by C. E. P.	146
Progress among Soldiers in Egypt	146
Review	146
Jubilee Lecture at Sheffield	146
Correspondence	147

THE HOME DEFENCES OF ISRAEL'S ISLES OF THE WEST.

WE hope our readers carefully noted the debate in the House of Commons on March 14th, when Sir Edward Hamley made a speech on the defences of this country against foreign invasion, and against insult by an enemy's cruisers. During his speech he proposed a scheme of home defence, to cost the country 6½ millions sterling, to be raised by a loan. Captain Colomb followed up Sir Edward Hamley's speech by a plain unequivocal admission that "no real steps had been taken to insure the safety of the people of the United Kingdom!" He doubted if any foreign nation had sufficient mercantile marine to put 100,000 men on board ship and transport them safely to our shores for the purposes of invasion. "The main danger to which these islands were exposed," he said, "would be a variety of small blows delivered on our seaboard." He declared that we had made little or no preparation to defend our own mercantile ports. To show how exceedingly valuable our nation's trade was, he said that it ought to be remembered that the value of exports and imports at the ports of London and Liverpool was in excess of the total seaboard commerce of France. A blow struck successfully at that trade, he pointed out, would be an equivalent disaster to the total destruction of the commerce of France! So again he declared the total value of the exports and imports of London was more than double the whole seaboard commerce of Russia! The result of a blow struck at London by a foreign hostile fleet would thus be equal to that of the total annihilation of the whole seaboard trade of Russia! Both Sir Edward Hamley and Captain Colomb drew frightful pictures of the result of such disasters as they described, and called upon the House and the country to bury their political differences and regard this subject solely from the standpoint of the nation's safety, which they declared was in the extremity of danger. Sir Edward Hamley alluded to the device of trusting this nation's safety to prestige, and ridiculed the idea in the following humorous way. We quote his words because they illustrate how utterly averse men are to trust the nation's security to God's protection, and how they insist on leaning on the arm of flesh:—

He now came to the question of our internal defences against invasion—that was, the army with which we could meet an invading army, and he concluded that everyone would agree that if we had an army at all it should be sufficient for that purpose. We might remember that no less influential a person than the noble lord the member for Paddington suggested that we should dispense with costly defences and rely on a substitute of unparalleled cheapness — our "undying historic memories." (Laughter.) It was unfortunate that the only historic memory applicable to the case should be our subjugation by William the Conqueror. (A laugh.) But, however that might be, he could imagine the perplexity of a hostile army, landed and looking to be met with a storm of shot and shell and a forest of bayonets, on finding itself confronted only by "undying historic memories." (A laugh). He was inclined to think that on recovering from its pleased surprise it would resume its march upon London (hear, hear,) while we, on our part, would have to console ourselves with the advantages which the noble lord said our refusal to spend our money on armaments would have secured to us—namely, cheap beer, and tea, and tobacco, and an income tax still not exceeding 8d. But he feared the beer and tea and tobacco would be for the refreshment of the enemy, who would also undertake the control of the income tax along with all the rest of our national revenues. ("Hear, hear," and laughter.) Happily, we had something more substantial to rely on. In conjunction with the regular forces in the country the Militia and Volunteers formed an immense army, fit in numbers and quality of men to oppose any armies which could land on our shores. But those armies would consist of trained and disciplined troops, while our auxiliary forces could give only a fraction of their time to military exercises. Moreover, they could not take the field for want of equipment. The first step was then to equip them.

Sir Edward Hamley referred to past history, and assured the House that "only a series of fortunate events leading to the Victory of Trafalgar" prevented Napoleon the First's

Digitized by Google

successful invasion of this country in 1805, when he waited at Boulogne for a chance to land and destroy the British nation at a blow! For, he declared, "experienced sailors and other naval authorities had lately assured us that the Navy had so many and such important duties to perform that it could not be relied upon to defend our shores from the attack of an enemy's squadron if an alliance of the great Powers were formed against us and succeeded in depriving us of the command of the Channel for a few days."

In all this we see clearly that our statesmen, our leading soldiers, and sailors, have no idea of our nation's perfect safety by reason of Our Identity with the lost Ten Tribes, and how God's hand has hitherto saved us from invasion not twice or thrice, and will always do so again as God is true! The rejection of Our Identity here becomes the reason for unseemly terror, deep national anxiety, and tremendous expense. Six and a quarter millions sterling is the lowest estimate Sir Edward Hamley can recommend to ensure our perfect safety. He might as well have asked for 200 millions! The House was not at all disposed to grant him the one or the other sum! They did not believe in the danger nor in the remedy proposed! And yet Captain Colomb told the real truth. "No step had been taken," he declared, "to insure the safety of the people of the United Kingdom!" Perhaps not by British statesmen, but long ago God took steps to make that matter sure, for He gave the promise to His servants the prophets, that in the place of safety appointed for His people's domicile, the foot of the hostile invader should never intrude. "I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, and be moved no more; neither shall the children of wickedness afflict them any more as at the first, and as from the day that I commanded judges to be over My people Israel." Such was the declaration of God Himself as recorded in 2 Sam. vii. 10, R.V. Similar is the promise in Isaiah 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." It was recorded by Moses in Deut. xxxiii. 29, R.V.), "Israel dwelleth in safety, the fountain of Jacob alone. Happy art thou, O Israel; who is like unto thee, a people saved by the Lord." The chosen people have their God for their Protector, Guardian, and Guide. He has guaranteed to them their safety in these their "Isles of the West." He has always inspired His people with the feeling that they are secure in their allotted home, without any such elaborate system of human defence, as the nations having no guarantee like that they possess, find by dire experience they must have to secure their own peace and safety. The reply of Mr. E. Stanhope gave no hope that Sir Edward Hamley would get his 6½ millions! It was of the usual sort—an apology for matters remaining as they are, and an assurance that matters are not so bad as military and naval experts painted them. He admitted, however, that "the defences of the country are not what they ought to be!" and pacified the alarmists by declaring that the Government were quite alive to the danger, and would—— see to it! The country will remain as it was before. Perfectly defenceless against attack, with enormous wealth inviting pillage and destruction, but in the result as safe as the word and promise of our Lord Jehovah can make us—"dwellers," as we are, and always shall be, "carelessly" in the Isles, safeguarded only by the promises of God which cannot fail; and by His abiding presence, which by day and by night is and will be our ever sufficient strength, help and righteousness (Isa. xli. 10). Israel, praise ye the Lord!

A JUBILEE POEM, by Lord Tennyson, is published in the April number of *Macmillan's Magazine*.—The quarterly part of *Israel's Hope and Destiny*, being the first of the new volume, is now ready.—The Anglo-Israel Free Distribution Fund have just issued their Annual Report.

"SAYING PEACE! PEACE!"

AN event of "capital importance" has taken place according to the newspapers, because Germany, Austria-Hungary, and Italy, have entered into a defensive alliance directed against Russia, and applicable also to France. The maintenance of European peace is now deemed almost assured, and it is quite accepted as a certainty that Russia will think twice and thrice before she ventures to disturb the peace of Europe. In fact there is a chorus of satisfaction throughout Europe, and men are beginning to cry, "Peace! Peace! there is no fear now that war will break out between the Powers!" For the central European nations have entered into a defensive alliance, and whoever attacks one will find three empires to fight! If France should join hands with Russia, she must now count on the hostility of Italy, and on the aid the latter will give to the two Teutonic empires, Germany and Austria-Hungary. The readers of the BANNER will notice in all this how exactly the journals of the day now speak of the division of Europe into two hostile camps, "Two being against three and three against two," as we have often described the facts of the present and coming time as fulfilments of our Lord's words in Matt. x. 34—36 and Luke xii. 49—53. The Lord then declared His mission was to send fire and sword upon "the earth and its inhabitants," but not peace, and assured us that five should be in one house, divided;—"three against two and two against three." Whether this is being literally enacted before our very eyes while yet men are saying, "Peace! Peace!" when there is really no peace, but sudden, imminent war and judgment, let the following words of the *Times* of March 19th, teach us:—

M. de Lesseps may declare that Germany is the natural friend of France; but Prince Bismarck knows well enough that natural friendship is consistent with political animosity, and takes his measures accordingly. It is idle to disguise the fact that of the five great Continental Powers Russia and France are the restless and aggressive Powers, while Germany, Austria-Hungary, and Italy are sincerely desirous of peace and tranquillity. An alliance between Russia and France would, as every one knows, portend war. It is equally patent to all that an alliance between Germany, Austria-Hungary, and Italy constitutes a strong guarantee for peace, not only because all the parties to it sincerely desire peace, but also because it tends directly to neutralise the possible consequences of an alliance between Russia and France.

Here we see the three Powers united already, and forming a triple alliance against an alliance of the two other empires, which if it is ever formed would mean war. All five Powers, we know, are armed to the teeth, and though we believe the new alliance just formed will cause both Russia and France to pause before they precipitate war, we also are aware that Russia is an incalculable Power, whose actions cannot be confidently anticipated. The recent attempt to assassinate the emperor is a mere sign of the times, proving that the volcano which smoulders beneath the surface of Russian society may at any moment force the emperor to fasten a quarrel on Austria-Hungary, which will set the whole continent on fire. The danger to Europe is very real and very imminent, but for the present the formation of "the Triple Alliance" as a substitute for the late *Dreikaiserbund*, has given hope to our continental neighbours; which, for their sakes, we trust, but hardly believe, is well founded. Contented with the precarious position of continental affairs, we see how different is our own position in these Isles of the West. Here, on April 4th, will assemble in Conference the representatives of eleven colonies, now British nations, to discuss, not Federation exactly, but matters which must lead to it if God's blessing rests upon their deliberations. Regarding this wonderful and unique assembly, the *Times*, on March 19th, made the following significant remarks:—

When Sydney harbour is safe against sudden attacks, when New Zealand is not at the mercy of a single hostile ironclad, when each Colony is able to assist itself and its neighbours in an emergency, when a letter will pass as freely throughout the Empire as it now

Digitized by Google

does through the length of the United Kingdom, and communication with a great Colony will no longer depend on a single cable, we shall pass on with renewed confidence to the consideration of other questions. A few more similar efforts of co-operation, and we shall have got the substance, if not the form, of FEDERATION. Of all the events of the Jubilee year, none are likely to be more interesting and memorable than the approaching Conference. It is a meeting like none that has been. It is the expression of some of the best influences of Her Majesty's reign. It has in it the promise of great things to come. Her colonial subjects have been quick to appreciate the advantages of such a conference, which touches the pride, raises the hopes, and accords with the aspirations of every good citizen.

Behold, then, the contrast these two modern facts present to us to-day. Here was lately a union of three empires, a *Dreikaiserbund*, inaugurated to help to maintain peace by preparations for war, and we see it superseded now by a triple alliance of three warlike but alien Powers, who, depending on the arm of flesh, prepare by threat of warlike defence to compel peace as against those other races who are ready, on the first symptom of weakness, to spring on and devour them all. In these islands, on the other hand, there will meet the representatives of an empire which consists, not of a *Dreikaiserbund*, or even of three nations, but of many, nay, of a company of homogeneous nations, wealthy to a fabulous degree, determined to defend their possessions to the death; one in race, in blood, in religion, in literature, in manners, customs, and in all that makes for unity and union of polity. These meet at the very crisis when the nations of "the earth" are meditating war or the way to prevent it by vast armaments; seeking peace through warlike preparations. The Anglo-Saxons meet to consult as to the best and most efficient method of organising the military defence of the whole empire, and to ascertain if something cannot be done for the better organisation of postal and telegraphic intercourse between the members of the empire. No war, or threat of war, disturbs this company of nations. They are peaceable folk, united as one people, under one sovereign head, and they know they are soon to become, by mere force of numbers, the rulers of the world. They fear no war, for they will, ere long, compel peace by their gigantic power in numbers, wealth, and influence. For "the nation and company of nations" are divine in origin, prophetic by history, and their mission is to work for God's glory, as the servants of the Lord Jesus Christ, who is God the Son. "This people have I formed for Myself," is the Scriptural record, "they shall shew forth My praise." Their destiny is to become a people set on high, above all nations of the earth: "The head and not the tail, above only and not beneath," to the praise and glory of the Lord Jehovah, the God of Israel; and therefore their God (Deut. xxviii. 1—13.)

BRITISH INCREASE OF POPULATION.

THE rapid way in which our people increase has been for some time a subject of deep concern to our statesmen, and it is now becoming acute. Our population in England and Wales in 1800 was only 8,500,000, and is now about 27,000,000, giving a doubling rate of once in about 55 years, the rate being more rapid now. The following, from a journal recently started, the *British Weekly*, has some remarks on this matter, which seem worth repeating. It said:—

> Lord Derby recently called attention to the grave questions which are raised by the rapid growth of our population. Every day adds its thousand; the increase of a year would do more than people a town as large as Manchester. Can this go on indefinitely? We can better appreciate the figures when we turn to France, where the opposite evil is exciting great misgiving. The contrast has been presented in the gloomiest manner by the Marquis de Naduillac, entitled "Affaiblissement de la Natalité en France." He says that while the annual increase in England is 12 per 10,000—the proportion is really greater—in France it is only 3 per 10,000. Throughout this century the relative number of births has been steadily decreasing. The following table, which we give on the authority of Dr. Bertillon, sets out the proportion of births to a population of 10,000:—1801-10, 325; 1811-20, 316; 1821-30, 309; 1831-40, 289; 1841-50, 274; 1851-60, 267; 1861-68, 264; 1869-80, 245. For the last period the birth-rate in England was about 350 per 10,000.

Every day adds its thousand! That is, every morning when we sit down to breakfast there have been added to our population within the three kingdoms, after deducting the dead and the 800 souls or so who have also departed as emigrants to distant lands, one thousand persons. Three hundred and sixty-five thousand new subjects of the Queen every year in excess of the number there existed the year before. In London the same thing happens every week, not every day—the addition being more than 1,000 per week; since 87,000 or thereabouts are added to the population of the metropolis annually. "Can this go on indefinitely"? asks the journalist in terror! Yet what did God say should be the condition of His people Israel in these our "last days?" Hosea i. 10 tells us:—"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." Zech. x. 8—10, gives us a hint regarding it:—"They (meaning Ephraim) shall increase as they have increased. I will sow them among the people. . . . . I will bring them again out of the land of Egypt . . . . and place shall not be found for them." Ezek. xxxvii. 10 describes Israel during the restoration as "an exceeding great army," and St. Paul quoting Isa. x. 22, says in Rom. ix. 27, that "Israel shall be like the sand of the sea for number."

What our statesmen are terrified at, therefore, is only the fulfilment of God's promises to His people Israel, and the object of their abnormal increase is clearly that they may go forth "as fishes do increase," and fill with their overflow the desolations of the earth, and make them "blossom as the rose" (Isa. xxxv. 1, 2). The statement of the *Times* some years ago is true to-day:—"The most increasing people in the world are found in the United Kingdom—in France the least," and "this is not half the tale. So increasing at home are we, that we are filling continents, fringing oceans, and making the whole world our home." We are, in short, "overflowing our old boundaries, and peopling the globe." "A century ago," wrote Mr. Gladstone lately (BANNER, vol. ix., p. 96), "the Anglo-Saxon race did not exceed 15,000,000—now they may be taken at 100,000,000; but 100 years hence Mr. Barham Zinke, no incompetent calculator, reckons that the English-speaking peoples of the world will probably count 1,000,000,000." De Candole estimates the number even higher, and declares that if the increase of the race goes on as it is now doing, in A.D. 2000, our language, English, will be spoken by 178,846,153 in Europe, and by 1,658,440,000 in the British Colonies and the United States together, or a total of 1,837,286,153 souls. *Good Tidings* concurs with De Candole, and the writer we mentioned in the *British Weekly*, in stating that our nett rate of increase at present is nearly 1,000 every day (BANNER, vol. ix., p. 412). "Population is empire," and therefore the portentous increase we now behold going on in our race, fraught with trouble as it certainly is in a vast number of cases, is yet the means God is using to drive our population to seek by emigration for that relief which our land cannot afford them. They go, therefore, at the rate of nearly 800 souls a day to the United States and the other available portions of the earth (our own Colonies), and there taking possession of the desolations of the earth are making them, like the Garden of Eden, to blossom as the rose (Isa. xxxv. 1, 2).

We wonder our opponents can pass over such a sign as this, which is God's own material token to us that we are Israel, and that they can look on the increase of our race as a "fortuitous circumstance," having no particular reference to prophecy. But prophecy, from Genesis to Revelation, teems with notices of Israel's ever-present and coming "multitu-

Digitized by Google

dinousness," and it is a sign of our own blindness, that with facts so constantly and persistently appealing to us, our nation can still resist the light, and insist, in spite of all the facts and arguments we may bring forward, that they, possessed as they are of all God's blessings promised to "Abraham and his seed for ever," are, nevertheless, non-Israelite Gentiles for all that! They thus witness not for God, but against Him, declaring that He has violated His oath, cancelled His promises, broken His covenants and His truth to His people Israel, and that He has given them, Gentiles as they declare they are, what He swore by His own Being that He would reserve exclusively for all time, as well as unconditionally, for His own people, the after-seed of Abraham, His friend, for ever. God forbid that there should be even the shadow of a shade of truth in our opponents' allegations on this subject! Let us hold fast to our Israelitish origin, because it honours God, acknowledges His truth and faithfulness to His people Israel (the British), and puts its seal upon the Bible as the Word of God, declaring that it is, *verbatim et literatim*, the Truth, the whole truth, and nothing but the truth.

EARTHQUAKE EXPERIENCES IN THE RIVIERA.

MR. W. H. PETERS, J.P., of Harefield, who is staying at the Hotel Royal, San Remo, writes on February 27th :—It may interest the readers of the BANNER to have a few particulars about the severe shaking we have all lately experienced in the Riviera. On Wednesday morning last, about 5.30, I was rolled over in my bed from East to West by a sudden wave of earthquake. I felt for about 60 seconds as a rat would do while being shaken by a terrier dog. I remained in bed, but heard a great rush from all the landings, attended by the deep howlings of the Italians, and the cries of ladies and their maids, who one and all made a stampede into the gardens. I dozed until 7.30, when a second or third serious shock caused still more confusion. I remained in bed until my warm water was brought by the servant, who said, "*Quatre fois.*" I said I only heard two shocks. The last was accompanied by falling glass inside, and a regular stampede of the Italians towards the station.

The visitors were in the garden with pillows, cushions, and rugs. My friend and myself breakfasted alone in the restaurant, after which I looked around the Hotel Royal, and found only a few cracks in the wall, and a door or two that were jammed. The hotel was well filled with visitors, among whom were Sir Ferguson and Lady Davie, Mr. and Mrs. Gore Langton, Colonel and Mrs. Cockburn, Lord and Lady Delamore, Lady Biddulph, Mr. Gray, &c. It was a lovely, bright, and calm morning, with a glassy sea, air quite still, with an occasional flash of lightning. San Remo escaped very lightly. The Roman Catholic Church was damaged by the falling in of the top of the steeple, and the Hotel de Rome was much shaken. It was remarkable that all the dogs barked previous to each severe shock. There were slight shocks during the day after; and at night almost all the visitors slept in carriages or encamped out. I liked my bed better, where I felt quite secure in His keeping, and only heard two out of four shocks.

After breakfast I went with my friend to Bassano, five miles Eastward, an Italian citadel village (with 500 population), which was nearly all thrown down, only ten cottages remaining standing. Thirty-six dead bodies had been taken from inside the church, which had fallen in, 26 from the cottages, and 50 wounded. We saw the sick and wounded and gave them relief. The whole of the inhabitants left alive were encamped outside the walls. This village and Biajardo (about six miles, which also fell North) were both built upon a lava sand, and the buildings, being only cemented together with the same sandy mortar, at once succumbed to the shock. I hear that 300 perished at the latter place, chiefly by going into the church, as at Bassano. Biajardo also is totally destroyed. We visited Mentone the following day, which is almost deserted and in ruins, the inhabitants having taken to their tents along the shore. The bakers having all gone away from their shops, starvation was approaching yesterday. Although but few lives have been lost, the whole of the town seems to be in a state of ruin, and the inhabitants are encamped on the shores.

One-hundred-and-fifty buildings—the new Post-office among them—are unsafe and deserted. In many the sides have fallen. It seemed as if there had been an upheaval wave which had thrown down these houses. Cordons of soldiers prevent anyone entering the many dangerous and narrow streets. The old town or citadel is condemned and deserted, and poor people are living in tents. In my old hotel which I visited the chimney fell through the drawing-room roof down to the fire-place where my party usually sat, and a top chimney fell close to a friend of ours who lay within three feet of it in his bedroom. The plaster fell from above every door in all the landings. Ladies whom we left there with my own niece went on board yachts in the harbour on the second night. Great confusion prevailed at the railway stations. If Italian officials are put out they are utterly useless. Abroad the English are the kings of the creation, and the Italians say, "De English are like de boddle of portier, but de French like de ginger beer boddle."

Now, for a moment, may I give my Scriptural experience and views of those earthquakes in divers places, this terrible shaking of the nations, these wars and rumours of wars, all which I believe foretell the approaching time of the end of this present dispensation, but not the end of time, when at the close of the present six thousandth year, or sixth day of the week, the seventh Sabbatical year or seventh day of the week will surely then arrive, when British-Israel, or the Ten Lost Tribes, will arise like giants refreshed to rule for 1,000 years over all the nations of the world."

"EPHRAIM'S WOE AND ISRAEL'S WEALTH."

THE following has been sent us by a friend in the North, as illustrative of two points—one a sad one, the other a sign of the immense latent wealth there is in this nation, only waiting to be drawn out. The sad point is the fact that to make money by encouraging habits of drink (even though it be the national beverage, beer), there are tens of thousands ready to invest their savings in immense brewery concerns. Our quotation is this :—

"It has transpired in the Law Courts that the offers for shares in the Arthur Guinness, Sons and Co. (Limited) Brewery, amounted to £130,000,000; and the shareholders have already been informed that the profits guaranteed in the prospectus are exceeded. In the Messrs. Alsopp and Co. (Limited), more than £100,000,000 was offered by over 36,000 persons."—*Manchester Evening Mail*, Feb. 9th and 10th, 1887.

The wealth of this country is clearly proved by the fact that 130 and over 100 millions sterling respectively, were offered by multitudes of capitalists for what were deemed by the public two safe and good investments. One-seventh of the National Debt was thus forthcoming in an hour from our rich community, who thus showed that they were Israel, in possession of the good gift of "the power to get wealth" (Deut. viii. 18). The desire to invest in two gigantic breweries was not, we fear, an equally favourable sign. It pointed in the direction of "Ephraim's woe"--drunkenness—but at the same time served in a new way to prove the fact that the would-be investors in the two largest breweries in the world are Ephraim, whose vice, as Isa. xxvii., xxviii. 1 to 8, shows was and is inebriety.

Digitized by Google

HISTORICAL COINCIDENCES.

By E. Reep.

PART I.

When the islands of Great Britain received certain hostile tribes known as Saxons, Danes, Jutes, &c., history was not at all clear as to the origin of the barbarian invaders; later history asserts that they belonged to a certain branch of the Teutonic family, and that they were bound together by the ties of a common blood and speech. Leaving the assumption for a moment that they were indigenous to Germany, we have the assured opinion of historians that these several tribes were of one and the same family. Of their Northern life little is known, but from the little which can be gleaned we learn that they were a race of land-holders and land-tillers, possessed of unconquerable and inherent love of freedom.

It is in the fifth century that the first Englishmen are tempted to leave their pastures and homesteads of the far North, to establish themselves in Britain. While these Englishmen are battling their way into the British Channel, Rome has been compelled to recall her legions from her conquered province for the defence of Italy against the Goths, which event gave the Picts—who were, says Green, simply Britons who had been sheltered by the fastnesses of the Highlands—the opportunity of committing all kinds of daring depredations upon the Romanised South. Not strong enough to hold the invaded territory, the Picts were repelled and forced to retreat again to the security of their mountain strongholds, there to wait the alliance of another tribe of assailants coming from Ireland, called Scots.

Powerful and warlike as these two Celtic tribes were, their strength was further augmented by a treaty with the English warriors, who were quietly and steadily approaching our shores. Leagued together they were only now to be resisted by the advent of the Jutes, who were brought unconsciously face to face to fight against kinsmen. Time rolls on, and news of other heathen nations comes across the Baltic from English missionaries, who, we are told, were toiling among the Saxons of the Elbe. In due course these unknown heathen are drawn to English shores, gathered gradually in, writes the historian, tribe by tribe, fugitive by fugitive, all being quietly absorbed into a people whose social and political form was already fixed.

Something of that early social and political life is learnable from history, provided we bring the qualification to learn. As we study its aspect we can but see a fundamental resemblance between some of the laws of these early English and those of the Israelites—an eye for an eye, a tooth for a tooth, a life for a life, was as much a Saxon precept as an Israelite. The earliest English code of justice, imperfectly formed as it was, embodies many points bearing a striking resemblance to some of the customs of the chosen people. Any wrong-doing was, according to Green, considered to cast reproach not only on individual offenders, but upon the people at large—every outrage was held to have been done by all those who were linked by blood to the doer of it—each kinsman was his kinsman's keeper, bound to protect him from wrong. There are many instances in the history of the Israelites of how keenly individual guilt was felt to reflect dishonour upon the people generally. One is to be found in the story of the Levite and his wife, whose cry of injury called for the vengeance of the community, knit together as one man to avenge the folly wrought in Israel. That kinsmen were bound to protect kinsmen by avenging each other's wrongs needs no telling. The carrying out of the law of retribution was a sacred duty, as we see exemplified by the manner in which Gideon avenged the murder of his brothers; and again in the case of David, who, as his days drew nigh that he should die, charged Solomon, his son, to bring certain of his foes to the grave with blood, that his enemies should not go unpunished.

There is something in the account given of the land-tiller from Sleswick, in their new island home, that savours exceedingly of the settlers in the land of Canaan. These English kinsfolk settled in groups over the conquered country as the lot fell to them. Each little village commonwealth lived the same life in Britain as its farmers had lived at home. Each had its moot hill, or sacred tree, much as the Israelites had their sacred oaks and elms on the hills of Palestine; further analogy there is in laws relating to slavery.

Moses, says a Hebrew history at hand, saw fit to allow or tolerate slavery amongst the Israelites, but it was slavery of a very different kind from that now understood by that term, slaves being treated with signal kindness and forbearance. Prisoners of war were invariably made slaves, a custom as uniformly practised by the Norsemen if English history be trustworthy in the matter. "No rank," says Green, "saved the prisoner taken in battle from the doom of slavery, but it was not such a slavery as that we have known in modern times, for stripes and bonds were rare."

It is difficult to think of our fierce invincible forefathers as a people naturally given to calm agricultural pursuits, but so it was, and when settled on the soil their domestic history shows the same love of husbandry as we find so conspicuous in the domestic history of the Hebrews. Their religion, too, has its correspondences forthcoming in the religion of Odin, and the utterly corrupt system of idol-worship so perversely loved by the kingdom of Israel after the division of the Empire, and which more or less entirely supplanted the pure faith as taught by Moses. Carlyle, in his "Lectures on Heroes," lets in a flood of light upon the character of the Scandinavian Odin, removing thereby a good deal of unsound error as to that pagan's peculiar qualities and reputation. Carlyle, in characteristic manner, protests against the common idea that a Pagan's religion is all quackery, priest-craft, and dupery; it must have had some element of truth in it, or men would not have taken it up. To the author of this lecture, there was in the Norse system something very genuine, very great, and manlike. It is Thought! the genuine thought of deep, rude, earnest minds, fairly open to the things about them . . . not graceful lightness, half sport, as in the Greek paganism, but a certain homely truthfulness and rustic strength disclosing itself in a great, rude sincerity.

Spiritually, as well as bodily, these untamed Norsemen are our progenitors. All life is figured by them as a tree—Igdrasil, the tree of existence, has its roots deep-down in the kingdom of Hela, or death; its trunk reaches up heaven-high, spreads its boughs over the whole universe; it is the tree of existence. It is the past, the present, and the future. "Strange enough," says Carlyle, "this old Norse view of nature—whence it specially came, one would not like to be compelled to say very minutely; one thing we may say—it came from the thoughts of Norsemen." This belief in Igdrasil, the tree of existence, is peculiar, and of much interest to those who would fain trace the Ten-Tribed House of Ephraim in these hardy Norsemen.

(To be continued.)

THE PROTESTANTISM AND LOYALTY OF ULSTER.

A Banner reader in Cleveland, Ohio, United States America, sends us the following for reply :—

"There are many here who take much interest in the political affairs of England, and especially of 'the Irish Question.' But there is one thing we do not understand. You often speak in the Banner of the unflinching loyalty of Ulster. Now, how is it that Ulster has so strong Parnellite representation in Parliament? and recent elections in Ulster seem to show that such influence is increasing. Now, if you can enlighten us a little in some little corner of the Banner, a

Digitized by Google

number of which are taken here, as to the political complexion of Ulster and its probable future tendencies, you will confer a favour on many readers of your paper here, and enable us to watch more intelligently the progress of events."

To qualify us to give a clear and fair reply, we consulted an Anglo-Israelite friend in Ireland on this knotty point, and quote some of his suggestions in answer. "Ulster," he said, "is not all Protestant;—therefore not all Loyalist. The Protestant population of all Ireland is only about a fifth of the whole, and the Loyalist is altogether swamped in the South and West, also in Leinster. Ireland returns 103 members. Deduct 2 for the University, and one-fifth would be 20. We return 18 Loyalists—16 from Ulster, that is, from its Protestant towns and counties. But Donegal is Roman, and so is one division of Belfast (as one division of Liverpool is Roman!) But the Protestant counties, whether Presbyterian or Church of Ireland, return Unionist members. The Presbyterians are at heart Radical and Gladstonian, but they won't vote against the Union, though ready to take advantage of the strike against rents. The Parnellites did get a few votes in Ulster from these men at the last election. But they are not really Home Rulers. The landed gentry are reaping what this and earlier generations have sown. Their love of popularity, love of sport, and lukewarmness caused them to drive away their Protestant tenants; and except in Cork, where they are headed by a few true men, they have had no cohesion amongst themselves. But this does not refer to Ulster, but only to the South."

So far our Irish friend. It seems the whole strength of the Unionist minority in Ireland is estimated at one-third of the whole population of five millions. The last census showed there were of Roman Catholics in Ireland, 3,960,891. The other religious professions were 1,173,600 in all; of whom Episcopalians numbered 639,500; Presbyterians, 470,700; Methodists, 48,800; Independents, 6,200; Baptists, 4,800; and Quakers, 3,600. To these opponents of Home Rule must be added (according to "Notes from Ireland" of March 12) all Roman Catholic gentry; three-fourths of Roman Catholics who are in professions; all the great Roman Catholic merchants and traders, and half the domestic class, the total being about one-and-a half millions opposed to Home Rule. The Parnellite members are returned by an electorate of which one-fifth is illiterate. The Loyal population and electorate are the intelligent, independent, and educated minority. At the last election 194,994 persons voted in Ireland, of whom 36,722 were illiterate. But in the 2,316,272 voters in the whole of England and Wales, there were only about the same number of illiterates, that is, 38,587! "An examination of the statistics returned to Parliament shows conclusively that the Parnellites sit by the grace of the illiterate portion of the Irish people." We do not think the future of Ireland rests with the illiterate majority, but with the educated, influential "witnessing" Israelite minority, and they, as it is seen, are principally to be found just now in Ulster. The Roman Catholic portion of Ireland is decreasing in numbers by reason of emigration, and as they will not serve Israel it is manifest they must decrease and utterly perish, according to Isa. lx. 12.

THE PESSIMIST REBUKED.

We take the following from the *Eastbourne Standard* of Dec. 24, 1886, and commend it to our readers' notice. The article takes a hearty, healthy view of our British life and condition at the present hour, as compared with fifty years ago. It gives us cause to admit that God has been very good to us, and blessed us as a nation. It would be hard for any one apart from "Our Identity" to account for this improvement. But seen in the light of our Israelitish origin, we notice that God has in fulfilment of His oath and promise "to Abraham and his seed for ever" given us all the blessings that lie at His right hand, because He reckons us to be "obedient" to His will, for the sake of the merits of His blessed Son, and because of the outpouring of the precious blood, shed for His people's sins. The article is as follows:—

CHRISTMASTIDE.

"A Merry Christmas to you." Surely there never was penned or spoken a sentence so full of Anglo-Saxon character as this one; none that ever appealed more forcibly to the Anglo-Saxon heart. On Saturday next, under the frosty sky of Manitoba, the bright sunshine of Australia, the tempered warmth of Hindostan, the, descendants of the Saxon, Norman, Danish and British who finally became a nation under our third Henry six hundred years ago, will be repeating the old Yuletide greeting, and we are grateful to remember, will be forgiving old personal grudges for the sake of the associations of Christmastide. This expanding of hearts that prompts the forgiving of slights and injuries is, after all, the glory of the festival, the symbol of Him in whose glad worship it was instituted. Beyond this one mark of the Master how strangely has Christmas changed in England during the last thousand years. The gathering of the retainers around the plain wooden tables of the great Earls, with the rude banquets of flesh and mead and ale, the riotous wassailing, even the mummery, are gone, and happily gone. The old order of things has changed, and, to be frankly honest, in spite of our instinct love of our old traditions, have changed for the better. It is too much our custom nowadays to speak with regret of the past, whose distance chiefly lends enchantment to its view; but if we shake ourselves free from our Christmas-coloured fancies and look upon the old times prosaically and commercially, we shall find very few of us willing to change the present for the good old days for which we sigh and sing so lustily. We need not go back to the feudal ages to find favourable comparison for our much-bemoaned modern Society. Nearly fifty years ago Her Gracious Majesty ascended the throne of her ancestor, Egbert, the first King of England, a throne whose traditions she has enriched as it was scarcely ever enriched before, by a sweet, womanly, and a noble motherly life. At that time the young Queen looked upon a nation that for wealth and physique, and the diffusion of culture and comfort, cannot be compared with that which will presently hail the Jubilee of her reign.

There were no railways then, a deficiency that will weigh with those who are looking forward to being the guests or the hosts of old friends from whom circumstances have caused a merely geographical separation. Then it was the custom of visiting friends to avail themselves of the mail-coach—an admirable means of conveyance—with a bright spring sky above and a hard Roman road beneath, but one from which a biting North wind and a thick earth-coating of snow borrowed all the poetry without the slightest acknowledgment. Sitting by one's own fireside with one's chosen and accustomed comforts, a story of the winter night's adventures of a stage-coach, written by somebody else, seated by his own fireside, frequently proves pleasant reading enough, but the truthful chronicles tell us of human beings frozen to death on their journey, even in the temperate climate of England, on these terrible journeys. In the matters of conveyance then, we are, as we should be, considerably in advance of our ancestors. We are hearing a good deal at present about the stagnation of trade and the want of employment in England, and we are decidedly of opinion that the more the distress amongst us is forced upon public attention the better will it be for all classes of Society; but fifty years ago we had a state of things far harder than that at present, hard as the present undoubtedly is. At that time one person in every eleven was a pauper, one in every five hundred was a convicted criminal. The conditions of life of the poor show a marvellous improvement. We have jerry-building, we have over-crowding, but jerry-buildings make far better habitation than the cellars in which the poorer part of the population of our cities lived fifty years ago. The brick and mortar genius has not been wholly reprehensible. The science of Sanitation has been introduced among us since then, and to its beneficial working out may be attributed the striking difference in the death-rate of then and now. The death-rate then was 22 per 1,000, now it is only 19, or in other words we are now saving the lives of 150,000 annually, who, under the sanitary conditions of our ancestors would have perished, and all this in spite of the vast increase in area of our towns and cities that would, but for sanitation, have vastly increased the old death-rate. When we remember, too, that for one life saved we have saved several persons from sickness, we can get at a pretty

Digitized by Google

accurate idea of the services of our modern sanitary systems. The necessities of life then were very dear, now they are very cheap indeed. In the matter of illumination, which has been said to be a criterion of the progress of a nation we have made astonishing strides. The poorest cottage may now possess, without extravagance, a better light than was to be found in the mansions of fifty years ago. "Dips" and "rushlights" that the poor then used sound strangely in the ears of the very poorest of the present generation. At that time the poor worked far longer hours, had far less wages, far dearer food, far worse habitations and fewer comforts than to-day, and, in spite of the over-crowding and the want of employment that exists among us, we have no hesitation in saying that the Christmas of 1886 will find happiness far more widely diffused among the population of these islands than did that of 1836.

A short passage in a sermon preached by the Rev. Dr. Wild in Toronto, Canada, and published in the *Parkdale News* of Nov. 25, 1886, will be read with interest in connection with the above. The subject was "Thanksgiving," and the text, Psa. c. 3:—

We are children one of another, and as children our duty is to love and honour and obey our earthly parents. So it is equally our duty to love, honour and recognise the great and good Father of us all, the Lord our God. We should do so individually, because as individuals we have special favours, and no individual should be indifferent to the fact of his obligation to God, for every individual may know that he has not made himself. We should do so collectively, for in a collective capacity we have many blessings that we could not have individually, blessings in our homes, at the social fireside, at the festive table of our litt'e homes. So we have favours conferred upon us in our church relation; and then, collectively, as a nation, as a State, blessings are conferred upon us, and it only needs that the citizens of Canada compare their condition with that of many of the nations of the earth and they shall find the very best of reasons for being grateful unto God. Duty imposes, and common-sense sanctions a day set apart by the nation for thanksgiving. If there be a people and if there be a nation that we can with propriety call Christians, they are found in the British Empire. Historically and constitutionally Britain is the offspring of Christianity, and naturally she is the foremost propagator and the strongest defender of the same. Her growth, her prosperity, her peace and her plenty are intimately related to the Gospel of Jesus Christ. Whatever others may think of the Bible, we have reason affectionately to cling to it, for it has had a talismanic effect upon the growth, upon the forces, and upon the course of our civilisation. Take away the effect of the Bible upon Britain, and where would Britain be to-day? We may speak of her supremacy upon the sea and upon the land. How came she by that supremacy? Through the Gospel of Jesus Christ as taught us in His Holy Word. If a man wants to rob Britain of her glory: if he wants to diminish her strength; if he wants to make her a secondary Power, speak against the Bible that has lifted her up, and you can do your work as far as you are able to do it. Let us not be ashamed of the good old book nor of its teachings, for which our fathers and mothers suffered so much and died freely, defending it with their lives that it might be handed down to us as a sacred heritage. Let us not in these days think it has lost its sanctity and its purity, and that it needs culling and trimming in order to place it in our public and private schools.

THE IDENTITY OF THE ANGLO-SAXON RACE WITH "LOST ISRAEL."

We take the following report of an excellent lecture, the second and final one of Mr. Macallister (who delivered it), from the *Gippsland Times* of November 17, 1886. The journal in question belongs, we believe, to the neighbourhood of Melbourne, Victoria :—

Mr. Macallister delivered his concluding lecture on the above subject in the Christian Chapel, York-street, on Sunday evening last, when there was a large attendance present. At the outset the lecturer remarked that if we believed God's word, we cannot doubt that the Israelites do exist, and that they are to be made manifest is equally clear in the sure word of prophecy. Who, then, are they, and where may we seek for them? Many attempts to trace them have been made, and many people have been named as Lost Israel. They have been found in India, Asia, Africa, and even in America. When on these people so discovered the rays of prophetic light are concentrated, we find that they are wanting in most of the essentials of the Israelitish people. The speaker selected six points of identification for the ground-work of his discourse, stating they were characteristics which must be found in or with the Israelitish people when discovered—viz., multitudinousness, expansiveness, wealth, possession of the Gates of their enemies, control over the heritage of the heathen, and their being a Christian and missionary people. If we apply the light of history and the word of prophecy to the nations of the world, we find that there is but one people who possess all these qualifications, and they are the Anglo-Saxons. Each point of identity was then dwelt upon briefly in order. Taking the British empire as a whole, its people are the most prolific in the world. They double themselves in from 33 to 41 years. Leaving America out of the question, there is no other nation that approaches it in this respect. It takes France 140 years to double its population, Germany and Russia each 100 years, Italy 130 years, and Turkey over 500 years. The British people are, therefore, far more prolific than the others. Reference was made to the wonderful growth of the Anglo-Saxon language, which appears to be destined by its unifying power to knit all mankind into a universal empire. As to the second point, expansiveness, meaning by that the capacity of going out into distant parts of the earth and there founding Colonial Empire, resulting in the formation of nations, if we look at the British Isles we discover its area to be only about 120,000 square miles, a mere flower-plot as compared with the 50,000,000 square miles, the total area of the habitable globe. From this little flower-plot, "the isles of the West," the British dominions extend North, South, East and West, enlarging the possession of that little spot to nearly one-fifth of the habitable surface of the globe. The next point was wealth. The promises were that they should lend unto many nations and should not borrow. No other nation than the Anglo-Saxon are or ever have been wealthy enough to become bankers for the world. In proof of the enormous increase in our capital, the speaker asserted that the trade of the Australasian colonies now exceeds by about £20,000,000 that of Great Britain in 1837. He then went on to the next point—possession of the Gates of their enemies. As we look over a map of the world and mark the British possessions, we will find that there are some 30 or 40 rocks or islands which are held simply on account of their stratagetical importance. But while possessing and maintaining all these as a silent menace to our enemies, we have few fortifications at home. Why, then, do we possess the Gates of our enemies and neglect our own doors? That was because there is an intuitive conviction in the hearts of the British people that the words of God, "I shall be a strong wall round about you," addressed to Israel, applies to them. He then passed on to the fifth point—the heritage of the heathen. Among the subjects of Queen Victoria, the heathen population outnumbers by many millions that ever possessed by any other nation. Lastly, as a Christian missionary people. God's words are, "This people have I formed for Myself; they shall show forth My praise." That was the mission of Israel. What nation now more than all others shows forth the praise of God? Since the British and Foreign Bible Society came into existence, the Anglo Saxons have spent over £200,000,000 sterling in Christian missionary work in foreign parts. No other civilised power ever attempted such a work as that. The lecturer then asked the question, who are the Anglo-Saxons, or where did they come from? We can all study these questions for ourselves in ordinary history. Suffice it to state that they first began to appear in history a very few years after the disappearance of Israel. And still more remarkable, that on the first appearance of our Anglo-Saxon progenitors they are found about the borders of the Caspian Sea, in the very neighbourhood where Israel was placed by the Assyrians. These are positive facts of history which all can verify. In speaking of the gloomy outlook of the political horizon at the present time, so gloomy that many British hearts have been depressed about the safety of Old England, he referred to our Israelitish identity as the silver lining to the war-cloud that hangs over us, and concluded by stating that the Spirit of God was to be in the Israelitish nation. It appears to be in the Anglo-Saxon race, and where that spirit is, dwell power, unity, and a burning intense desire to bring all people to the knowledge of God. This was to be Israel's mission. The Anglo-Saxon people are accomplishing Israel's work, the inheritors and recipients of Israel's

Digitized by Google

blessings. They came from where Israel was lost, and in their appearance synchronised with the disappearance of that people of Israel. What other conclusion can we come to but that in the Anglo-Saxon people we have discovered "Lost Israel?"

So far Mr. Macallister. Our readers on this side of the great waters will be pleased to know we have in the lecturer so gifted and well-read an advocate of our views near Melbourne as he is proved to be. We like the six points Mr. Macallister took up as distinctive of Israel. The chief of all, of course, is multitudinousness. The Israelites were to be that at all the stages of their history, "for population is empire," and empire is what God designed them for.

Greatness and mightiness as a nation was promised them in Gen. xii. 2, xviii. 18, and vast population is inherent in that idea. A development into "a nation and company of nations" was foretold of them in Gen. xxxv. 11 and xlviii. 19, and thus the blessing of numbers promised to the Twelve Tribes was divided off and granted to Ephraim or Joseph, as distinguished from Judah—to be the mark of that House only for ever. Facts corroborate this, and show that the multitudinousness and the expansiveness have been the portion of the British folk when the time to bless them came, because they are Ten-Tribed Ephraim, or Joseph. Then there is "wealth." It was to be Israel's generally, as Deut. viii. 18 proves; and doubtless it is so now. The Jews are proverbial for wealth, and so are the British. In the hands of a few Jews, it is said, the purse-strings of Europe are held. But the British folk have "the power to get wealth," *par excellence*. Their exports and imports together amount to about a million sterling *per diem!* Their annual national income is between 1,000 and 2,000 millions sterling. Their savings are of the value of 200 millions a year! There has been no parallel to all this in the history of nations since the world began. The lecturer drew a proper distinction between Israel's Home Gates and "the Gate of their enemies"—necessarily, therefore, their foreign Gates. The former depend on Isa. lx. 11, R.V. for their security; the latter exist because of God's sworn promise to Israel in Gen. xxii. 17—"Thy seed shall posses the Gate of his enemies." The "intuitive conviction" it must be which prevents British-Israelites fortifying their Home Gates in an adequate manner;—a conviction that really rests on God's promise: "Thy Gates 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*." God's gift of the Gates at home and abroad is clearly one restricted to Ephraim, since to them is given "the population," and therefore the Empire—the Home—and therefore the Home Gates. The gift of the heathen, too, was theirs, to bring them to Christ, since Israel or Joseph alone were to become "the sons of the living God," or Christians, as Hosea i. 10 distinctly proves. The sixth mark of British Identity with lost Israel was described to be the possession of the Christian missionary spirit. Besides Isa. xliii. 21, quoted by the lecturer, many other texts might have been referred to as proofs that this was to be one of Israel's chief points of resemblance, whereby they were to be brought to light and to recognition by the world. "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6); is one promise. "In thee and in thy seed shall all the families of the earth be blessed," is another (Gen. xxviii. 14). Israel blesses the Gentile races of the earth by giving them the Bible, with which, as the oracles of God, they have especially and exclusively been entrusted. "He showeth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation" (Psa. cxlvii. 19, 20). In this gift the Jews have not participated, because they have rejected God the Son, the Saviour of the world. The Sabbath is Ephraim's as well as Judah's; but Israel's day of holy rest is different from the Jewish Sabbath, in order that thus they may keep up the racial distinction, and so commemorate not the Jewish bondage in Egypt, but the glories of the Creation, and God's rest after it was over, in Eden. The knowledge of the ten true laws of God is Israel's as well as Judah's; but the Jews do not teach the nations what their laws are, as the evangelising function is not theirs, but Christian Israel's—and the latter's Gospel message is based upon those same laws which are the schoolmaster or tutor to bring men to Christ, and so justify them by faith (Gal. iii. 24, R.V.). These marks suffice to identify the people bearing them with lost Ephraim, Israel, or Joseph. They do not exhaust the list, but they are the most important of the number. Their character is such that the nation possessing them all, without a solitary exception, must infallibly be Israel, since the promises of God, His oath and His covenants cannot fail, and must indicate without error, or doubt, or uncertainty, the Identity of the race possessing them every one. *Laus Deo!*

THE LENDER TO MANY NATIONS (DEUT. XV. 6).

WE propose to enrich our pages with a quotation from the March number of the *Messenger*, entitled "The Great Money-Lender," written by the Editor. It is an able and exhaustive article, quite in accord with our own views. We regret that our space forbids us to quote the whole of it.

We are concerned to see, from p. 85 of this number of the *Messenger*, that that journal is already in trouble for means to live. Printers' bills are said to be the difficulty, and an Editor's Fund started some time ago seems to meet with scant response. We are sorry to observe this, as the *Messenger* is ably conducted, and must reach large classes of readers whom other journals, including probably the BANNER OF ISRAEL, do not touch. Such a testimony to the *Messenger's* excellence is recorded on p. 107 of the number in question, where a correspondent praises "the high tone of the *Messenger*, a thoroughly practical periodical." The writer deplored the nauseous twaddle of some other unfortunate Identity journal, designated "The * * *." To meet such cases, the further existence of the *Messenger* is absolutely needful, and we trust that the Journal may henceforth pay its way by sales alone, and that the questionable recourse to an "Editor's Fund" (always a sign of trade weakness) may be unnecessary. We think it very possible the *Messenger's* failure to "pay" may arise from the Editor's constant recurrence to what he calls, in somewhat violent language, "the monstrous doctrine of eternal torment." This doctrine he calls "the doctrine of whited sepulchres, full of dead men's bones; a doctrine of devils." The doctrine in question has, it appears to us, nothing to do with the *Messenger's raison d'être* as stated on its title-page, and we regret its constant intrusion into its pages.

Passing these matters by, we are glad to notice the able leading article on the subject of "The Great Money-lender." The portion we quote commences thus:—

The materials available for our purpose are—(1) The annually published "Official Information," by Mr. Burdett, the secretary of the Stock Exchange; (2) "The Stock Exchange Year-Book"; (3) "The Annual Report of the Corporation of Foreign Bondholders." From these we may arrive at the total amounts issued of all Foreign Loans dealt in, and therefore in greater or less degree held, in this country. It is, of course, understood that all loans or investments to Colonies and dependencies of the Empire are absolutely excluded. These are monies lent to our own children, and are, so to speak, private household transactions. We repeat that the one thing we want to know is how much we have lent *to the nations*, and to *how many nations*. The only method to arrive at an approximate answer appears to be to collect summarily, in alphabetic order, the whole quantity of Foreign Loans recognised and dealt in by the Stock Exchange: and against each item to set an estimate to the best of our knowledge and judgment of the proportion of each actually subscribed in this country. To such as are familiar with the history of the Loans, and with the *specific relations* between the country in each

Digitized by Google

case and our own, this is by no means so difficult as might appear. In the following summary, then, the first column gives the gross amount of Loans for each country, with the years over which they were distributed, and without any reference either to any proportion originally subscribed on other than the London market, or to subsequent foreign purchases, or to repayments in redemption. This last is, of course, wholly irrelevant to the primary question. The second column sets out an approximate estimate of the proportion lent by this country, based in each particular case on the notorious circumstances of each case. If in some cases the estimate be too high, it may in others be too low, so that the average result may be taken as near the truth. The figures are given to the nearest thousand.

Argentine Republic. 1868 to 1886	£23,635,000.	Say 80	p. cent.	£18,908,000
Austria. 1870 to 1881	289,051,000	„ 4	„	11,562,000
Belgium. 1842 to 1882 ...	41,749,000	„ 10	„	4,175,000
Bolivia. 1872 (amount uncertain)	2,000,000	„ 40	„	800,000
Brazil. 1860 to 1886	37,389,000	„ 20	„	7,478,000
Buenos Ayres. 1824 to 1886 ...	14,053,000	„ 80	„	11,242,000
Chilé. 1842 to 1886	16,509,000	„ 60	„	9,905,000
China. 1885	3,755,000	„ 90	„	3,380,000
Colombia. 1873...	2,000,000	„ 90	„	1,800,000
Confederate Loan. 1863. (Secession U. S.)	3,000,000	„ all		3,000,000
Cordova. (Argentine State.) 1886	595,000	„ all		595,000
Costa Rica. 1871 to 1872 (approximate)	3,500,000	„ 90	„	3,150,000
Cuba. 1878 to 1880	20,000,000	„ 30	„	6,000,000
Danubian Principalities. 1864 to 1867	2,180,000	„ 80	„	1,744,000
Denmark. 1850 to 1863 ...	1,154,000	„ 90	„	1,039,000
Ecuador. 1855	1,824,000	„ 90	„	1,642,000
Egypt. 1876 to 1885	111,139,000	„ 70	„	77,797,000
Entre Rios. (Argentine State.) 1885 to 1886...	2,331,000	„ all		2,331,000
France. (Rentes unredeemed). 1886	988,089,000	„ 3	„	29,642,000
Greece. 1879 to 1884	8,200,000	„ 50	„	4,100,000
Guatemala. 1856 to 1869 ...	600,000	„ all		600,000
Holland. 1814 to 1886... ...	88,124,000	„ 35	„	30,843,000
Honduras. 1867 to 1870 ...	6,080,000	„ 90	„	5,472,000
Hungary. 1868 to 1884 ...	71,413,000	„ 20	„	14,283,000
Italy. 1851 to 1862. (Include Sardinia)	165,358,000	„ 15	„	24,803,000
Sardinia, 1855—6 (Guarant. British Gov.)	2,000,000	„ all		2,000,000
Japan. 1870 (not stated) 1873. Say	4,000,000	„ 80	„	3,200,000
Jassy (Rumania). 1875 ...	187,000	„ 70	„	131,000
Liberia. 1871	100,000	„ 60	„	60,000
Louisiana, U.S. 1874	3,000,000	„ 30	„	900,000
Massachusetts, U.S. 1866 to 1875	4,120,000	„ 30	„	1,236,000
Mexico. 1851 to 1864 (with French moiety, 1864) ...	27,471,000	„ 50	„	13,735,000
Mississipi, U.S. 1831 to 1838...	2,000,000	„ 60	„	1,200,000
New York City. 1872 to 1875...	3,313,000	„ 10	„	331,000
Norway. 1876 to 1886... ...	5,876,000	„ 40	„	2,350,000
Orange Free State. 1884 ...	100 000	„ all		100,000
Paraguay. 1871 to 1872 ...	3,000,000	„ 80	„	2,400,000
Peru. 1870 to 1872	35,230,000	„ 60	„	21,138,000
Portugal. 1848 to 1886 (total uncertain)	126,000,000	„ 20	„	25,280,000
Prussia. (Consols quoted.) 1880	16.250.000	„ 5	„	813,000
Rumania. 1875	1,784,000	„ 10	„	178,000
Russia. 1822 to 1884	236,190,000	„ 20	„	47,238,000
Santa Fé. 1883 to 1885... ...	2,473,000	„ 90	„	2,226,000
Spain. 1870 to 1881 (only Stocks quoted)	82,578,000	„ 40	„	33,031,000
Sweden. 1875 to 1883	15,112,000	„ 70	„	10,578,000
Transvaal. 1876...	113,000	„ all		113,000
Tunis. 1876	6,308 000	„ 90	„	5,677,000
Turkey. 1854 to 1870	124,273,000	„ 80	„	99,418,000
United States. 1876 to 1882 ...	298,838,000	„ 5	„	14,942,000
Uruguay. 1883	11,127,000	„ 90	„	10,014,000
Venezuela. 1881...	4,000,000	„ 80	„	3,200,000
Virginia, U.S. 1854 to 1882 ...	5,232,000	„ 40	„	2,093,000
To 40 Nations ...	£2,924,403,000			£579,873,000

Until this final summation was made, we had no remote idea of the amount which might result. We thus arrive at a sum of about 580 millions which we have lent to 40 nations; or about 20 per cent. of their whole indebtedness. It is to be clearly understood that this estimate endeavours to represent the proportion of our *original* advances on Loans "placed" wholly or in part on the London market, or afterwards "quoted"; and quite apart from consideration of the extent to which such Loans may have been wholly or partly redeemed by the customary processes. We repeat that the question of the *present* indebtedness to us of the nations is wholly irrelevant to the question we are considering, to wit, the amount which we have at divers times *lent to many nations*. The estimate is given in detail, that any who desire may revise it according to their judgment. We are persuaded that none who have competent knowledge in the matter will refuse to admit that, on the whole, it is probably much below the truth.

But also there are the innumerable investments, already mentioned, in foreign railways and other various undertakings, such as the Suez Canal, &c., &c. If we make for all these what must be admitted to be a fair addition of say 170 millions, we arrive at a great total of about 750 millions.

To what end have we undertaken this toilsome labour? To the end for which we have hitherto toiled month by month, to demonstrate that there is no promise of the Most High God by His prophets to Israel, of what should happen to them in the latter days, which is not fulfilled to the yod and tittle in the British folk. Already proof has been piled upon proof. This now set forth is another step in the great argument; one within the knowledge and apprehension of the simplest. To Israel, while in the wilderness, landless nomads, the word of Yehova by Moses was, "Thou lendest to many nations; and thou borrowest not." Note, moreover, this. The promise was to the *whole* House of Israel, to Judah (the Jews) as much as to the Tribes distinguished specially as "Israel," Israel of Ephraim, in later time Israel of Samaria and of the Captivity upon the river Khabor, and in the cities of the Medes. Now it is notorious that at this moment the most influential and powerful financiers on the chief continental Exchanges—Berlin, Frankfort, Vienna, Hamburg, and even at Amsterdam and Paris—are the Jews. This is the real reason, as every man knows, of the jealousy and hatred of which they are the subject. To the estimate, then, of the amount which we have lent to many nations may be added the amount which has been lent by the continental Jews. Can any man with knowledge question that if it were practicable to compute this amount, the estimate here presented would have to be at least doubled?

How comes it that it is we alone of all the nations who can show this record? Once more:—men may deny that we are Israel. But no man can deny that we, and none other, fulfil to the yod and tittle the promises of the Most High which were made to Israel, and to *none other*.

So far the *Messenger*. We wonder if we shall be bracketed with "The * * *" of twaddling proclivities if we make one remark respecting the *Messenger's* quotation from Deut. xv. 6, and its alleged application to the Jews? It is this. Moses' promise to Israel in the wilderness was not only "Thou lendest to many nations, and thou borrowest not"; but also, "Thou reignest over many nations, but they reign not over thee." If the first clause of verse 6 related also to the Jews, so must the second. Will the *Messenger* find a parallel, and show us how many nations the Jews reign over, and that no Jews are now in subjection to many nations? This is an impossible task. Therefore we argue that neither did the Lord refer to the Jews when He promised the Ten-Tribed House, or Israel obedient, that they should lend to many nations, but never borrow.

DOES BRITISH-ISRAEL KEEP HOLY GOD'S TRUE SABBATH DAY?

A RATHER remarkable letter has reached us from Adelaide, South Australia, dated December 26th, 1886. The writer, Mr. A. Bicknell, of Norwood, near Adelaide, is a believer in Our Identity with the Ten Tribes. But nevertheless he cannot accept as a fact, that this nation, blest of God as he knows it to be, is free from the deadly error of keeping holy a day not sanctioned of God, and in breach of the fourth commandment, which in spite of their disobedience, their pastors openly recite, Sunday after Sunday, as if they keep, but do not break this law. It never occurs to Mr. Bicknell that God Almighty, the

Digitized by Google

omniscient God of His chosen people, now accounts Israel, the British, as "Israel obedient." This must be so, because we know He has granted to this nation special gifts and blessings which He declared He would only give them on condition that they hearkened to His voice, to observe and "do all His commandments." Those commandments included in a very special manner the due observance of the seventh day of holy rest, contained in the ten true laws given at Sinai. In Deut. xv. 5-6, and xxviii. 1—13, we have very remarkable promises tied up to implicit "obedience," by carefully hearkening unto the voice of the Lord their God. Those promises, so hedged in with conditions, are all to-day in the enjoyment of the British people exclusively! The Jews do not possess so much as one of them! The Gentile, non-Israelite nations of the earth, know nothing of them. We alone, being the Ten Tribes, as Mr. Bicknell knows we are, enjoy these good things. "We lend to many nations, but we never borrow." We "reign over many nations, but none rule over us" (Deut. xv. 5, 6). "We are high above all the nations of the earth, the head and not the tail, above only and not beneath them." We are blessed in the city, in the field, in our children, in our agriculture, in our cattle, kine, and flocks of sheep (especially in Mr. Bicknell's portion of the Israelitish Empire). When we go out we are blessed of God; when we come in it is the same. God gives us victory over our enemies, and prosperity in manufactures, in stores, and in our lands. He has made us a holy or separated people, "dwelling alone," for the reason explained in Exod. xxxiii. 16, that is, because *God goes with us*. The Lord has given us His good treasure, rain from heaven, blessing our imports and exports, and in the power to get wealth generally (Deut. xxviii. 1—13). Such being the facts, and such being the conditions on which we have come into the enjoyment of these divinely granted blessings, how can Mr. Bicknell, of South Australia, being an Anglo-Israelite, aware of the facts and of the promises of God, venture to set himself against his Maker, and tell us that while God has blessed us because we have diligently hearkened unto His commandments, of which one of the chief is the fourth, we nevertheless have systematically disobeyed God in this matter, and are keeeping Sunday as His Sabbath, whereas he (Mr. Bicknell), knows that Saturday is His Sabbath, but not Sunday at all? We wonder an Anglo-Israelite can fall into such an error as this, and that he does not fail to suspect that after all God may be right and he himself quite wrong; that the Lord may be trusted to know when His people have "diligently hearkened to His voice" and "obeyed His commandment," in respect to the Sabbath day. We now proceed to quote Mr. Bicknell's letter *in extenso*, reserving our further remarks on the subject till our readers have perused it:—

To the Editor of the "Banner of Israel."

DEAR SIR,—As I believe that the British are the descendants of the lost Ten Tribes of Israel, I think it very strange and incompatible that they do not keep holy the Sabbath day, for the seventh day is the Sabbath of the Lord thy God, and not the first day which we keep. If we say that we keep one day in seven, that will not do, for that would be the Sabbath of man, and not of the Lord thy God, which He made, hallowed and sanctified, and man cannot hallow and sanctify anything.

It is a Roman Catholic Sabbath that we keep, instituted by the symbolic beast of Revelation, who should seek to alter times and laws; and he did alter time and law, even the time and law of the fourth commandment.

It distresses me beyond measure to hear on Sunday the Church of England minister stand in what they call the Holy of Holies, and boldly repeat the fourth commandment, in the face of which they are at the same time breaking it.

A. BICKNELL.

Adelaide, South Australia, Dec. 26th, 1886.

We ask Mr. Bicknell to consider this fact. If God is with us, His people Israel, as such texts as Exodus xxix. 45, 46; xxxiii. 16; Haggai ii. 5, and others like these show, surely He has Himself allowed Israel to sanctify the first day of the week, calling it the Lord's day, as the testimony of the New Testament and of the whole of the Christian dispensation past shews that He has, blessing the nation while so acting? Further, does he not read in comparing Exod. xx. 10 and 11, with Deut. v. 14, 15, that there were two days separated by the Lord to be His Sabbaths; the one, probably the Edenic, which we keep, as recorded in Exod. xx. 10, 11; the other the day hallowed on Sinai, as a memorial of the Egyptian slavery of Israel and their liberation from it, as Deut. v. 14, 15 tells us was the case. What, then, more fitting than the arrangement that Israel should recur to the Edenic Sabbath, sanctified by the Resurrection as well as by the apostolic usage; and blessed by the Lord for 1,800 years of Israel's Christian life? This question was discussed in the BANNER, so far back as April 2nd, 1879 (Vol. iii., No. 118, p. 139). There it was stated by "a country parson" (now gone to his rest), that this question was carefully considered in Dr. Jennings' Jewish Antiquities (A.D. 1776, vol. ii. 146). In that work the author noted, with reference to Exod. xvi. and the raining of manna for the children of Israel, that the institution of the Sabbath in connection with the manna (ver. 22, 23) was plainly a new appointment then—and one not observed up to that period by the Israelites; since on the day week before that hallowed for the Sabbath by the cessation of the manna, the children of Israel had made a journey from Elim (ver. 1), and had not observed it therefore as a Sabbath. Dr. Jennings consequently believed that the Sabbath given on that occasion was the memorial of the deliverance from Egypt, a new event, and unconnected with the other Sabbath instituted in Paradise for all mankind. The latter we believe to have been reconsecrated by the resurrection of our Lord, and it was therefore very naturally and properly accepted by His disciples and by His Church as the true primeval Sabbath; while the Jews, to whom the seventh day was allotted *under the law*, still cling to the memorial of the Egyptian bondage and their deliverance from it, to distinguish them from Israel, whose memorial is that of God's resting from His labours in creation—a nobler memorial requiring a separate and holier day. Of one thing Mr. Bicknell may rest assured. The Lord Jesus Christ has sanctioned the observance of the Christian Sunday as the Sabbath prescribed in His Holy Law; and that being so our South Australian friend need feel no more "distress" in regard to the matter, and need have no fears that ours is a "Roman Catholic Sabbath," "instituted by the symbolic Beast of Revelation!" Ours is the day the Lord rested from His work, and rose from the dead: and we do well to cling to it; but we must rejoice that we are no longer bound to the Mosaic Sabbath of the Jew—the record of shameful bondage—and of the deliverance therefrom. For her Sunday rest day too, Israel may thus praise the Lord.

LO-AMMI ISRAEL DESCRIBED IN ROMANS IX.

A VALUABLE correspondent writes as follows from London:—"I like your exposition of Rom. ix. very much in the last BANNER (No. 527), as far as it has gone. The more I consider the subject the more convinced I am that the whole Scripture, from Genesis to Revelation, refers to *the people of Israel only*; the Gentiles, that is the heathen nations, being merely subsidiary. The very fact of their 'becoming children of Abraham by faith in Christ,' strengthens me in my opinion. The Gentilised, or 'Lo-Ammi,' condition of the Ten-Tribed house, has been the cause of the confusion which exists in so many minds on the subject. The 'spiritualising away' of the true meaning of the Bible, has led to this. It is the means probably adopted by the Almighty to blind our eyes, until the time comes for the revelation to be made known; and so 'a nation will be born (as it were) at once.' I must tell you an anecdote to shew what extraordinary reasons men find at times for studying the Identity. I went yesterday to see a small tradesman

Digitized by Google

in the neighbourhood, who is a firm believer in Our Identity, and he told me that he had been having a long conversation with a gentleman, a very High Churchman, a member of a Government office ; a clever man (he tells me), one who had been many years in India, and had travelled a good deal. He, the tradesman, turned the conversation to the Identity, and the other replied, 'I really must look into it, I am sure there must be something in it *for the "Rock" abuses it so!*' So he took some Identity literature with him, which he promised to read. I shall be curious to hear the result."

GERMANY'S SUNDAYS CONSIDERED IN THE LIGHT OF THE TEUTONIC THEORY OF THE REV. ROBERT DOUGLAS, M.A.

By S. Sharp.

I READ with much interest your article in the BANNER of the 29th of December on "German lack of reverence for the Lord's Day." Having resided nine years in Germany, I can fully bear witness to the national sin of Sabbath-breaking there, both among Protestants and Papists. Even among Protestants, who profess "spiritual religion," there is very great indifference about observing the sanctity of the day. With the mass of Church-goers, Sunday seems over on leaving Church, when service is generally at an end at 12 o'clock. After that preparations for amusement and pleasure are made; first, morning visits, then, after dinner, dances, card parties, drives, excursions by train; and then in the evening the opera, when the most brilliant performances are given on Sunday, and the same with the other theatres. The lower orders have their beer-gardens, where there is music and dancing, which goes on till late at night; and the noise in the streets is always worse on Sunday nights. All resorts and places of amusements have to prepare for an *extra amount* of labour, so that, in proportion to those who spend the day in pleasure, is the number of those who are forced to engage in extra labour; and if there is any desire for a different way of spending Sunday, it is amongst the class of people who have to spend week-day and Sunday in labour for the public. Often in speaking to these burden-bearers, when I have described to them our English way of keeping Sunday they have exclaimed, "It must be like Paradise!" The same in the shops, where I remember a shopman said he had had but *one* day of rest in *seven years!* And now, can we at all agree with Mr. Douglas in thinking that this Sabbath-breaking people can have any claim to being a part of God's people, Israel? God says in Exod. xxxi. 13, "Verily, My Sabbaths ye *shall* keep: for it is a sign between Me and you THROUGHOUT YOUR GENERATIONS." But in *no* generation at all have the German people had this sign. Again, Israel was to "undo heavy burdens" (Isa. lviii. 6), whereas, here is a people oppressed with Sunday labour. Again, Israel is to have knowledge of God's laws; but the Germans, as a nation, set aside the Old Testament Scriptures. No portion is *ordered* to be read in Churches. The decalogue is kept out of sight, and in neither Protestant nor Roman Catholic places of worship is it ever to be seen. Congregations are never reminded, "Remember that thou keep holy," etc. Thus God is insulted by the omission of all allusion to His own day. How, then, can this German nation have any part in Israel? Another very striking evidence against Mr. Douglas's theory is the hatred of the Germans to the Jews, whom they have so shamefully persecuted, and are ready to do so again if they can; and what an example the Jews have set them of keeping *their* Sabbath! Jews abroad think it impossible for a *Christian* to have any religion, because he keeps no Sabbaths; so that there is very little, in the way they are treated abroad, to induce a Jew to embrace Christianity. Again, we are told that in the latter days "The House of Judah shall walk to the House of Israel" (Jer. iii. 18). Now, Christians in all countries agree that we are living in these latter days. Is there any sign of the fulfilment of this prophecy? We see the Jews, not walking *to*, but *away from* Germany. In these latter days they are more than ever persecuted and hated there. Even the rabble in the streets in Germany cry out constantly, "Away with you; go back to Palestine, go back!" This does not look like a *union* with any portion of Israel with the Jews in Germany. The Jews, on the contrary, do walk to England and America, where they know they will meet with a fellow-feeling of sympathy and help. Therefore, the English and Americans are the House of Israel. So we have three very striking reasons for rejecting Mr. Douglas's theory that the Germans are a part of the Ten Tribes. 1st. Their neglect of, and indifference to, the due observance of the Lord's-day. 2nd. The absence of the use in Churches of the Old Testament Scriptures, and the ignoring the Ten Commandments in religious worship. The law and testimony of God not respected. 3rd. Their persistent persecution of, and hatred to, the House of Judah.

One thing more as regards Sunday abroad, which I must not be silent about in respect to Sabbath observance in Germany. I sent you in May, 1885, on my return to England from Germany, the little tract I wrote and published in Munich, 1883, *before* I knew of Our Identity. On its appearing it made a great stir in all parts of Germany and Switzerland, where many copies were circulated. Letters were sent to me from *societies*, founded from the example and pattern of our "Lord's-day Observance Society," and I was surprised to see the *number* of such societies in mutual union and sympathy. The Secretary of the largest of these, in Geneva, wrote and thanked me for my work, and I heard that he was greatly aided with English grants of money from *our* L.D. Society. Others put extracts from my "Sunday" in their religious journals, and, altogether, by the truly religious Germans, my effort was greatly blessed to individuals. A dear friend, the pastor, Dr. Schick, and a learned scholar, was delighted at my bold attempt, and said: "England's observance of the Lord's-day is the *necessary model for all the nations of the earth.*"

Any falling off in England in this respect would entail calamitous consequences *throughout Christendom*. So you see the admiration of good people for our Sunday. From all parts kind expressions of sympathy with my efforts came to me——viz., from Berlin, Geneva and Baden, Leipzic, etc., and I am truly thankful, when I look back to the time when I was preparing this work, to see that I was the instrument God used to bring a blessing to many in Germany and other parts. I must acknowledge, too, the readiness of friends to undertake the translation of the tract into German, in which language it first appeared at the time the Sunday question was so ably advocated by some godly members of the Reichstag in Berlin, though with but little success, the democrats having in most things the upper hand. So it would be ungrateful of me if I ignored that a great desire for improved Sundays has arisen from the effects of "The dew on many nations."

Another anti-Douglas idea has just occurred to me. God has declared that all those who have persecuted the Jews shall suffer for it. Germany (Prussia and Bavaria), Austria, and Russia are the guilty nations; and what is *preparing* for them in the council of God? This. "Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of His people, behold, I have taken out of *thine* hand the cup of trembling, even the *dregs* of the cup of My *fury*; *thou* shall *no more* drink it again. *But* I will put it into the hand of them that afflict thee, which have said to thy soul, bow down, that *we* may go over; and thou hast laid thy body as the ground, and as the street to them that *went over*" (Isa. li. nearly all). Now all this evil, those nations *literally did* to the unhappy Jews; therefore, they cannot be their brethren of the Ten Tribes! The judgment is fast coming, and then (chap. lii.), "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city."

Tunbridge-wells, January 31st, 1887.

Digitized by Google

ISRAEL'S SAVINGS.

THOSE who believe the British nation is in a bad way financially, and that there is no wealth or money to be found among the lower and middle classes should study the following, taken from "A Journal of Commerce" called "The Financial World," published in London on November 13th, 1886. The article is headed "One Hundred Millions Sterling," in regard to which the writer said:—

It may be a surprise to many of our readers to learn that by the last Saving Bank Returns the balances exceeded one hundred millions. The exact figures were:—

Banks for Saving	46,323,716	17	3
Post Office Savings' Bank	50,163,925	18	6
Stock held for depositors in—			
Trustee Savings' Banks	779,875	4	3
Post Office Savings' Banks... ...	2,772,335	5	11
	£100,039,853	5	11

* * * * * * * * *

The balance-sheets of these institutions are an accurate and sensitive barometer of the condition of those who live by weekly wages. Hence it is most satisfactory to note that the Government Return, just issued for the four weeks ending the 6th of November last, shows an increase in the total sums credited to the Banks for Savings and the Post Office Savings' Bank of nearly four millions sterling, compared with the corresponding period of last year, while the amount of stock held for investors has risen by over £600,000. Increased savings may be, no doubt, in great part due to increased frugality, self-denial, and prudence. In these virtues the nation is certainly improving. But even so, there must be a good deal of work going on, when wage-earners can effect such substantial additions to their accumulations. Things, after all, are not so very bad.

There is distress, no doubt, among some of our bread-winners, for "the poor we shall always have with us;" but it is true, nevertheless, that "God giveth us power," as a nation, "to get wealth, that He may establish His covenant which He sware unto our fathers as it is this day" (Deut. viii. 18). The fact of the latent wealth of this nation, hoarded up in the savings' and other banks of the land, may be tested by any one who notes the variety of projects which from time to time are put forth by speculators seeking for the aid of investors. In times of prosperity they come out daily, and now that the dark cloud of depression seems to be passing away from our nation, we see the sign of the revival in the appearance of the prospectuses which are issuing, once more asking the public to invest their savings. The last we have ourselves received is quite an Identity in itself. It is a project, accompanied by a map, giving details of a new proposal for an International Cable Company, Limited—a British company, which wishes to construct new lines of ocean telegraph cables from the Lizard to the Azores; thence to Lisbon on the East, *viâ* St. Michael's; then to our great West Indian Gate, Bermudas, on to Jamaica, and to Cuba, *viâ* Nassau and the Bahamas on the South-west; to New York on the North-west; to Sable Island and Nova Scotia to the North, giving New York an alternative line also from Sable Island, off the coast of Nova Scotia.

The company proposes to raise a million sterling as capital in 100,000 shares of £10 each, and they present a glowing account of the probable profits they are sure (?) to realise. Then there are Indian Railways by the score, all asking for and getting British coin to spend on remunerative works on the soil of the Heathen Empire of the Empress; mining speculations dangerous, but many, all seeking to withdraw Israel's savings from the security of the banks with their modest and safe return of 2½ per cent. to the snares and pitfalls of over 5 per cent., with which they seek to entice the people who are in hot haste to get rich. "Things are not, after all, in a bad way," and we are glad to know it. We hope our pessimists, who are legion, will take some comfort from our figures, and will learn to trust the Lord their God, the God of Israel, who means, by the instrumentality of this nation, the Ten Tribes, to bring about the amelioration of the condition of the world, causing them to blossom and bud, and to fill the face of it with fruit. Wealth is needed for that result, and He gives it, we see, with no stinted hand. Distress there is, and must be among some, because we are just now passing through a period of severe crisis. But there is a good time coming, as Zech. viii. 11, 12, R.V., declares, where it says, "But now I will not be unto the remnant of this people as in the former days, saith the Lord of Hosts; for there shall be the seed of peace, the vine shall give her fruit; and the ground shall give her increase, and the heavens shall give her dew; and I will cause the remnant of this people to inherit all these things."

The Lord's purposes towards the House of Israel are purposes of mercy and enlargement, but not of scourging and punishment. He is going to bestow upon us, as a race, His pardoning mercy, when He gives us the full blessing of His new covenant mentioned in Heb. viii. 10—12, and concurrently with that He will grant us universal dominion, as promised in Dan. vii. 27, for the benefit and blessing of all the nations, families, and kindreds of the earth (Gen. xxii. 18, xxviii. 14), to the praise and glory of His grace in Christ Jesus our Lord and King.

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FORTIETH MONTHLY REPORT.

THE following donations and subscriptions, from Feb. 12th to March 19th, 1887, are very gratefully acknowledged:—Received by the hon. treasurer, Miss J. Lawrence: Miss H., Lymington, 10s.; H. G. (monthly subscription), 1s.; Miss K., Wandsworth, 1s. 6d.; E. L. and J. L., £2. By Miss E. M. Rush: A. C., Port Nolloth, South Africa, 10s.; J. S., Catford, 2s.; Miss L., High Wycombe, 10s. By the Secretary: D. McL., 3s.; W. T. W., 7s. 6d.; Mrs. C. B. (monthly subscription), 5s.; G. W., 1s.; H. E. T., 10s.; J. J. C., £1; Mr. Gilbert, 10s.; Mr. Tarbutt, 2s. 6d.; Mr. Peace, 2s. 6d.; Mr. Spirrit, 2s. 6d.; Mr. Glenny, 2s. 6d.; Mr. J. Mason, 2s. 6d.; Mr. Butler, 2s. 6d.; Mr. Thomas Craig, 5s.; from Auckland, New Zealand, per Mr. Thomas Craig, Miss E. P., 2s. 6d.; G. S., 9d. Total, £7 14s. 3d.

ERRATA.—In last report, line 10 from top, for "L. L., 1s.," read "L. L., £1"; and on same line omit "E. S., 9d." Total of month's receipts, therefore, £10 11s. 3d.

The Secretaries acknowledge, with many thanks, a parcel of BANNERS from H. E. T., and another from A. and E. Powels; also from proprietor of "Britain's Inheritance," 500 leaflets and 52 broadsheets.

BANNERS are forwarded weekly by the Secretary to St. John's, South Africa; to Ohio, U.S.A.; twelve monthly to Birkenhead, two to Maesteg, three to Upper Teddington, one to Wandsworth and Wimbledon Free Libraries, to Southampton, to Mechanics' Institute at Crewe, and to Richmond. The Secretary has forwarded 18 parcels of books, pamphlets, and leaflets to the undermentioned places:—

Birmingham, Manchester, Conway, Fulham, Crewe, Dundee, Sheffield, Barnsley, Hull, Warborne, Upper Teddington, Querneford, Wimbledon, Rome; Brisbane, Queensland, and Auckland, New Zealand.

By Miss E. M. Rush: Twenty-two packets of literature have been despatched to the following places—Cubitt Town, Lee, Stepney, Sidcup, Westminster, Great Yarmouth, Chatteris, Devonport, Ponsanooth, Dublin, Northroe (Shetland); Malta; Poona, Peshawur, Secunderabad (India); Rangoon; Hong-Kong; Barbadoes; and to H.M.S. Orion. Small packets of "A Call for Prayer and Praise," with a few leaflets, have been sent to correspondents in various places; and 124 BANNERS have been sent out weekly, with 12 in addition fortnightly.

The Annual Report of the Free Distribution Fund, for 1886, is now printed, and will be forwarded to those friends wishing for a copy on application to either of the Secretaries. Copies are sent to those subscribers whose addresses are available.

We have received much cheering intelligence as to the efforts and results of various "sowers." One writes from Bingley: "I

Digitized by Google

beg to acknowledge the receipt of your 'Chronological Tree,' for which please accept my best thanks. I will put it in some conspicuous place, where I hope it will do some good. I am also expecting to have a young men's class to teach once a week on the subject of Israel in Britain. I have roused some interest on this question by a discussion which I opened and maintained before a large number of teachers and scholars of the various Sunday-schools. I am sowing the good seed on every opportunity. I pray God will prosper the work of our hands."

From one at Hull, who is also engaged in a mission to sailors, and in the dissemination of the Scriptures and sound Protestant magazines, writes: "I have been waiting, expecting to have another supply of literature. I have also to inform you that in the good providence of God I now have charge of the Young Men's Bible Class, which meets in the church vestry every Sunday afternoon. Our next lesson is Luke xvii., when I purpose reading the Rev. R. Douglas' paper on 'England's Future.' I have referred to the subject of Israel on several occasions, and find them greatly interested. If you can supply me with another parcel I shall feel extremely obliged, and promise you it shall be carefully distributed."

At Eastbourne, our friends there are holding drawing-room meetings once a month for discussing Israel in Britain. The Secretary sends some selected leaflets and tracts for distributing amongst the company. This plan should, when feasible, be adopted in different places, and invitations issued to the inhabitants. Gatherings of this kind are extremely helpful in extending the movement. The Secretaries will always be happy to aid our friends with suitable literature.

We have to report that on the 28th of February the first *conversazione* was held in Rome, when the Rev. A. Ben Oliel read an interesting paper entitled, "Where and who are the Israelites?" before an appreciative audience. Afterwards a discussion was opened by the Rev. Dr. Gray. On the table were placed a number of leaflets supplied by the Free Distribution Fund, which were taken away by those present. The Rev. Ben Oliel writes, as regards this his "first very imperfect effort to spread abroad a grand and glorious truth, the bearings and ultimate outcome of which no human ken can forecast," continues: "As a mere novice, still feeling the need of deeper study and research, and speaking to those who either know nothing of the theory, are indifferent, or opposed from presumed higher spiritual insight, I deem it imperative to proceed cautiously, and advance nothing that does not admit of clear and conclusive demonstration." The next meeting is fixed for March 28th, when the rev. gentleman will probably read a paper entitled, "A Company of Nations." These meetings in Rome mark an important advance of this most wonderful movement in modern times, for in the "seven-hilled city" itself is now heard the proclamation of the "Resurrection of Israel!"

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 Ashroad, Lee, London; or to 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.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

DURING the past month evidences have not been wanting to show that God is blessing His own work through the agencies of this organisation, as intimated in our last monthly report. We have entered into possession of our new premises, 14. King William-street, Charing-cross, W.C.; and all who have called to see the society's new home have expressed their pleasure in terms of warm approval at the prospect of great success which must attend the future efforts of this Association. While having our time greatly occupied in removing from one place to the other, we have not neglected the outside work of the Association. In God's good mercy we have been privileged to accomplish the following:—

LECTURES.—Three in the Congregational Church, Robert-street, Grosvenor-square, W. Two in the Baptist Chapel, St. Peter's-park, W. One at each of the following places in the provinces:—Bath, Bristol, Paignton, Dawlish. Three at Burnham, Somers TWELVE in all.

FREE DISTRIBUTION OF LITERATURE.—*Three thousand* pamphlets and magazines have been sent out to Crewe, Corwen, North Wales, and to 400 men, the crews of 36 light-ships, extending from the Humber to Penzance.

FURNISHING FUND.—Towards this fund we have received the following donations:—Rev. S. M. S., £1; J. S. Anderson, Esq., 10s. 6d.; J. G. Taylor, Esq., 10s.; Mrs. Bailey, 10s.; K. E, Wandsworth, 2s. 6d.; Miss Babington, 5s.; Mrs. Hepenstal, 5s.; Miss Deane, 5s.; Frank Collins, Esq., 5s. Amount previously acknowledged, £3 11s. Total—£7 3s. For which we tender our grateful thanks. Will friends kindly help us to obtain the £60 needed to provide them with an "Identity Home" in London worthy the cause they have so much at heart.

MEMBERS' SUBSCRIPTIONS.—During the past month the following subscriptions have been received:—Receipt, No. 1966, 10s. 6d.; 1967, 2s. 6d.; 1968, 2s. 6d.; 1969, 2s. 6d.; 1970, 5s.; 1971, £1 1s.; 1972, £5; 1973, 5s.; 1974, 5s.; 1975, 2s. 6d.; 1976, £5; 1977, £2; 1978, 10s.; 1979, 2s. 6d.; 1980, 2s. 6d.; 1981, 10s.; 1982, £1; 1983, 10s. 6d.; 1984, 10s. 6d.; 1985, 10s.; 1986, 5s.; 1987, 2s. 6d.; 1988, £1 1s.; 1989, 5s.; 1990, 5s.; 1991, 10s.; 1992, 10s. 6d.; 1993, £1; 1994, 2s. 6d.; 1995, 2s. 6d.; 1996, 10s.; 1997, 5s.; 1998, 5s.; 1999, 5s.; 2000, 10s.

DONATIONS OF BOOKS for the library will be very acceptable. Already we have received the following:—Fifteen volumes from Rowland Mackworth, Esq.; 2 volumes from Mr. J. S. Lowe. These are valuable additions in history, travels, &c. Many friends may have books they have done with, or can well spare. Will they kindly send them on to swell the number of those in the Library of the Metropolitan Anglo-Israel Association.

The Council confidently rely upon the help of Identity believers everywhere to sustain them in their efforts to enlarge the sphere of the Association's operation, by sending in donations as JUBILEE OFFERINGS in aid of the special fund for furnishing the new offices, as well as for the general purposes of the society. We are needing some £50 more to enable us to open the new premises free of debt; while our general expenses are largely increased by the acquisition of a centre of work worthy the high aim and noble object for which this Association exists.

The Council have only to point out to all believers in the "Israelitish origin of the British people," the many advantages members now enjoy by connecting themselves with the Metropolitan Association, to secure for it a large increase in the numbers and amount of annual subscriptions.

The Council further take this opportunity of stating that donations and subscriptions WILL ONLY BENEFIT THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION when sent DIRECT TO THE OFFICES—14, KING WILLIAM-STREET, CHARING-CROSS, LONDON, W.C.

JAMES BILLINGTON, *Secretary.*

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the past month two new cards of membership have been sent out; the number issued is 1,423.

The donation of 1s. from E. K., Wandsworth, towards the expenses of the Union is thankfully acknowledged. A short article headed, "A Call for Prayer and Praise," by Philo-Israel, which appeared in the BANNER a few weeks ago, has been printed separately, copies of which will be gladly supplied to members on application to Miss Sibbald.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for April are printed:—

1st ...	Psalm lv.	11th ...	Psa. lxv.	21st ...	Psa. lxxv.
2nd ...	„ lvi.	12th ...	„ lxvi.	22nd ...	„ lxxvi.
3rd ...	„ lvii.	13th ...	„ lxvii.	23rd ...	„ lxxvii.
4th ...	„ lviii.	14th ...	„ lxviii.	24th ...	„ lxxviii.
5th ...	„ lxix.	15th ...	„ lxix.	25th ...	„ lxxix.
6th ...	„ lx.	16th ...	„ lxx.	26th ...	„ lxxx.
7th ...	„ lxi.	17th ...	„ lxxi.	27th ...	„ lxxxi.
8th ...	„ lxii.	18th ...	„ lxxii.	28th ...	„ lxxxii.
9th ...	„ lxiii.	19th ...	„ lxxiii.	29th ...	„ lxxxiii.
10th ...	„ lxiv.	20th ...	„ lxxiv.	30th ...	„ lxxxiv.

Digitized by Google

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover 1s. 2d. each, post free; in cloth 2s. each, 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. Address: Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

ABOUT CONSTANTINOPLE.

FORWARDED BY C. E. P.

THE following is an extract from "Ivan at Home," or Pictures of Russian life, by Herbert Barry, Author of "Russia in 1870," &c., &c. (p. 283, chap. 42):—

"CONSTANTINOPLE AND SAINT SOPHIA.

"I am not going to horrify my readers with a disquisition upon politics as they might fancy from the title of this sketch. I have always believed that Russia must one day have Constantinople, leaving alone all questions such as the gathering together of the Slav family with the Czar of Russia as their head—the rights of race—fighting for the independence of people, &c.—which eighty per cent. of the population neither understand nor care about; the universal feeling among all the Russian people who know that there is such a place as Constantinople is, that the place belongs to Russia, and that one day they must have it.

"To illustrate this feeling, I cannot do better than relate the following anecdote, told me by one of the parties mentioned in it:—

"'One of the largest and richest merchants in the Empire, a man who counts his fortune by millions, had two sons, to whom he wanted to give the advantage of travel; he secured the services of a distinguished Professor of the University of Kazan, and giving him an unlimited credit, sent his sons abroad under his care to visit the world. Two years of travel over, they returned, and the Professor presented to the father two polished young gentlemen. 'Well,' said the father, addressing the Professor, 'where have you been—to Constantinople?' 'No.' 'To America?' 'Yes.' 'Have you seen the President?' 'Yes.' 'Seen the Pyramids?' 'No.' 'Well, I am not astonished,' replied the father, 'that you have not seen the Pyramids, but I cannot understand why you have not shown my sons *our* Saint Sophia.'"

PROGRESS AMONG SOLDIERS IN EGYPT.

WE have received the following encouraging report of Identity progress among our British soldiers in Egypt from Mr. R. F. Banks, the publisher of the BANNER OF ISRAEL, and we are sure it will be deemed interesting by the bulk of our readers. He wrote thus:—

"A gentleman called on me this morning and said that on Saturday evening he received a visit from a young Scotch soldier who had just returned from Egypt. He found the soldier a most ardent Anglo-Israelite, who said that the subject was much taken up by the soldiers, and frequently discussed in the barracks and in the camp—many of the soldiers being greatly interested, and some of them very firm believers in Our Identity. I mention this as a little more evidence of steady progress."

JUBILEE LECTURE.—On Monday evening, March 7th, Mr. W. H. Mason delivered an interesting lecture in the front Committee-room of the Montgomery Hall, Sheffield, to a large and appreciative audience, the chair being occupied by Charles Wardlow, Esq., the president of the Association. The subject treated was, "Queen Victoria, David's heir, sits upon the throne of the Lord over Israel" (1 Chron. xxix. 23). The several matters embraced were brought forward and dealt with in a lucid and forcible manner, and the evidences adduced of connection between the family of Zedekiah, the last king who reigned in Judah, and our beloved Queen. This was shown to have been the special work of Jeremiah the prophet, in accordance with the divine purpose, to maintain the unconditional covenant with David. A cordial vote of thanks was passed.

Review.

A Chronological and Geographical Tree, showing the Development of the British Power, and the affinity of the British Nation with the Ten Lost Tribes of Israel. Price 8d. Robert Banks and Son.

WE have an old friend here with a new face, and under a new and improved edition. The work was originally brought out by Mr. A. C. Bell in 1881, has been corrected by him up to 1886, and can be had for the small sum of eightpence, being a marvel of cheapness; or can be had mounted on linen, and varnished, for two shillings. The design of the Map, or Tree, is to give in chronological order the dates of the acquisition of the various British Gates and possessions as we have and hold them to-day, the same being under the quaint but effective device of a big tree with numbers of branches and leaves, the leaves representing the parts of the Empire named thereon, with dates. The geography of the Empire is indicated by the leaves being right or left of the trunk of the tree, as they lie East or West of Greenwich respectively. We have only a few criticisms to offer in reference to the entries we find on the Tree. For instance, the Tree indicates only the severance of the British Colonies to form the American Republic in 1776; but does not tell us that in 1585, 1620, and 1664 British settlers in North Carolina, in Massachusetts, and New York respectively, laid the foundations of Manasseh's dominions, and fulfilled the prophecies which said that Israel's expansion should and would be West first (Gen. xxviii. 14). We were doubtful, too, whether Surat was really the first position occupied by the British in 1611, being inclined to believe no settlement was made there till later. We know the French essayed to occupy it in the seventeenth century, but failed. In fact, till 1639, when the British built their first fortress at Madras, they had no Gate in India, properly so-called, but only held certain insecure factories, or commercial houses, which they occupied at the mercy of the natives. Such was Dugarajapatam, North of Madras, and probably Surat was the site, early of some such commercial house or temporary residence. On the whole the Tree is a very valuable help to the eye and to the mind, enabling one to grasp the wonderful fact of our possessions in India, with the rest of the Empire, also the mode of its acquisition. The Chart, or Tree, is divided into parallel lines indicating dates, ranging from 1600 to 1890. The Tree tells us at a glance that the great mass or majority of our Indian and other territories and Gates was given to us as the Imperial race between the years 1770 and the present time. The largest proportion by far clearly date quite recently, between 1840 and 1886. We propose to give a general sketch, quoted from the Tree, showing when our various possessions, constituting the greatest Empire the world ever saw, fell to our nation's keeping:—

Before A.D. 1600—The Channel Islands, the Isle of Man, and Gambia.

Between 1600 and 1700—Bermudas, Madras, Bombay, Calcutta, St. Helena, Jamaica, and the Virgin Islands.

Between 1700 and 1800—East of Greenwich—Gibraltar, New South Wales and Australasia, Penang, Malacca; (West) Quebec, New Brunswick, Ontario, Newfoundland, Grenada, B. Honduras, the Bahamas, Trinidad, Sierra Leone, Falkland Islands, South Georgia.

Between 1800 and 1886 the acquisitions are so numerous that we cannot venture to give full details. Suffice it to say they include New Zealand, Australia and Tasmania. Singapore, British Burmah, Assam, Hong-Kong and the Fijis, Oude, the N.W. Provinces, the Punjab, Perim Socotra, Cyprus, Aden, the Mauritius, Malta; all to the East. To the West—Heligoland, the Cape Colonies, Ascension, Bechuanaland, Tembu Land, Frigo Land, Basoutoland, Pondoland, British Guinea, the Windward Islands, the Leeward Islands, Manitoba, British Columbia, Prince Edward's Island, Vancouver's Island.

The "Tree" is enriched by information, which appears in an inset column, respecting the area of the countries comprising the British Empire, and their respective populations. Thus it appears that the area of Great Britain and Ireland is only 121,115 square miles, while that of the outlying beyond-sea Empire is 8,870,139 square miles. The population of the United Kingdom was 36,400,000 in 1886; that of the rest of the Empire, 279,485,000. The motto of the Tree is, "Seek and ye shall find," alluding, we suppose, to Lost Israel, and the certainty of finding

Digitized by Google

her in the British Empire and people. When we add that the leading Identifications of the British people with Israel are given on the marginal columns of this Tree Chart, and that each point is supported by a profusion of texts, also that there is some ethnological information in the work pointing to our origin, we have said enough to recommend Mr. Bell's Tree as an excellent production, and worthy of a place in every Anglo-Israelite's library.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I rejoice to see you have civilly told the Rev. J. Wilkinson, in BANNER, No. 533, that he is propagating a falsehood concerning believers in the Identity. I should like to ask him a few questions, though with small hope he will read, much less answer them.

The first is, does he consider that all Identity believers are unconverted? If he does not, he contradicts himself, as none could entertain the un-Scriptural and un-Christian doctrine he imputes by implication to the holders of our belief, if they be be real converted persons. We would call upon Mr. Wilkinson to state distinctly if in his opinion we are all unconverted. If the facts be otherwise, and any of us are really converted, how *can* we deny the necessity of conversion, which would at once prove we have not experienced it?

"Of two things, one." Either we are all unconverted, or, if this be not so, then Identity does not destroy the belief in the necessity of the new birth.

The second question I would ask Mr. Wilkinson is, which would appear to an unprejudiced person to be the truest converted person? He who declares so long as he knows his salvation is secure through trust in the atonement of our Lord he does not care a rap if he is the descendant of Abraham, the friend of God, or not; or he whose heart dwells with joyful love, believing he is by birth of the chosen, elect people of God, called in Scripture His firstborn, and whom He favoured beyond all the other nations of the earth?

If the former be a converted person, yet I venture to think there is yet something lacking in him of sanctified love for the God of Israel.

Again I would ask, who shows the firmest faith and most glorifies God? The one who says he believes the New Testament promises, though they have swallowed up and destroyed those of the Old Testament, and caused them to be valueless; who declares they are broken, scattered to the winds, and not meant now to be understood literally; or, on the other side, he who declares God's words are words of truth, that His purposes are unchangeable, that His promises are to be taken in the fullest and most literal sense, and that what He covenanted to bestow on the seed of His friend shall never be taken from them and bestowed on another people.

Doubtless there may be believers in Our Identity who are unconverted. Alas! how many of those who do not share our belief are equally so?

Yours faithfully, L. P.

March, 1887.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have just made arrangements to supply an excellent News-room in the Strand (No. 402) with the BANNER, and they will circulate the *Messenger*. The News-rooms are the very thing I have long wished for. The charge is 2d. for as long a read as you wish to take. You get all the British, colonial, and continental papers, besides the leading periodicals, and also the Jewish papers. I consider, from the flow of visitors, that it is just our opportunity of spreading our glorious truth, and I hope our people will visit the rooms and ask for the Anglo-Israel papers, in order to show what I have explained to the manager, that we number many thousands, and are a reading and progressive people. He will then, perhaps, accept also *Israel's Hope and Destiny*. I much wished it, but as yet he has accepted no religious periodical. Please back me up in this effort.

Yours earnestly in the cause,

R. MACKWORTH.

118, Great Portland-street, London, W.,
6th March, 1887.

"THE PEOPLE SHALL NOT BE RECKONED AMONG THE NATIONS" (NUMB. XXIII. 9).

To the Editor of the "Banner of Israel."

SIR,—Before coming to New Zealand, I lived for many years in France, in the influential and almost cosmopolitan city of Bordeaux. Stately Bordeaux, as she has been called, is particularly interesting to an English resident, as having once been held by the English, and the magnificent tower and church of St. Michael, and also part of the still more beautiful cathedral, with its exquisite tracery, dedicated to St. Andrew, are fitting monuments of Israel's sway. Although ignorant at that time of Our Identity, yet I could not help noticing how different we English were to the other nationalities with which I came in contact, more especially as regards the Sunday. Friends would scarcely take a refusal on my part to join in their festivities, such as dances, going to concerts, to the races, &c., on that day. Yet many were earnest Protestant Christians, and all were religious. They would ask. "Do you think we are so wicked, then, more than *vous autres*?" "No," was the answer, "it may not be wrong in you, because you have not been brought up in these ideas; but I am English, and though I would join with you most willingly on any other day, it would be wrong in me on a Sunday."

Later on my attention was drawn to the Israelitish question, and I read a few BANNERS. Still I could only half believe it, thinking it too good to be true. Therefore, any proof I found out for myself came with double force; and in reference to the above-quoted text (of which I have never yet seen a reasonable explanation), I cannot but feel that the following must be the true one. As Bordeaux is a maritime and commercial city, statistics relating to such matters were often in the papers, and I was struck with the way in which such articles were written. If they wished to compare France with other countries, or to arrive at the highest statistics for any country, either about the comparative wealth, commerce, marine, or population, &c., all the nations of Europe were compared with one another, Britain being left out; and of course France was often at the top of the list, and then some such remark as the following would be made: "Naturally we do not count or reckon Great Britain and the United States, whose numbers are such and such," giving them separately, and making no comparison between the two lists; so that the verb used by Balaam is an inspired word. Israel is, literally, "not reckoned," not counted up with, or among, the nations. They may compare themselves with themselves, but Israel is so great, so multitudinous in comparison to them, that they dare not reckon her among themselves, nor compare themselves with her, so far is she above them. Verily, "this people shall dwell alone, and shall not be reckoned among the nations."

Believe me, Yours truly,

Bay of Islands, New Zealand, 1887. PAULINUS.

To the Editor of the "Banner of Israel."

DEAR SIR,—The Rev. Henry Roe is not the only believer in the Identity amongst the Primitive Methodist ministers. The Rev. A. Kirkland has been a believer many years. The Rev. T. Inman said to me, "I have not read much of the Identity question, but I believe there is more in proof of its truthfulness than can be found against it." Once I was the only believer in the Identity amongst the Wesleyans at Nut-grove, now near all the members are believers in it. Some time ago Mr. Bainer, of Liverpool, gave us a lecture on the subject. Our Wesleyan minister, the Rev. T. Baine, of St. Helens, presided. The chairman, in his remarks, said he had been a believer in the Identity many years, and had spoken to a great number of people in reference to it: he found not many believed in it, because, said he, they have read little on the subject, as the proof of its truthfulness cannot be refuted.

I have taken the BANNER every week for about eight years: since that time many people in St. Helens and district believe in the Identity, yet we all appear to be neutral, and say little except in our own district. Go on, brethren, ministers of the Gospel, and all people will shortly believe in it. I am, faithfully yours,

WILLIAM HOPTON.

P.S.—I gave the first lecture on the Identity question in St. Helens. I met with much opposition from the Primitive Methodist minister, which was the cause of my resigning membership from that body of worshippers. However, I expect to see shortly many ministers of that body converted to the Identity belief, and then they will preach it everywhere.—W. H.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 13 6
Three Copies " " " "	1 0 4
Four Copies " " " "	1 5 6
Six Copies " " " "	1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

ANGLO-ISRAEL FREE DISTRIBUTION FUND. Donations 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.; by the Secretary, C. Horner, Esq., 34, Sheen Park, Richmond, Surrey; or by the Hon. Local Secretaries, Mr. John May, 26, Piazzi Miratore, Floriana, Malta; E. C. Baxter, Esq., Vryburgh, Bechuanaland, S. Africa; and E. L. Dwyer, Esq. Sand Hill, Launceston, Tasmania.

Price 3d., post free 3½d.

PRESENT-DAY PROBLEMS,

How Anglo-Israel Truth Explains and Solves Them.

BY V. M. COX.

Author of Ephraim-Israel, the Pivot Nation of Prophecy and History

"A book to read is 'Present-Day Problems: How Anglo-Israel Truth Explains and Solves Them.' By V. M. Cox. This little book is an excellent summary of the clearance effected in the great burning questions of the time, the moment it is understood that the Anglo-Saxon folk is the very Israel of God. Federation of the Empire, the Irish question, the Eastern question, our relation to Russia, our hold on Egypt, submitted to this solvent, become parts of one intelligible scheme. The paragraphs on Foreign Missions, as the special work of Israel, and on our relation to our fellows of the Tribe of Judah, are especially good.—*The Messenger.*

NEW VOLUME JUST COMMENCED.

Price 6d., by post 7d.; Annual Subscription. 2s. 6d., post free.

THE APRIL QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

CONTENTS:

The Jubilee Year. By Hecla.—Literary Culture Among the Ancient British. By J. Thomson.—The Time of Jacob's Trouble. By Sur.-Gen. J. M. Grant, M.D.—The Sovereignty of God as Seen in the Light of Anglo-Israelism. By Mrs. G. Albert Rogers.—Jezreel. By Rev. Hebert Marriott, M.A.—Gog's Attempted Invasion Against Israel—Does it Take Place in India or Palestine? Being John T. Crosthwait's Reply to A. MacPhail's Objections.—Is the Conversion of the Jews at the Present Time Scriptural? By George Dimbleby.—The Woman Arrayed with the Sun (Rev. xii., R.V.). By J. C. H. M.—The Sifting and Consolidation of Israel. By W. S. Cavill.—The Mystery of the Prophetic Dates Unsealed. By A. MacPhail.—The Unscripturalness of the Present Scripture Teaching.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot

Is the Best Known

Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

A New Work on the Identity of Lost Israel By BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH FROM THE NINETEENTH CENTURY,

BY THE

RT. REV. BISHOP TITCOMB, D.D.

London:

ROBERT BANKS & SON, Racquet-court, Fleet-st.

(See advertisement enclosed in this number).

Published by ROBERT BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

Postal Orders may be obtained at any Post Office in the United Kingdom for the following amounts: 1s., 1s. 6d., ½d. *each;* 2s., 2s. 6d., 3s., 3s 6d., 4s., 4s. 6d., 5s., 7s. 6d., 10s., 10s. 6d., 1d. *each:* 15s., 20s., 1½d. *each. They should be "crossed" City Bank, Ludgate Hill, E.C. Stamps received.*

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham, as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d, post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

THE JUBILEE NOTE-PAPER, 1887.

A HIGH-CLASS CREAM-LAID NOTE-PAPER, each sheet bearing a watermark device The Portrait of Her Majesty Queen Victoria, in a wreath of Rose, Shamrock, and Thistle, and designs symbolic of the Colonies and India. Can be had glazed or unglazed surface. Price 1s. 6d. per packet of five quires; by post 1s. 10½d. Can be had with address neatly printed for 3s., by post 3s. 4½d.—Robert Banks and Son, Racquet-court, Fleet-street, London, E.C.

EDWARD B. SPENCE,

Nurseryman, Seedsman & Florist

18, VICTORIA RD., DARLINGTON,

(ESTABLISHED 1796),

Will be glad to send to the Readers of *The Banner of Israel,* Seeds, Plants, and Fruit Trees.

CATALOGUE FREE ON APPLICATION.

NERVOUS EXHAUSTION

PULVERMACHER'S WORLD-FAMED GALVANIC BELTS, for the cure of Nervous Diseases, have received Testimonials from three Physicians to Her Majesty the Queen, and over Forty Members of the Royal College of Physicians, London.

The distressing symptoms of Nervous Exhaustion and Debility are speedily removed by means of PULVERMACHER'S world-famed Galvanic Belts, which are so arranged as to convey a powerful electric current direct to the affected parts, gradually stimulating and strengthening all the nerves and muscles, and speedily arresting all symptoms of waste and decay.

Dr. VINES, Fellow of the Royal College of Physicians, writes, 19th September, 1885: "Having used Mr. Pulvermacher's Belts for many years, in the course of medical practice, I am in a position to speak of their great value as a curative agent in cases of nervous disease or functional malady where Electricity is likely to be serviceable. I am entirely convinced of their efficacy."

Dr. C. HANDFIELD JONES, F.R.C.P., F.R.S., Physicians to St. Mary's Hospital, says: "I am satisfied that Mr. Pulvermacher is an honest and earnest labourer in the field of science, and I think he deserves to meet with every encouragement from the profession and scientific men."

Dr. GOLDING BIRD, M.D., Physician, Guy's Hospital says: "I can hardly recommend Mr. Pulvermacher's invention too strongly to the notice of my medical brethren."

For full Price List and Particulars see New Pamphlet "Galvanism, Nature's Chief Restorer of Impaired Vital Energy." Post free from

Pulvermacher's Galvanic Establishment,

194, REGENT STREET, LONDON, W.

Price 2s. 6d., Cheap Edition, 1/-

BIBLE LESSONS & REFLECTIONS.

By ROBERT GAIRDNER, of Kilmarnock, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever."—*Banner of Israel.*

ROBERT BANKS & SON, Racquet-court, Fleet-st.

A BOON TO SUFFERERS!!

HARNESS' ELECTROPATHIC BELT CURES Gout, Rheumatism, Lumbago, Sciatica, Epilepsy, Indigestion, Constipation, Liver and Kidney Complaints, Ladies' Ailments, Nervousness, Neuralgia, General and Local Debility, etc.

HARNESS' ELECTROPATHIC BELT

NEVER FAILS to promote HEALTH, STRENGTH, AND VITAL ENERGY; therefore it will pay you to procure one without delay.

NERVOUSNESS CURED.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and send a P.O.O. or cheque for 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials post free. THE MEDICAL BATTERY CO. (LTD.),

52, OXFORD STREET, London, W.

(CORNER OF BATHBONE PLACE.)

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE.

To be obtained of all Chemists, or post free for 14 stamps from J. LLEWELLYN, CHEMIST, COWBRIDGE

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, APRIL 6, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 537. Entered at Stationers' Hall.] WEDNESDAY, APRIL 13, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Selfish Reason why Israel Must Hold India	149
The Christian Dispensation and Israel's True Place Therein. By W. S. Cavill. Part I.	150
Jacob's Trouble	152
The Late Right Rev. Jonathan Holt Titcomb, D.D.	153
Historical Coincidences. By E. Reep.—Part II.	153
The Offer of the Gospel and of Salvation Through Christ to the Jews	154
Correspondence	155

THE SELFISH REASON WHY ISRAEL MUST HOLD INDIA.

THOSE who know nothing of Our Identity, and care less than nothing, if that be possibe, for it, are obliged to be bribed by earthly and pecuniary motives for retaining India. If we tell them that God's gift to His people Israel—therefore to the British—is the Heathen Empire, and that that mighty gift is declared by the Lord Himself, in Psa. cxi. 6, to be the evidence of the power of His works, they fail to see or understand the force of that argument. We assure them that having the Gospel ourselves, God means us to communicate it to the nations at large, and to the heathen of India and of the East in particular, and that thereupon we are bound to hold our glorious Empire in Hindostan in order to carry out God's gracious purposes as declared in His Holy Word. But men fail to comprehend the meaning or cogency of our statements, and insist that we ought to give up those costly Indian dominions, as they are sure they do not "pay." To such as these the pecuniary advantages we derive from holding those Eastern lands may properly be exhibited, and accordingly, Sir Richard Temple has just been giving a lecture on "India and the Working Classes," under the auspices of the North-west Ham Conservative Association, at the Town Hall, Stratford, wherein he showed, by a mass of statistics and by arguments founded thereon, that India was our best commercial customer, and had become, in fact, absolutely indispensable to our manufacturers, and commercial as well as working classes. The address was delivered on Saturday, February 26th, under the presidency of Mr. Forrest Fulton, M.P. The value of Sir Richard Temple's lecture is this, that when he speaks of the enormous "market" India presents to our manufactures, he points to the still greater markets of China which lie beyond it, and are ready to be opened by British enterprise and commercial activity. His address was reported as follows:—

Sir Richard Temple said that India offered to the people of England the second greatest market in the world. China occupied the premier position in this matter, and if he were asked why India only came second he would point out that that country had a population of 250,000,000 as against 300,000,000 in China. There were two grand trunk systems of railway, each of which would tend to extend British influence in China, and when by means of railways the Chinese were connected with the Indian market there would be opened out a boundless vista of progress for British enterprise. India was 15 times larger than Great Britain, and its population was increasing by about a million every year. Its cultivation was also spreading, and its agriculture expanding. Wages and the price of commodities had doubled within a generation. Houses and implements had improved during the last 20 years, and the country drove a great foreign trade and had a large accumulated capital. They exported grain for food in millions of tons, and it was noteworthy that if famine came on them, by their stocks of grain they were able to sustain life for several weeks or even months before the pinch came. Sir Richard Temple then quoted figures showing the export and import trades of England and India. Of the total exports of India England imported one-tenth, and of our total exports India imported one-fifth. Clearly, therefore, India was one of our best customers in the world. But still there were articles which could be sent to the East, and it was to impress this fact on the British working man that he was giving that address. We had a great country and a grand market, of which nothing could deprive us. India was a better customer than France or Germany, a better customer than the United States, better even than the Colonies, and he was happy to say that the next best customer after India was Australia. We might lose all the foreign markets, the Continent of Europe might close its ports to our goods, the United States might cripple our trade by import duties and prohibitory tariffs, and the colonies might do the same, but with all this we should still have the grandest customer which such a vast population afforded. So long as we had command of the seas, so long as Britannia ruled the waves, the 40 millions of the most skilful people on the earth had 250 millions who would take their produce and furnish a market. As an industrial people we must maintain our foreign markets. India now imported £65,000,000 sterling, and of this she took £50,000,000 from us, £3,000,000 from Europe, and the remaining £12,000,000 from British Colonies and British possessions. We had thus the greater part of her trade, and by our skill, energy, and enterprise we ought to strive to keep it. It was easily conceivable that she would take more from us than she did. £65,000,000 meant only 5s. per head of the population. England imported £9 per head, France £5 per head, and the United States £3 per head; and when he said that the United Kingdom imported 36 times more than the people of India they could see what an opening there was for the British. He must remind them that the greater part of the great traffic in which we had so great an interest went through the Suez Canal, and the Canal was, of course, most valuable to us; but still he did not admit that it was indispensable. We might lose its benefit, but only by a defeat in a naval engagement in the Mediterranean. That was an almost impossible

Digitized by Google

supposition. If it should be stopped up we still had the old route open by the Cape. Still we needed to keep our maritime supremacy; we must have a Navy to protect our coasts, our Colonies, and our commerce, and he would earnestly warn them that if we were beaten at sea nothing but ruin—black, blank ruin—stared the working men of England in the face. The usual votes of thanks concluded the proceedings.

This account of the value of India to our country is, we have reason to know, true and accurate. How is it, then, that people still tell us that that vast Empire is a burden on our people, and should be got rid of as soon as possible? Do they suppose that Russia would not be glad to take our place as the paramount Power in Hindostan? or that the French would not be delighted to become its rulers in accordance with the dreams of the Great Napoleon? The fact is, without India Egypt would be of no value to us, the Australian Colonies could hardly be retained by this country, and there would be no object to be gained by our retention of the Mediterranean and Eastern Gates. The possession of India is the key to our existence as a nation, and therefore it is that God regards its possession by our race as so important that He declared in the passage already quoted, "He hath showed His people the power of His works in giving them the heritage of the nations" (Psa. cxi. 6, R.V.). The object, however, that God has in view in making over the heathen to His inheritance, that is, to the people of Israel, is, that the latter may confer on them the blessings of the Gospel of His grace. Israel is the race destined "to blossom and bud and to fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). Therefore the nations are given to Israel that with Israel they may be brought to Christ. Our secular journals and their worldly readers cannot be expected to see the necessity for our retaining India in this light, and therefore God, to force them to do His will and to induce the nation to hold the Empire of the East with a grasp of iron, has made India profitable to our calculating race, and given them a reason which they all can well understand to carry out His purposes. One of our provincial journalists commenting on the facts, wrote thus a few weeks ago:—

India is, for England, the most important market in the world. As long as England holds India, she need never be at a loss. There is another thing. Of course we must hold the seas. In that case, we have at home a population of 40,000,000 of the most industrious and skilful in the world, and we have 250,000,000 of fellow countrymen, as they may be called, ready to take our produce. There is, in fact, no limit to the resources of the British Empire, except that which depends on the willingness of the English people to hold their own.

The possession of India, it is thus seen, necessitates the retention by our nation of the supremacy of the seas, which are the highways of our approach to the Eastern Empire. To secure that supremacy we are bound to have "the Gates of the route" throughout the whole earth, and that gift too our God, who has graciously foreseen the whole from the beginning, has conferred upon our nation as it is this day. Thus we have Israel, God's chosen ones (1 Chron. xvi. 13), located in her place of appointed safety in "the isles of the West" (2 Sam. vii. 10; Isa. xxiv. 15), and endowed with the possession of "the Gate of her enemies." We recognise her thereby as constituted "the Mistress of the Seas" (Gen. xxii. 17). These gifts secure to her "the Heathen Empire," exhibiting thus "the power of God's works" (Psa. cxi. 6). In that Empire as a theatre for her evangelistic operations, she preaches the Gospel to the heathen, circulates the word of her God, extends the Kingdom of Christ the King, and thus proves she is the people whom God has formed for Himself, that He may show forth His praise (Isa. xliii. 21). Therefore, oh, British-Israelites, praise ye the Lord, who has so highly honoured, endowed, and blessed you with all the blessings which lie at His right hand. Of these gracious blessings none exceed in greatness the gift of India to your race, for thereby the power of the works of God are manifest to Israel first, and then to all the universe besides (Psa. cxi. 6).

THE CHRISTIAN DISPENSATION, AND ISRAEL'S TRUE PLACE THEREIN.

By W. S. Cavill.

PART I.

When any subject involving the consideration of "times and seasons" is brought up for discussion, a notable utterance of our Blessed Lord—culled from His parting words to His disciples—is usually introduced for special notice. And the grand motive for reference to this passage is to supply an injunction against inquiry into matters of a peculiar or questionable value. But when we look a little closely into the historical account, and in addition compare notes with what the prophetic writings teach, we shall apprehend more clearly why restraint was so imposed upon the curiosity of the disciples.

Look at the question itself: "Lord, dost Thou at this time restore the kingdom to Israel?" (Acts i. 5). The minds of the disciples were evidently fixed upon temporal blessings. Their longing was for the advent of a time such as that during which David held the royal sceptre. Sharing the sympathies of their countrymen in a natural desire for freedom, they would have had the hated Romans driven out of the land. The restoration to bright and peaceful days such as those of Solomon, alone could answer to their present hopes and aspirations. And surely He was with them who could effect the desired change! How much they had to learn in correction of this mistaken notion was a matter of after-experience. Like Peter, on the Mount of Transfiguration, they neither understood their position nor their duty. And so they must wait. "It is not for you to know times or seasons," was the divine reply, "which the Father hath set within His own authority." So far the injunction. But what followed? "But ye shall receive power when the Holy Ghost is come upon you: and ye shall be My witnesses, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Here lies the essence of the matter—the key-note to our present consideration. And if we do nothing beyond ascertaining the strength of the position herein presented, we shall assuredly have secured a decided advance towards properly understanding the place assigned to the present dispensation in the order of the divine government.

In marked contrast to the disciples' present question, we might place the after-teaching of these same men, when the Holy Ghost had descended upon them. Respecting their Master, upon whom they would fain have urged the assumption of the kingly authority, they then declared—"Whom the heaven must receive until the time of restoration of all things whereof God spake by the mouth of His holy prophets, which have been since the world began" (Acts iii. 21). And in one of the epistles to the Churches we find this sentence: "But concerning the times and the seasons, brethren, ye have no need that aught be written unto you" (1 Thess. v. 1). And if this was the position of Christian thought in those early times, have we less ground for confidence as *we* approach the perusal of the inspired word? Surely not, when we call to mind the benediction which rests upon the study of the most difficult part of the New Testament Scriptures. "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand" (Rev. i. 3).

The current views respecting the present dispensation are both confused and misleading. And this must necessarily be so, when we consider that due attention has so long been withheld from so large a portion of the divine word as the prophets embrace. For although Peter wrote—"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts" (1 Pet. i. 19).

Digitized by Google

Yet how neglected has this part of the Old Testament writings been? Verily, concerning them, has it been true that "all vision has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned" (Isa. xxix. 11, 12). Thus has a veil of indifference been cast over us. But now, as the day draweth nigh when we may look for "the restoration of all things," ought we not to rejoice that the veil is being removed, and we are thus introduced into the enjoyment of a deeper insight into the works and ways of God with fallen men?

Much of the misconception which exists in the minds of men concerning the position of this dispensation in the divine plan, arises from insufficient attention to the consideration of the order in which the offices of the Son of God are held and exercised by Him as the Messiah of promise and prophecy. To this we will now give special notice, as it is of prime value and essential importance. Fully to understand this matter, will be to remove out of our path a stumbling-block to the proper recognition of Israel's true place and work, at the same time that it will open to us an invaluable field of enquiry concerning the highest interests of the human family.

The offices fulfilled by Jesus Christ in carrying out the grand work undertaken on man's behalf, are those of *Prophet, Redeemer, Saviour, Priest, Mediator, King*, and *Judge*. For a careful student of the inspired word, these offices will be found to bear actual relation one to another in the order here given. As a Prophet, Christ was our great example. His life on earth was the grand model—an unfailing pattern of obedience to the will of the Father. As Redeemer, He secured the release of the chosen seed from under the thraldom of the law which they had failed to keep. As Saviour, He gained freedom of access to the Father, and reconciliation with an offended God, by taking our iniquities upon Him, and submitting in our stead to the stroke of divine justice. As Priest, He has entered into heaven itself, there to appear in the presence of God for us. As Mediator, He is ready to receive our prayers, and present them as incense before the mercy seat. As King, He will come to reign over a people made ready for His advent, and amid a glory and power which will be a fitting consummation of His work. As Judge, all men will be summoned before Him, and He will reward every man according to his work. Then, when those who are His have been acquitted openly at the bar of divine judgment, will the Son return to the bosom of the Father, that "God may be all in all." Such is the due order of the several parts of what we may denominate Messianic history.

We need not enter into detailed consideration of the pattern-life of our Blessed Lord in the fulfilment of His mission as Prophet, as this will be familiarly known to every reader of the New Testament Scriptures. Nor need we concern ourselves with any account of the work of Christ as the Saviour of men. These are embraced under pure Gospel teaching, and there is nothing comprehended thereunder which British-Israelism affects in any way.

But in respect to the others, current views are not at all clear. Redemption and salvation are generally confounded, and regarded as interchangeable terms. The exercise of the kingly rule—an act yet future—is treated as of a purely spiritual nature, notwithstanding the many declarations of the divine Word, which teaches the contrary view, while the second advent is regarded as contemporary with the judgment, and thus a wrong impression is left upon the public mind.

It is from the consideration of the nature and effect of Christ's work as the Redeemer of Israel that we are enabled rightly to estimate the benefits and privileges which are our enjoyment in the present age. When we read in the apostolic writings that "the law was our schoolmaster to bring us unto Christ" (Gal. iii. 24), what must we understand? Must it not be that the chosen seed were, during the Mosaic period, caused to pass through a divinely-controlled education? For, verily, this could not be true of the Gentiles which "had not the law" (Rom. ii. 14). Their great cause of rejoicing was when the forms and strictures of the law had vanished both in substance and in shadow. Why, then, we may ask, did the Mosaic ceremonials exist? Why the rigour with which they were enforced, and the severity of the penalty of non-compliance with their demands? Are we to suppose that God chose Abraham, called him to His foot, and made him the father of a nation whose greatness was to disappear as soon as it existed, whose might was to pass into impotence, and whose mission of usefulness on behalf of the human family should pass into other hands? Why, if this be so, should there have been such marvellous interest taken in the Hebrew race at all? Why the release from Egyptian bondage? Why the displacement of the inhabitants of Canaan? Why the reiteration of the promises, and the rich addition thereto made in the days of David? Why the divine reproofs, which again and again were borne on prophetic lips? Why the bright anticipations of these same inspired seers as they scanned the future beyond them? Was all this for nought? Was this solicitude and care and oversight to be in vain? Can anyone who rejoices in the observation of the harmony and beauty pervading the works of nature—can anyone who glories in the realisation of the unity of purpose and grandeur of design which the plan of salvation unfolds—permit themselves to imagine for a single moment that there should be in the works of the same divine Being, in His government of the world, such a lack of harmony and evidence of disunity of effort as would be displayed by the failure—ultimately and completely—of the divinely chosen instrument to accomplish the end of its election? Surely—surely—surely no. Then, if not, and we are assured that they are to be brought unto Christ, may we not believe it? But we have to bear in mind that their position is not to be that of mere recipients of divine blessing. They must be dispensers of blessings. Upon them must devolve the ministerial function—to them can be committed the power to be a blessing to all other peoples. Hence they must be brought to Christ—and hence their release from the law "that the blessing of Abraham might come on the Gentiles through Christ Jesus" (Gal. iii. 13). It is the enjoyment of this "blessing of Abraham" which specially marks our own age, and gives its transcendant value over every preceding period of the world's history.

"*The blessing of Abraham.*" By those who look at the matter superficially—or who think and act under the influence of the bias given to their views by the currently received notions of Scripture teaching, we may appear chargeable with profanity, when we claim that "the bestowal of the blessing of Abraham" upon the world is the central and all-important characteristic of the age in which we live. And, moreover, when we are bold to add that in order that this bestowal of blessing upon mankind should possess all possible fulness, the divine wonder-workings which marked preceding ages were performed, those ages were but periods of transition—times of training for the enjoyment of the privileges to come. Strange, however, if the people upon whom the attention of the schoolmaster was so long and so intently fixed should elude his care, and not merely pass into the wilderness of forgetfulness, but into the desert and waste regions of absolute and prolonged unprofitableness!

"*The blessing of Abraham.*" Is not this the Gospel blessing itself? What other blessing, higher or of equal value, has Jehovah prepared for man? Truly none; and, therefore, we must conclude that upon the due preparation, completeness, and bestowal of this blessing all the power and fulness of divine solicitude would be brought to bear. Nay, it is even thus expressly taught—"And the Scripture, foreseeing that

Digitized by Google

God would justify the Gentiles by faith, preached before-hand the Gospel unto Abraham, saying, In thee shall the nations be blessed" (Gal. iii. 8). And when we call to mind that this blessing was forcibly embodied in the words of high commendation which are recorded as being uttered in the council-chamber of heaven just prior to the condescending act of Jehovah in talking with Abraham as His friend, what a view does it give us of the faith of the patriarch, by which he was enabled to behold the day of Christ, and therein to rejoice! (John viii. 56). "Shall I hide from Abraham that 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?" (Gen. xviii. 18). Such are the recorded words of the Deity. And shall we labour to qualify their force?

Two things are expressly named in this remarkable sentence. (*a*) The great and mighty nation; and (*b*) the blessing of the nations. Here we have the temporal and spiritual blessings in conjunction, and so placed by an unquestionable authority. The temporal, moreover, is placed first, and if we enquire the reason, we may discover it in the necessity that the nation to whose lot it should fall to perform the Gospel work must be both great and strong, and be possessed of all needful endowment, before she could enter upon her work—only then by the view which presents the chosen seed of Abraham attaining to the fulness of national development and power, and combining therewith the disseminations of the blessings of civilisation, freedom, and truth, can this striking declaration be held to have its fulfilment. And do we not hence see the wisdom which kept the elect seed under training until Christ came? Do we not, at the same time, recognise the necessity of the removal of the law, and the prudence of Christ's work as the Redeemer of Israel? Do we not see, moreover, that the promise given in Eden, and which was so minutely fulfilled in the end of the Mosaic days, was richly embodied in the promises given to the head of that chosen race whose mission it should be to unfold the truth of God for the enlightenment and joy of the Gentile world?

(*To be continued.*)

JACOB'S TROUBLE.

Our friend, Surgeon-General J. M. Grant, in the April No. of *Israel's Hope and Destiny*, at pp. 20 to 22, gives us some cheering information when he tells us that, in his view, the time of Jacob's trouble mentioned in Jer. xxx. 7 is past and gone, but is not to be expected in future. He argues that if Jacob, whom we see he identifies with Israel, has to expect trouble in the future, then the promises of peace, and rest, and safety of Isa. liv. 8—10, Jer. xxx. 10, 11 are contradicted and rendered of none effect. Therefore he concludes that Jacob's trouble of verse 7 must refer to the past time of Israel's captivity, but not at all to the coming happy period of his return and restoration to the Land of the Inheritance.

With these conclusions, we are aware, others, whose judgment we respect, fully concur. For instance, Major-Gen. M. Beresford, and our friend L. P., quite see with Dr. Grant, but do not take the view we have done—namely, that Jacob's trouble is a time of coming distress and fear, but not of real danger or affliction from the hand of God, as respects His people Israel. We think the appeal to Jer. xxx. 1, 2, which has been made by Dr. Grant already, supports our view, but not his. For how does the chapter open? By an announcement from the Lord Jehovah: "Lo, the days come, saith the Lord, that I will turn again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Words could not more plainly point to the final and yet future return of Israel with Judah which is described in Jer. iii. 18, and which everyone must admit is yet future. From verses 4 to 8 (Jer. xxx.) there follows a description of the terrors of that time, when trembling, fear, but not peace shall be heard, and Jacob's trouble shall be upon him. Deliverance comes, and then the Lord of hosts becomes the acknowledged God of Israel, and David their king is raised up to them. Were these the events which accompanied the captivities of Israel and Judah in time past? Have we known anything of the facts here described, or of David our king raised up for us to aid us? Ezek. xxxiv. 22—31, and xxxvii. 20—28 prove that these events and David's reign are connected with the final and yet future restoration of both Israel and Judah, and that between this time and that a period of confusion and terror must intervene, which God's Word calls "Jacob's trouble," from or out of which the deliverance of Jacob is certain (Jer. xxx. 7).

Putting aside, however, this contention, and allowing that, after all, Dr. Grant may be right as to Jer. xxx. 7, and we heartily hope he is, we desire to point out that the events described in Ezek. xxxviii. and xxxix. (supposing them to refer to Palestine, and Gog-Magog's invasion of that land), constitute a picture of trouble, distress, and terror, for both Israel and Judah, recently returned and settled there, which may indeed be called a time of Jacob's trouble. Can anything be conceived more dreadful than the picture there drawn of what is coming on that land and its Hebrew inhabitants, if words mean what they say? To begin with, we see from Ezek. xxxviii. 14 that Israel certainly, and Judah possibly, being settled in the land, dwelling safely, and surrounded by riches, goods, and cattle, a terrible event is to take place. Their mountains are to be invaded by a vast host of allied Eastern and European troops, mostly cavalry, whose object will be to rob and destroy, "to take away a spoil and prey of cattle, goods, and great spoil" (ver. 13, R.V.). The invasion is to be on a tremendous scale! It will cover the land, and resemble a cloud upon it (ver. 16). God Himself brings it about, to show His power against His enemies, but His love and His tender protection of His people Israel (ver. 16). That is the day for which it seems almost as if the world were made! Its approach was the theme of the prophets, and on the results of that day God's glory will depend, both among His people Israel, and among the nations who are not Israel (Ezek. xxxix. 7, 8).

The events are described as unparalleled in the world's history, and the catastrophe for the enemies of Israel so dreadful (being God-wrought) that their weapons will take seven years to burn, and it will occupy seven months to bury the dead of these assailants of Israel (Ezek. xxxix. 14, R.V.). We are well aware some read these two sublime chapters in Ezekiel's prophecy (xxxviii. and xxxix.) and see in them only the reports of an unsuccessful invasion of Syria and Palestine by the Russian armies, such troops never passing beyond the Valley of Megiddo, and being annihilated there by the power of God. It may be so. But the whole tenor of the two chapters appears to us to be terrifying in the extreme to a people without faith, and who are only to know the Lord as their God from the date of Gog's overthrow and forward (Ezek. xxxix. 22). Prior to that event their fears must surely be terrible, because the object of the invasion will clearly be patent to Israel (Ezek. xxxviii. 13), and the accompanying events described in verses 19 to 23 will, we may be sure, suffice to strike terror into the hearts of a faithless and unbelieving race, ready then as now to doubt their Identity, and only to be convinced of the fact by the awful overthrow, by supernatural means, of their powerful enemies.

But here the difficulty, of course, arises which Dr. Grant and others present to us—namely, that Israel, according to Jer. xxx. 10 and Isa. liv. 8—10, are not to experience anything but ease and quiet after their return, and God promises not to be angry or wroth with them, but treat them with everlasting kindness. This Dr. Grant believes to be inconsistent with the passage which speaks of Jacob's trouble as yet future, and the latter also to be quite opposed by our Lord's promise to His people

Digitized by Google

in Luke xxi. 28. We do not deny the difficulty, but meet it by supposing that the Lord's dealings with Israel and Judah in the land during the Russian invasion will be accompanied by God's love and consideration towards His people as it was in Egypt, when faithless Israel, safe in God's hands from Pharoah and his host, yet cried to Him in terror, though secure from all evil by the protection of the pillar of fire and the cloud which was between them and their enemies night and day. Some such help to the faithless British-Israelites and to Judah, in the times of Gog's invasion, might give them a sense of ease and quiet and fearlessness as predicted. We know there will be a way of reconciling the difficulty when the time comes; and therefore we believe that in the coming crisis of Jacob's trouble by reason of Gog's invasion, the Lord Jehovah will comfort His people, unbelieving though they will be, as He comforted them in the former crisis of their fate during the terrors of the Exodus and of the fearful passage through the sea, when their enemies perished in their very sight.

THE LATE Rt. Rev. JONATHAN HOLT TITCOMB, D.D. (First Bishop of Rangoon).

We deeply regret to announce the death of the respected President of the Metropolitan Anglo-Israel Association, Bishop Titcomb, D.D. He died somewhat unexpectedly, at St. Leonards-on-Sea, on Saturday, April 2, having been ill for some time. The sudden removal of the Bishop is a great blow to all our "Anglo-Israel" Associations. His works have been of the greatest help to our cause; and the last, published during the present week, reached us on the very day of his death. The late Bishop was a steady and consistent believer in Our Identity, as his works, "The Anglo-Israel Post Bag," "Is It Not Reasonable?" and his two sermons on "Joseph's Birthright, England's Possession," clearly prove. The Bishop differed from us, and other Banner writers, on some material points, as it was natural he should. We feel, however, at the side of the grave of so good, learned, and respected a man, that we have lost a personal friend, and one whose like we shall not easily find again. Verily, a prince and a great man has fallen this day in Israel (2 Sam. iii. 38)! The obituary notice of the late Bishop, which appeared in the *Times* of April 4, is very full and satisfactory; but we regret to see, that among his literary remains, his publications on the subject of the Identity are carefully omitted by the *Times'* compiler! The notice was as follows:—

Bishop Titcomb, vicar of St. Peter's, Brockley, died on Saturday night last. He had gone to the seaside for the benefit of his health, and intelligence of his death was received at Brockley yesterday. At morning service at St. Peter's Church, as a mark of respect, the "Dead March" in *Saul* was played on the organ. The death of the vicar was entirely unexpected by his congregation. Bishop Titcomb, who was about 68 years of age, succeeded to the incumbency of St. Peter's about seven months ago, on the death of the Rev. J. C. Wetherell. The Bishop graduated at St. Peter's College, Cambridge, taking his degree in 1841, and spent the early days of his ministry in Ireland. In 1845 Mr. Titcomb was appointed vicar of St. Andrew-the-Less, Cambridge, which he vacated 15 years later on accepting the Secretaryship of the Christian Vernacular Education Society. In 1861 the Rev. Charles Kemble, who had then accepted the rectory of Bath, appointed Mr. Titcomb his successor, as vicar of St. Stephen's, South Lambeth. Mr. Titcomb was rural dean of Clapham from 1870 till 1876, and was appointed an honorary canon of Winchester in 1874. In 1876 he was appointed vicar of Woking, and in the following year he was consecrated Bishop of Rangoon by the late Archbishop Tait. Five years later Bishop Titcomb suffered a great bereavement by the death of his eldest daughter. To add to the trial, a second daughter was prostrate, and the medical opinion was that nothing short of instant removal from the climate could save the sufferer's life. Bishop Titcomb, therefore, obtained leave of absence, and brought her to England, where she died in June, 1880. After a period of rest he once more returned to work, and rendered great service by superintending the stations of the Established Church of England on the Continent as a deputy of the Bishop of London. His health, however, proving unequal to the strain upon it, he, a few months since, accepted the vicarage of St. Peter's, Brockley. Dr. Titcomb is the author of several works, including "Before the Cross; Short Chapters on Buddhism," "Personal Recollections of British Burmah," "Revelation in Progress," "Cautions for Doubters," &c., &c.

HISTORICAL COINCIDENCES.

By E. Reep.

(*Concluded from page 137*).

PART II.

As we study the subject there is present to the mind's eye a picture relating to another tree of existence—the tree of knowledge; its roots too, deep down in the kingdom of death: "For in the day," said God to Adam, "that thou eatest thereof thou shalt surely die."

Over the universe, also, has that tree of Eden cast its shadows. Again and again in the pages of Scripture do we read of the similitude of life in a tree. "When thou shalt besiege a city," commanded Moses, "and take it, thou shalt not destroy the trees thereof, for the tree of the field is man's life." The peculiar treasures of wisdom are by Solomon likened to a tree, inasmuch as wisdom is a tree of life to them that lay hold upon her.

The fruit of the righteous is a tree of life. A wholesome tongue is a tree of life. In fact, as by the Norsemen, so by the Israelites was all life figured by a tree, even our Saviour using that special form to delineate life:—"To him that overcometh," is His promise, "will I give to eat of the tree of life, which is in the midst of the paradise of God." The passages above quoted are sufficient to show that the Norsemen were not alone singular in their conception of Igdrasil, the tree of existence. To the Israelites, as well as to themselves, it was the past, the present and the future.

The Norse Eddas, it is said, are not works representing one coherent system of thought; but properly the summation of several successive systems. The Norse historian Snorro tells how Odin was a heroic prince in the Black Sea region, with twelve peers and a great people, straitened for room. How he led these Asen (Asiatics) of his out of Asia; settled them in the North parts of Europe by warlike conquests; invented letters, poetry, etc., and came by-and-bye to be worshipped as chief god, his twelve peers made into twelve sons of his own, gods like himself. Exceedingly interesting is this piece of historical information, clearly stating as it does, the coincidence of our English fathers having had an origin as Asiatic as the Hebrews themselves. "Who knows," asks Carlyle, "to what unamiable subtleties of spiritual law all these Pagan fables owe their origin?"

Considered from a particular point of view, it would be easy to moralise upon this question; manifestly to some minds there was a directive power working in some inexplicable manner that preserved to us in these Norse fables the germs of an ancient and better faith. The Icelandic historian speaks of twelve peers or princes, who were made heads of the people; in which figure we have a correspondent number in the princes of the Twelve Tribes who were the heads of the thousands in Israel. Why should Odin have fixed upon this figure twelve? Was it a traditional number handed down through ages of the distant past? The answer has not been transmitted to us, but there is all the same the coincidence of the exact number of princes being appointed to rule over the thousands in Israel, as over the thousands of Odin.

This name Odin, Woden, or Wuotan, signifies movement, the force of movement, a name well befitting a man endowed with the qualities of a great leader, a man, too, of such great general capacity as to appear to his people—even as Moses appeared to Pharaoh—a god. "How he came to be regarded in this light, is a question," says Carlyle, "not to be dogmatised upon . . . Enough for us to discern far in the uttermost distance some gleam as of a small real light shining in the centre of that enormous camera-obscura image; to discern that the centre of it all was not a madness, and nothing but a sanity and something." Though there was error in this Norse system—error enough, yet Carlyle refuses to believe that it was all

Digitized by Google

sheer falsehood, idle allegory aforethought, that our fathers believed in. There is little more to tell of this remarkable Odin. His Runes (Scandinavian alphabet), are a significant feature of him, the use of which, we are told, has some air of being original among the Norsemen.

Snorro relates that Odin invented poetry. Whether he did or not, the fact that he used that vehicle for the expression of his thoughts reminds us that the language of the mighty ones in Israel was more often than not the sublime language of verse. Odin was to his people what Moses or David was to the children of the covenant—"a great lion-heart, a poet, a prophet, and great devout thinker." "To the wild Norse souls he was," writes Carlyle, "noble and noblest, hero, prophet, God. The rough words that he articulated are the rudimental roots of those English words we still use." To Carlyle, these Norsemen were a right valiant, true old race of men. They understood in their heart that it was indispensable to be brave; they were the progenitors of our own Blakes and Nelsons. Before we part with Odin, we must with Carlyle listen to that warrior speaking with a hero's voice and heart, as with an impressiveness out of heaven, telling his people the infinite importance of valour, how man thereby became a god, a message his people believed, and thought it a message out of heaven, and Odin a divinity for telling it them. In their rude childlike way of recognising the divineness of nature, we have a resemblance to the Medes, whose religion was Magism, a religion that was entirely given to the worship of nature, in the elements of fire, air, earth, and water.

This adoration of nature was what Carlyle found to be the primary characteristic of old Northland mythology, which was a simple recognition of the workings of physical nature, regarded as a thing wholly miraculous and divine. Fire in the Norseman's creed was a god; also frost, thunder, and sea-tempest. The god thunder corresponds with the Assyrian Vul, god of thunder to the nation that deported the Ten Tribes from Samaria to their own land, and to the country of the Medes.

Now if Snorro be right (and Carlyle says he is very positive about it) in saying that Odin brought his people from Asia, and Anglo-Israelites in saying that these Norsemen are the descendants of the lost Ten Tribes, then there is in all this Norse mythology a tangible meaning, and the very correspondences we should expect to find, inasmuch as the Israelities in their Assyrian environment would naturally (considering what their love of religious novelty was) conform to the creeds of the people amongst whom they dwelt, and in subsequent migrations would, to a great extent, preserve traces of their sojourn in other lands than their own. Truly this old Norse system is a strange blending of all sorts and conditions of faith, and yet not strange if we accept the belief that these Norsemen were the captive tribes of Israel, for it is certain that the nations around them, in the home of their captivity, were much mixed in their religious tenets, some holding to one thing and some to another, even the worship of Jehovah being not unknown, as we know from Scripture evidence itself.

For further confirmation of our Norse forefathers being the veritable lost tribes of Israel, we have the sure word of prophecy declaring that out of the North country shall Israel be found, and when found may it not be said, in the words of Balaam, as recorded by Josephus, "Happy is this people; all the earth, as well as the sea, shall be filled with your glory: and you shall be so numerous as to supply the world in general, and every region of it in particular, with inhabitants out of your stock. . . . Know ye the whole world is proposed to be your place of habitation for ever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the stars in heaven." What wonder, then, when we see this prophetic vision fulfilled, that men should marvel and wonder how this incredible thing has come to pass, even as Macaulay did when he wrote, "How it chanced that a country conquered and enslaved by invaders should have become the seat of civil liberty, the object of the admiration and envy of surrounding States, is one of the most obscure problems in the philosophy of history." Verily, as Carlyle says, "This is a ferocious earth, and the grain of mustard-seed will grow to miraculous extent in some cases."

Abinger, Sylvan-road, Upper Norwood.

THE OFFER OF THE GOSPEL AND OF SALVATION THROUGH CHRIST TO THE JEWS.

OUR notice regarding the Jubilee Fund published on page 121 of the present volume of the BANNER, has brought forward Mr. George Dimbleby, of Hull, with a protest against our desire to offer the gospel and salvation by the blood of Christ to the Jew. We reproduce his letter below, that the exact grounds of his opposition may be seen. He has also, on page 39 of the April number of *Israel's Hope and Destiny*, No. 69, contributed an article which appears without editorial or other protest, to the same effect, the article being entitled, "Is the Conversion of the Jews at the present time Scriptural?" We would observe that Mr. Dimbleby's arguments are those of Mr. Edward Hine, whom we answered so far back as February 7, 1877, No. 6 of the BANNER, vol. i., p. 53, in our leader, entitled, "The Jew First." As a considerable period (ten years) has elapsed since that date we propose to review the ground again, and to offer such arguments as occur to us why, in our opinion, which we retain to this hour, the duty of the British people, as Israel, is to preach the Gospel to the Jews, leaving the question of their acceptation or rejection thereof to the individuals to whom the offer of salvation is made. We are perfectly aware with Mr. Dimbleby that the Jews will not as a people or a race accept Christ till after their return with the House of Israel to the land of the inheritance. But that is not the question, any more than it is the question whether all the Gentile non-Israelite races can be reached savingly by our preachings. The presumption, and the teaching of Scripture, is, that the vast majority of such Gentiles will not be converted by our efforts, but that some among them only will give heed and believe, "for a witness" to the rest that salvation by the blood of Jesus is true, and has been offered for their acceptance (Matt. xxiv. 14). The only question, regarding the Jews as well as regarding the non-Israelite Gentiles, is what Mr. Dimbleby denies, namely, has the Lord by His Holy Word suggested, approved, or sanctioned the attempt to convert the Jews? Before we address ourselves to the argument let us see what Mr. Dimbleby's statement is. He writes thus:—

With *The Call to Prayer* just to hand, and I presume it is from you, I heartily agree; except with reference to one paragraph—viz., as to the conversion of *Judah*, which I believe to be quite *opposed* to *Scriptural* teaching. With all your other views I thoroughly agree, and have done so for ten years past. But I am now more than ever convinced (and I am sure you will respect my convictions) that no passage of Scripture ever *suggests, approves*, or *sanctions* the conversion of the Jews yet. If we *un-Jew* the Jew to-day, what becomes of the Old Testament. Now I take my stand, first, upon the Saviour Himself (see Matt. xiii. 10), "Because having eyes they see not," &c.; Isaiah vi. 9, 10, "Lest they (the Jews) should be converted and I should heal them." The same truth, in order that it should not be misunderstood, is repeated by Mark iv. 11, 12, Luke viii. 10, John xii. 40. History and experience, too, all go to prove, in my opinion, this to be true. I am sure you will excuse me laying my views before you, and if I am mistaken shall be pleased to be put right.

So far Mr. Dimbleby. We proceed to inquire, What saith the Scripture on this point? To begin with: Christ went to His "own"—the Jews—but they received Him not (John i. 11). He set us an example, which we are bound therefore to follow! But did He lay no specific commands on His people in regard to the Jews, and salvation by grace? Surely He did! "Repentance and remission of sins," He declared in Luke xxiv.

Digitized by Google

46, 47, R.V., "should be preached in His name unto all the nations, beginning at Jerusalem." In St. Mark's Gospel, xvi. 15, R.V., He charged His disciples "to go into all the world and preach the Gospel to the whole creation." Who dare *refuse* obedience to the command by excluding the Jews? St. Peter did not understand the Lord as Mr. Dimbleby does, for he addressed the men of Judea, and all that dwelt in Jerusalem (Acts ii. 14—39, R.V.), and assured them that "the promise was to them, to their children, and to all that are afar off (Israel), as many as the Lord our God shall call unto Him." The call was responded to by many Jews and priests, as Acts vi. 7 proves. What was right and according to God's and Christ's mind in A.D. 33 must be so still in A.D. 1887. But St. Paul understood his duty to the Jews differently from Mr. Dimbleby, and he certainly had the mind of Christ to guide him (1 Cor. ii. 16, vii. 40; 1 Thess. iv. 8). What was St. Paul's constant practice in regard to his efforts to convert the Jews of his day? Directly after his conversion he preached to them in Damascus, that "Jesus was the Son of God" (Acts ix. 20). In Salamis Paul preached to the Jews (Acts xiii. 5). It was the same in Antioch of Pisidia (Acts xiii. 14). In Iconium Paul did not desist from preaching to the Jews (Acts xiv. 1). In Acts xvii. 1, 2, we are told that Paul's "manner" and custom was what Mr. Dimbleby would certainly have disapproved; for he frequented the synagogues of *the Jews*, trying to persuade them that the death and resurrection of the Lord Jesus Christ was efficacious for them as for others; and actually the 4th verse comes to confound Mr. Dimbleby, and shows us God blessed the preaching, and some believed and consorted with Paul and Silas. Surely, after this, Mr. Dimbleby is somewhat rash when he wants us to believe that God's Word never "suggests, or approves, or sanctions the effort to convert the Jews!" In short, not only is the Word of God full of encouragement to such effort, but the presence among us to-day of the Rev. Eliezer Bassin, a Rabbi, converted to Christ; of the Rev. Mr. Kröenig, a convert to Christ from Judaism in Mr. Dimbleby's own town, Hull; and the scores of Jews now Christians, whom we all know to be living to-day, put the pleas of Mr. D. quite out of court. The burden is on him to show, under the circumstances, a single text forbidding effort in these days to reach the Jews! The Lord Jesus came to die for Judah as well as for Israel, and numbers did actually, and do so still to-day, accept the invitation (John i. 11, xi. 50—52, xviii. 14).

Mr. Dimbleby, we see, by his article in *Israel's Hope and Destiny*, has embraced the fatal and foolish mistake of Mr. E. Hine, that the Jews' religion is quite sufficient to save him, and that God wills him to remain so saved as a Jew. He argues, therefore, that it is wicked to try and *un-Jew* them, and cause them thus "to forsake a religion in *which their salvation is secure.*" We should like to see the text on which Mr. Dimbleby founds the monstrous doctrine that the Jew, *quâ* Jew, is safe for eternity as he is! It must be in the Bible, if true. Why does not Mr. Dimbleby quote it? It is not there! But other texts are there, which tell a very different tale. Here is one: "In none other (that is, Christ) is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved" (Acts iv. 12, R.V). This is strong; and the context shows it was addressed to *Jews*! Will Mr. Dimbleby break this Scripture, and point us to another proving that now the Jews have salvation out of Christ, and by some other name? Impossible! But this is not all. Mr. Dimbleby considers that "the provision for the salvation of the Jew in the Old Testament is as *sure and certain* as the salvation of all others through the death of Christ" (p. 40, *Israel's Hope and Destiny*). But what is the testimony of Scripture in regard to the Jews under their law? In 1 Thess. ii. 15, 16, we have a very strong statement. There God's Spirit records that "the Jews both killed the Lord Jesus and the prophets, and drove out us, *and pleased not God*" (just the thing Mr. D. says they do), and "are contrary to all men, forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost." To the uttermost! And yet Mr. D. maintains that they are safe as they are, that their religion (!) gives them salvation as a matter "secure" to them! The subject does not require further notice, save that Mr. Dimbleby's opinions, utterly opposed as they are to the Scriptures, deceive himself and others, set him in opposition to God's will in the matter, and cause men to disobey the divine instruction to Israel conveyed by St. Paul, twice in Rom. i. 16, ii. 9, 10, that they should take the Gospel of Christ, as the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. In short, in this dispensation, God's offer is to the Jew first, and his is the responsibility in rejecting it, as his is the blessing first in accepting it! We conclude in the words of our own article in No. 6, vol. i. of the BANNER. The opinions there expressed are true to-day as they were ten years ago, and they are these: "We hold with our friends, and quite as strongly as they do, that as a body, or a mass, and as a people, the Jews will not be converted to Christ. The vast bulk of prophetic testimony quite suffices to negative that idea. We have no more notion, in sending the Gospel to the Jews, that that scattered people will as a race accept Christianity, than we have, by labouring for the sixteen heathen nations in India, or for those in China, Africa, and South America, that the Gentiles there will acknowledge Christ *en masse* at the present day, in response to our evangelising efforts. Why, then, continue them? *Because the Lord has bidden us.* We have "to preach the Gospel to every creature," and the description must, by its very terms, include the Jew, but the results are in the Lord's hands." Mr. Dimbleby would look behind the Lord's purposes in respect to the Jews as if he could understand them. He cannot understand them, but he is bound to obey. The Lord tells him, as He tells us all, to preach the Gospel to all nations, all families, and all kindreds of the earth, the Jews being especially named as the first; and such being the case, we wonder any one can dare to limit the Lord's commission! We cannot venture so to cross the Lord's purposes, and thus cannot follow Mr. Dimbleby, or ask any of our readers to do so either.

Correspondence.

WHERE IS THE GENTILE CHURCH?

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you allow me to say with reference to former correspondence on the above question, that in my opinion there is no such thing as a Gentile Christian Church. The Church which Christ founded, and which was called "Christian" after His disciples had been called Christians (about A.D. 41), was an Israelitish body, and has no more ceased to be *Israelitish* on account of the admission of heathens to its communion than that branch of it which we call the Church of England has ceased to be *English* from the same cause.

We must remember, too, that all the Gentiles or heathen who have become Christians have joined themselves to Israel by professing a common faith, and submitting to the Israelitish ordinance of baptism; an ordinance which was introduced by John the Baptist, and established by Christ in the place of the older rite of circumcision; but this religious unity does not in any way affect the distinct nationality of Israel for which we contend. Yours truly, J. M. GRANT, M.D., *Surgeon-Gen.*

N.B.—St. Paul speaks of "the Churches of Galatia," but not of the Church of Rome, Corinth, Ephesus, Philippi, Colosse, or Thessaly. The last he calls the Church of the Thessalonians, which is in God the Father and the Lord Jesus Christ: and even "the Churches of Galatia" he distinguishes as Christian by sending them a message of peace from God the Father and our Lord Jesus Christ: so I claim him to be more on my side than yours. The Lo-Ammi question we will not argue upon. Unless I mistake the meaning of the Word, if it means "not My people," it must mean also, as far as I can see, what St. Paul calls "strangers"—that is, estranged "from the covenant of grace." However, that question has not been raised by the cleric, and we need not moot it.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

ANGLO-ISRAEL FREE DISTRIBUTION FUND. Donations 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.; by the Secretary, C. Horner, Esq., 34, Sheen Park, Richmond, Surrey; or by the Hon. Local Secretaries, Mr. John May, 26, Piazzi Miratore, Floriana, Malta; E. C. Baxter, Esq., Vryburgh, Bechuanaland, S. Africa; and E. L. Dwyer, Esq. Sand Hill, Launceston, Tasmania.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

NEW VOLUME JUST COMMENCED.

Price 6d., by post 7d.; Annual Subscription. 2s. 6d., post free.

THE APRIL QUARTERLY PART
OF
ISRAEL'S HOPE & DESTINY

CONTENTS:

The Jubilee Year. By Hecla.—Literary Culture Among the Ancient British. By J. Thomson.—The Time of Jacob's Trouble. By Sur.-Gen. J. M. Grant, M.D.—The Sovereignty of God as Seen in the Light of Anglo-Israelism. By Mrs. G. Albert Rogers.—Jezreel. By Rev. Hebert Marriott, M.A.—Gog's Attempted Invasion Against Israel—Does it Take Place in India or Palestine? Being John T. Crosthwait's Reply to A. MacPhail's Objections.—Is the Conversion of the Jews at the Present Time Scriptural? By George Dimbleby.—The Woman Arrayed with the Sun (Rev. xii., R.V.). By J. C. H. M.—The Sifting and Consolidation of Israel. By W. S. Cavill.—The Mystery of the Prophetic Dates Unsealed. By A. MacPhail.—The Unscripturalness of the Present Scripture Teaching.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

THE TEETH, THE TEETH,
THOSE PRECIOUS TEETH!
Save, Purify, Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot
Is the Best Known
Cleanser, Preserver, and Deodoriser.
Dental Guide says:—"No Tooth application equals the Carbolics."
Proprietors: GEORGE & WELCH, Worcester.
Through Chemists, or Post Free from Makers.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY.
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.
(This work was completed by the late Bishop only a week previous to his death).

London: Robert Banks & Son, Racquet court, Fleet-st.

Published by ROBERT BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

Postal Orders may be obtained at any Post Office in the United Kingdom for the following amounts: 1s., 1s. 6d., ½d. *each;* 2s., 2s. 6d., 3s., 3s 6d., 4s., 4s. 6d., 5s., 7s. 6d., 10s., 10s. 6d., 1d. *each;* 15s., 20s., 1½d. *each.* *They should be "crossed" City Bank, Ludgate Hill, E.C. Stamps received.*

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By MISS BIRD. Tracing the Descent of the British People from Abraham, the "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

ISRAEL IN THE NEW TESTAMENT
OR,
Proofs of the National Conversion of the Ten Tribes to Christianity.
By SURGEON-GENERAL J. M. GRANT, M.D.
Price 4d., post free, 4½d.; 12 Copies, post free, 4s.
London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

EDWARD HINE'S PUBLICATIONS
SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.

CUI BONO? 6d., post free, 7d.

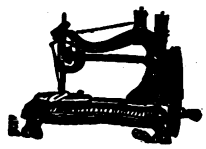
LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.

F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

SEWING, WASHING, and WRINGING MACHINES at WHOLESALE PRICES.
CARRIAGE PAID



New Medium.
Usual price .. £7 10 0
Discount .. 3 12 6
3 17 6



Improved Hand.
Usual price £4 4 0
Discount 1 14 0
2 10 0

Nonpareil Washer.
Brass Tap given. £5 15 0
Best Rollers. 1 5 0
Usual price 4 10 0
Discount





Wringer & Mangler.
Usual price £5 15 0
Rollers. 3 3 0
Discount 2 0 0

Why pay Agents' wages, when you can save 30, 40, and 50 per cent. by buying from the Makers? We have no Agents, but do all business direct from the Firm. Our Machines have only to be seen to be admired, and used to give satisfaction.

AFTER FIVE YEARS' TRIAL!!
Hallam Fields, near Nottingham.
Gentlemen,—The Machine you sold me five years ago has given perfect satisfaction. I would not sell it now for what it cost me if I could not replace it. Yours sincerely, E. STEVENSON.

Every prudent Housekeeper should, before purchasing elsewhere, apply to the
MIDLAND COUNTIES MACHINE CO.
EASTWOOD. NOTTINGHAM, J. Hanson, Mang.

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready. R. Banks & Son, Racquet-court, Fleet-street.

RHEUMATISM, GOUT,
SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY
HARNESS' ELECTROPATHIC BELT
ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED
Corner of Rathbone Place

ETHELINE
A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

EXTERMINATION OF ALL
CORNS & BUNIONS



Guaranteed by using Gardner's Patented Corn and Bunion Exterminator, an ingenious little instrument which can be used by anyone. Painless in operation, "never fails." Price 1s. The highest Surgical Testimonials can be seen and operations successfully performed in all peculiar cases, bad nails, &c., at the Patentee's, who will send the Exterminator direct for 13 stamps.
C. GARDNER, Chiropodist,
94, REGENT STREET, LONDON, W.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, APRIL 13, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 538. Entered at Stationers' Hall.] WEDNESDAY, APRIL 20, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Gates and the Great Maritime Confederacy	157
What British-Israelites do for Foreign Missions	158
The Christian Dispensation and Israel's True Place Therein. By W. S. Cavill. Part II.	159
Lecture in St. John's Schools, Middlesborough. Part I.	160
The Multitude of Nations	161
Review	162
The BANNER British-Israelite Jubilee Fund	163
Newcastle Anglo-Israel Association	163

THE GATES AND THE GREAT MARITIME CONFEDERACY.

WHEN our friends write books on "Our Identity with the Lost Ten Tribes," but omit all mention of the Gates of Israel, failing at the same time to tell us what the promise of the Gates really meant in Gen. xxii. 17, we wonder whether they read the newspapers of the day, or take notice from current facts, on what foundations God has chosen to build up this mighty Empire which they well know is the House of Joseph! If able and intelligent Israelite authorities are really and truly conversant with the literature of the day—which, of course, they are—they cannot fail to see that our whole national position rests at this moment on those unique possessions God has given us, which men call our coaling stations, or Imperial sea fortresses, but God's Word, rightly understood, designates the Gates of our enemies.

We have always maintained that this is so, and we have recognised the fact to be the most important of all God's good gifts to us as a nation to secure to us naval and military ascendency throughout the world. Long before the newspapers began to proclaim the fact that on the coaling stations and sea fortresses the weight of our Empire rests, we were constantly pointing out in these pages the immense importance of the Gates, and how, by means of them, God had given us the supremacy of the sea, our Heathen and Colonial Empires, our commerce and resultant wealth, our world-wide ability to circulate the Word of God, and our power to preach the Gospel to all the nations, to all the families, and to all the kindreds of the earth. How is it, knowing and seeing all this, that men have not been put upon inquiry whether the coaling stations and sea fortresses may not be God's prophetical gifts to His people Israel, those Gates of their enemies which the oath of God foretold should be theirs, as a blessed possession, the result of their unique multitudinousness, and the needful antecedent to their promised power to become a blessing to all the nations of the earth? For these coaling stations and sea fortresses are, many of them, so situated geographically that there is no name so appropriate to them as that God has given them—namely, "the Gates," for they are Gates! They are the Gates of nations at enmity with the British, either now or in times past; and in some instances the spots in question are called Gates by the nations to whose territories they belong! Thus Perim, a British fortress, is situated in the Straits of *Bab-el-Mandeb*, "the Gate of Tears;" *Port Said*, which is virtually British, is by interpretation "the Gate of the chief." The sea fortress we hold in Spain—Gibraltar—is called one of the Pillars or Gates of Hercules. "The Porte," a political term, is applied to the spot called in Arabic *Bab-i-Humayoon*, "the Chief Gate," and we also designate it "the Gate of all the Gates," since Constantinople is the "Peerless Port," the chief Gate of the world!

By means of these Gates, we have secured all our outland possessions, colonies, and India, and by their retention as coaling stations and sea fortresses we are able to continue in quiet, undisturbed possession of them all. Were these Gates taken from us, and fall under the military and naval occupation of any other (hostile) Power, we could not hold India, the Cape, Australia, or Canada! The loss of the supremacy of the sea would follow, and the ability to preach the Gospel and to circulate the Scriptures throughout the world would cease! Our wealth would collapse, because the fountains whence it flows would be cut off. Is it likely that so stupendous a blessing as the Gates would be passed over in silence by the God of Israel? When we find, however, that so far from failing to mention them, God, when He made oath to Abraham in Gen. xxii. 15—18, and because He could swear by no greater sware by Himself that the afterseed of His friend should possess the Gate of his enemies, we surely are justified in concluding that these unique gifts are now in our enjoyment, and are those the Word of God itself promised? If we are wrong, we think those who differ are bound to show us wherein the Gates of Scripture differ from the Gates of our earthly possessions to-day; and if these last be not they, where the Gates are which God promised in Gen. xxii. 17 to the House of Israel?

To illustrate our statements as to the real foundation on which our national power actually rests, we quote now the words of a leader in the London *Standard* of March 29, 1887. Nothing could be more to the point, or more direct evidence

Digitized by Google

of our contention, given, be it remembered, by a "blind witness." The writer said, respecting our Colonial Empire:—

Left each to itself, the colonies might be able to defend themselves against the risk of serious invasion from any but a first-class Power, but they could hardly be expected to do more. Combined with us, each province would become one link in such a chain of maritime fortresses as the world has never yet known. An Empire which is scattered over five continents is easily attacked; but if its strength is rightly organised, this very diffusion adds to its capacity for resistance and offence. But a modern fleet cannot fight unless it has its stores of fuel, its arsenals, its docks, and its victualling-yards within easy reach. England, alone of all the Powers, has its harbours in every sea, and its coaling-stations always at hand. It is no vain boast that, if our opportunities were properly utilised, we should be able to defy the combined naval strength of the world. With a great line of sea fortresses extending from the Channel, through Gibraltar, Malta, Aden, and Hong-Kong, to the Pacific; with a second Chatham at Esquimault, and a Southern Plymouth at Port Philip; with an Australian and a South African navy, sailing under the Imperial flag, and forming an integral part of the Imperial armament; with Canada, the fourth maritime country of the world, to draw upon for ships and sailors—with such a combination, the supremacy of the Anglo-Saxon race on the ocean would be greater than in the most glorious days of our past history. Nor is this a mere dream of the future. Political federation may be distant, and fiscal union more remote still; but the first steps have already been taken towards the formation of the great maritime confederacy, and it needs nothing but resolute and patriotic statesmanship to bring it to maturity.

The great maritime confederacy will be formed as soon as the Conference of the Colonies and Great Britain has had time to consider a practical scheme. Then it will be seen that the Gates are the very mainspring, heart, and foundation of the Maritime Confederacy, and of all that makes ours the Power able, in God's strength, to defy the combined naval strength of the world! No doubt this is what God meant when He declared what "Israel obedient" would become when "He set them on high above ALL nations of the earth . . . the head and not the tail, above only and not beneath" (Deut. xxviii. 1, 13). God works by means, and the means by which He is working all His wonders towards His people is the power of the Gates.

We are sorry that some have set their faces like a flint against this crowning proof of our nation's Identity with the lost Ten Tribes. Their opposition, however, is evanescent and momentary. God's purposes endure from everlasting to everlasting, and for this reason we believe all our opponents, excellent men as they are, will see, one day, that in rejecting the Gates they have made a great mistake. But to the Lord shall be all the praise at last.

WHAT BRITISH-ISRAELITES DO FOR FOREIGN MISSIONS.

IT is right that we should at intervals ascertain and publish what our British Anglo-Saxon folks are doing for the spread of the Gospel throughout the earth, because if we seek to prove they are the remnant of Israel, we are bound to show that the evangelisation of the world is their work, and that they are succeeding in their efforts therein as no other nation does succeed. Some years since we looked into this matter and found "that the British and American people together maintained twice as many Foreign Protestant Missions as all the other Christian nations of the earth put together." The former we found spent then over a million-and-a-half sterling on Foreign Missions, while the expenditure on the same object of all foreign nations combined was only £120,000, the ratio being over 12 to 1. In 1884 the sum had risen, for then we ascertained that seven of the leading Protestant Missionary Societies of Great Britain only had received as income £1,027,557 for Foreign Missions. In the BANNER published on Nov. 24, 1886, vol. x., p. 466, Mr. F. Gass furnished us with some valuable statistics regarding the total Missionary incomes of the 58 societies in the British Empire in 1885, as contrasted with that of the 35 societies of the European Churches—the 33 of the United States American Churches—and the 20 of the Independent Missions, most of such being also British. The British Empire subscribed £1,316,793; the European Churches £193,553; American Churches (U.S.) £606,450; Independent Missions £26,000; the total being £2,142,801. Thus British Churches exceeded the evangelising efforts of the European Churches by nearly 7 to 1; but allowing for the difference in the numbers of the populations of Europe and Britain, the proportion is found as high as 50 to 1 in favour of the British.

We have now to notice some figures forwarded to us by Mr. J. Rutter, of Southampton, who has also investigated this subject, and submits the following:—"The total contribution of the British Isles," writes Mr. Rutter, "to Foreign Missions, to Heathen, Mohammedans, &c., &c., in the year 1884 was £1,220,861. This excluded balances in hand and interest on investments. Of this sum, the proportions contributed by the Church of England, Nonconformists with Scotch Presbyterians, and Romanists respectively, were as follows:—

Church of England	£642,000
Nonconformists and Scotch Presbyterians	£565,965
Romanists	£12,896
	£1,220,861

That same year (1884) the Roman Propaganda raised from the whole of Roman Catholic Christendom only £273,300, being not much more than one-fifth of the contributions of the British Isles alone. During the 25 years from 1860 to 1884," adds Mr. Rutter, "the contributions of the Church of England in the British Isles alone, exclusive of contributions of Churches of the Anglican communion in foreign parts, were £10,100,000." These figures point with no uncertain indication to the Israelitish origin of the British people, to whom God has given such abounding wealth, as well as such zeal and love for the souls of perishing heathen throughout the world. To Israel God gave the commission to bless "all the nations, families, and kindreds of the earth," and in response, the British people with their "British and Foreign Bible Society," their "Tract Society," their very numerous Foreign Missionary agencies, have undertaken, in dependence upon God, the propagation of the Gospel in all lands, "blossoming and budding and filling the face of the world with fruit" (Isa. xxvii. 6; Gen. xxii. 18; xxviii. 14; Acts. iii. 25).

To one race exclusively God gave the world-wide commission, and one race, the British, accordingly fulfil the divine command exclusively. They thus prove by an infallible process of reasoning, based upon true evidence, that they alone are the House of Israel to whom this high honour is assigned. The Jews, who are of the same race, are at present disqualified, since they have refused to submit to their King and Saviour, the Lord Jesus Christ, whose Gospel it is Israel's glory to proclaim—and as the rest of the world outside the British Anglo-Saxon races are apathetic in regard to world-wide evangelisation, it follows that the former are not Israel, but that the latter are, because the Lord "made, formed, created," and commissioned His people Israel to do this very thing which the British alone and exclusively are performing. The British must, therefore, since they answer to the portrait, and are performing the functions allotted by divine omniscience to His chosen ones, be the people of His choice. The figures we have alluded to, consequently, are of vast importance to our contention, and seal the testimony that the British are Israel. For the information that they give us let us praise the Lord.

Digitized by Google

THE CHRISTIAN DISPENSATION AND ISRAEL'S TRUE PLACE THEREIN.

By W. S. Cavill.

PART II.

(*Continued from page* 151).

Seeing then, that the blessing has been so richly prepared, and that its presentation for the acceptance of the peoples of the earth is the marked characteristic of our own day, are we not justified in expecting to find that the elect seed of Abraham has been pre-eminently employed in connection therewith? This is exactly what we conceive to be the fact of the present moment, and the prominence held by our own nation in this high and noble work points Britain out as the distinctly favoured of Heaven.

Before we pass to the consideration of the more precise point of Israel's true place in the present age, we would observe that if we are to have in our minds a correct idea of the Christian dispensation, we must dismiss the misleading current notions of the kingship of Christ, and fix the assumption of that office by the Messiah in the millennial age. We must also transfer to the latter time, as duly appertaining thereunto, many of the glowing pictures of peace and happiness which are contained in the prophetic writings; and which have been wrongly associated with the first advent of our Lord, or surrounded with the false glow of a mystical spirituality. We shall thus more nearly approximate to a due understanding of the character, duties, and responsibilities of our own day. We shall be heedful of what the apostle teaches when he says: "But this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God: from henceforth expecting till His enemies be made His footstool" (Heb.x.12,13). This is the day of Christ's mediatorial work. The day of His royal triumph is yet future. To it, in faith and confidence, the devoted servant of God ever presses. Even in its bright forecast, faith gains an inspired vision, hope an assured anchorage, and love an unbounded fulness of reality and power. The judgment beyond will afford no sense of dread to those whose daily effort it is to secure to themselves participation in the glories of Christ's millennial reign.

We will now concentrate attention upon Israel's true place in the present dispensation. The pictures drawn for us in the prophetic, and reproduced in the New Testament writings are truly graphic in their clearness, fulness, and beauty.

In the prophecies bearing upon the present or exile-state of Ephraim-Israel, two apparently opposed lines of divine conduct are forcibly and beautifully blended. And it is this peculiar blending which has instrumentally led to the full and clear accomplishment of the divine pleasure concerning this branch of the elect Hebrew family. In no other respect is the wisdom and foreknowledge of God so powerfully set forth. Those who love to recognise the attributes of the deity in full and active operation, need wish no more striking examples than are supplied in the reverently studied history of the House of Israel during our present era.

The diverse lines of divine conduct herein referred to, may be expressively and conveniently called *restraint* and *constraint*. The two motive influences are inseparably linked together, made subservient to the attainment of *one* grand end, and their action so governed that the involved object cannot fail of its accomplishment. But the singularity of the *human* position in respect to them is that only the action of one has been under observation. These have been quick to recognise the restraining hand of Jehovah. That Israel was cast forth from the land of promise for her sin has never been lost sight of. Nor has it been overlooked that the hand of divine correction would pursue her into exile. Nay, so far has this view been carried that the House of Israel has been looked upon as non-existent, or as so far under divine displeasure as to be beyond recovery. In taking such a view, we should be acting in disregard of what Jehovah has declared by His prophet:—"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth—it shall not return unto Me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." This strong and striking declaration prepares our minds for rich and powerful displays of divine overruling, and when we are confronted with the words, "I will work, and who shall let it?" may we not take upon ourselves the prophet's resolve, "I will wait upon the Lord that hideth His face from the House of Jacob, and I will look for Him." (Isa. viii. 17).

In the concentration of attention to the divine correction, sight has all but been lost of the promises which abound in the prophets affecting the position of Israel in her exile-state. Complaint cannot be fairly made that this has been so; but why should we shrink from the effort to realise the truth of the position when in the fulness of God's appointed time *the hitherto secret* operations of sovereign power are being unfolded before us?

Our position in this particular respect is strengthened by the due consideration of those pledges which the Divine Guarantor of Israel's covenant blessings has given by the mouth of His servants, the prophets. Vain was the thought of their brethren of the House of Judah that Israel had departed from under covenant mercy, for how powerful the words of reproof: "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 among the nations, and 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" (Ezek. xi. 14—16). Note here the strong recognition which Jehovah gives to His own out of expatriation. But yet, though He is not openly manifested as the God of His people, yet His covenant mercies are continued with them, and wherever they should go, His gracious favour would be extended to them. And where would they not go? By another prophet the statement was made, "For, lo, I will command, and I will sift (or cause to move to and fro—*marg.*) 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). Here we have the grand reason supplied for the continual presence of God with Israel. If the chosen seed of Israel were thus to be mingled among the people of the earth so as to be indistinguishable to human recognition, and yet plainly and unmistakably preserved, what other hand than that of Omnipotence could accomplish so miraculous a result? And so in words which deal with both phases of the divine dealing, the command is given, "Fear not," accompanied by the assurance, "for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and the reproach of thy widowhood shalt thou remember no more. For thy Maker is thine Husband: the Lord of Hosts is His name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall He be called. For the Lord hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid Myself from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." And

Digitized by Google

then in words of glowing reference to the covenant with Noah, of the stability of which we have ourselves seen the sign stretched in freshness and beauty across the heavens—"the bow in the clouds"—the divine utterance proceeds: "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 6—12). What striking, soul-stirring words are these! What a strong assurance have we of the transition from the wrathful displeasure which attended exile to the fulness of love and covenant favour!

But yet another guarantee. "And the Word of the Lord came unto Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord did choose, He hath even cast them off; thus do they despise My people, that they should be no more a nation before them. Thus saith the Lord, If My covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth—then will I cast away the seed of Jacob and of David My servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob—for I will cause their captivity to return, and will have mercy on them" (Jer. xxxiii. 23—26). But not only is the past and the present referred to, but the future is anticipated in another very striking form. For God, by Isaiah (lxvi. 22), "For as the new heavens and the new earth which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." And so through all time will the promise stand sure. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness, which is of Me, saith the Lord" (Isa. liv. 17).

After the perusal of the passages now quoted, surely there is no candid reader of the Sacred Word who would lend themselves to the adoption of the notion that Ephraim-Israel—the House of Israel—are at the present moment *not* in existence. The responsibility accepted by the promulgation of such a view would be very great indeed. The argument will not avail that Israel was to be punished for her sins, and as such was cast off, removed from the divine mercy, and the favour of Heaven. To rest contented with such a view is to display the utmost ignorance of the Word of God. The driving of the House of Israel into captivity—the scattering and sifting of the chosen seed—their suffered abandonment to their own ways and follies—and the removal from off them of the visible marks of divine recognition—all these Jehovah claims as His own acts. There is no discovery in them, therefore, on the part of man. They are so plainly impressed upon every prophecy that their clearness and fulness cannot well be missed. No flexibility of purpose—no turning aside from the enforcement of the mission entrusted to the elect seed, is anywhere discernible. Rather otherwise must we expect it to be; for hath not God said, "I, the Lord, change not: therefore ye sons of Jacob are not consumed." We must, then, not merely look for the preservation of Israel, but for their retention in a position in which they will be enabled to show forth the praises of their covenant God. But when did they become so placed? This is the all-important question for our present care and thought.

One of the most striking passages in the whole range of prophecy here demands attention. "But there shall be no gloom to her that was in anguish. In the former time He brought into contempt the land of Zebulon and the land of Naphtali, but in the latter time hath He made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined" (Isa ix. 1—3). The immediate application of this passage in Matt. iv. to our Lord's Galilean ministry, gives a chronological commencement to its realisation. We thus are taught that immediately Christ came, and opened up the Gospel work, there was the time for the transition to take place in Israel's history—the time when she should cease to be suffered to pursue paths of her own, and be placed under the constraint of the divine hand.

(To be continued.)

LECTURE IN ST. JOHN'S SCHOOLS, MIDDLESBOROUGH.

[*From the "Daily Exchange," Middlesborough, Feb.* 19, 1887.]

PART I.

On Wednesday night Mr. R. Lamb delivered a lecture, entitled, "Where are the Ten Lost Tribes of Israel?" in the St. John's Schools, under the auspices of the local branch of the C.E.W.M.S., more especially for those who honestly have difficulties in reconciling apparently conflicting statements of the Bible.

Mr. J. Marney presided. He stated, in introducing the lecturer, that he believed it was a disputed point whether there was more than one tribe now. Some people held that the Jews constituted the whole of the race. He commented on the fact that many people in the present day were puzzled and uncertain about certain parts of Scripture which were apparently contradictory, and concluded by saying that he considered those who removed them, or did whatever they could to do so, were conferring a boon on humanity.

The lecturer preluded his remarks by mentioning that it was a very debateable question. He had considered it for 20 years, and he would only utter what were his convictions, and the facts relevant to the subject upon which scientific light had been thrown recently. The view he took of the subject seemed to be so utterly at variance with the common teaching and the collegiate education in this matter, that it was almost impossible for the clergy to look at the matter seriously. They therefore went on preaching "We are Gentiles!" Now, he did not believe that they were Gentiles—they, the Anglo-Saxon race. He believed they were Gentilised Hebrews. He believed that they were descended from God's ancient people—not from the Jews, but from a different section of the Hebrew people altogether. As the chairman had stated, the general impression was that the Jews constituted the whole of the Hebrew race. If that were the case, he would be in a very difficult position that night. It might be asked what matter it made. Well, it meant a great deal, and it touched them in a national point. It was the most important subject under consideration at the present day, and he wondered that ministers did not take it up. Working men shared his views, but latterly they had got some eminent scientific men, and also theologians on their side. To bring his argument at the outset very clearly before them, he gave an illustration which was as lucid as it was probable. He contrasted the Punic and Irish languages. He chose the phrase "Oh! may the good Baal favour thee!" In Punic, which was the Canaanitish language, it was as follows: "Gan ebel Balsameni ar a san," while in Irish at the present day it was "Guna bil Balsamen ar a son." Well, this showed that if it were not an Hibernianism to say so, the Canaanite language was Irish, or, to put it the other way, that the Irish language was that of Canaan. Well, the fact was that those who could speak pure Irish could understand Canaanitish. They would find two very long pages in McDermott's history of Ireland, now a scarce work, but there was one in Durham, giving a similar illustration. Mr. Chamberlain, the other day, got into very sad disgrace with a section of his political friends by saying that there were two

Digitized by Google

sorts or two nations in Ireland. He (the lecturer) contended that there were two. It was in the South-west where they always had trouble, and they were Phœnician settlers to whom this land belonged. Consequently they were Canaanites. The Hebrews were commanded to destroy the Canaanites, but the women of Canaan were beautiful, and the Hebrews did not follow out the command. For this they were told that the nation "would be hewers of wood and drawers of water to My people." The South-west people of Ireland were doing the menial work for others. Some time ago a newspaper said that the Irish question was a thorn in the side of the body politic of England. In the Bible the Hebrews were told the Canaanites would be a thorn in their flesh for ever. Some years ago, in London, he heard an Atheist lecture, which stated that the Bible was unworthy of credence, because it said in one part that these people shall be few in number, and in another they shall be a multitudinous people. Comparatively, the Jews were not so, because they were estimated to be about seven millions altogether. He went on to the platform and explained that the people who were to be few in number were the Jews belonging to the House of Judah, and the Israelites were to be multitudinous. There were two divisions of Hebrews. To this the Atheist retorted that the ministers did not teach that. "No," he (the lecturer) replied; "if they did you wouldn't have a leg to stand upon." The rebellion that was made after the death of Solomon divided the people of God into two distinct nations. The one section were dispersed, the other outcast; and, if they notice, these were the words that were used throughout in application to the two nations. In 740, B.C., the Assyrian monarch carried out a ruthless policy of expatriation. In order to break the power and destroy the nationality he took hundreds away, and placed hundreds in their places in whatever towns he conquered. They were never allowed to return to Canaan. The Samaritans cleverly evaded their removal by stating falsely where they came from. This made them hated. These people who were expatriated certainly never returned, and he could give testimonies from 60 commentators to bear this out. In the second book of Kings they were told that they were removed to a river South of the Caspian Sea. Turner, the great historian of the Anglo-Saxon race, had traced Saxons there. After speaking at considerable length on this point, and explaining it in detail, he stated that the religion of the 42 countries which the Assyrian king had conquered was identical with that of the Druids. Since the Reformation they had returned to a surer path, and in their Church they asked God to perform the mercy which He promised to their father Abraham, and to remember His Holy Covenant. He had said that if they returned to Him He would remember His Covenant. They had done so, and consequently it would be in remembrance. They had become the chief of nations, the greatest of Christian people, and held all the strong points of the earth, and no other nation was more able or more likely to restore the Jews to Palestine than were the English, who had always given them protection. The Welsh people were the first arrivals in England. Their great writers advised students of Hebrew to learn Welsh first, because it was alike nearly in every respect, and especially in pronunciation. The Welsh people to this day called their country Khumree; and there was an inscription in the British Museum which has on it the words "Beth Khumree." This inscription bore out the Scriptures in regard to the matter. In conclusion, he referred to the story of the two sons in the vineyard. He believed the story had a deeper meaning. There were two sections of the Hebrew people. The Jews said they would do the work, but they didn't. They even rejected the Messiah. The others who refused went into the wilderness, but afterwards repented, and now they were doing the work. Not so much as they ought to perhaps, but they would do more if they knew it was their proper work. As soon as Judas Iscariot betrayed the Saviour the brotherhood ceased, and the 11-12ths, the great portion, did not share in the Crucifixion. Jesus said to the Jews that "the kingdom of God shall be taken from you, and shall be given unto a nation bringing forth the fruits thereof," and that was why, the lecturer considered, Christianity was so soon brought to England after the Crucifixion.

The lecture was listened to throughout with great interest, and a discussion followed. Mr. Howe stated that although he had no objections to bring against the lecture, he was inclined to accept, unpleasant as it was, that they were part of the Jews, yet he was compelled to think that the lecturer left them where they began, and one involuntarily asked the question, Where are the Lost Ten Tribes of Israel?

(*To be continued.*)

"THE MULTITUDE OF NATIONS."

THE Colonial Office has lately issued the following notice or "statement," which appeared in the London papers of March 18th, 1887. Those who can read this announcement without being reminded of God's promise to Jacob, "a nation and a company of nations shall be of thee," or of the prophecy of Jacob respecting his grandson Ephraim, "his seed shall become a multitude of nations," must indeed be wanting in the knowledge of Scripture, and callous as to the condition and future prospects of their own native land (Gen. xxxv. 11 and xlviii. 19). What appears clear from these two passages is this: that Jacob's offspring, Joseph and Ephraim, were destined to inherit the birthright blessing, being the possessors of the multitudinousness promised to Abraham, such developing also into the national blessing implied in the fact that Ephraim, as representing Joseph's House, was to become "a great and mighty nation," a "confederation of nations," numerous as a multitude of independent States, all clustering round the parent "mother of nations" (Gen. xvii. 4, 6, 16). What have we now in the colonial office's statements? We have the recognition of the fact that at least eleven colonial governments, ranking to-day as independent nations, endowed with separate and free governments of their own, were to meet in this country in an official capacity, by the representation of their respective delegated officers. It appears, too, that the object of their meeting under the hospitable roof of their "Mother in the West," was to work out a plan for mutual defence in war, for postal and other intercommunication, and to devise plans generally for a closer federation in other matters. The eleven Colonial governments were to be represented by twenty-four officials belonging to their respective countries, and they were to be met by the Secretary of State for the Colonies, and addressed probably at the opening of the Conference by the British Prime Minister himself. The meeting was indeed a solemn and unique one, such as our country, and indeed the world, has never witnessed before. We can see that it partakes also of a prophetic character; for it is easy to discern that the meeting of this conference will be the prelude to a closer union of the now separated Colonial Empire of Her Majesty, and that it is the precursor of what is known among us everywhere to-day as "the Federation of the Empire." The statement was to the following effect:—

THE COLONIAL CONFERENCE.

We have received the following statement from the Colonial Office:—

The conference of delegates and representatives from the principal colonies will assemble on Monday, the 4th of April, at 11 o'clock, under the presidency of the Right Hon. Sir Henry Holland, G.C.M.G., M.P., Secretary of State for the Colonies. The first meeting will take place in the Conference-room at the Foreign Office, when the Prime Minister and other members of the Government will be present, and a certain number of peers, members of Parliament, and other gentlemen of distinction connected with the colonies, will also be invited. The subsequent

Digitized by Google

meetings of the conference will be held at the Colonial Office, and will be conducted in private.

The names of the delegates expected to be present are as follows:

Canada.—Sir A. Campbell, K.C.M.G.

Victoria.—Sir Graham Berry, K.C.M.G. (Agent-General), the Hon. A. Deakin (Chief Secretary), the Hon. J. Lorimer (Minister of Colonial Defence), and the Hon. J. Service (late Premier).

New South Wales.—Sir Saul Samuel, K.C.M.G. (Agent-General), Sir P. Jennings, K.C.M.G. (late Premier), and the Hon. R. Wisdom.

South Australia.—The Hon. J. W. Downer (Premier), and Sir Arthur Blyth, K.C.M.G. (Agent-General).

Queensland.—Sir Samuel Griffith, K.C.M.G. (Premier), and Sir James Garrick, K.C.M.G. (Agent-General).

Western Australia.—The Hon. John Forrest (Commissioner of Crown Lands) and Mr. Septimus Burt.

Tasmania.—The Hon. John Stockell Dodds (Attorney-General), and Mr. Adye Douglas (Agent-General).

New Zealand.—Sir W. Fitzherbert, K.C.M.G. (Speaker of Legislative Council), and Sir F. Dillon Bell, K.C.M.G. (Agent-General).

Newfoundland. The Hon. R. Thorburn (Premier), and Sir Ambrose Shea, K.C.M.G.

Cape of Good Hope.—The Hon. T. Upington (Attorney-General), the Hon. J. Hofmeyer, and Sir Charles Mills, K.C.M.G. (Agent-General).

Natal.—Mr. J. Robinson.

The Governments of the colonies not possessing responsible government will not be officially represented at the conference, but the Secretary of State will invite gentlemen specially conversant with the affairs of any such colony to attend at the opening meeting, and also during the subsequent discussion of any particular subject, should it be thought that their local knowledge would be useful.

Should the Secretary of State be unable to be present at any meeting of the conference, his place will be taken by the Earl of Onslow, the Parliamentary Under-Secretary of State.

The conference will sit from the 4th of April to the 7th, inclusive, and will then adjourn, probably until the 15th.

Mr. W. A. Baillie Hamilton, private secretary to Sir Henry Holland, has been appointed to act as secretary to the conference, and all communications on the subject should be addressed to him at the Colonial Office, Downing-street.

Here we see the fact acknowledged that within Her Majesty's empire there are at least eleven governments possessing "responsible government," a circumstance which necessarily ranks them among "the nations" of the earth. These responsible governments, and therefore nations, are at this moment part and parcel of Her Majesty Queen Victoria's empire. Consequently we are already, in the language of Scripture, "a nation and a company of nations," in the aspect we present to the world. But our union is of an indefinite character, and requires to be clearly traced and established, with the consent of all the confederated members. To carry this out into the domain of practical politics is the object of the now sitting Conference. Men say that the difficulties to be overcome in effecting the object will prove almost, if not altogether, insuperable. But we have no such fears. This nation and her colonies are "the House of Israel," whose representative was prophetically considered "the House of Joseph," or "Ephraim." That House is to develop into "a nation," as the central link, and "a company or crowd of federated 'nations,'" which together, situated as they strategically are in the most favourable positions of the earth, will dominate the same in the interests of peace. The prospect before us is glorious and very cheering. For not only is this powerful cluster of States one which has God for its King, and the Lord Jesus Christ for its Redeemer, Saviour, and Deliverer, but it has the promise also of the outpouring of the divine Spirit to give it national repentance, to teach it God's will and word, to give it revivals of religion, and the new covenant of the Lord God of Israel. Then will be fulfilled, in the case of British-Israel, such spiritual promises as those contained in Jer. xxxi. 8, 9, 33, 34; Heb. viii. 10—12; Joel ii. 28, 29; Psa. cxlvii. 19, 20; and to the Lord Jehovah will be all the praise.

Review.

A Message to the Church from the Nineteenth Century. By the late Right Rev. Bishop Titcomb, D.D. Robert Banks & Son, Racquet-court, Fleet-street, 1887. Price 3s.

PART I.

We welcome another thoughtful argumentative volume from the graceful pen of (alas! the late) Bishop Titcomb, and regard it as a timely help in our contention for the truth—one which the clergy and ministers of our day ought to respect. The work is a scholarly contribution to our subject, and one which cannot be set aside or ridiculed. The late Bishop has thought out and produced a line of argument which he believed rests on no fanciful interpretations of Scripture, and only adduced as "evidence" what he believed does *not* rest on "wild and imaginary fancies." Many of our writers, he declared, "have laid themselves open to this charge—first by picking out isolated texts, and then arbitrarily piecing them into modern events, without the least regard to careful criticism." What the author meant by this denunciation, or against whom it is directed, we are not told; but we need not remain in any doubt that he had in his mind those who rely upon what they believe regarding the British Queen's alleged present occupation of the throne of David. In appendix F, at p. 139, the Bishop put his foot down firmly, and declared against the entire assumption, believing the idea to be "unscriptural, and calculated to bring the whole subject upon which he has written into public discredit." The grounds for the Bishop's strong condemnation of what nine-tenths of our Anglo-Israelites hold dear as a vital point, as one which also answers the infidel, we must consider further on. At present we indicate the fact, and also admit what we fear puts the late bishop's ban upon the question of "The Gates," as a piece of material evidence—namely, that his book is utterly silent respecting them, and does not indeed once quote Gen. xxii. 17, 18 as a text material to our contention. This is the more extraordinary because he dealt largely with the question of the blessings connected with Ephraim-Israel's prosperity as a nation—their excessive multitudinousness—their Gospel message to all the nations of the earth. Everything, in short, but "the Gates." If we are wrong in recognising our "coaling stations," and other strategic places which are not coaling stations as "the Gates" of prophecy, then the bishop might have enlightened us as to what God's oath meant when He told Abraham on Mount Moriah that "his seed should possess the Gate of his enemies." Only once does the subject of the Gates come into notice in the book—on page 68, where the late bishop quoted Isa. xxvi. 2, and told us "the Gates" in that text described "the land in general." He quoted, also, Deut. xxviii. 52, Lam. i. 4, and Exod. xx. 10, to prove the same point—namely, that the expression referred to the land of Palestine, or Zion. But he did not say that in Gen. xxii. 17, where the promise was that the seed of Abraham were to possess the Gate of their enemies, the Lord merely meant that the land of Palestine was to be theirs. We presume, however, the Bishop's silence meant that; and if so, we remark that he had changed his views since the second edition of the "Anglo-Israel Post Bag" was published in May, 1876. For there, in very explicit terms, the Bishop gave in his adhesion to the subject of "the Gates," as we hold it, quoted the Inquiry *in loco* word for word, and spoke of the confirmation the Gates gave us of our nation's unmistakable inheritance in the promises. We have the "vast colonial Empire," wrote the Bishop then (page 166, "Post Bag"), and "even up to the present moment possession also of the Gates of our enemies." It probably was not within the scope of the late Bishop's plan to enter now on the question of "the Gates," or quote God's oath in Gen. xxii. 17, 18. If so, we marvel that while almost all other "Identifications" have a place in his book, this "confirmation" of all the rest departs out of the list, rejected by the Bishop, as by Mr. Hine, the Rev. R. Douglas, and others, who, on various points, decline longer "to see eye to eye" with the writers in the BANNER OF ISRAEL. However that may be, we think the book the good bishop has given us is a very thoughtful and excellent one, and we are greatly pleased with it. We are glad to see on page 81 that the author once for all parted with the Teutonic theory, "and will have no more of it!" He tried the nations of Europe to see if there are any but the British who correspond with the Bible portrait of "Ephraim-Israel regenerated," and he found first that Russia fails, second that the French do not come up to the standard, and

Digitized by Google

third, that the German Empire (Mr. Douglas's protégés) are nowhere! "Where is her foreign Empire?" asked the Bishop. "Is she the mother of nations? Has she colonies in the waste places of the earth? Does she remember God in far countries? Does she honour 'the Sabbath?' Is she a maritime people, having ships of Tarshish? or a 'messenger people?' Finally, is she the nation of Europe to which Judah would be likely 'to walk' for an alliance when seeking restoration to the ancient Inheritance?" To all these questions the Bishop answered "No, no, no!" And he turned at last and indicated what the Nineteenth Century says of the British Empire. He found (in chap x.) that our Queen's Dominion is unique among the sovereignties of the world. In area and population it is grander, he said, than Nebuchadnezzar's, than Darius', than Alexander's, than Cæsar's. It is the fifth Empire of the vision of Daniel—five times as large as the Persian Empire under Darius; four times that of Rome under Augustine; an eighth larger than all the Russias; sixteen times that of France, and forty times as big as Germany! (page 84). The Bishop won't hear of the objection that Britain is one of the ten toes of the Roman Empire, and so cuts off the Rev. W. Baxter's opposition (page 84); and then he quotes eleven witnesses (some from the BANNER) to show and prove Britain's "stupendous extension." All this the Bishop calls "probable evidence," a term the meaning of which we scarcely comprehend. In the language of the Courts, it is not admissible at all if it be not "evidence" or proof of the matter in dispute. It *is* admissible, for the Bishop produces and exhibits it, and it testifies to the point at issue—namely, that the British nation has in modern days (our Christian Dispensation) enormously extended, till it is an Empire which exactly corresponds with the Empire promised to Ephraim-Israel. If the British did not answer to this sign, then such evidence, if produced by the opponents, would destroy our case. It is admissible on ours, and proves the fact asserted—namely, that in this matter, too, we respond to the features of Israel, and so far there is established thereby Our Identity with them. "Probable evidence" is simply, we believe, a misnomer. The author holds with us that our geographical location answers to that of regenerated Ephraim—viz., "the Isles of the Sea" in "the North and West" (page 107). He pointed out that we have "the blessings of the deep," promised to Joseph; that we are the Gospel messenger nation described in Isa. xviii., represented by the ships and land of Tarshish, which he distinctly identified with the British (page 108, and appendix B). He found that the Jews are "walking" to us as they were destined to walk to the House of Israel (Jer. iii. 18); and he argued, therefore, that we are that House. He felt that we are fulfilling the prophecy in Isa. xix. 23—24, in respect to Egypt and Assyria, or Armenia; and on page 111 he drew the inference that here, too, we respond to Israel's portrait, and must be they. He referred to Ezek. xxxviii., and found the young lions of Tarshish are the colonies of Great Britain, coming to the aid of their old mother in the West, just as they did in the Egyptian war (page 113).

The Bishop has a chapter on the ethnological difficulty, which, however, is too sketchy to be satisfactory; and he answers a few practical difficulties (page 118) which have often been met in the BANNER. The Bishop's reasons, however, are all sound, logical, and cogent, and we hope our opponents will one and all read them, mark, learn, and inwardly digest them to their own satisfaction and conviction. We are glad to see the Bishop holds with us that "Jacob's trouble" is a season of trouble, trial, and sifting, which we as a nation must go through (page 122); and we commend the Bishop's words of wisdom in this respect to all it may concern. We are thankful for this timely volume, and if the author could not quite see with us in the matter of the Gates, we gladly welcome his calmly-reasoned book without them, satisfied, however, that one day all men will accept them (as the late Bishop saw the truth about Germany), and admit that, after all, the Gates are the crucial fact of the whole matter, and are so represented in God's oath in Gen. xxii. 17. Though the author saw fit to dismiss the Gates now with a silence which is remarkable, if not positively deplorable, we know that they constitute a part, and a very important central portion, of a wondrous passage, relating to a Hebrew nation, such as he describes Ephraim-Israel to be in the Christian, evangelising period of their history. One word more in respect to the moot point that "Queen Victoria sits upon the Throne of David." The bishop said it was impossible this could be true, because the promise was to A MAN, and that could not possibly have reference to A WOMAN. Also, that the Throne of David was to be over the Twelve Tribes, not over the Ten. Christ alone, he added, is heir of the Throne of David, and "He is now seated on that throne in Heaven" (page 142). This assertion surprises us! Where in the four corners of the Bible can anyone find the Throne of David described as the Heavenly Throne of Christ to-day? We find, on the contrary, that He Himself said in Rev. iii. 21 R.V. that He is now seated "with His Father on *His throne*." David's Throne was in Jerusalem. There Christ is to reign over His ancients gloriously, as Isa. xxiv. 23 teaches us; and over the House of Jacob (an earthly, but not a heavenly people), the angel declared in Luke i. 32 Jesus was yet to reign (see, too, Micah iv. 7; Isa. ix. 6—7, &c., &c.). In regard to the promise that a man should never be lacking to sit on the Throne of David, surely the bishop was aware that the word Ish, used in Jer. xxxiii. 17, 1 Kings viii. 25, and other like passages, refers to "a human being," but not to the sex of the sovereign; also that the Ten-Tribed House is even now, and always has been, a representative House containing families of Judah among them, as Jer. xxiv. sufficiently proves? Besides, by refusing the teaching that the British Queen's throne is to-day David's throne, and that she is a descendant of Zedekiah's royal lineage, how can men harmonize the prophecies? Zedekiah's offspring failed in the male line in B.C. 588. But it was to continue "till Shiloh come" (Gen. xlix. 10). By what process of reasoning can it be made to appear that Christ reigned on *David's Throne* from B.C. 588, when Zedekiah was deposed, till the first advent? And how can anyone show us that Christ Jesus became "King" on David's throne while on earth? or that when He ascended He found David's throne, formerly in Jerusalem, transported to the heavens, and that it was there occupied by Him? The Scriptures deny the facts! Can we allow such a triumph to the Infidel as all this would constitute? Let Jer. xxxiii. 25, 26, decide the point.

(*To be continued*).

THE "BANNER" BRITISH-ISRAELITE JUBILEE FUND.

THE CHURCH MISSIONARY SOCIETY.

	£	s.	d.		£	s.	d.
Mrs. Rush	0	2	6	Mrs. Thompson	0	2	6
Miss Rush	0	2	6	F. E. C.	0	1	3
Miss E. M. Rush	0	2	6	Ephraim	1	0	0
Mrs. Reep	0	10	0	Mrs. Terry	0	5	0
A. I.	1	0	0	Miss F. Nuttall	0	10	0
Mrs. Mathie	0	6	0	J. H.	0	5	0
W. W. Ince, Esq.	1	0	0	Mrs. Bailey	0	10	0
M. R.	0	10	0	Mr. John Spencer Hall	1	0	0
R. F. Banks, Esq.	0	10	6	Mrs. Brake	0	10	0
Miss M. Chatfield	0	2	6	The Misses Parker	0	5	0
H. E. T.	0	10	0	F. R. Clarke, Esq.	0	2	6
Colonel Thompson	0	2	6				
					9	10	3

THE JEWS' SOCIETY.

	£	s.	d.		£	s.	d.
M. K.	0	10	0	The Misses Price	0	5	0
Miss L. E. M. Richards	0	2	6	The Lady Jane Ellice	2	0	0
					2	17	6

THE BIBLE SOCIETY.

	£	s.	d.		£	s.	d.
R. F. Banks, Esq.	0	10	6	The Lady Jane Ellice	3	0	0
Colonel Thompson	0	2	6	E. L.	0	5	0
Mrs. Thompson	0	2	6	L. L.	0	5	0
F. E. C.	0	1	3				
					4	6	9

The Editor of the BANNER requests Association Secretaries to be good enough to remit to him all sums paid to them from time to time on account of the above Funds. PHILO-ISRAEL.

April 4th, 1886.

NEWCASTLE ANGLO-ISRAEL ASSOCIATION.—Last night, the annual meeting of the Newcastle Anglo-Israel Association was held in the hall of the Church of the Venerable Bede, Gateshead. A large number of members and friends sat down to tea, after which a meeting was held, presided over by the Rev. James Macintosh, and speeches were delivered by the Rev. H. Morton, the Rev. Mr. Watt, Captain Watkins, and Mr. J. G. Taylor. At intervals selections of music were rendered by a string band.—*Newcastle Evening Chronicle, March* 30, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free - 0 7 6
Two Copies (including Double Numbers) - - 0 13 6
Three Copies " " " " - 1 0 4
Four Copies " " " " - 1 5 6
Six Copies " " " " - 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

A GENTLEMAN and his wife require Board (with separate Dining Room, available also as Sitting Room) in a quiet family in suburban locality. Terms, £100 per annum. Address, "Alma," *Banner of Israel* Office, Racquet-court, Fleet-street.

THE BRITISH-ISRAEL IDENTITY ASSOCIATION, 24, Newington (off Renshaw-street), Liverpool. The Social Gathering to close the Lecture Season, will be held (D.V.) on Thursday, April 21st, at the above address. Tea on the table at 6 30 prompt, after which an Address will be delivered by Rev. HENRY ROE, of Dawley, Salop. Tickets, One Shilling each, to be had at the above address, or from the "Howe Machine Company," 34, Renshaw Street. Please secure Tickets or advise Secretary not later than the 20th.

NOW READY.

SPLENDID PHOTOS OF THE LATE BISHOP TITCOMB.

Sent post free, Carte de Visite, 1s., Cabinet 2s., direct from the Publishers,

F. W. PARRY & Co., 29, Paternoster Row, E.C.

ANGLO-ISRAEL FREE DISTRIBUTION FUND. Donations 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.; by the Secretary, C. Horner, Esq., 34, Sheen Park, Richmond, Surrey; or by the Hon. Local Secretaries, Mr. John May, 26, Piazzi Miratore, Floriana, Malta; E. C Baxter, Esq., Vryburgh, Bechuanaland, S. Africa; and E. L. Dwyer, Esq. Sand Hill, Launceston, Tasmania.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

R. Banks & Son, Racquet-court, Fleet-street.

ISRAEL IN THE NEW TESTAMENT

OR.

Proofs of the National Conversion of the Ten Tribes to Christianity.

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

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

The Identity Demonstrated

See new book by the Rev. R. DOUGLAS, M.A., (*Vicar of Kidsgrove, Stoke-on-Trent*), entitled,

Ephraim-England.

PRICE 4s., Cloth Gilt.

London: Sold by R. Banks & Son, Racquet-court, Fleet street, E.C., who will forward a copy free on receipt of P.O

A New Work on the Identity of Lost Israel

By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH

FROM

THE NINETEENTH CENTURY,

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

(This work was completed by the late Bishop only a week previous to his death).

London: Robert Banks & Son, Racquet court, Fleet-st. F. W. Parry & Co., Paternoster-row, and all booksellers.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A E I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp, Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies, post free, 6d. Specimen packet for 6 stamps.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham the "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

NEW VOLUME JUST COMMENCED.

Price 6d., by post 7d.; Annual Subscription. 2s. 6d., post free.

THE APRIL QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

CONTENTS:

The Jubilee Year. By Hecla.—Literary Culture Among the Ancient British. By J. Thomson.—The Time of Jacob's Trouble. By Sur.-Gen. J. M. Grant, M.D.—The Sovereignty of God as Seen in the Light of Anglo-Israelism. By Mrs. G. Albert Rogers.—Jezreel. By Rev. Hebert Marriott, M.A.—Gog's Attempted Invasion Against Israel—Does it Take Place in India or Palestine? Being John T. Crosthwait's Reply to A. MacPhail's Objections.—Is the Conversion of the Jews at the Present Time Scriptural? By George Dimbleby.—The Woman Arrayed with the Sun (Rev. xii., R.V.). By J. C. H. M.—The Sifting and Consolidation of Israel. By W. S. Cavill.—The Mystery of the Prophetic Dates Unsealed. By A. MacPhail.—The Unscripturalness of the Present Scripture Teaching.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot

Is the Best Known Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

A BOON TO SUFFERERS!!

HARNESS' ELECTROPATHIC BELT CURES Gout, Rheumatism, Lumbago, Sciatica, Epilepsy, Indigestion, Constipation, Liver and Kidney Complaints, Ladies' Ailments, Nervousness, Neuralgia, General and Local Debility, etc.

HARNESS' ELECTROPATHIC BELT

NEVER FAILS to promote HEALTH, STRENGTH, AND VITAL ENERGY; therefore it will pay you to procure one without delay.

NERVOUSNESS CURED.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicking, and send a P.O.O. or Cheque for 21s., for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials post free. THE MEDICAL BATTERY CO. (LTD.),

52, OXFORD STREET, London, W.

(CORNER OF BATHBONE PLACE.)

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

EXTERMINATION OF ALL

CORNS & BUNIONS



Guaranteed by using Gardner's Patented Corn and Bunion Exterminator, an ingenious little instrument which can be used by anyone. Painless in operation, "never fails." Price 1s. The highest Surgical Testimonials can be seen and operations successfully performed in all peculiar cases, bad nails, &c., at the Patentee's, who will send the Exterminator direct for 13 stamps.

C. GARDNER, Chiropodist,

94, REGENT STREET, LONDON, W.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, APRIL 20, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 539. Entered at Stationers' Hall.] WEDNESDAY, APRIL 27, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Colonial Conference and its Prophetic Teaching	165
The Christian Dispensation and Israel's True Place Therein. By W. S. Cavill.—Part III	166
The New Title Proposed for Her Majesty the Queen	168
Where and Who are the Israelites? By the Rev. A. Ben-Oliel—Part I.	169
Review	170
Metropolitan Anglo-Israel Association	171
The Third Annual Report of the Anglo-Israel Free Distribution Fund for 1886	171
Correspondence	171

THE COLONIAL CONFERENCE AND ITS PROPHETIC TEACHING.

APRIL 4th, 1887, was a red-letter day in Israel's history. It was the beginning of the fulfilment of a splendid prophecy given by God Almighty Himself to His servant Jacob in Gen. xxxv. 11, 3,620 years ago, when He said, "A nation and a company of nations shall be of thee!" The nation exists to-day, and the company of nations are extant too! They met for the very first time in solemn assembly in the metropolis of the Empire at the invitation of "the mother of nations" in her "Isles of the West" on Tuesday, April 4th, in Her Majesty's jubilee year now current. It was a notable, unique assembly—one which the enemies of Israel must have shuddered and quailed to see coming together! The president was Sir Henry Holland, Secretary of State for the Colonies, and there were present not only Lord Salisbury and a host of British celebrities, but the representatives of the following Colonies, each having responsible Governments—namely, Newfoundland (the oldest), Canada, New South Wales, Tasmania, Cape of Good Hope, South Australia, New Zealand, Victoria, Queensland, Western Australia, Natal—eleven in all. The following *Crown Colonies* were also present by their representatives: Barbadoes, Bermudas, Leeward Islands, Jamaica, Gold Coast, Gibraltar, Windward Islands, British Honduras, Sierra Leone, Gambia, Ceylon, Trinidad, Malta, British Guiana, Mauritius, Falkland Islands, Hongkong, Straits Settlements, the Native States, Cyprus—20 of these, and 31 in all!

We were glad to see that Sir Henry Holland inaugurated the proceedings by what was virtually a prayer that God's blessing might rest upon the Conference. The wish was met with the united response, "Amen!" Lord Salisbury's address was hearty and very stirring, but Sir Henry Holland's contained matter in which we are most interested. He pointed out by figures the wonderful progress of the Empire during the last 50 years, and especially that of the Colonies. In regard to Australia, he said (quoting his own father in the *Quarterly Review*) that 50 years had seen "a nation created out of a wilderness." Surely these words remind us of Gen. xxxv. 11 and of Isa. xxxv. 1, 2! Then his ideas as to the Empire's wealth illustrated Deut. viii. 18, since they showed that God has given us "power to get wealth." He declared that taking Colonial imports and exports together, they were in 1885 eleven times what they were in 1837! British shipping trade with the Colonies in 1837 was 3,700,000 tons, but in 1885 it was 56,000,000 tons! As to population, Sir Henry said that in 1837 the Colonies then existing contained 4,204,700 souls, less than the present population of London! But the numbers rose at the last census, in 1881, for the same Colonies, to 12,753,277! All the British Colonies in 1881 numbered 15,763,072. In Ceylon the population had doubled in the 50 years! The other Asiatic Colonies presented the same result. In the Cape the increase was eightfold; in Canada three times as large as it was! In the West Indies the numbers had nearly doubled. In Australia it was 12 times as large as it was! The address of Sir Henry dwelt largely on the British maritime Gates, and their enormous value to our Empire. We quote a part of what he said in respect to this important subject for future information. He remarked:—

The necessity of having secure and well-defended coaling stations as the basis of all naval action for the protection of the Imperial commerce and interests is apparent. Two classes of coaling stations are required:—1. Refitting stations and harbours of refuge in which coal is stored in large quantities. These must be strong enough to resist such attacks as may reasonably be expected, so that Her Majesty's ships may look with the full assurance of certainty to finding in them, at all times, the means of repair and all necessary supplies; while merchant ships will find a refuge from pursuit and the means of coaling in security. The defence of these ports involves a heavy expenditure of money and large garrisons; their number therefore must be as limited as possible. 2. Stations at which coal is, and always must be, kept for the navy, but for which it is unnecessary to provide an extensive system of defence. Where the question is simply one of maintaining a stock of coal in security, the defence of a harbour is not always a necessity; the object may be attained by keeping the coal inland and guarding it by a small redoubt beyond the range of artillery fire from ships. In addition to the Imperial fortresses Malta, Gibraltar, Bermuda, and Halifax, it would seem necessary to defend on an adequate scale Cape Town and Simon's Bay, St. Helena, Sierra Leone. Port Louis (Mauritius), Aden, Colombo (Ceylon), Singapore, Hongkong, Port Royal (Jamaica), Port Castries (St. Lucia), and Esquimault, in addition to minor

Digitized by Google

coaling stations. Since the issue of the report of the Royal Commission modifications of various kinds have been adopted. Military progress, especially in relation to armaments, has made great strides, and the guns which are being provided under the existing scheme are more powerful and accurate than those with which the Commission had to deal. It cannot be hoped that finality has in any sense been reached, but the works which are now in process of construction are such as will lend themselves to revision and re-armament at comparatively small expense in the future; while the magazines and other accessories of the defence may fairly be regarded as little likely to be affected by future advances in the power of the attack. While the defence of British commerce and possessions abroad must be based on the action of a strong navy vigorously handled, and by means of a system of protected coaling stations rendered free to act all over the world, there remains the passive defence of exposed property locally accumulated, as well as the temporary shelter of the slower class of merchant steamers and sailing vessels. In the case of many of the coaling stations the measures of defence now in progress do not merely provide protection for naval stores and coal supply. A great wealth of private property both on shore and afloat will at the same time receive protection, while the defended ports which are being created will provide shelter for slow mercantile steamers and sailing ships at the outset of war, before the action of Her Majesty's Navy has had time to make itself felt.

We observe that the Press is beginning to raise the question how an Empire which increases as ours increases can be held together in the future and prevented "falling to pieces by reason of its own weight and fulness." The fear seems to be that rival Empires are rising, and "these are ambitious of emulating our world-embracing system of colonisation." The fear is vain, and our public writers and our Colonists themselves would know it to be so, if only they could see with their eyes, and believe the truth: that our Colonial Empire is a God-created thing, a God-protected political entity, and that it would be as easy to destroy it as to pluck the sun from the firmament, or to dethrone the God of Israel, who is the Omnipotent Creator of His people, British-Israel! No doubt the Conference which is now sitting will be viewed with the deepest anxiety, not only by our own race, but by our rivals and enemies, who must shortly see that this Confederation, once formed, will dominate the earth, and in the end attract to itself the co-operation and adhesion of the United States. It will thus become a Federation of the English-speaking races! The Colonial speakers at the Conference gave a very graphic picture of the might and power of Greater Britain. The Hon. Robert Thorburn, for instance, the Premier of Newfoundland, declared that the dominion, with his own province combined, could furnish 50,000 of the finest seamen in the world, and that near Cape Breton coal-fields existed of the greatest value in case of war. Sir Alexander Campbell, delegate for Canada, looked on the assembled nations as "one people," which is Federation already realised. Sir Patrick Jenning, ex-Premier of New South Wales, regarded a good scheme of joint naval defence of the trade of the Colonies as the very heart of the idea of Federation, and professed that it was the sincere desire of the Australians to carry it out. The representatives of Tasmania and the Cape gave cordial support to the idea of Federation, and Mr. John W. Downer, the Premier of South Australia, declared that nowhere was Her Majesty more loved and respected than in his own Colony. The Agent-General for New Zealand, the Chief Secretary of Victoria, and Sir Samuel Griffith, the Premier of Queensland, each expressed their determination to do all they could to make the Conference successful. The delegate of Queensland truly called this a new step in the history of the Empire, and the delegate from Victoria urged a "spirited Colonial policy," such as the nations of Europe were following.

Taking a broad view, surely the first meeting of the Conference of our Colonial Empire was a marked success, and the blessing of God was upon it. May its deliberations result in he prophetically-promised union of Israel's mighty nation till men, seeing "the nation and company of nations" before them already, "a blessing to all the other nations of the earth," they may realise that "this people" hath been formed for Himself by the Lord of glory, and that they are "showing forth His praise." "all that see them acknowledging them that they are the seed the Lord Jehovah hath blest," and to Him shall be all the praise! (Gen. xxii. 18, xxviii. 14, xxxv. 11, xlviii. 19; Isa. xliii. 21, lxi. 9, R.V.)

THE CHRISTIAN DISPENSATION AND ISRAEL'S TRUE PLACE THEREIN.

By W. S. Cavill.

PART III.

(*Concluded from page* 160).

Into the associated question which crosses our path in the consideration of such a passage as we have just cited of the Israelite character of the disciples of Christ, we have not opportunity here to enter. Suffice it to say that the argument in support thereof we conceive to be definite and clear. From the necessity of the case, the mission work of the Gospel could not be undertaken by purely Gentile hands. Christ "came to His own, and His own received Him not." This was true of the House of Judah. They spurned the Gospel offer, amid loud professions remained inactive, and took the part of the older brother, as illustrated in our Lord's parable, towards those who gladly received the word of life. It was conduct such as this which led to their disallowance, as a house, from participation in the work of the Gospel. "Therefore, say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Surely this nation must be the other house, respecting which God had said, "This people have I formed for Myself: they shall shew forth My praise."

But is there any indication of the character, manner, and extent of the change to be effected? This question is also answered for us with remarkable clearness and fulness.

The quotation of the entire chapters i. and ii. of Hosea would serve our purpose admirably here, but I must content myself with commending them to your own quiet reading. They will amply repay perusal. The last verse of chapter ii. is referred to by the apostle Peter in a manner which shows how inseparable is the link between the Old and New Testaments. "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."

The words of the apostle, in his first epistle, are most important in connection herewith:—

"Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the fore-knowledge of God the Father, in sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace to you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who, according to His great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead." Here the apostle looks upon the resurrection of Christ as being a dividing line between two distinct states of the people to whom He wrote. And were they not Israelites? "Sojourners of the Dispersion" could have no other force. For we cannot imagine an apostle who wrote under the influence of the Spirit applying such remarks to the Jews. For had not the words been emphatically used: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy

Digitized by Google

of everlasting life, lo ! we turn to the Gentiles" (Acts xiii. 46). When, therefore, the apostle speaks of the people to whom he wrote as "guarded through faith unto a salvation ready to be revealed in the last time," he must, under the influence of his inspiration, give concentrated reference to the members of the other house. And what follows is equally forcible: "Wherein ye greatly rejoice, though now for a little, if need be, ye have been put to grief in manifold temptations." What a reminder this of the "small moment" of Isa. liv. ! Continuing: "That the proof of your faith, being more precious than gold that perisheth, might be found unto praise and honour and glory at the appearing of Jesus Christ." In the meantime, the transition from the one state to the other of their exile history must be perfected. "Wherefore girding the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as He which called you is holy, so be yourselves also holy in all manner of living: because it is written, Ye shall be holy ; for I am holy. And if ye call on Him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, not with silver or gold, from your vain manner of life, handed down from your fathers, but with precious blood, as of a Lamb without blemish and without spot, even the blood of Christ."

Thus does the apostle clearly indicate the character and extent of the change wrought in the people to whom he penned his epistle. And as if to anticipate the peculiarities of view which some adopt in our own day, he adds :—"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of Him who called you out of darkness into His marvellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy."

After this strikingly clear quotation from Hosea's prophecy, and the declaration of its fulfilment in the condition of those whom he was addressing, the apostle gives a strong admonition which is couched in such language as to leave no question whatever as to whether he was writing to a purely Gentile people:—"Beloved, I beseech you, as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul ; having your behaviour seemly among the Gentiles; that wherein they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation."

From these select portions of the sacred writings it is clear :

1. That the Election of Israel is not lost sight of.
2. That though in Dispersion the House of Israel was still under divine control.
3. That they were passing through a time of trial.
4. That the line of demarcation between the two states of their history had been reached. They were now to be under mercy, and to be *Ammi*.
5. That they had a mission to perform, even to shew forth the praises of their covenant God.
6. That they were in a state of probation, waiting for blessings yet to be vouchsafed to them.
7. That though described as "sojourners and pilgrims," they were still in a position of absolute distinction from those among whom they were scattered. That is from the divine standpoint, as set forth in Amos ix. 9.

Such is a summary of the teaching of Holy Writ concerning the position of Ephraim-Israel during the present age. Though in exile, she must be under blessing, and engaged in Gospel mission work.

The quotation from the 1st epistle of Peter may seem to require some special comment. The people of the Dispersion to whom he wrote were living in the localities where flourished what are commonly known as the seven churches of Asia. From their midst, however, the Gospel speedily disappeared. Errors became rampant, and their candlesticks were removed in accordance with the divine threatenings uttered in the opening chapters of John's apocalyptic vision. May it not have been effected by the transfer of the remnant of Israel to other more genial spheres ?

The history of the Gospel, and the mission work in connection therewith, must necessarily be a theme of deep interest to every member of the Christian community. It might well form a subject for separate treatment. But a rapid glance may give point to my effort in this paper.

The Gospel was first promulgated in the East. And when the commission was given to the disciples concerning it, they were commanded to begin at Jerusalem, and then to go forth into all the world. The hand of persecution scattered the disciples of Christ far and wide, but the result was to further spread the good news. Over the Roman Empire the message was borne forth, and the efforts which were spasmodically or systematically made to repress the truth availed not. The divine light still shone—brightly here, dimly there—but, nevertheless, surely.

But where was its presence most manifested? Where is the display of its influence felt to-day? By whose instrumentality has it been preserved ?

These are potent questions, to which the voice of history gives no uncertain answers.

The fact is indelibly impressed upon the pages of history that the Gospel has secured the firmest hold of the people of our own island. Very early was the truth planted here—most probably by the apostle Paul himself. The Church of Britain had its orders, and had also had its martyrs long before Augustine came, who is wrongly credited with the work of founding the English Church. Much missionary work had also been done. But the incoming of the Saxons cast a dark shadow over the land. And some time had to elapse before the truth could triumph. At length the day-star arose, and Britain was again in the arms of the Christian faith.

The first earnest and effective protest against the errors and superstitions of Rome came from John Wycliff—the morning star of the English Reformation. And considering the decree for the sifting of Israel, it is not too much to suppose that Luther and the noble band of champions for the truth in his day would in the main be of Israelite origin.

Britain, however, was looked up to by the Continental peoples as the Defender of the Faith. She gained, and has kept the lead in the religious world.

But yet again. Another fact is impressed upon the face of history. Only when Britain had secured her independent position in the world as the supporter of the Gospel, did missionary work really commence. She was the pioneer. Others may have joined, but she led the way. And to her, under God, the world is indebted for the widespread dissemination of the true and abiding principles of civilisation, freedom, and truth.

It is not my intention—indeed, it is not my province—in this paper to deal with any matter affecting *the Identity* proper. This can be done under other subjects, and on different occasions. What I have been solicitous for has been to show that the Christian dispensation, when rightly viewed, has a different aspect to that which is ordinarily accorded to it. It is the time of Christ's mediatorial work—the time when our Blessed Lord is seated at the right hand of the Father, to plead our human cause, until, in the fulness of time, He shall descend to reign as King where once He suffered for our sins. It is the time, moreover, of the mission work of Israel—the people of the Ephraim house. We are not to look for them under the name of Israel. They will have "another name." Their history will be that they have been in darkness, ignorant of and indifferent to divine truth in its saving power ; but that, under the marvellous constraints of Heaven-descended influ-

Digitized by Google

ences, they will have passed through a transformation, and become engaged in useful works of philanthrophy, and in high and noble enterprises of Christian effort.

Is not this a high place in the world for any nation to fill? Is there anything unworthy of the highest Christian thought and aspiration in connection therewith? Does it not rather add honour to the name of the God of heaven and earth, that history can be shewn to contain such a powerful proof of His presence and power throughout the ages?

One other matter only commends itself to my attention.

There is a common misconception concerning mission work. The apparent smallness of the results are commented upon by sceptical persons as not at all proportionate to the exertions made. But what did our Blessed Lord say? "And this Gospel of the kingdom shall be preached in the whole world for a testimony (or witness, A.V.) unto all the nations; and then shall the end come" (Matt. xxiv. 14). This passage places the matter in another light, and leads us to the question—Has the Gospel been so preached? Is there any part of the habitable earth where its saving power has not been felt? If not, then we are near the end of the present age. Other signs, too, abound—wars, earthquakes, famines. "Upon the earth" there is verily "distress of nations," "men fainting for fear, and for expectation of the things which are coming on the world." But we have the command—"When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke xxi. 28).

"*Your redemption!*" Most expressive words! Full of profound meaning! The prodigal House of Israel will have been brought back; and no longer will individuals alone rejoice in the Gospel light, but the nation, freed from idolatry and sin, and having received the gift of the Spirit, will worship the Lord God of hosts in the beauty of holiness. Then will be seen, in full and frankly acknowledged reality, that the nation of God's peculiar choice, which was lost to human view for so long, has not only been punished for her sin, and kept under correction for the same, but that, under the mighty operation of the Divine Hand, she has been led to the accomplishment, in due form and order, of the high and holy mission which was entrusted to the elect seed of Israel. Grand and ennobling thought!—fitting theme for contemplation, while we look for the end which draweth nigh, when the promised restoration of Israel and Judah to the land of their fathers the land of covenant favour—shall be brought to pass:—herald, most surely, of that yet brighter day—the day of Christ.

THE NEW TITLE PROPOSED FOR HER MAJESTY THE QUEEN.

A VERY wise proposal appeared in the *Times* a few weeks ago, under the signature of "George Baden-Powell," respecting the future title of Her Majesty, which the circumstances of our times require. It is the addition of the words, "Queen of all the Dominions and Territories of the British Nation," to the present title; to be read as follows:—"Victoria, of the United Kingdom of Great Britain and Ireland, *and of all the Dominions and Territories of the British Nation*, Queen, Defender of the Faith, and Empress of India." The grounds for the change are that the times require "it should be made perfectly clear that our colonies and dependencies are integral parts of the British Empire." The letter which was dated March 19, House of Commons, was to the following effect:—

The crowning event of the jubilee year of Her Majesty's auspicious reign is the first conference of representatives of all the colonies; the crowning memorial of the year is the Imperial Institute of the United Kingdom, the Colonies, and India; the crowning fact of the past 50 years is the national expansion, which has added a great and growing Colonial Empire to these relatively small mother islands.

In 1876 it was found to be necessary to mark the position of India in the Empire by amending the title of the Sovereign. What I would propose as the crowning act of the jubilee year is the completion of this amendment of the Sovereign's title by the addition of words acknowledging that the great colonies are now, together with the United Kingdom, part and parcel of the nation's heritage, and that it is necessary there be an expansion of the Royal title to meet and cover the expansion of the nation.

The general facts of this expansion are clearly illustrated by adding together area, population, State revenues, external trade, and shipping for the years 1835 and 1885 respectively, for thus we arrive at the following index numbers as to growth:—

	1835.	1885.
Of the United Kingdom	223	870
Of India	130	460
Of the colonies and dependencies	107	735
Of the whole Empire	460	2,065

It will thus be seen that if in 1876 there was reason to define that the Queen was Empress over India, still more is it desirable in 1885 to make it clear to all the world that the queenly title is co-extensive with the limits of our great Colonial Empire. Over and over again, in every capital and corner of that Empire, the most honoured toast is "the Queen." Over all that Empire such an amendment of the Queen's title will be warmly welcomed.

I have taken means for placing the suggestion in appropriate detail before the representatives of the colonies who come home to attend the approaching Colonial Conference, and I am confident that when the right time arrives the Imperial Government will take the right means to enable Her Majesty to express her pleasure in a matter of such wide concern.

The general idea of the amendment would be embodied in some such alteration of the Royal style and titles as "Victoria, of the United Kingdom of Great Britain and Ireland, and of all the Dominions and Territories of the British Nation, Queen, Defender of the Faith, and Empress of India."

I have the honour to remain your obedient servant,
GEORGE BADEN-POWELL.

The change in the title will make it perfectly manifest to the whole world that God's promise to Jacob is now being fulfilled. "A nation and a company of nations" will be thus presented to the world as bending to the sceptre of "Victoria, Queen and Empress, and Defender of the Faith," which is "the Faith of Christ." The Queen's throne in "the United Kingdom of Great Britain and Ireland," represents "the nation." "All the Dominions and Territories of the British Nation," are additions which embrace the Heathen and Colonial Empires, that is, India in its immensity, and the eleven Governments, ranking as a Company of Nations, enjoying representative and responsible institutions; besides the twenty Crown Colonies now gathered together with the eleven to deliberate on the future destinies of the Empire of Israel and its needed modifications, to suit the requirements of the prophecies as they bear upon the latter-day condition thereof.

The letter in question is valuable also as pointing out the enormous advance of the Empire during the fifty years which have succeeded the Queen's Accession, viewed in the threefold aspect of the United Kingdom, India, and the Colonies and Dependencies. In regard to area, population, internal trade, and shipping, the United Kingdom has advanced fourfold, India fourfold too, the Colonies sevenfold, and for the whole Empire as an average the advance in prosperity has been fivefold. Surely the Lord's blessing has been on our race during the Queen's good reign, and we should be ungrateful indeed if we did not acknowledge it by returning to Him all the praise and all the glory.

ON May 2, (D.V.) Surgeon-General J. M. Grant, M.D., will deliver a lecture in St. Peter's Parish Room, Lee Green, Lee, London, to commence at 8 p.m. The Vicar of the Parish, Rev. R. J. Simpson, M.A., will preside. Subject of the lecture: "Where are the Ten Tribes of Israel now? and what will be their position in the Millennium?" Lee Green is within easy reach from Blackheath, Eltham, Lewisham, and Greenwich.

Digitized by Google

WHERE, AND WHO ARE THE ISRAELITES?

AN ADDRESS GIVEN IN ROME AT A DRAWING-ROOM MEETING BY THE REV. A. BEN-OLIEL, ON FEBRUARY 28TH, 1887.

PART I.

THE object of our friendly, social gathering this evening is to study a deeply interesting and most important subject. A fortnight ago we met here for prayer and intelligence of the spread of the Gospel amongst the Jews. To-night we propose to examine a subject relating to Israel, as distinct and separate from the Jews.

It is a mere truism to say that while the Jews are of Israel, they are not Israel; they are a part, not the whole. From the time of the division of the kingdom under Jeroboam, Solomon's son, the Ten Tribes which rebelled against the royal House of David became thereafter known as the House of Israel, the House of Jacob, the House of Joseph, all Israel, the whole House of Israel, and Ephraim—Ephraim being the predominant tribe; while the other Two Tribes, Judah and Benjamin, were designated the House of Judah, and eventually came to be called Jews, which is an abbreviation of Judahites.

It must be admitted, however, that even after the division of the kingdom, the appellation Israel is sometimes applied to the Jews, especially after the return from the Babylonian captivity. This seems perfectly natural. While the Judahites, or Jews, gloried in belonging to the royal tribe, they could not forget that they were also Israelites—a part of the larger nationality, and occasionally use the more comprehensive name bestowed by the Almighty on their common progenitor, Jacob, as a title of honour, for, "as a prince he had power with God and with men, and had prevailed" (Gen. xxxii. 28). Exceptions prove the existence of a rule, but do not invalidate it. What is contended for is not that the rule holds good absolutely and invariably—strange indeed it were, if any portion of a people once distinguished by a common, honourable appellative, should cease altogether from at times reverting to it, but that the distinction stands good in the vast majority of cases.

This is a material point to be insisted upon. The neglect of it has led to great confusion of thought in the best writers and preachers. Judah and Israel were one people, and will again constitute only one nationality; but at a certain date they were divided into two separate and antagonistic kingdoms, without, however, ever disowning that they were still one and the same people. They formed two parts of one acknowledged whole.

Having established this essential distinction, it is time to describe the theory we have to examine. That theory propounds the Israelitish origin of the Anglo-Saxons. For the purpose of a thorough study of the subject, I prefer to formulate it thus: Are the Jews of the present day the whole people of Israel, or only the descendants of the House of Judah, with an admixture, doubtless, of members of the Israelite tribes? If the latter proposition is found to represent the true facts of the case, the question necessarily arises, What has become of the descendants of the House of Israel? where, and who are the Israelites?

The extraordinary and rapidly extending interest exhibited by so many thoughtful minds regarding the whereabouts of the Lost Ten Tribes of Israel, leading a daily-increasing circle of intelligent, godly men to the belief that the Anglo-Saxons must be the missing tribes—for they are found occupying the precise position which prophecy assigned to Ephraim-Israel—is, to my mind, a singular sign of the times we live in. The literature on this theory has been growing at a marvellous rate of late years, from bulky volumes and pamphlets to innumerable leaflets, and now fills a whole catalogue; and there are several periodicals, weekly, monthly, and quarterly, spreading throughout the Christian world the gladsome news that the tribes of Israel have been at last discovered and identified with the Anglo-Saxons.

It is now nearly forty years ago since I read the first book that was published on this subject, "Lectures on our Israelitish Origin," by the late John Wilson, a most industrious and assiduous student of prophecy. It left a deep impression on my mind. Later on, while crossing the Bay of Biscay, a clergyman on board the steamer lent me Hine's "Forty-seven Identifications" to read. Since my arrival in Rome the subject has been pressed on my attention, and during the last twelve months I have devoted much of my spare time to the study of this truly important problem, and have again read carefully Wilson's masterly work, with the result of arriving at the conclusion that it is substantially true, and that it merits the serious attention and careful study of all lovers of truth—of Biblical truth—and especially of the Jews, and of all who take an earnest interest in the prophetic destiny of the ancient people of God.

This truth throws a flood of brilliant, illuminating light on the page of prophecy. It renders the Bible lucid and clear as noon-day, as well as self-consistent, and free from contradictions, generally solved by incongruous, fanciful interpretations. And, oh! how beautifully it manifests the faithfulness of our God—God, who is truth—to His promises to His chosen people, and to the whole of mankind through them! That this truth should have been hidden hitherto is not to be wondered at, for so it was foretold. No one is to blame for not discovering it before, for God intended it to be revealed at a given time, when the facts would be so patent and self-evident as to command the ready assent of all who tremble in presence of His Word. But I must not, and do not propose taking you by storm. All I ask of you is to give to this subject your candid and unbiassed attention and reflection. To you, as to me, in this, as in all religious and prophetic studies, the sole, main question is, "What saith the Scripture"? This is the only legitimate criterion for Christians.

In the first of my lectures, printed here in Rome, I described the Bible as "nothing else but a consecutive history of that most remarkable nation, commencing in the ages of hoary antiquity forward to the very end of time. All its allusions to other peoples and to other events in the stage of this world's everchanging panorama are but introductory, subordinate, and subservient to its one grand theme—the Jews. Why? Because they, of all peoples, constitute the foundation, and will form the pinnacle of the Church of God throughout the world and through all the ages." If this be so, then it follows that the answer to the questions proposed must be sought in the Bible itself, and nowhere else. The Bible, apart from its ethical, doctrinal, and devotional parts, is virtually a detailed history of the chosen race—the people of Israel, interspersed with condensed summaries, or epitomes, of the history of all other nations. And that universal, inspired history consists of two parts, the past and the future. Past history is narrated in language plain and prosaic enough. Not so the future. The future is embodied in the prophetic books, and though prophecy is clothed to a large extent in magnificent, poetical phraseology, replete with the Eastern gorgeous imagery of parabolicisms, allegories, and emblematic symbolisms—for the right comprehension of which we should compare Scripture with itself—it is history nevertheless; and so distinct are the outlines it traces on its canvas that when the predicted events are fulfilled, the wonder is that anybody could have failed to understand them correctly!

Take as an illustration Isa. liii. and other prophetic delineations of the advent, life, work, and sufferings of Messiah. Do we not marvel that the Jews should have failed to see in that particular chapter a graphic portraiture of Jesus of Nazareth? Glance over the prophecies relating to the ancient Empires of the world. How definite and circumstantial they

Digitized by Google

were, as we know them, from their accomplishment! Voltaire, I think it was, who sneered at the idea of the existence of such an immense metropolis as Nineveh, yet leaving no traces or monuments behind. It was all fable, he thought. But the excavations of Layard, whom I had the pleasure of knowing as Her Majesty's Ambassador in Madrid, effectually helping me in defending religious liberty in Spain, confounded infidels, and confirmed the faith of believers in the infallibility of God's Word. Its stones came out crying against doubters of the inspired Word, and stones keep crying out in rapid succession, assisted by the decipherment of cuneiform inscriptions in confirmation of the oracles divine. And thus God will in His providence continue to bring to light monuments, papyri, tablets, inscriptions, and MSS., to put to silence the daring incredulity of this shallow age. Profane history, headed by Herodotus, its father, is but an handmaid—a useful and necessary handmaid—to the Biblical narratives; and profane history, rightly understood, is in accord and consonance with the inspired seers and penmen of Israel.

(*To be continued.*)

Review.

A Message to the Church from the Nineteenth Century. By the late Right Rev. Bishop Titcomb, D.D. Robert Banks & Son, Racquet-court, Fleet-street, 1887. Price 3s.

PART II.

(*Concluded from page* 163).

HAVING indicated, as in duty bound, some of the points on which we think the late bishop's timely volume is defective, let us now address ourselves to the more pleasing task of illustrating its excellencies and value to all Anglo-Israelites. To begin with, the work is deeply interesting to all earnest students of our subject, in connection with the Word of God. It is so charmingly written, that the reader cannot lay the book down without perusing it to its close. It contains the outcome of a decade's study of Our Identity, and is the calm and careful result thereof arrived at by a mind not given to take any but rational and sober views of the facts it deals with. It supplies those who are in the centre of this controversy with a multitude of criticism on many texts which our opponents are zealous to advance against these truths, and the book thus gives valuable help to those who have not had the same advantages as the late bishop. Finally, this is the work of a bishop—a cleric—one whose praise was in all the Churches, and who was regarded by most men as a calm, cautious, deep thinker, one not likely to be carried away by enthusiasm and "fanciful ideas," which he himself ever repudiated without scruple. He thus, in at least two instances, cut to the core views on the subject which the writer of these lines, and vast numbers of other Anglo-Israelites, conscientiously hold to be vital truths, indispensable to our contention. Let us now, in a short and summary manner, indicate to our readers the general character of the late bishop's argument.

"The Message," be it remembered, is one from this present nineteenth century to the Church of Christ. What does it tell us? First, that the prophetic portrait of the Tribes of Ephraim disclosed in the Scriptures, is before the world to-day in the features of the British Empire. What said the Scriptures respecting Ephraim-Israel? She was to appear as "a strong, prosperous, oceanic nation, faithful to God in far countries, occupying the coasts of the earth" (also, we would add, the Gates of her enemies). She was to be "a messenger people," sending ambassadors by sea in swift vessels, to take back Judah to the land. She must be a regenerated, Christian people; kind to Judah now; living in Christendom. This nation must be a kingdom, an Israelite kingdom, the stone kingdom of Daniel—in short, Christ's kingdom; but also a temporal sovereignty, such, in fact, as the British nation and her world-wide Empire appears to-day (chap. viii).

The bishop, on p. 59, entered on the consideration of the really vital point, that the converted Israelite, or Ephraim kingdom, was Scripturally destined to become, *in exile*, "a strong nation." To prove this (a point our opponents often strongly deny), our author, on p. 58, quotes Micah iv. 6: "I will assemble her that halteth, and gather her that is driven out." The halting one is Judah, always spoken of as a "remnant." The "cast out" one is "gathered," and made a "strong nation." Ephraim, of the Ten Tribes, was "cast out," and is, therefore, to be gathered, converted to Christ, and made, in exile, a "strong nation" (ver. 7). The conversion of Israel in exile is proved by reference also to Zech. x. 6, where the salvation of Joseph is promised before she is "strengthened." Their increase in numbers is their strengthening; for thus they become a "multitude of nations" (Gen. xlviii. 19), and place, therefore, in the restoration, cannot be found for them all in Palestine (Zech. x. 10; p. 65). "Population is Empire," and the late bishop properly pointed to the multitude of Israel's nations as a proof that she is to become a "strong" Empire.

On the subject of the "fulness" or "multitude" of Ephraim's nations, in the Christian dispensation, the bishop is very decided. He declared (p. 39) that "the inspiration of Scripture must stand or fall by the Church's discovery of Ephraim (either now or hereafter) as a multitude of non-Palestine nations (Goyim), restored to the covenant of God in the last days!" The dispersion of the Ten Tribes, he showed, was predicted in Deut. iv. 27—32 (p. 40), but their restoration to God's favour is provided for in ver. 30, and confirmed by Hosea xiv. 4, 5; the promise being that they should become "strong" and powerful—possessors of the blessings guaranteed to them by Gen. xlix. 1—22. 26. Our author rejected the claims of the Afghans, Karens, Nestorians, Red Indians, and the gipsies, to the honour of representing the Ten Tribes; for all these utterly lack any such imperial, national blessings, as are tied up by God to the true House of Joseph. None of these have "pushed the nations to the ends of the earth," as Israel was to do under the prophecy of Moses in Deut. xxxiii. 17, or developed into "a nation" and "a company of nations," which was Israel's appointed sign in Gen. xxxv. 11.

The bishop was particular to enforce the fact that this strong and mighty nation was to be one chosen "to keep the truth"—that is, to be the depositary of the revealed Word—up to the very end (p. 69). Ephraim, then, was the nation to which the Lord transferred His kingdom in Matt. xxi. 43. The nation, strong and faithful to the truth, is thus, it was shown, to be rebetrothed to the covenant, and made God's witness. The bishop, on p. 72 and 73, gave a very clear and satisfactory explanation of the puzzling prophecy respecting the Tribe of Dan, its disappearance from Palestine when the book of Chronicles was written, and its "leap from Bashan"—Bashan was the synonym for Palestine—nay, for Samaria, in God's Word (Psa. lxviii. 15, 16; Amos iv. 1). The "leap," then, "from Bashan," was the prophetic announcement of Dan's escape from the land before the Assyrian captivity took place. His appearance in Ireland is referred to, evidently, in a note which points to Gawler's "Dan the Pioneer," and Mr. Adams' work on "Great Britain's Rank Among the Nations" (chap. viii.).

The bishop, in chap. ix., clearly laid down his belief that neither Russia, France, nor Germany could be held to answer to the prophetic portrait of Ephraim's regenerated kingdom predicted by Daniel's vision. The message of the nineteenth century to the Church then was, and is, that (as stated, at length, in chap. x.) the great British Empire, called, on p. 83, the great Anglo-Saxon Empire, not excluding the United States of America, is regenerated Ephraim's and Manasseh's Empire, described in God's Word. The British Empire's religious distinctiveness proves it (p. 95). So does its religious extension (p. 96); its international, private beneficence supports the claim (p. 99).

Such, and much more, is the evidence the late bishop adduced to prove that this nation was Ephraim, or Ten-Tribed Israel. To this book attaches the melancholy interest that the late author died, as it were, in the act of writing it! He corrected its last proof-sheets a few hours before he breathed his last. It was the expiring effort of his genius. We feel a sad interest in this work, because in it the deceased bishop, who once held Teutonic views, as the first edition of the "Anglo-Israel Post Bag" proved, in this, his last book on the same subject, most decidedly declared that those views were erroneous, and that he adopted that which regards Ephraim-Israel as the great British, Anglo-Saxon race. Our readers well know we have consistently upheld the latter for twelve years and more—ever since, indeed, we began to write upon this subject. The volume we have thus briefly reviewed is an excellent one. We hope all our friends will read it, and, noting the few defects that it presents to their view, accept its teaching, in other respects, as the last dying effort of a ripe scholar, a zealous Christian, and a truly devoted servant of his Lord.

Digitized by Google

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

On Monday afternoon, the 18th inst., Lady Jane H. Ellice performed the ceremony of inaugurating the new offices at 14, King William-street, Charing Cross, London, W.C. The offices are very centrally situated, and within a stone's throw of Charing Cross Station, and well calculated to be a rendezvous for all persons interested in the question, who may be visiting London from any part of the world. On the first floor there is a well-furnished sitting-room and library, supplied with the daily papers and other publications, and here the distinguished assembly gathered and welcomed Lady Jane Ellice on her arrival. We noticed among those present, beside the Rev. Jas. Billington (secretary), the Rev. T. W. Boyce, M.A., Rev. H. John Hatch, M.A., Rev. R. E. Forsaith, Colonel Lambert, Admiral Bedingfeld, Major St. George Priaulx, Douglas A. Onslow, Esq., J.P., F. C. Danvers, Esq., Isaac Loveland, Mrs. De Bergue, Mrs. Victor Buckley, Basil Buckley, Miss E. M. Rush, Miss Babington, A. J. Stevenson, Esq., etc., etc. The proceedings were commenced with prayer, after which several addresses were delivered, both by gentlemen and ladies, but space forbids us to give even an epitome of them. The *Daily Chronicle* of the following morning did so. Lady Jane Ellice gave a very telling address, and then declared the new offices open. Tea and coffee, with accompaniments were provided in the Secretary's office on the next floor, to which most of those present retired, and enjoyed quite a re-union, which was very delightful to see. The last of the company did not leave till nearly seven.

THE THIRD ANNUAL REPORT OF THE ANGLO-ISRAEL FREE DISTRIBUTION FUND FOR 1886.

We are glad to see that the Free Distribution Fund is fairly flourishing. The financial statement just received, and which we publish below, shows that £107 14s. 5d. has been received during the year in subscriptions and donations, and the whole sum, save £5 11s. 11d., has been expended on books, leaflets, pamphlets, Banners, and postage (with salary to secretary), sent to an incredible number of destinations, literally in the four corners of the earth. To Great Britain and Ireland, to London and its suburbs, to Africa and Zululand, to North Australia and British Guiana, to Barbadoes and Burmah, to Canada and Fiji, to 14 stations in India, to New Zealand, to Egypt, France, Italy and Malta, to Tasmania, to the United States of America, to six of H.M. ships, and to one of the P. and O. Company's steam fleet, have 600 parcels of literature and 1,660 packets of the Banner of Israel gone forth. The labour of packing so vast a number of parcels and their transmission by post has been a labour of loving and willing hands. In 131 towns and villages in the United Kingdom the good news of Our Identity with Israel has been made known by the secretaries and treasurer of our excellent association. They verily have, during the year, been "sowing the seed," which shall by-and-bye result in a gracious harvest to God's glory. The great want at present is money, and we hope, therefore, the subscribers to this fund will redouble their efforts and give our friends the means to make known the good news that Ephraim-Israel is found! We are requested particularly to intimate to P. G. C. and other anonymous donors to the Free Distribution Fund that their liberal gifts (£7 by P. G. C.) have been duly received and expended as they desired. We quote a few sentences from the report, as well as the balance sheet, for our readers' information and satisfaction. After thanking the British-Israel Identity Association, the managers of the fund continue thus:—

The distributors of the fund desire to record most thankfully that, by the blessing of God, to whom we desire ever to look for guidance, much general progress has been made in spreading the knowledge of the Identity of the British people with Israel of the Ten Tribes, many fresh places have received the light of "Identity" truth, and feel the power of its missionary spirit. While a goodly number of new "sowers" have been obtained, who are workers for existing religious societies, others also have come forward, from various fields of labour, to take their part in "sowing the seed." It is satisfactory also to suggest that probably the political thought of the country has not remained uninfluenced, since the Primrose and Imperial Federation Leagues have distributed literature received from the Anglo-Israel Free Distribution Fund.

A few words must be given concerning the special free distribution of the Banner of Israel, which is doing far greater service than can be set forth in a short report, but ample evidence is at hand to prove how the Banners kindle interest in "Our Identity," and are powerful to revive that which had been aroused years ago, but had since lapsed; at the same time they continue to supply general and varied information that is most highly appreciated and desired by many Christian workers at home and abroad, who are not in a position to purchase the paper for themselves. For this special distribution generous aid has again been given by Messrs. Robert Banks and Son, who have presented one dozen copies of the Banner of Israel each week throughout the year. This has been a great help, which is acknowledged with many thanks.

Cordial thanks are tendered to "Philo-Israel," Editor of the Banner of Israel, for allowing the monthly reports of the Free Distribution Fund to appear in its columns, thus making known what is being done, and what it is hoped may be accomplished. The distributors of the fund desire to thank Mr. T. Large, who has kindly audited the accounts, also all who have helped forward, directly or indirectly, the great work that is being attempted in order to bring the light of the Word to the hearts of the people with fresh assurance of the continual love and faithfulness of our Triune God. So may His way be known upon earth, His saving health among all nations, that the people may truly praise God, and that He in all things may be glorified.

Statement of Accounts from Jan. 1st to Dec. 31st, 1886.

RECEIPTS.	£	s.	d.
Balance in hand Jan. 1	2	2	4
Subscriptions and donations	107	14	5
	£109	16	9

EXPENDITURE.	£	s.	d.
Books, Pamphlets, and Leaflets	45	14	0½
The Banner of Israel (including postage of majority)	32	15	2
Report for 1885 ...	1	17	6
Postage, carriage, etc. (including payment for parcels from publishers)	15	18	1½
Honorarium to Secretary	8	0	0
Balance in hand	2	1	11
„ for Banners	3	10	0
	5	11	11
	£109	16	9

Jessie Lawrence, *Hon. Treasurer.*

Rosslyn, Upper Teddington, Middlesex,
January 22, 1887.

I hereby certify that I have carefully checked the above accounts with the several vouchers relating thereto, and find same to be correct. Dated this 24th January, 1887.

8, Coburg-villas, Teddington. Thomas Large.

N.B.—Copies of the report can be had of Miss Lawrence, Miss Rush, or C. Horner, Esq., at the addresses given in the Banner.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—You will, I am sure, lament the tidings of this day reporting the rather sudden removal from us of the Right Rev. Bishop Titcomb. I am in the midst of having read to me his just published little work, "A Message from the Nineteenth Century to the Church," which seems a most valuable little book; I trust calculated to help you and others to lead this Church and nation, and I trust, too, the world at large, to the knowledge and reception of the truth of God concerning Israel and Judah as predestined in this latter day. I am glad, too, that he dies bearing testimony to the Banner of Israel's good work in the same great and good cause—Our Identity with the Ten Tribes of Israel. His being now taken away is mysterious, and I doubt not intended, in God's wise providence, to revive the good work in our remarkable day of grace

Surely goodness and mercy follow this great people in spite of the shame and contempt some of our would-be leaders in Church and State would involve us. May the Spirit of God and of Christ be ever with you and the Banner of Israel and its writers.

Always yours faithfully and affectionately,

Charles J. Hadfield, *Col.*

Lichfield, April 4.

Errata.—Page 153, col. 2, line 41, "unknowable subtleties," and on page 154, col. 2, line 4, read "a feracious earth."

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) postfree	- 0 7 6
Two Copies (including Double Numbers) -	- 0 13 6
Three Copies " " " "	- 1 0 4
Four Copies " " " "	- 1 5 6
Six Copies " " " "	- 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand. London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of 30 words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,

14, King William-street, Charing Cross, W.C.

Bible Readings on the Book of Hosea

Every TUESDAY afternoon (commencing May 3) at 3.30, lasting One Hour only. All are invited.

JAMES BILLINGTON, *Secretary.*

LEAFLET FOR THE YOUNG.

WHO ARE YOU?

Price 1s. per 100; postage 1½d.

To be obtained from the Hon. Sec., Anglo-Israel Association, 27, Pulteney Street, Bath.

"A happy effort, well and successfully made, and likely to lead to good results. The Leaflet teaches the Scriptural distinction between Israel and Judah. . . . The separate captivities. . . Our nation's possession of the Gates, the Sabbath, etc."—*Banner of Israel.* Mar. 16, 1887.

NOW READY.

SPLENDID PHOTOS OF THE LATE BISHOP TITCOMB.

Sent post free, Carte de Visite, 1s., Cabinet 2s., direct from the Publishers,

F. W. PARRY & Co., 29, Paternoster Row, E.C.

NEW VOLUME JUST COMMENCED.

Price 6d., by post 7d.; Annual Subscription. 2s. 6d., post free.

THE APRIL QUARTERLY PART OF ISRAEL'S HOPE & DESTINY

CONTENTS:

The Jubilee Year. By Hecla.—Literary Culture Among the Ancient British. By J. Thomson.—The Time of Jacob's Trouble. By Sur.-Gen. J. M. Grant, M.D.—The Sovereignty of God as Seen in the Light of Anglo-Israelism. By Mrs. G. Albert Rogers.—Jezreel. By Rev. Hebert Marriott, M.A.—Gog's Attempted Invasion Against Israel—Does it Take Place in India or Palestine? Being John T. Crosthwait's Reply to A. MacPhail's Objections.—Is the Conversion of the Jews at the Present Time Scriptural? By George Dimbleby.—The Woman Arrayed with the Sun (Rev. xii., R.V.). By J. C. H. M.—The Sifting and Consolidation of Israel. By W. S. Cavill.—The Mystery of the Prophetic Dates Unsealed. By A. MacPhail.—The Unscripturalness of the Present Scripture Teaching.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

ISRAEL IN THE NEW TESTAMENT OR, Proofs of the National Conversion of the Ten Tribes to Christianity.

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

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

Robert Banks and Son, Racquet-court, Fleet-street, E.C.

New and Useful Work for Students of the Origin of the British Race and Their Mission.

Just published, price 5/-, free by post for Postal Order.

WHO ARE WE? AND WHAT IS OUR MISSION?

By J. THORNHILL HARRISON, of Ealing.

With Seven Maps, printed by the Woodbury Permanent Process, illustrating—

1.—Showing the Dispersion of the family of Noah after the Flood. 2.—Great Western and Eastern Plains. 3.—Colonisation of the Tribes of Dan and Asher from Phœnicia, B.C. 1,400 to 740. 4.—The Assyrian Empire, B.C. 710. 5.—Extent of the Persian Empire and its Division into Twenty Satrapies, B.C. 521 to 464. 6.—The Parthian Empire, B.C. 207 to A.D. 226. 7.—The World with the Commencement of the Christian Era.

The Work is printed on good toned paper, and handsomely bound in cloth, bevelled boards, with handsome design in gilt on cover, gilt lettered.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

A New Work on the Identity of Lost Israel By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH FROM THE NINETEENTH CENTURY.

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

(This work was completed by the late Bishop only a week previous to his death).

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all book-sellers.

Published by ROBERT BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

Postal Orders may be obtained at any Post Office in the United Kingdom for the following amounts: 1s., 1s. 6d., ½d. each; 2s., 2s. 6d., 3s., 3s 6d. 4s., 4s. 6d., 5s., 7s. 6d., 10s., 10s. 6d. 1d each; 15s., 20s., 1½d. each. They should be "crossed" City Bank, Ludgate Hill E.C. Stamps received

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR THE CHOSEN PEOPLE. By MISS BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

The Identity Demonstrated

See new book by the Rev. R. DOUGLAS, M.A., (*Vicar of Kidsgrove, Stoke-on-Trent*) entitled

Ephraim-England.

PRICE 4s., Cloth Gilt.

London: Sold by R. Banks & Son, Racquet-court, Fleet street, E.C., who will forward a copy free on receipt of P.O

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel: How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

R. Banks & Son, Racquet-court, Fleet-street.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot

Is the Best Known Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the **HARNESS' ELECTRIC BATTERY BELT** has been very beneficial in **strengthening the system** generally, as well as instrumental in relieving the **Neuralgic pains** from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys,** should at once stop physicing, and remit 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for 14 stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

5/- 2,000 CARPETS 5/-

EACH. EACH.

MESSRS. HARGREAVES AND COMPANY, Carpet Weavers, will forward to any address on receipt of postal order for 5s., to the first 2,000 persons that apply, a genuine, WOVEN, REVERSIBLE CARPET, bordered, and woven in colours, large enough to cover any ordinary sized room, as an advertisement for their goods. A Rug will be sent with the carpet for 1s. 6d. extra. Satisfaction guaranteed.

This extraordinary offer will not be repeated.

Address: HARGREAVES & COMPANY, 59 and 60, Chancery Lane, London.

N.B.—Agents wanted all over the Kingdom.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, APRIL 27, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 540. Entered at Stationers' Hall.] WEDNESDAY, MAY 4, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Where are the German Colonies?	173
Anglo-Israelism in a Nutshell. By Surgeon-General J. M. Grant, M.D.	174
Lecture in St. John's School-, Middlesborough	174
Where and Who are the Israelites? By the Rev. A. Ben-Oliel—Part II.	176
A Jubilee Lecture. By W. H. Mason—Part I.	177
The Rev. John Wilkinson, the Friend of Israel, Lectures for the Second Time at Northampton	179
The Abolition of Transit Duties in India	180
Another Clerical and Adverse Opinion	181
Prophetic Dates according to Mr. and Mrs. Grattan Guinness. By H. L.	182
"Remember the Sabbath Day to Keep it Holy."—By a German	182
French Commercial Prosperity and French Depopulation	183
Language and Ancestral Prairies. By W. L. Blore	184
Metropolitan Anglo-Israel Association	185
The Anglo-Israel Free Distribution Fund	186
Israel's Scripture and Prayer Union	186
Correspondence	187

WHERE ARE THE GERMAN COLONIES?

THE German nation has been making annexations in various parts of the earth, and Africa especially has been largely appropriated by them. The Imperial flag waves over a very large region on the Eastern and equatorial parts of the dark continent. On the Western coast, near our Orange River boundary, the Germans have also a large stretch of coast, and in New Guinea they have the Northern and hottest part of the island, which, when the colonising fit was on them, they appropriated with a flourish of trumpets. But where are the colonies of Germans who were to go out and occupy these regions, and so make the fortune of the Fatherland, as our colonies have made ours? The German emigration has not commenced yet; and in the opinion of Dr. Bamberger, the leading economist of Germany, it will come to nothing! Not a single shipload of Germans has yet ventured to cross the sea to settle in these lands from which so much was expected. "It would be a good thing," said one of our London journalists, "for the world at large if the Germans would begin to colonise the almost boundless regions of Africa over which they have hoisted the Imperial flag, and which they have begun to paint with the national colour on their maps. At present most of the districts know the German only as an occasional visitor in naval uniform, the European being represented to them mainly by the English or Scotch missionary or trader." What is the reason of this backwardness on the part of the Germans? If they want trade and the wealth it brings, why do they not go out and settle in some of these places they now call "German Africa," and so provide "an ample market for the productive industries of the mother country?" The fact is the German has no aptitude of foreign settlement, and if he goes abroad to seek a livelihood, he prefers a place where the British or the American flag is peacefully flying, and he abides there till time and contact transform him into a Briton or British-American. To the German, God does not seem to have granted a desire to found German colonies, or Outland Empire. His destiny seems that of enhancing the population, size, and wealth of the British or American empires! His is not "the chosen nation" destined to colonise the earth, and to raise up its desolations. That is the God-assigned function of Israel, as Isa. xlix. 8, R.V., testifies, thus:—"Thus saith the Lord, In an acceptable time have I answered 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 raise up the land and make them inherit the desolate heritages." These words addressed to Israel have no reference to the Germans; for the Germans (*pace* the Rev. Robert Douglas) are not Israel. The "desolate heritages" or "desolations" of the earth are given to British-Israel to occupy and colonise, but they are not so given to the Germans. Hence we see that the latter cannot occupy the lands they have annexed because they have no mandate from the God of Israel to do this work. That has fallen to the House of Ephraim or Joseph to perform—that is, to the British Anglo-Saxons of our times. The only truly colonising nation is the British. Not even to American Manasseh has God given the power to go out and fill up the "desolations" of the earth with their excess of population. The Americans grow largely by accretion, but it never occurs to them to seek for an outlet in colonies in distant regions. Their own almost boundless continent amply suffices for their rapidly increasing population. The Germans increase, but not so rapidly as we do. But when they go abroad, as they have been going for some years past, their desire is not to found new States and "little Germanies" abroad, but to lose themselves in British-Israel's colonial possessions; to make themselves at home among them; and finally by intermarriage to become British themselves at last, more loyal to the old mother in the West than the true sons themselves, if such a thing be possible! We are not, then, at all afraid of German colonial enterprise. Our only regret is that in Africa they will not go and found settled States, and help us to bring the native African maritime nations into "orderly" communities, capable of influencing for good the vast masses in the interior of the continent

Digitized by Google

who are still quite beyond the influence of Christianity and civilisation. When the great earthquake war-woe breaks out, and Germany is fighting for bare existence against both Russia and France, then there will be no more heard of German colonies or German Outland Empire. It requires no prophet to predict that then the German people will have learnt that for them no colonies are possible, but that God has given "the earth and the fulness thereof" to His people Israel, and to them alone, to bring it all to Christ, since He is the rightful king of all the nations of the world. And to Him will be all the praise.

ANGLO-ISRAELISM IN A NUTSHELL.

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

The following extract from a letter which I have lately written to a gentleman halting between two opinions, being perplexed at finding that Anglo-Israelites give very different, and often opposite interpretations of particular prophecies, may be acceptable to Banner readers. I told him that it is not easy and not material to decide whether any particular prophecy refers to one or other of the Houses of Israel, or to both. We must take the consensus of Scripture for our guide, as for example: In the parable of "the husbandman," in Matt. xxi., our Lord asks the Jews what the lord of the vineyard will do to his unjust and rapacious tenants; and they answer that he will destroy them and give the vineyard to other husbandmen, "*which shall render him the fruits in their season.*" Christ at once shows them the connection between their answer and prophecy by quoting Psa. cxviii. 22, 23, and applying "*the other husbandmen,*" *&c.* of their answer to the stone which the builders rejected, *a nation bringing forth the fruits of the kingdom,* and therefore Israel, which is so described in Isa. xxvii. 6. If we read the whole of the 118th Psalm, and compare the 19th verse of it with Isa. xxvi. 2, we cannot fail to see that it refers to Israel, especially with the light which our Lord throws upon "the stone which the builders rejected," by identifying it with the fruit-bearing nation of Israel, and the stone kingdom of Daniel, grinding to powder all upon whom it might fall; and so I find from our Lord's application of prophecy, that "*the kingdom of God*" is the kingdom of Israel; and that the kingdom of Israel is the *stone* of Daniel. What I have now to determine is when this kingdom of Israel was to be established, and I find, from our Lord's teaching, that it was to be when the Jews should cease to be "the kingdom of God"—that is, when "the kingdom," or the state of being the kingdom, or being its subjects, heralds, and representatives, should have been taken from them. I find also that it was to be in the latter days, or the Christian dispensation, from Gen. xlix. 1 and Numb. xxiv. 14, 17. St. Paul also teaches that God confirmed the promises which He had made to the fathers, to Israel their children, in that He had raised up Jesus from the dead; and turning to Deut. xxviii. 1, I see that the promise to obedient Israel was that God would exalt her high above all the nations of the earth.

Having thus ascertained that Israel is to be Christian, and chief of the nations in the Christian dispensation, it only remains for me to decide which of all the nations answers most fully to that description; and when I say "England," nobody contradicts me; but when I press the logical conclusion that England must be Israel, I am met with a storm of opposition.

The further question may be raised whether I have rightly interpreted the teachings of Christ, Moses, and St. Paul, to which I answer that I have read the record in its plain, literal meaning; and that unless I am justified in having done so, the Bible might as well have been presented to me in an unknown tongue, or not presented at all.

LECTURE IN ST. JOHN'S SCHOOLS, MIDDLESBOROUGH.

(*Concluded from page* 161).

[*From the "Daily Exchange," Middlesborough, March* 2, 1887.]

On Tuesday night a lecture was delivered by Mr. Lamb on the "Early History of the inhabitants of Great Britain," in St. John's Schools, Middlesborough. Mr. J. Marney presided. Amongst those present were the Rev. E. O. Herbert (vicar), Mr. Whatcroft, and Mr. Herne.

The Chairman, in opening the meeting, stated that he was afraid an erroneous impression had got abroad with regard to the last lecture, which was entitled, "The Lost Ten Tribes of Israel." He thought the lecturer had proved undoubtedly on historical grounds that the English people were possibly Gentilised Hebrews; in all probability they were. When they reflected on what the Hebrews had endured it was marvellous that the race had not disappeared. For nearly 3,000 years, according to Archbishop Usher, they had defied exile, massacre and spoliation. Still, everywhere the Hebrew faces his fellow man, and he not only works his way to the front, but often stands a full head and shoulders above the rest of the crowd. Admitted as it were but yesterday to the bar, he is in the first rank as counsel, second to none in eloquence, or in the skill of the advocate. The realm of finance has always been his especial dominion. But never has he occupied so powerful a position as at the present day. He holds Empires in pawn, and by a wish to realise his possessions could reduce half a continent to bankruptcy. His civil disabilities being removed, he became legislator, distinguished by his ready gift of debate, or a magistrate conspicuous for his tact and common-sense. Music, and song, and the drama has been so eminently the monopoly of the Hebrew race that no one is surprised at a great composer, or a great actress, or a prima donna of European celebrity, being of Jewish descent. In art, science, and literature the Hebrew is again among the most gifted in his profession. Whatever department is open to him his success in it is so remarkable as to make him one of the most conspicuous. When the field of his intellect was limited to medicine and finance he rose till he could rise no higher, and now the world closes none of its avenues at his approach, the talents which made him attain distinction when under persecution renders the career he selects in this age of his toleration seldom a failure. He then called on Mr. Lamb for his lecture.

Mr. Lamb then gave an able lecture on the interesting subject he had chosen. After briefly reverting to his previous lecture, he said: So far we have learnt that Ephraim-Israel, the lost Ten Tribes, were the heirs of the temporal part of the covenant, and Judah the spiritual heirs; that Ephraim-Israel was removed to North-West Asia, near the South of the Caspian Sea, and outcast among the Gentiles "as a vessel wherein is no pleasure;" that the acknowledged ancestors of the British people were in the same neighbourhood at the same time; that these Gentile people were known as Gimiri by the Assyrians, and Saca by the Aryan nations, that it is probable from the reference in Hosea, 1st chapter, that it was amongst these Cimiri, Cymry, or Gomerim, otherwise Saca, afterwards Saxons and Cymry, that Ephraim-Israel was mingled and lost. The prophet Amos (ix. 9) says, "For, lo, I will command, and I 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." After this took place we can realise Isaiah's words—"Except the Lord of Hosts had left unto us a very small remnant we should have been as Sodom, and we should have been like unto Gomorrah." The census report for 1871 alludes to the invasions of the Saxons as "a few ship-loads of hardy adventurers." The Hebrew element of this mixture were led to Britain, the Gentile element sifted out in crossing Europe. In the course of centuries of emigration across Europe

Digitized by Google

they had fulfilled part of their destiny. They have become God's hidden ones: "Lost to their land," "Lost their language" (Isaiah xxviii. 2), "Lost to their name of Israel" (Isaiah lxv. 1—15). First as to their language. Max Muller's Genealogical Table of the Aryan family of languages contains old Armenian among the number, so that the first language with which they came in contact was Aryan, and this, as we have seen, they had to learn, according to Bishop Wilson, like little children. English is an Aryan tongue. They were to acquire another name, of course; they became known by the name of the people among whom they were for 600 years or more mingled—viz., the Saca and Cymry; and yet there is a faint gleam of light even on this point. It has often been remarked as strange by historians that the little tribe of the Angles, or Angli, should be preferred above all other tribes of Saxons to give their name to England. Providence had something to do with the choice; Hosea says (viii. 5, 6): "Thy calf, O Samaria, hath cast thee off." It is worth notice that the word translated "calf" is "Engli," so that the very name of England, and the name of Angli, our ancestors, connects us with the enormities of Jeroboam in setting up calf-worship in Samaria. But this by the way. Let us now contrast the prophetic history of Ephraim-Israel, and the historic past of Britain, for enough has been said to render the notion of their identity both possible and probable. We will now make it certain. (1) "A multitudinous seed."

The *Newcastle Daily Chronicle*, some years ago, had a powerful article headed, "Population is the strength of the Empire." We see this in the case of the British Empire. How would our mighty colonies have been built up if it were not for our overflowing population? And so Jehovah, when He promised Abraham to make of his seed a great nation, also promised a remarkable fecundity of his descendants, repeated at the very moment of captivity by Hosea, and by Zechariah 100 years after captivity (Zech. x. 10). This increase and extension and consequent strength of the Empire, we find, was to be coincident with their "Obedience to God" (Deut. xxviii. 2). Look at the history of the British people in regard to this matter. The population of this country at the compilation of Doomsday Book was about two millions. In the year 1600 the population had risen to seven millions. This was because our people had turned to a purer faith, and, consequently, were in closer obedience to God. But let us quote the census report of 1871. It has the following:—"It is not for us here to tell how this Empire subsists or has been built up, yet the census will show its essential parts in relation to each other, constituted not only for continuance but for 'growth,' for it is growing, increasing, and multiplying still, and this development of the nation is the characteristic of its life. How a few shiploads of hardy adventurers from the other side of the North Sea settling among and mingling with a scanty population of Celts and Gaels multiplied and became seven millions in the year 1700, sixteen millions in 1801, and thirty-two millions in 1871 is the problem to which the series of facts in the census must materially contribute. For the evolution of such a nation is not the 'result of chance,' and, although it cannot be traced to the policy of any one man, it will be found to be the result of an elaborate and skilful organization, acting under constant forces, regulated by *wiser* and *Diviner* laws than Plato gave his commonwealth." He believed that the greatest Empire known within historic times was the Roman, which according to Gibbon at the time of its greatest glory, comprised 1,600,000 square miles of territory, with a population of about 120 millions. Vast as these figures may appear, they are dwarfed into insignificance when compared with similar statistics of the British Empire. At the date of the census of 1871, the population of the entire British Empire was 28,528,612 or *one-fourth* of the entire population of the world. The territorial extent of the Empire was at the same time 8,489,789 square miles, since augmented by vast tracts in Southern and Western Africa, to say nothing of Burmah and the practical sovereignty of Egypt. Besides this, there resided in foreign countries 3,182,199. This is exclusive of the United States of America, who are people of our own race and blood. Truly, as Zechariah in ii. 6 says—"I have spread you abroad as the four winds of heaven." A great statesman once said, "That Empire was formed by the enterprise and energies of your ancestors, and is also one of a very pecular character. I know no example of it either in ancient or modern history. No Cæsar or Charlemagne ever ruled over a dominion so great. Its flag floats over many waters, it has provinces in every zone; they are inhabited by persons of different races, different religions, different laws. That Empire is no mean heritage." It is a property of our British race to double itself in exceedingly short periods of time. Mr. W. E. Axon, M.R.S.L., in an article on the language of the future, in the Quarterly Journal of Science, July, 1873, tells us that the Germans double once in 100 years, the French in 140 years, Russians in 100 years, Swedes in 92 years, Spanish in 112 years, Italians in 135 years, Turks in 555 years, British in 55 years, Colonies in 25 years; mean, 41 years. Calculating the present rate of increase of the different nationalities, he found that in the year 2,000, 113 years hence, there would be 550 millions of non-British race, and 1,558 millions of Anglo-Saxon, a majority of 1,000 millions for our race in the population of the world. Truly Balaam spoke truly, "Who can count the dust of Jacob, and number the fourth part of Israel?" The *Times* of July 15th, 1876, observed, "That the most increasing people in the world are found in the United Kingdom—in France the least. That 'this is not half the tale,' that 'so increasing at home are we that we are filling continents, fringing oceans, and making the whole world our home; that overflowing our old boundaries we are peopling the globe.'" Truly "Joseph was a fruitful bough whose branches run over the wall." Is not the word of God true? "The children which thou shalt have after thou hast lost the other shalt say again in thine ears, The place is too strait for me, give place to me that I may dwell" (Isa. xlix. 20). And "more are the children of the desolate (*i.e.*, Israel). than the children of the married wife" (*i.e.*, the Jews). Hard times are sent by God to be the means of dispersing His people over new countries. It was His plan to induce people to fulfil His will, and carry out His word. "Israel shall blossom and bud, and fill the face of the earth with fruit." "Thou shalt make the desolate places of the earth to blossom as the rose." Not only that, but Ephraim-Israel (not Judah-Israel) was to become a company of nations, possessing the Gates or strategic positions of the globe, such as Gibraltar, Malta, and Cyprus, which was the Gate of Palestine. Whether we were Israel or not we were responsible for the safety of all the land promised to Abraham, from the Nile to the Euphrates, and any Power placing a single regiment on any part of that territory would speedily be "chucked out." The British Empire grew larger in spite of the wishes of both political parties. The reason was that political parties and statesmen were so many tools in the hands of God to further His purposes, while they—poor, blind men—only had their petty ambitions in view. David predicted that Ephraim should have "his dominion in the sea, and his right hand in the rivers," and Jeremiah that David's throne should be continuous over a continuous nation of Israel; consequently, when Judah lost her king, God raised up David's successors over the other branch, which at the time had partly arrived in Ireland. He heard a clergyman lecture about the Levitical priesthood being continued in the Church of England ministry, but that the same promise had failed in the case of the nation and its Davidical reigning race. He contended all three had been fulfilled in the British Church and nation. The Bible mentioned three nations in alliance at the time of the return of the Jews, two of which were Israel (Britain) and Egypt.

Digitized by Google

God had led us to Egypt in spite of ourselves. They would never be annexed by Britain, but would be under her protection. In conclusion, he quoted some verses by Martin Tupper, just published as a jubilee poem, acknowledging Britain to be the Anglo-Israel of God.

The lecture was listened to with rapt attention, and with evident signs of approval; and in the discussion which followed the vicar (the Rev. E. O. Herbert) eulogised the study of these deep questions by working men, and expressed his gladness that in the present age the barriers of pre-conceived opinions were being removed, and the laity were coming to the front in defence of the Scriptures, and manifesting God's wonderful works to the eyes of a startled and sceptical world.

WHERE, AND WHO ARE THE ISRAELITES?

An Address given in Rome at a Drawing-Room Meeting by the Rev. A. Ben-Oliel, on February 28th, 1887.

(*Concluded from page* 170.)

PART II.

The inquiry into the subject under consideration divides itself into two parts, the prophetic and historical—mainly past—Biblical history. To us, who accept the Bible as the Word of God, the prophetic should be decisive by itself, provided we give it a correct interpretation. To achieve this, we must approach the study of the Bible, and of prophecy in particular, without biassed or preconceived notions, with plenty of conscientious common sense, and in a child-like disposition, filled with an earnest desire to be taught by the Spirit of God the meaning and import which He intended to convey to our minds. One general rule is applicable to all Scripture. The literal, grammatical sense of the words should be preferred to all fanciful, far-fetched, spiritualising human ingenuities. Origen did enormous harm by his pernicious allegorical interpretations. I was pleased to find that Nicholas de Lyra, a Hebrew convert of the 12th century, whose Commentary on the Bible was of so great help to Luther and the Reformation, while adopting the Rabbinic code of interpretation, makes the most sensible and admirable observation, that "all those rules pre-suppose the literal sense as the foundation"; and he compares mystic and allegorical interpretations, deviating from the literal, to a building declining from its foundation, and ready to fall.

If this be granted, how absurd and illogical, how dishonouring to God, to suppose for a moment, either that He does not mean exactly what He says, or that He changes His mind and bestows on other people the blessings He had promised to one in particular! No one appropriates the awful threatenings and curses pronounced against the idolatrous Israelites or the unfaithful Jews; and yet how many there are who, when they come to the promised blessings of a glorious future, rob Israel and the Jews by claiming them for themselves and their friends! If Gentile believers share in the blessings promised to the Hebrews, it is because by faith in Christ they become "fellow heirs, fellow members, fellow partakers of the promise, and fellow citizens with the saints, and of the household of God" (Eph. ii. 19; iii. 6); but they do not become substitutes, or take the place of those to whom the promises were made, although temporarily excluded in great part from those blessings through unbelief; for God can, and will, graft them in again in His own time, in conformity with His unconditional promises to the fathers and the word of prophecy, neither of which can fail of complete literal fulfilment.

Perhaps you think this is too long a prefatory introduction. Some among you are so thoroughly convinced of the truthfulness of the identity, that you think the whole subject may be expounded in a few terse sentences. I do not think so. If conviction is to be produced in the minds of those to whom the theory is wholly new, their minds must first be set free from prejudices, and be prepared to enter into its study with the assurance that it has a real and solid basis in the Word of the living God, when it is interpreted by a rule which the mind can grasp and accept as true and legitimate.

Let us now take up one of the points which demand consideration—Multitudinousness. We must examine each point separately and fully, if we are to arrive at a right conclusion.

The Lord says to Abraham—I am quoting from the Revised Version—"I will make of thee a great nation" (Gen. xii. 2); "I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered" (ib. xiii. 16); "Look now toward heaven, and tell the stars, if thou be able to tell them; and He said unto him, So shall thy seed be" (ib. xv. 5); "The father of a multitude of nations have I made thee; and I will make thee exceeding fruitful, and I will make nations of thee" (ib. xviii. 5, 6); "In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore" (ib. xxii. 17). To Isaac God says: "I will multiply thy seed as the stars of the heaven"; "And multiply thy seed for My servant Abraham's sake" (ib. xxvi. 4, 24). To Jacob He says: "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" (ib. xxviii. 14); "Be fruitful and multiply, a nation and company of nations shall be of thee" (ib. xxxv. 11). Jacob, blessing Joseph's sons, says: "And let them grow into a multitude in the midst of the earth"; and of Ephraim he predicts: "His seed shall become the fulness of nations," rather it should be of *the nations*—of the Gentiles— (ib. xlviii. 16, 19).

It may be alleged that those promises of multitudinousness to the Patriarchs were fulfilled in the tribes of Israel, as also in the Ishmaelites, Abraham's sons by Keturah, and the Edomites. The objection to this view is, that these promises were unquestionably intended to descend to the son of promise, Isaac, to whom they were repeated, and to Jacob, to whom they were renewed; and we have seen Jacob predicting a special application of the promise in its broadest extent to Ephraim, the representative of Israel, as distinct from Judah.

And there is a more conclusive argument than this, for Jeremiah predicts: "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" (ch. xxxiii. 22). Here David and the Levites may be fairly understood as representing Judah, for the royal and sacerdotal elements belonged to the House of Judah alone. In Hosea we read: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (ch. i. 10). These predictions prove that the promise of multitudinousness belonged to the Hebrews, and to them alone.

Now, when and where has this promise of multitudinousness been fulfilled? The Israelites did indeed increase and multiply rapidly during the Egyptian bondage; but there is no evidence to show that they multiplied to any extraordinary degree while settled in Palestine. They were not certainly more prolific than other peoples have been in our own days, and not assuredly in the proportion in which the Pilgrim Fathers have increased in the United States of America. In the palmy reign of Solomon the population was not probably larger than twelve millions, perhaps fifteen at most. Some statisticians compute the number of Jews in the present day as high as ten millions.

The question is, are these promises mere hyperboles? Did they mean that the seed of Abraham would increase at a ratio exceeding that of other peoples, as the promises do seem to imply, or is their superlative language simply empty phrases? This cannot be; far be it from our thoughts! The Word of God must be true, and in this case it either means an unusual, extraordinary multiplication, or it has little or no meaning.

Digitized by Google

And what about the "multitude of nations," and Ephraim becoming the very "fulness of the nations"? The division of the kingdom was a curse, not a blessing. That is not, surely, what was meant by those promises. Since the captivity the Jews can hardly be described as a nation. They are a people scattered and peeled.

But assume, for argument's sake, that the Anglo-Saxons are the descendants of the Ten Tribes, and how marvellously has the promise been fulfilled literally! Apart from the seven millions of Jews, or say even ten millions; and apart from the Afghans, Caucassian tribes, and others, who are supposed to descend from the Israelites, here we have a people multiplying again *in times of adversity*, as their ancestors did during the Egyptian bondage; and then invading distant lands; finally settling in "the isles of the West"; and from thence spreading to the four quarters of the world, as was promised to Jacob, and becoming, indeed, a multitude of nations—the fulness of the Gentiles!

I have selected this promise of multitudinousness as a crucial one, other test points will come for consideration hereafter; but this I consider as one of the most important and conclusive. Either there is a people, or peoples, the descendants of the Ten Tribes, as a flourishing, multiplying people, and becoming a multitude of nations, or there is not. If there is—and I do not see who else they could be but the Anglo-Saxons—then the Word of God has been, and is being, fulfilled; and God's faithfulness to promise becomes so forcibly patent as to call forth the adoration and praise of His believing people; or, there is not, and the promise has failed! The Jews of the present day are not a numerous people, and never have been in the sense implied in God's promises to the Patriarchs and in the prophets. They were not, and they are not, a people that could be compared to the stars of heaven, the dust of the earth, or the sand on a sea-shore.

But there is a people, or, rather, several tribes, coming out from the very quarter into which the Israelites were carried away captive, and who, since their true, or full conversion to the Gospel in Reformation times, are *manifestly fulfilling God's promise of multitudinousness.* If they are not the Ten Tribes of Israel, who are they? The problem assumes a double form. What is become of the Israelites? Who are these Anglo-Saxons, &c., who came out from the very quarter where the Ten Tribes were located after their captivity?

The prophets foretold the leading events and destiny of the Empires and Kingdoms of the earth—Egypt, Assyria, Babylon, Persia, Media, Greece, and Rome, not to mention other smaller States and nations, all occupy adequate places in the visions of the prophets. And will any one venture to assert that the mighty Empire of Britain—mightier far than any of its predecessors—and the wonderfully growing United States of America, have no assigned place in the prophetic vista! It cannot be; it is impossible! for the Bible, as I say in the quotation from one of my lectures in Rome, in narrating the history of the Jews—of Israel—includes and embraces also the history of the human race to the very end of time. If the Anglo-Saxons are not Israel, where is their page in prophecy? If they are, then, oh! how full is the Bible of them! If they are not, how can we account for the unprecedented omission? It cannot be that it is wholly silent regarding them. And if they are not the Ten Tribes of Israel, who else are they? Echo replies, who are they?

It is with regret we announce the death of Robert Longdon, Esq., of Ward's-buildings, Manchester, which took place at his residence, Burbage, Buxton, on Saturday, April 23. Mr. Longdon was admitted a Member of the Manchester and Salford Anglo-Israel Association on February 14, 1831, and on April 4 of that year elected President, which office he has held up to his decease. He was a warm supporter of the British and Foreign Anti-Slavery Society, and other charitable institutions.

A JUBILEE LECTURE.

BEING A LECTURE DELIVERED BY W. H. MASON, AT THE SHEFFIELD ANGLO-ISRAEL ASSOCIATION.

"Queen Victoria, David's heir, sits upon the throne of the Lord over Israel" (1 Chron. xxix. 23).

PART I.

WHAT a wild and preposterous assertion! What an insane idea! Is not this the thought of many who for the first time see or hear this statement? Doubtless to anyone wholly unacquainted with the subject, such would be a natural exclamation. Our study of the subject will, however, lead us, I think to the conclusion that our above title is both reasonable and true; and, moreover, the only conclusion we can come to if we are believers in the God and Father of our Lord Jesus Christ, in whom all the promises of God are yea and amen. We want but the acknowledgment, at the outset, of the axiom, that God is God—Almighty, Allwise, and Alltrue—to compel the candid admission, after hearing the evidence, that, in truth, Queen Victoria *is* David's Heir, and, as such, sits upon the throne of the Lord over Israel, in fulfilment of the promise and oath made to David by the faithful covenant-keeping God, the God of Israel.

Before considering that promise, let us be sure that the throne of Israel was the throne of the Lord, and was meant to be such to all time. If it be so, and our throne be indeed the throne of Israel, then surely the subject is of the very greatest importance and interest to every individual amongst us—yea, to the wide, wide world, and all its peoples. With what different feelings shall we hold the Jubilee if we are convinced that we celebrate the Jubilee of David's heir, the representative of his chosen and perpetual race—the race which shall, without intermission, occupy that throne till He come whose right it is, when viceroy or vicegerent shall no more be needed, for David's Son and David's Lord shall sit upon that throne, and reign in righteousness over a renewed and reconciled world.

In the viii. chap. of 1st Samuel we read that when Israel demanded a king, God said to the Prophet—"They have not rejected thee, but they have rejected Me, that I should not be King over them." Later, Samuel, reproving the people, said: "Ye said unto me, Nay, we will have a king to reign over us: when the Lord your God was your King." Although Israel would have thus deposed their great King and Lord, He did not abdicate His throne, but, in gracious condescension to their weakness, He gave them a human representative of His authority, and appointed David and his seed His perpetual vicegerents, until in His appointed time the Anointed King, the Messiah, shall return to reign. The assertion of the real character of the throne is clearly made twice in 1st Chronicles. In the 28th chap., v. 5, it is called "the throne of the kingdom of the Lord over Israel," and in chap. xxix. v. 23, we read that, "Solomon sat upon the throne of the Lord as king instead of David, his father." I will only further quote on this subject the prophetic language of Israel in the happy times to come, as recorded in Isaiah xxxiii. 22: "The Lord is our King, He shall save us." Not Saul, or any other human king shall be leaned upon in that day, but the true King of Israel alone.

Now let us look at the promise which forms the corner stone of our lecture. It is given in 2nd Samuel vii. 16, and forms part of God's message to David by the hand of Nathan, when the "Man after God's own heart" declared his purpose to build a house for the Lord God. "Thy throne shall be established for ever." If the whole passage be read, as it should be, it will be seen that there is absolutely no qualification or condition attached to this promise. Moreover, the absolute nature of the promise as respects David is brought into fuller and clearer relief by the threat of punishment to his son, in case of desert, being followed by the assurance—"Nevertheless My kindness will I not utterly take from him

Digitized by Google

as I took it from Saul, whom I put away before thee," and yet more decisively by the concluding assurance of our text, as we may call it—"And thy throne and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."

What means this repetition and emphasis? Is it merely an Eastern mode of speech? Is it not rather meant to fix our attention upon the evident purpose and determination of God to make the house and throne of David an absolute perpetuity? Thy throne *shall be* established *for ever!* So, David's children reigned until Zedekiah was carried captive to Babylon, and the monarchy apparently ended. Then was probably written that 89th Psalm, which one of our most determined opponents advances as proof that the monarchy in its human form did indeed end and was continued only in Christ, the true Son of David. Merely remarking that, as the Christ did not become David's Son till above 500 years after the death of Zedekiah, He could not possibly maintain the perpetuity of David's throne, even had He sat upon it when He came, which He did not, let us spend a few minutes in examining this psalm, and then proceed on our proper course.

Our friend points to the 30th, 31st, 32nd, and 38th and following verses:—"If his children forsake My law . . . I will visit their offences with the rod," &c. He omits the notice of what follows—"But My mercy will I not utterly take from him, nor suffer My faithfulness to fail. Once have I *sworn* by My holiness, I will not lie unto David: His seed *shall* endure for ever and his throne as the sun before Me."

Again, verse 38 says—"But Thou hast cast off and rejected Thine anointed; Thou hast cast his throne down to the ground." Placing this alongside Ezekiel xxi. 27—"I will overturn, overturn, overturn it"—our friend decides that, for the transgressions of David's children, the heritage was cut off, the promise and oath to David were broken, and David's race set aside, till He come whose right the throne is. Yet the Psalm ends with a joyous ascription of praise to Jehovah! Wherefore? Because He had belied the promise and oath only just a few lines before alluded to and reiterated? had suddenly changed His mind, and decided that He *would* lie unto David? How horrible the idea! Yet what else can be logically made of it if our friend's contention is right? No, the writer of that Psalm knew quite well that, in spite of all appearances to the contrary, God was and would be faithful to His promise and oath; therefore that ascription of fervent praise! Let me here illustrate the action of both promise to David and threat to his children by the example of Josiah and his children. On the death of Josiah, his eldest son succeeded him in due course, and was soon set aside for his trangressions. His brother Jehoiakim reigned in his stead, and was followed by his son Jehoiachin, who, after a short reign of three months, gave place to his uncle Zedekiah. Thus the three sons and the grandson of Josiah all realised the threatened punishment for their wickedness, while through all the promise to David was maintained, yea, even, as we shall see, in Zedekiah's case. Let me here say one word on what we may call the *moral* aspect of the case.

In the 17th chap. of Ezekiel we have God's denunciation of the king, for his breach of the oath he had sworn to the king of Babylon. Yet at the very same time, according to our friend and those who think with him, God was Himself about to do the very thing for which He denounced judgment against Zedekiah. Yea, worse! Zedekiah had taken his oath under compulsion, and through fear of his mighty foe. God had sworn His oath and made His covenant of His own free will, and with His own chosen and faithful servant! Nay, worse still. God was at this very time declaring by another prophet, Jeremiah, His determination to maintain this very covenant as inviolate as His covenant of day and night, and of unfailing sun and moon! Yet, say our friends, He was just on the point of deliberately, or weakly, breaking all these repeated and sworn promises! What a character they thus exhibit of God! Is the prevalence of infidelity in our land a very wonderful thing after such interpretations of God's Word? Some of our friends make matters worse still by asserting that the promise to David was kept by the bringing back of Zerubbabel from Babylon as ruler of the Return. Yet Zerubbabel was the grandson of Coniah, of whom the infidel reads, in Jeremiah xxii., that God had said: "Write ye this man childless—a man that shall not prosper in his days, for none of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." My friends, flee commentators, and search the Word of God for yourselves with sincere and believing prayer for the promised teaching of His Holy Spirit. May I just remark what a mockery this sentence on Coniah was if God knew that Zedekiah would be the last king of Israel; and if He did not know——well, I must leave our friends to draw the conclusion, while I proceed to show how God at this very time was exhibiting His plan for the maintenance of His oath, and the preservation of the chosen sceptre. In the 17th chap. of Ezekiel we have a parable and its explanation by God Himself. He says that the cedar of the parable represents the royal House; the topmost branch the king, and the young twigs the king's children. Denouncing judgment against the cedar, and the punishment of the king, He proceeds, in the 22nd and following verses, to outline His future course with the Royal Line. "I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a *tender* one, and will plant it upon a high mountain and eminent, upon the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit and be a goodly cedar, and under it shall dwell all fowl of every wing. In the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I, the Lord, have spoken, and have done it." Again, in chap. xxi., v. 26, God says of the same royal house and crown: "Exalt the low, abase the high. I will overturn, overturn, overturn it, until He come whose right it is, and I will give it Him." Now what do all these things mean? Remembering that in both these passages the word *low* is in the feminine gender—according to the Eastern custom, which gives gender to adjectives—we can only conclude, especially in the light of the subsequent history of Zedekiah's family, that its meaning is this:—I will reject the king and his sons, and will adopt one of the daughters of Zedekiah as heir to the throne. I will make her sovereign of the House of Israel—the high mountain and eminent. From her shall spring forth a powerful race of kings, supreme among the princes of the earth—the trees of the field. So mighty shall this monarchy become, that all peoples shall find protection under the shadow of its power, and all kings shall ultimately know that this great kingdom and sceptre is indeed of My planting, preservation, and establishment. Further, the 21st chap., ver. 26, &c., shows that the sceptre and crown shall be, three successive times, overturned—or removed, as other versions put it, and shall be ultimately handed over to Him whose right it is. Now let us take note that here again we have a free, unconditional promise, made by Jehovah in furtherance and confirmation of His promise and oath to David. A portion of the parable was fulfilled. Zedekiah and his sons all perished, and, strange to say—considering Eastern usages—the daughters of the king, instead of being carried off to Babylon, were left free in their own land, under the protection of Jeremiah and Gedaliah. The threat, then, was fulfilled. What of the promise? God remembered judgment. Did He forget the mercy promised? It is very strange that, according to the common interpretation of Scripture, we must often give an affirmative answer to these questions! We must in this case. We must in the case of Jeremiah's commission. We

Digitized by Google

must in the promise to David; in the great promises to Jacob and to Abraham, and in many others. The spiritual Israel theory of interpretation commonly has this effect, that, through some strange perversity of the Divine Nature, the promises of *judgment* are always fulfilled, and the promises of *mercy* as often broken. We do not thus dishonour God and give occasion to the enemy to blaspheme. Hence, in this particular instance, we believe that, as Jeremiah had fulfilled the destructive portion of his commission, he would also accomplish the "building and planting" entrusted to him, and that as God had executed the judgments on the topmost branch and twigs of the royal cedar, so certainly would He plant the "tender one" on the high mountain and eminent; as He had "abased the high" so also would He "exalt the low"; and the daughter of Zedekiah was therefore left free in Judea instead of being carried captive to Babylon; for the same purpose was Jeremiah left there, that he might "plant" this tender one on the high mountain, and "rebuild" the Royal House on the "mountain of the height of Israel."

After the murder of Gedaliah, these two, together with Baruch and others, were carried down to Egypt by Johanan. There, by God's direction, Jeremiah denounced destruction against the Jews, who had compelled this flight to Egypt, and promised return to Judah, to a small remnant, which would certainly include the three already named, Jeremiah, Baruch, and the Royal Princess.

(*To be continued*).

THE REV. JOHN WILKINSON, THE FRIEND OF ISRAEL, LECTURES FOR THE SECOND TIME AT NORTHAMPTON.

A NAMELESS friend has at length (April 11th) sent us a copy of the *Northampton Daily Chronicle* of February 12th, wherein we have a continuation of the Rev. J. Wilkinson's lectures, the first of which we noticed on March 16th, at page 111 of our present volume, No. 533 of the BANNER. In that issue we gave some replies to Mr. Wilkinson's famous five points *contra* the Identity, and we believe they were conclusive as against him. We are sorry to find that at his second lecture, which was largely attended, no one was found able enough or bold enough to oppose him, and that the lecturer had it all his own way. This was unfortunate, but not fatal. Northampton is not Great Britain, nor the British empire. Elsewhere than at that town probably Mr. Wilkinson would have found "foemen worthy of his steel." The object of the lecturer on the second occasion was to show "where the Israelites are, if the Anglo-Saxons are not they." This point, of course, has been discussed before by Mr. Wilkinson, and he has received replies from the BANNER, and in other publications; but we shall repeat our side of the contention once more, to enable those who have not had access to our arguments to judge on which side the truth lies.

Mr. Wilkinson's contention attenuated the separation of Israel from Judah, as much as possible, by supposing "that large numbers of the Ten Tribes fell away to Judah" down to the period of the destruction of the Kingdom of Israel by Shalmaneser in B.C. 721. This is, however, a pure assumption, and for it we know there is not the least Scriptural evidence. In 2 Chron. xi. 16, 17, we find those out of Israel who set their hearts to seek the Lord "came to Jerusalem to sacrifice unto the Lord God of their fathers." They visited the city for that specific purpose, but not to reside there, or for domicile. They so resorted only for three years, and then it is to be presumed they came no more. In 2 Chron. xxx. 25, we read of a congregation that came out of Israel with "strangers" out of their land in the days of Hezekiah, the king of Judah, to keep the Passover in Jerusalem. But there is no evidence that they came to stop there. On the contrary, 2 Chron. xxxi. 1 declares that "all the children of Israel returned every man to his possession into their own cities." The next point the lecturer took up was the alleged freedom of Israel to return to Jerusalem with the Jews under the proclamation of Cyrus in B.C. 536. We find here no evidence in support of Mr. Wilkinson's dictum. There is not a shred of proof to uphold it. In the first place, the invitation was given to "God's people," who were the Jews. Israel were Lo-Ammi—not His people—and therefore could not have been included in the permission. Ezra ii. 1 shows that the actual restoration was confined to Judah, who alone were carried away by Nebuchadnezzar; and Ezra i. 1, compared with Jer. xxv. 12 and xxix. 10, shows that the proclamation of Cyrus had reference to God's promises *to the Jews* by the mouth of the prophet Jeremiah. Josephus's account in Antiq. xi. 5, 2, plainly declares that the message of the king was sent to the Jews, but not to the Ten Tribes, and these, as Josephus reports, remained an immense multitude beyond the Euphrates when the Jews returned. "Those who remained behind," says Mr. W., "were called Jews, and not Israel, as those who were restored were called not only Jews, but Israel." But all Jews were Israelites, as Mr. W. well knows; and therefore those left behind, as well as those restored, must have been of Israel—therefore, Israel and Israelites. Those restored besides included Benjamin, a tribe of Israel of the House of Joseph (2 Sam. xix. 20).

As to the sacrifices offered for the whole Twelve Tribes, if this argued the presence of the whole Twelve Tribes, or representative portions thereof, during the return, so the Twelve Tribes must have been present on Carmel when Elijah offered to the Lord in the midst of the Ten Tribes, as described in 1 Kings xviii. 31, which is simply absurd. Mr. Wilkinson's reasoning, then, has nothing on which to rest, and accordingly falls into fragments in regard to the alleged joinder of Israel with Judah when the return from Babylon took place. But Mr. W. is too cautious to deny that the Ten Tribes are in bulk most likely somewhere or other in the world now, and will have to be discovered to enable them to unite with Judah. In fact, he thinks the search for Israel should be neither useless or hopeless—he knows, in short, it is a good thing to try and find them, and believes the search will be rewarded by our finding them. All he objects to is finding them among the British. Here Mr. W. enunciates his famous bit of wisdom. "When a thing is lost," he says, "always look for it where it was lost." Is that wise? A flock of sheep is "lost" on the mountain side. Sheep are given to stray. A wise man, says Mr. W., ought to look in the field itself which was the home of the sheep for the "lost" sheep. God said Israel should be "wanderers among the Gentiles, or nations," and "sifted among all nations" (Hosea ix. 17; Amos ix. 9). Our lecturer bids us not to heed these predictions, but to go and look for Israel in Media, where they were "lost." He thinks there is much in the Nestorians' case to lead one to think they may be the Ten Tribes—not all of them, mark, but a part of them. So that, at any rate, the rest must, on his own admission, have gone elsewhere. If some, why not all? If the Nestorians be the Ten Tribes, why do they themselves only claim to be part of the one tribe of Naphtali? Besides, Mr. W. being a cleric, or a teacher of the ignorant among the Jews, is bound to bow to the authority of Scripture, and there we confront him with texts to show that, so far from all Israel being destined to be found "a remnant ready to perish in Assyria," the House of Ephraim is to be discovered at last "in the West" (Hosea xi. 10), "in the isles of the West, or sea," "glorifying Jehovah" (Isa. xxiv. 15); "in the North country," with "a place of their own" there (Jer. iii. 18; xxiii. 7, 8); "in the isles afar off" from Jerusalem (Jer. xxxi. 10); a "multitudinous" Christian nation (Hosea i. 10; Zech. x. 6—9); custodians of God's word (Matt. xxi. 43; Psa. cxlvii. 19, 20); tied to the Sabbath (Exod. xxxi. 13—17); evangelists "to all nations, all families and all kindreds of the

Digitized by Google

earth" (Gen. xxii. 18, xxviii. 14; Acts iii. 25). These are the true descriptions God gives us of the status, character, and geographical habitation of Israel in these our latter days of the Christian Dispensation; but Mr. Wilkinson's crude description of the people and their present home does not tally at all with them. Of course Mr. Wilkinson abuses our belief by calling it "one of the leading latter-day errors of these 'perilous times,'" but he gives us no reasons for such a sweeping condemnation, and we may therefore afford to pass by his words on that subject.

We now ask our friends' attention to the report of the lecture, and ask them to say whether Mr. Wilkinson is a satisfactory guide in respect to this matter or not.

LECTURE IN THE OLD THEATRE.

On Friday evening, the Rev. J. Wilkinson delivered the second lecture on "The Ten Tribes: Where are they not, and where are they?" in the Old Theatre, Marefair, Northampton, in the presence of a large audience. Major Leibenrood presided, and was supported by Col. Ball-Acton and the Rev. E. G. C. Parr. After a few preliminary remarks from the chairman, the lecturer proceeded to answer the question: If the Anglo-Saxons are not Israelites, where are they? At the outset he expressed himself as exceedingly pleased with the spirit, tone, manner, and words of his opponents on the previous evening, but regretted that the opposition was so very weak. He would rather have had someone who could have brought some strong reasons to show that his five points could be met and explained in harmony with the Anglo-Israelitish theory. The opposition should be prepared to show that his positions were false. Proceeding to his subject, he traced the history of the Ten-Tribed kingdom of Israel from the time of its separation from Judah in 975 B.C. down to the period of its destruction as a kingdom by Shalmaneser, 721 B.C., and showed that during this period large numbers out of the Ten Tribes fell away to Judah. The next stage of history referred to was from the latter date to the period subsequent to the return from Babylon in 536 B.C., the lecturer explaining in regard to the restoration from Babylon, that Israel was as free to return to Palestine as was Judah, the way being as wide open to the one as to the other. Those who remained behind were called Jews, and not Israel; and as those who were restored were called not only Jews, but Israel, and sacrifices were offered for the whole Twelve Tribes, it was a just and natural inference that a considerable proportion of those who returned represented the Twelve Tribes of Israel, so that should no other people in the world ever present a reasonable claim to Israelitish descent, the people known as Jews may be regarded as fairly representative of the interests and destiny of the whole Twelve Tribes. From the predictions of God's Word, however, the search for the Ten Tribes among some portion of the world's present population should, he thought, neither be useless nor hopeless. He remarked that the lost tribes had been sought for in China, Afghan, among the North American Indians, in Wales, and Ireland. Laying down the principle that they should look for a thing where it was lost, he adduced much evidence in favour of the Nestorians, in the mountains of Kurdistan, and by the Lake Ooroomiah, in Persia, as being the lost tribes of Israel. He did not, by any means, consider it necessary to believe that these Nestorians and Jews in Ooroomiah and Kurdistan constituted the totality of Ten-Tribed Israelites, over and above those mingled with Judah; but firmly believed that the evidence in favour of their being at least the nucleus of the Ten Tribes was perfectly satisfactory. In the concluding portion of his lecture he showed the mischievous character of the modern theory—that the Anglo-Saxons were the lost tribes of Israel, a theory he described as one of the leading latter-day errors of these "perilous times." —An opportunity was given at the close for questions, but was not taken advantage of, and the meeting closed with the singing of the Doxology and prayer.

COLONEL S. B. BEVINGTON informs us that on the occasion of the Easter Volunteer Review at Eastbourne, the Rev. Irton Smith preached a special sermon to the troops at the Town Hall. The text chosen was: "And Ahab said, By whom? And the prophet answered, Thus saith the Lord, even by the young men of the princes of the provinces" (1 Kings xx. 14).

THE ABOLITION OF TRANSIT DUTIES IN INDIA.

THE Government of Israel is in India a paternal despotism. It rules India for its benefit, and like the owner of that glorious birthright "it rules by blessing and blesses by ruling," freeing, delivering, redeeming, helping all its subject races. It has abolished *suttee* throughout India. It has forbidden infanticide, thuggee, and dacoity, and in practice has done its best to protect the native races from the evils these cruel crimes used to bring upon the hapless inhabitants. But the home trade and commerce of the country was also greatly hampered and injured by the transit duties which restricted and burdened it. Each petty native State had its custom houses on the frontier, and heavily fined the goods entering their territories by the duties each levied in transit. Thus a cartload of sugar, weighing eighteen maunds, had to pay, in the ninety miles between Neemuch and Julrapatam, the sum of eighteen and a half rupees, or nearly £2, to the officers of Scindiah and Holkar for transit duties. On the same route, as the *Times* correspondent reported on Sept. 21, English cloth had to pay 24 rupees (£2 8s.), and native butter (or ghee) nearly 16 rupees (£1 12s). But this was not all. Some of the native States, Indore for instance, used to levy new exactions at every point where foreign territory intervened in the State. In our own settled territories these duties have died hard, and have long survived. It is only recently they have been completely abolished. We ourselves recollect the custom houses (or chowkies) in the Madras Presidency so recently as 1844, when they were removed. They harassed and repressed free trade in the most perverse fashion, and it is a wonder they were so long tolerated. In 1836 these duties were finally abolished by the Honourable East India Company in the North-west provinces and in Lower Bengal. Madras did the same in 1844, as before stated, and in the smaller native States directly under British protection these duties have been abolished for many years. The vast district called Central India, including within it the great native States of Gwalior, Indore, and Bhopal, have always held out and refused to abolish these lucrative duties, which brought a large income to those princes annually. Now, however, by the good offices of Sir Lepel Griffin, the Governor General's Agent in Central India, these native princes have of their own free will abolished these custom duties and the custom houses with them. Trade therefore now is free from one end of India to the other, in Central India as in the territories of the paramount British Râj. For these splendid results the British merchant princes have to thank an Englishman, Sir Lepel Griffin. Now real progress will be made in commerce. To quote the *Times'* correspondent:—

> Railways which have hitherto paid no dividend may expect increased traffic, and roads made and maintained by the Government at great cost will come in for the use for which they were intended. A brighter era dawns, in fact, for one of the most fertile and productive parts of India; and, although the revenues of these States may for a time be adversely affected, there is no doubt that in the end they will find they have adopted the right policy from even financial considerations. If the States in question do not wish to feel the pinch of pecuniary necessity, they can easily avoid the unpleasantness of a financial deficit by a reduction in their military expenditure. However that may be, the Maharajah Holkar, Sir Gunpat Rao, and the Begum of Bhopal have taken a step of the highest political wisdom, but one which is still more worthy of commendation as an act of self-sacrifice rare in the annals of native Indian rule.

Such is the fact which cheers us in the midst of a gloom which has for three or four years past hung over the commercial prospects of our country. Trade, it is said, is beginning to improve: exports are increasing, imports diminishing, and to crown the pleasing prospect, inland trade in India, in the protected as well as in the semi-independent States, is as free and open as in Devonshire or Cornwall, Kent or Sussex. We have

Digitized by Google

entered into these details to point to the fact that the effect of British rule is to free and deliver, to enrich and bless our subject races, as it was promised by the Lord it should be. "In thee and in thy seed shall all the families of the earth be blessed" was the promise of Gen. xxviii. 14. It is Israel's privilege to "blossom and bud," that she may "fill the face of the world with fruit" (Isa. xxvii. 6). In the management of her Indian territories the House of Israel has on the whole striven in later times to be a blessing, but not a curse. In some respects, she still continues to curse the inhabitants of the lands God has given into her charge in the East, as predicted in Zech. viii. 13, by the ungodly immoral lives of many of her civil and military officials working there; but on the other hand she is giving India the Bible and the Gospel, the Sabbath and civil and religious liberty. She has freed Indian trade, as we have seen, from all its trammels, and given the peninsula peace from its foreign enemies. These are Israel's duties toward the subject native races, according to the prophecies, and we thank God we see evidence that she is carrying out the purposes for which He gave her the Heathen Empire, to be her own inheritance to bring it to Christ (Psa. cxi. 6; ii. 8).

ANOTHER CLERICAL AND ADVERSE OPINION.

THE Rev. J. W. Miller is the pastor of St. Stephen's Presbyterian Church, Leicester, and has lately been giving a course of Sunday Evening After-service Lectures, with singing and music by way of attracting people to enter his Church who refuse to attend a place of worship during the regular hours of service. At these services there are sung musical solos, part-songs, and choruses, and short lectures conclude the proceedings. Hitherto, Mr. Miller has delivered lectures, 1st, on the subject of "A lost language or group of languages which have been discovered and read principally within the last twenty years, and the light they throw on the Bible," and 2nd, on the "History of the Lost Race, and the light it throws on the Bible." What race was described as the "lost" one we are not aware, but suppose it was the Hittites; the 3rd lecture, just delivered, has reference to the Jews—"the real aristocracy of the world, and their witness to the truth of the Bible." In the course of this last lecture, the Rev. Mr. Miller gave the place of honour to the Jews. They were everything. They were the aristocrats of the world. Moses was the founder of their—the Jewish—nation. Abraham was their forefather, one of nature's noblemen. The Jew owed his position, not to man, but to God. Hebrew was the Jews' language. The Jews were from the earliest ages a very important nation, and were able to build towns and cities, and the kings of Egypt and Assyria had to take them into account.

The lecturer then went on to make the following observations, which especially concern our own side of the question:—

He would not, on that occasion, do more than refer to a race related to the Jews, namely, the Arabs, pronounced by all competent authorities to be the descendants of Ishmael, and who were to-day fulfilling those prophecies again and again repeated in the Bible concerning them, to the effect that they would remain wild men, children of the desert, "whose hand shall be against every man, and every man's hand against them. Nor would he spend time in combating those silly notions that the English nation was composed of the Lost Ten Tribes of Israel, in support of which idea there was not a particle of proof in the history of our race or of our language. These ideas might be very well to play with, as children played with bubbles in the air, but whenever we attempted to grasp them they burst.

This is all that Mr. Miller said in regard to the "Lost Ten Tribes," and in regard to himself it was enough. He believes the Ten Tribes are "lost," evidently, but he considers ours "silly notions" in regard to the Identity of "the English nation" with them, because neither our history nor our language presents to his view a particle of proof to substantiate the idea that the English are "lost Israel." Evidently Mr. Miller expects that a people once "the Kingdom of Israel," which God had determined should be "lost" as a people, would continue to speak its native Hebrew vernacular through all time. This, however, if he considers it, will be found to be an absurd expectation, for how could the Ten Tribes be "lost" if throughout all their history they had never ceased to speak the language of Abraham, Isaac, Jacob, and the Hebrew fathers? In regard to history—what would Mr. Miller desire more than we can tell him in this respect? Here is a people carried into captivity into Media in 720 B.C., and the historians tell us the ancestors of the British came from that very spot, in B.C. 650—630, after Israel was cast away into captivity there. Is not this a remarkable historical link which cuts the ground from under Mr. Miller, when he tells us we have not a "particle of historical proof"? Again—the Khumri of Wales are historically connected by our scientists, such as Rawlinson, Niebuhr, and Sharon Turner, with the Cimbri of the Romans, the Cimmerioi of the Greeks, the Gimiri of the Assyrian inscriptions, and with the Beth-Khumri of Samaria.

Here is another very important historical link which ought to make Mr. Miller pause when he next lectures against our views. The historical traces which the Triads afford us, and which the Saxon chronicles furnish, point back to Palestine and the Hebrew race as the origin of the British nation; facts which serve to contradict Mr. Miller's very decided statements. But when we come to the Scriptural argument we are surprised to find a minister of religion like Mr. Miller silent regarding them. He strives to allure the careless folks of Leicester to good things by solos, and part-songs, and choruses sung in the House of God, but when it comes to a scriptural subject, like the discovery of God's people, the Ten Tribes of Israel, God's Word is closed, and we are sent to the dry bones of history and philology for argument to support the testimony of Lo-Ammi; but the Scriptures are not allowed to declare the truths they are ready to announce, and with which they are vocal, that the British, who have all "the signs" God promised to His people in the latter day, are the remnant of Israel indeed. History and philology are not silent in regard to the testimony, as Mr. Miller supposes—but the Scriptures, whose verdict he dare not deny, are full of the glorious truth that the Lost Tribes are found, and found in the British races; for they have exclusively all the promises of God made on oath "to Abraham and his seed for ever," not one wanting.

They are blessed as a nation, and are a blessing to all other races (Gen. xii. 2, 3, xviii. 18).

They are the most increasing race on the face of the earth (Hosea i. 10; Zech. x. 6, 9).

They are the wealthiest (Deut. viii. 18).

They rule over many nations, and serve none (Deut. xv. 6).

They lend to many races but never borrow (*Ibid.*).

They have a splendid Colonial Empire, and that empire was established in the desolations of the earth (Isa. xlix. 8; Gen. xxxv. 11).

They have a Heathen Empire such as the world never saw before (Psa. cxi. 6, ii. 8).

They have God's signs He put on Israel—namely, the Sabbath (Exod. xxxi. 13, 17), and the Decalogue (Deut. vi. 6—9); and

They have the Bible and the desire to circulate it throughout the world (Psa. cxlvii. 19, 20; Isa. xliii. 21).

They have, finally, the wish to save sinners and bring them to Christ, and their operations extend, as God declared Israel's should, to all the nations, all the families, and all the kindreds of the earth (Isa. xxvii. 6; Gen. xxii. 18, xxviii. 14; Acts iii. 25).

We ask the Rev. J. W. Miller, then, as an honest man, to look into these matters, and if he finds the facts to be as we have stated them, can he, dare he, again, in the sight of God, venture to call ours "silly notions," "without a particle of proof in the history of our race or of our language"? We wait for his reply.

Digitized by Google

PROPHETIC DATES ACCORDING TO MR. AND MRS. GRATTAN GUINNESS.

By H. L.

In the interesting books published by Mr. and Mrs. Grattan Guinness, the Christian world has been made familiar with the methods of calculating prophetic dates, and a means of confirming our faith in the Scriptures has been placed in our hands, which is well worth using. The principle laid down is, that the events of earth's history are regulated by astronomical periods—that there is, as it were, some great clock, by which the time is marked—and that we shall find a striking correspondence between an astronomic cycle and a prophetic or historic interval; in short, that the sun and moon are set "for signs and for seasons," in a fuller sense than is generally supposed.

"There are in nature years of three different lengths, years measured by the moon, years measured by conjoint movements of the sun and moon, and years measured by the sun alone—that is, there are—

1. Lunar years of 354 days,
2. Calendar years of 360 days,
3. Solar years of 365¼ days.

Hence 1,260 lunar years equal only 1,222½, and 1,260 calendar years equal only 1,242, and so lack eighteen years of the solar 1,260."

The conclusion arrived at is, that we should calculate prophetic dates by *each* of these three methods, and we shall find that many of them are fulfilled in three stages, answering to this way of counting. This is very remarkably the case in calculating the period of power allotted to the Mahomedan rule; and whether we reckon the date from the Hegira, or from the capture of Jerusalem by Omar, we come, in each case, to three stages of its downfall. Again, this is observable in the period of power allotted to the Papacy, whether calculated from the decree of Justinian or that of Phocas. This system explains what have been considered conflicting dates.

The measuring rod of 1,260 years may be worked both forwards and backwards, with very interesting results; and we shall notice that the events at each end of the rod have an unfailing *correspondence*. Thus, the rise of a power at one end corresponds with its fall at the other, and *vice versa*. This seems too obvious to need pointing out, and yet in several instances, in the books in question, the rule has been lost sight of, and it has caused a curious gap in the interpretation of prophecy, which will be specially interesting to Anglo-Israelites. For instance, the well-known prediction in the twenty-sixth of Leviticus, which foretells that Israel would be punished "seven times" for her sins, and which is emphasised by its fourfold repetition in that chapter, signifies a space of time extending over seven times 360 years—that is, 2,520 years, or twice 1,260. This term of punishment is again spoken of by Hosea, who prophesied to the idolatrous Ten Tribes shortly before their exile:—"Come, and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After *two days* will He revive us, in the *third day* He will raise us up, and we shall live in His sight." On the year-day interpretation, the rise again of the hidden and buried people is here foretold to be in the third thousand years from the beginning of their punishment, harmonising with the term of 2,520 years.

Now if we lay one end of the measuring rod on the year 721 B.C., the date of the exile to Assyria, the other end will touch the year 1801 A.D., or the first year of the nineteenth century, a notable time indeed in the history of our race and country—a time that marked the revival of religion among us, the outburst of missionary enterprise, the contest with Napoleon, when we stood alone, and successfully, against the world; and, from being a second-rate or third-rate Power, rose to the first rank as a naval, military, colonising, mighty people. It was indeed a Resurrection. Yet in dealing with this measurement, the writers lay their measuring rod, at one end, on the captivity of the Ten Tribes, and, regardless of their rule, point at the other end to the greater freedom and prosperity of the Jews, or Two Tribes, as a suitable fulfilment of the prophecy. But according to analogy, the fulfilment must concern the Ten Tribes, and not the Two.

Another of the measurements given in "Light for the Last Days," should specially interest Anglo-Israelites. The Fall of the throne of Judah is the subject of it, and that date is reckoned from the year B.C. 598. The triple measurements being applied, the following dates are arrived at—namely, A.D. 1848, 1887, and 1923. Now what do these dates indicate in connection with the throne? The writers do not attempt any explanation, but to those who believe our Queen to be the representative and literal descendant of David's royal line, and who can see what a significant place her glorious reign occupies in these stirring latter days, the dates have a curious significance. The year 1848 witnessed the downfall of the thrones of Europe. The throne of Great Britain alone stood firm in the great crash, for it was founded on a rock, the promise of Jer. xxxiii. 17. The year 1887, the present one, has again a great significance in connection with our throne. It is not only the Jubilee year of our Queen, but it will inaugurate the movement for the Federation of the greatest Empire the world has ever known, a movement as yet in its infancy, but whose results are likely to strengthen, beyond all thought, the stability of the throne. Of the further date, 1923, we can but speculate, but it may point to the transfer of the throne of David to the Holy Land, and to the fulfilment of the many hopes and aspirations which we have learnt to entertain for the *British* race, the *covenant* people of Jehovah.

April 1, 1887.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY" (Exodus xx. 8).

By a German.

So much has already been said, and so well said, in the pages of the Banner, as to the importance to be attached to the fact that the British are the only people who nationally, and, to a great extent, individually, obey the fourth Commandment—thereby furnishing another proof of their identity with the House of Israel, according to Exod. xxxi. 17—"it is a sign between Me and the children of Israel for ever,"—that it seems presumptuous to attempt to add anything further. Yet in this day of conflicting moral forces, and when a great truth has to make its way through a host of difficulties, none should withhold their testimony, where it may be of any use. And it may be of use where it is given by one not born and bred to the observance of that holy day.

But here, at the outset, an intelligent foreigner, one, let it be supposed, who does not occupy the standpoint of a sceptic, or of an opponent of Christianity, will at once meet us with the assertion: "But we do observe Sunday, as a day set apart! Do we not make a difference? Listen to our church-bells! Behold the crowds—respectable, orderly-looking crowds, too—going in and out of our churches, Roman Catholic and Protestant! In many countries the children and young people are actually obliged to be present at a religious instruction, given regularly before or after the public services! See our better houses of business closed all day—all shops closed till Divine service is over! Is not this observing the Sabbath, as you call it? although I object to the expression: we see too much of the keeping of the actual Jewish Sabbath outwardly, where yet a back-door is left open for the transaction of all sorts of business." To be candid, there is a measure of truth in all this,

Digitized by Google

and what good it implies one would certainly rejoice in. There are those in the present day who maintain that Christianity is "effete," or nearly so, on the Continent, and in time will fail likewise in England ; so that it is a relief to find it still has a hold, and by no means a slight hold, on the minds of people throughout Christendom. Oh, that—there being still such proofs of the presence of the living seed of truth—one could indulge in the hope of its gradual increase and final yielding of a golden harvest!

But this leads at once to the heart of our subject :—"Remember the Sabbath Day to keep it holy." Our intelligent foreigner would concede that the words mean what they express, and that a devout "Jew" of old (and why not of the present day?) was bound to set the seventh day apart, to the best of his ability, abstaining from work and from all that would lay a burden of work upon others, and spending his hours in austere retirement ; "but"—thus would he continue his argument—"we are more enlightened now, and must act in the spirit of Christ, who said 'the Sabbath was made for man'; consequently the early Church shifted it from the seventh to the first day of the week. It is well (for those who need such helps) to give up a portion of it to the hearing of a profitable Christian discourse ; it is well to spend some of the morning hours in cultivating pious reflections and aspirations, and to remember one's Creator; but this done,—having 'rendered unto God the things that are God's'—man is entitled to have his share; let him employ the rest of the day in the pursuit of innocent pleasure. This will keep him fresh in mind and body, and fit him for his six days' work. Besides—what better does the Englishman, in reality, even though he goes to church twice? All day long he is dull and sleepy, his devotions culminate in half-a-dozen yawns, and in his life he shows himself silent and morose, and inaccessible! Then, why should not some poor struggling shop-keeper, who might honestly, and without trouble to himself or others, add a trifle to his gains by opening his shop on Sunday afternoons, why should he not take advantage of the fact that there is no hindrance on the part of the authorities?" May it be excused that these arguments have thus been stated at length; for in one form or another, in a garb more or less attractive, they have, in this our generation, been greatly urged for acceptance upon the British people. Let them praise God that, in this also, they have been "led by a way they knew not," and for centuries taught to give their humble response to the fourth Commandment—"Have mercy upon us, and incline our hearts to keep this law." There is a time for nations, as well as individuals, when they need "line upon line, and precept upon precept"; and it is already a great point gained when a law is bowed to even before the principle of it is understood.

How, however, does our friend's theory bear the test of practice? To a superficial observer there is a universal gladsomeness about a Sunday abroad, which he may well feel to be catching. Yet let him look a little more closely behind the scenes of domestic life; let him put a few searching questions, and—another picture is revealed. This setting apart of the latter half of the day (in how many cases is it the entire day !) for pleasure, involves inevitably a train of baneful consequences, too numerous to detail. Everyone being set free, and claiming the right to please himself, attractive programmes of amusements are held out on all sides, and for all classes. Public traffic is as great or greater than on week-days, though running in another direction; and the wants of the hour are provided for to suit all tastes. How much of the week's wages of the labourer and artisan, how much of the income of the well-to-do, is spent in this way, only they themselves can compute ; but it is well known to amount to an enormous sum. In the poorer families, misery is often the lot of mother and children, of the female portion especially, because the head of the house must and will gratify his desires. While, thanks be to God, in many towns and districts in the United Kingdom, communities have, of their own free will, arranged so as to set even the letter-carrier free on that day; abroad, the number of officials and attendants to accommodate the public must be increased, and are made to labour indeed in the "sweat of their brow." To how many, that are the bearers of the burdens on these occasions, to how many who are thus trying to draw refreshment out of broken cisterns, does life become a dreary blank, because the Christianity surrounding them is of so low a type that it presents not one truth clearly to the mind to grasp and hold on by to the end! This picture is not overdrawn. It is true in instances too frequent to reflect on without pain. It need not be so darkly shaded when speaking of some places, especially in countries where Protestantism prevails, and there are smaller Christian communities noted for godliness of life; but these have nowhere sufficed to set their mark upon the people among whom they dwell. That Sunday is the day for the pursuit of pleasure, amounts among all professedly Christian nations, the British excepted, to the force of an axiom!

Does not He, "whose throne is in heaven, whose eyes behold, whose eyelids try the children of men," take note of these things? There is a nation, yea, a company of nations, upon this earth, who nationally set apart this one day, and who many of them individually remember to keep it holy. It is this latter clause, the import of it, which Christendom at large has missed. Has it not made a difference, and must it not eventually work wonders, when, on every first day of the week, the Resurrection day, the opening day of the new creation, even a small, but happily an ever-increasing portion of a whole race, renew their strength, in very deed spending hours in the presence of God ? But who can fully estimate the consequences as time goes on ? The inspired Word does reveal them:—

On the one hand we read of "lovers of self—lovers of pleasure rather than lovers of God—who received not the love of truth that they might be saved . . . . that they all might be judged, who believed not the truth, but had pleasure in unrighteousness."

But to Israel it is said: "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."

FRENCH COMMERCIAL PROSPERITY AND FRENCH DEPOPULATION.

WE found the following in two of our public journals, the first in the *Times* of Nov. 19th, the second in the *Edinburgh Evening News* of Nov 11th, and invite our readers' attention to these reports respecting French commercial prosperity on the one hand, and French depopulation on the other. We are surprised to find the French journals claiming Madagascar and other dependencies as French Colonial territory. We were not aware that the power of France was established over the Malagasy Monarchy in such wise as to give the French the right to claim its four millions of people and its 375,000 square miles as parts of the French outland possessions. However that may be, the results, as claimed by them, are represented below for the information of our readers.

THE FRENCH COLONIES.

Some interesting information has lately been given by M. A. Rambaud in *La France Coloniale* with regard to the different colonies and countries under "the protection" of France. His statistics refer both to the extent and the population of the

Digitized by Google

different colonies, the latter being the more important element of the two, for a very extensive region may be very thinly inhabited, and be, therefore, of much less value than a smaller region with a more dense population. As regards area, the French colonies, including in them the "protectorates" of Tunis, Cambodia, Annam, Tonquin, Madagascar, and the Congo, are of about 1,900,000 square miles, or nearly six times that of France itself. The total population is about 28½ millions, exclusive of the Congo, for which no figures are to hand. The description of these Colonies is given by M. Rambaud as under:—

Name of Colony.	Square Miles.	Population.	Date of Census.
The Congo	470,000 ...	Population Unknown. ...	—
Algeria	420,000 ...	3,310,412 ...	1881
Madagascar and other Dependencies	375.000 ...	4,000.000 ...	1882
Senegal	190,000 ...	197,000 ...	1882
Guinea and the Gaboon... ...	125,000 ...	200.000 ...	1882
Guyana	94,000 ...	128,000 ...	1884
Tunis	87,500 ...	1,500,000 ...	1881
Annam	75,000 ...	4,000,000 ...	1883
Tonquin	62,500 ...	12.000,000 ...	1883
Cambodia	62,500 ...	1,945,954 ...	1883
Cochin China	37,500 ...	1,633,824 ...	1883
New Caledonia, &c. (exclusive of the New Hebrides) ...	12,500 ...	60.000 ...	1884
Chak-i-Ched Seid	7,500 ...	22,000 ...	1882
Tahiti, &c.	2,300 ...	25,050 ...	1884
Réunion	1,650 ...	170,518 ...	1882
Guadeloup, &c.	1,200 ...	182.866 ...	1884
Martinique	615 ...	167,679 ...	1884
French India	315 ...	282.723 ...	1883
Mayotte	230 ...	11,900 ...	1882
Nossi-Bé	185 ...	9.539 ...	1884
St. Pierre and Miquelon ...	150 ...	5,765 ...	1885
Ste. Marie	95 ...	7,287 ...	1882

The trade with all the French Colonies, Algeria and Tunis excepted, is estimated by M. Rambaud for 1883 at £19,200,000, and if to this is added the £16,000,000 of Algeria and the £1,800,000 of Tunis, the total would be £37.000,000, this being about a tenth of the total trade of France herself. Out of the total of £37,000,000 of the Colonial trade about £22,000,000 is with the mother country, and this represents a larger trade than is done by France with any other country except England (£60,000,000), Belgium (£38,520,000), Germany (£31,480,000), and the United States (£28.120,000). Small as this trade is compared with that of the English Colonies, there is a gradual improvement in that of nearly all the Colonies which have been acquired during the present century, for Algeria, which in 1840 had a trade of only £900,000, has reached a total of £16,000,000, while Senegal, which in 1823 had a total of less than £100,000 exceeded £1,300,000 according to the latest statistics. The trade of Martinique has risen within the last 40 years from £1,200,000 to double that sum, and that of the Islands of St. Pierre and Miquelon from £320,000 in 1858 to £1,200,000 in 1884. Nearly all the trade with the Colonies is done in French bottoms, as of the 1,315,144 tons of shipping which entered and left the ports of these Colonies in 1883, 1,235,392 tons were French, this being over 95 per cent.

THE DEPOPULATION OF FRANCE, 1886.

If it be true that the increase or decrease in the population of a country is the surest index of its prosperity or weakness, the French cannot conceal from themselves that there is much to disturb them, and even to terrify them, in the statistics on the subject for the year 1885, which have just been issued by the Government. There is, perhaps, no question of greater gravity for the French at the present time, and a thoughtful study of the figures just issued must inevitably (says a correspondent) produce reflections the very reverse of encouraging. The latest statistics show that the progressive decrease in population received a check during the last year. The births, which in 1884 numbered 937.758, last year were reduced to 926,558, showing a decrease of 11,200. The difference, it will be seen, is enormous, and is sadly significant. The excess of births over deaths during 1885 compensates in some measure for the lower birth-rate. The total of births last year (independent of the statistics of stillborn children, the number of which reached 44,000) was 926,558; the number of deaths was only 836,897, giving a net gain to the births of 87,661. It would be puerile (adds the correspondent) to attempt to declare that the falling off in the birth-rate of France arises from physiological causes, or from the degeneracy of the French race. Official figures prove that the people are not less healthy, nor are possessed of weaker constitutions, than those of other nations. The deaths are proportionally fewer in France than in Hungary, Italy, Germany, or Austria. No, the diminution of the birth-rate, it is to be feared, is to be attributed to special causes, and, one is compelled to add, to moral causes. Amongst the first must be reckoned the diminution in the number of marriages, and the constant increase of illegitimate children; and these latter, in consequence of their neglect in infancy, as is distinctly proved by statistics, have a rate of mortality at least double as high as that of ordinary children. Of the moral causes one cannot speak here, but there is abundant and daily evidence of an appalling and lamentable state of things in that direction—a state that is scarcely dreamed of by the vast proportions of he people of England.

LANGUAGE AND ANCESTRAL PRAIRIES.

By W. L. Blore.

In the Banner of the 23rd of March, I find reference made to a letter by Captain George Palmer, R.N., on the above subject, in which he states, that "If I found John Smith and his family located in the heart of Tartary, and speaking the dialect of the Ugro-Ostiaks, I should, notwithstanding that circumstance, know that they came originally from England," etc. If Captain Palmer visited South Africa he would find John Smiths, William Shaws, and Barnabas Shaws speaking the dialects of Kafirland, etc., who never came originally from England. By the Palmer rule of judgment as to national descent—namely, the surname of any individual, Sir Moses Montefiore cannot be a Jew as to descent, but an Italian. I have met with hundreds of Jews that have purely European surnames—Russian, German, Italian, Dutch, French, Spanish, and Portuguese, and many English surnames. Orilvie says that "a surname is an appellation *added* to the *original* name," and Johnson that "to surname is to name by an appellation *added* to the *original* name;" and so we have John Smith, John the Baptist, Simon Peter, Joseph called Barnabas surnamed Justus, Saul surnamed Paul, Nathanael surnamed Bartholomew—for Bartholomew is not a proper name (Brown of Haddington), John, whose surname was Mark—a Hebrew "original," and a Greek or Roman surname. There may be thousands upon thousands of Smiths, but the number of Adam, John, James, Thomas, and Peter Smiths is not so large as the number taken without the "original" names.

Now John, or Johanan, is as much a Hebrew name as Moses; and therefore, John Smith and Sir Moses Montefiore may both be of Hebrew descent, notwithstanding the surnames of Smith and of Montefiore. We find that, as a rule, a change of name was often insisted upon in the East whenever a people were made captive; and in Poland we find that that captive nation is having its very language obliterated by its conquerors. Even in Alsace-Lorraine Germany is trying all it can to destroy the French national feeling. We read in Daniel that "the prince of the eunuchs gave unto Daniel the name of Belteshazzar," and that the names of his companions were all changed, and so Joseph, when in Egypt, was named Zaphnath-Paaneah by Pharoah. "This practice is common in Oriental courts. It is possible that this changing of names may have been designed to make them forget their country."

The captivity of Israel took place twenty-five centuries ago, and they must have undergone a complete transformation as to their whole social life during that time, for they are now spoken of by all as "the *lost* tribes," whilst the Jews are not spoken of as "*lost*." A "lost" tribe evidently signifies a tribe of whose nationality, as deduced from religious rites, from mere name, or from language, there is no apparent trace. Yet in the matter of name it is a fact that in the Anglo-Saxon race, taking the "original" names and rejecting the "appellations added to

Digitized by Google

the original names," we have persons with Hebrew names by the million, such as Aaron, Abel, Abraham, Ada, Adam, Amos, Ann, Anna, Barnabas, Bartholomew, Benjamin, Caleb, David, Daniel, Deborah, Ebenezer, Elizabeth, Eliza, Elijah, Enoch, Esau, Hannah, Esther, Hester, Gideon, Jacob, James, Jabez, Joshua, Job, Jonathan, Jael, John, Joseph, Josiah, Leah, Levi, Magdalene (Dutch), Mary, Matthew, Michael, Miriam, Naomi, Nathanael, Reuben, Ruth, Rachel, Rebecca, Samuel, Saul, Sarah, Seth, Simeon, Simon, Susanna, Susan, Thomas, Zechariah, etc., etc.

But we have only to go across the water to the United States to observe how names and language have been entirely obliterated by captivity. There we find six millions of coloured people, whose ancestors two centuries ago spoke the languages of Africa and had African names. At the present time it may safely be affirmed that *not one* of the six millions speaks an African language, *not one* has an African name, *not one* knows whence his ancestors came; and yet the six millions are all of African descent.

In the "Key to Uncle Tom's Cabin," pp. 346—363, there are descriptions of sixty captives—not one of them with an African name—all of them having rather English or Hebrew names. Who will recognise these as Africans in another ten centuries? Not one. The Jews of the present day speak the languages of Europe in ordinary intercourse. We never hear them conversing in Hebrew, although they read it. But Hebrew to them for ordinary purposes is a foreign language. But the Jews are not "lost." How much less is it to be supposed that the "lost" tribes should speak Hebrew or have Hebrew names, seeing that a portion of them is thus described by Simon, who was surnamed Peter by our Lord; "The elect, who are sojourners of the dispersion;" James calls them "The Twelve Tribes which are of the dispersion." Upon these texts I find the following in Bishop Ellicott's commentary: "The remaining ten had *lost* their tribal distinctions, and have now perished (?) from all historical record."

It seems strange that these epistles by James and Simon Peter should have been written to the dispersion, and that the commentator should suppose that ten out of the twelve should "have now perished from all historical record," for in the fifth verse Simon Peter writes: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Here the Bishop's commentary observes: "This, however, will not take place till the *exact* period, and that period will be the last of the world's history." Who are thus kept by the *power of God*? The answer is, "You," "sojourners of the dispersion." If kept by the power of God, surely they "have not perished from all historical record," whilst but the Two Tribes remain.

Hill-house, Sandown, Isle of Wight.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

Our work, during the past month, has been full of interest, accompanied with tokens of God's blessing attending the various operations of this Association. The principal item of encouragement may, perhaps, be found in the large and influential gathering which met to inaugurate the opening of our new premises on Monday, April 18. Lady Jane H. Ellice, one of the oldest and most valued friends of the Society, in formally declaring the new rooms open for the furtherance of Identity truth, made one of the most touching little addresses it was our lot ever to have heard, it fairly won its way into the hearts of the audience by its earnest simplicity. Her ladyship was well supported by Members of the Council, and friends of the Association.

Lectures.—Our tour in Somerset and Devon was productive of good results, especially was this the case at Dawlish and Burnham, where the audiences far exceeded our most sanguine expectations. Since our return home we have received testimonies from each of the places we visited, telling of enquiry awakened, and truths accepted. During the last three months we have delivered twenty-three addresses, and purpose (D.V.), after the Association's Annual Meeting, to arrange for others in various parts of the country. We shall be pleased to receive many applications from friends for this department of Association work.

Free Distribution of Literature.—Special opportunities occur to us of judiciously distributing Anglo-Israel literature at our lectures, and in the Association's Rooms, in addition to which our Branch Associations are continually asking us for supplies. In the first years of our existence (1879—80) we did much in this way. We shall be glad to extend our efforts in this direction, if friends will help us with gifts of literature and donations. A lady has given 10s. for this special work. Who will follow?

Jubilee Fund for Furnishing New Offices.—The following amounts have been received since our last monthly report:—

	£	s.	d.		£	s.	d.
Miss Mullett	0	2	6	Philo-Israel	1	1	0
Widow's Mite	0	2	6	Henry Lewis, Esq. ...	0	10	0
Captain Bayly	1	1	0	Mrs. Anne Sealey... ...	0	10	0
Miss Hulley	1	1	0	Mrs. Thomas Paley ...	2	2	0
Mrs. Grieve	0	4	0	Thomas Holland, Esq. ...	0	5	0
Mr. Albert W. Smith ...	0	2	6	W. H. Peters, Esq., J.P...	5	0	0
A. J. Stephenson, Esq. ...	0	10	0	I. Loveland, Esq.... ...	1	1	0
Mr. and Mrs. Hird ...	1	1	0	A Friend, per Lady Jane Ellice	5	0	0
Lady Jane H. Ellice ...	1	0	0	Rev. T. W. Boyce, M.A. ...	3	3	0
Major-General Wm. Hill...	0	5	0				
Douglas A. Onslow, Esq...	0	10	0				

The foregoing amounts, with those previously acknowledged, bring the total received to date to the gratifying sum of £31 18s. 6d. A further sum of at least £25 is required to relieve us of all anxiety as to the liabilities incurred by entering upon this new phase of the Association's history. What can be more natural or reasonable than for British-Israelites to contribute their Jubilee Offerings to a fund which provides for them a permanent central home, surpassing everything, for position and accommodation, they have hitherto possessed? We therefore believe that our appeal to successfully complete this enterprise will meet with a cordial and immediate response from the friends of Anglo-Israelism the wide world over.

Member's Subscriptions.—The following subscriptions have been received since our last monthly return:—Fifteen of 2s. 6d., one of 4s., four of 5s., three of 10s., two of 10s. 6d., one of 20s., one of 21s.—total £7 13s. 6d. Many of our oldest members who discontinued subscribing for a time are returning to help us.

Donations of Books for the Library.—We have to acknowledge with many thanks gifts of valuable works for our library from the Rev. A. B. Grimaldi, M.A., and a second supply from Rowland Mackworth, Esq. Surely many Anglo-Israelites have spare books on biography, travels, history, &c. Please look over your stores and send on what you are not needing at your earliest convenience.

Our Annual Meeting will be held at Exeter Hall on the evening of Tuesday, May 24th. We shall have a capital arrangement of some of our most prominent public speakers, but must refer our friends to the advertisement columns to learn all about what we are going to do.

The Council ask British-Israelites from every part of the world to come and avail themselves of the conveniences and accommodation of the Association's new premises, and to make it what they have designed it to be—a central home for all identity believers, and where they will meet with a hearty welcome.

The Council further take this opportunity of impressing upon the minds of the Association friends *that donations and subscriptions will only benefit the funds of the Metropolitan Anglo-Israel Association when sent direct to the offices, 14, King William Street, Charing Cross, London, W.C.*

James Billington, Secretary.

The Identity at Shoreham.—A Lecture was delivered at the Young Men's Institute, Shoreham, on Wednesday last. by Mr. A. W. Eade, entitled. "Where are the Israelites, and where is the Royal Seed to King David's Throne?" The essayist dwelt principally upon the promises made to Israel and how they were fulfilled in the British nation, and in them alone. He traced the descent from David to Queen Victoria, and mentioned the chief points in her reign. She was, he said, the noblest and purest type of Christian womanhood on the earth. At the close of the Lecture a debate took place between the members. Mr. Snelling presided, and the attendance was good.

Digitized by Google

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FORTY-FIRST MONTHLY REPORT.

The following donations and subscriptions, from March 9th to April 14th, are very gratefully acknowledged:—

Received by Miss E. M. Rush: H. W., Montreal, £1; E. J., 5s.; Mrs. B., Weymouth, 10s.; T. D., 2s. 6d.; P. C., a collection from a few working men, 3s.; J. C. H. M., 2s. 6d.; W. F. L., 10s.; Mrs. B., per Philo-Israel, for BANNERS, 10s.; M. P., for BANNERS, 1s.; An Anglo-Israelite, Bath, 5s.; "A. E. I.," for BANNERS, £1; J. D., 2s. 6d.

By Mr. C. Horner: Mr. W., per Mrs. T., 10s.; N. C., "a thank-offering," 5s.; Mr. G. H. C., 2s. 6d.; C. T., 2s. 6d.; Mrs. C. B., monthly subscription, 5s.; Mrs. H., 1s. 6d.

By the Treasurer: Mrs. L., Teddington, £1; Mrs. C., Chippenham, £1; J. A., 6d.; H. L., 5s.; Mrs. A., Haverthwaite, 3s. 6d.

Total, £8 7s.

J. LAWRENCE, *Hon. Treasurer.*

FOR several reasons it has been deemed advisable to have a Banking Account for the Free Distribution Fund, and, therefore, one has lately been opened at the London and Provincial Bank, Teddington Branch, in the names of the Free Distribution Fund and Hon. Treasurer. It is hoped that this new arrangement will prove convenient to subscribers who are in the habit of remitting donations by cheques, in which case they may be crossed "London and Provincial Bank, Teddington Branch." Also, in the Provinces where this Bank has an establishment. sums can be deposited with instructions to be made payable to the Hon. Treasurer of the Anglo-Israel Free Distribution Fund, Teddington Branch, thus saving the cost of commission on P. O. O. or Postal Notes.

The extended field of operations now carried on by the Fund necessitates a larger outlay for literature, with consequent additional expenditure. Of late the receipts have been inadequate to meet the requirements of many old "sowers," while several kind offers to distribute in new places cannot, unfortunately, be satisfactorily attended to. As one instance, since the last report, the Secretary received a letter from Australia, in which the writer asks for literature, promising to do his best with it, and hoping in due time to help the Fund by subscriptions.

We have to acknowledge, with many thanks, parcels of back Nos. of BANNER from Teddington, Earl's Court, and Vere Street. These have been sent to Portsmouth, Hull, and Croydon. In future, friends having BANNERS to give away, are particularly enjoined to communicate, first of all, with either of the Secretaries, who will furnish the addresses of "sowers," to whom such packets may be transmitted. This course will save any additional cost of carriage.

One to three BANNERS are forwarded weekly or fortnightly, by the Secretary, to St. John's, S. Africa; Ohio, U.S.A.; Birkenhead, Upper Teddington, Southampton, Mechanics' Institute, Crewe, Richmond, Maestag, and to Wandsworth and Wimbledon Free Public Libraries. Literature packets, to Sheffield, Stockport, Camberwell, Eastbourne, Birkenhead, S. Hayling, East Charlton, Demerara, Rome, and Tasmania.

By Miss E. M. Rush:—15 packets to the following places—Botany (New South Wales), Port Nolloth (S. Africa), Assouan (Egypt), Malta, Toronto (Canada), Barbadoes, Liverpool, Alvaston, Norwich, Great Yarmouth, Devonport, Silver Town (London), and Plaistow.

A packet of literature has also been accepted with thanks by the Secretary of the "Mariners' Friend Society," London Docks; and another by a worker in the "London City Mission." One hundred and twenty four BANNERS each week, and twelve fortnightly have been sent out during the month.

Miss E. M. Rush has much pleasure in acknowledging the fol owing contributions to the British-Israel Jubilee Fund, which have been received up to April 15th, and duly forwarded to Philo-Israel. Mrs. T., 5s.; E. L., 5s.; L. P., 5s.; J. H., 5s.; Mrs. B., 10s.; The Misses P., 5s.; J. D., 1s.; "An Anglo-Israelite in Bath," 5s.; Miss B., Ripon, 5s. Also by the Secretary, from Mrs. M. A. H., 1s. 6d.

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; or by Mr. Charles Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed "London and Provincial Bank, Teddington Branch." 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.

SINCE our last report, three cards of membership have been sent out. As we are using cards returned by a local secretary, the number issued remains as before, 1,423.

The following sums, received towards the expenses of the Union, are thankfully acknowledged:—Member 209, 5s.; Miss S., Plymouth, 1s.; Miss B. Leicester, 9d.

A short article, in reference to the Jubilee, headed, "A Call for Prayer and Praise," by Philo-Israel, which appeared in the BANNER in January last, has been printed separately, copies of which will be gladly supplied to members on application to Miss Sibbald.

A gentleman, writing from Amersham, Bucks, says:—"I am a constant reader of the BANNER, which I have taken for the last five years, and much enjoy in conjunction with the Bible."

For the convenience of those members who wish to continue the daily reading, the following list of chapters for May are printed:—

1st ...	Psalm	lxxxv.	12th ...	Psalm	xcvi.	23rd ...	Psalm	cvii.
2nd...	,,	lxxxvi.	13th ...	,,	xcvii.	24th ...	,,	cviii.
3rd ...	,,	lxxxvii.	14th ...	,,	xcviii	25th ...	,,	cix.
4th ...	,,	lxxxviii	15th ...	,,	xcix.	26th ...	,,	cx.
5th ...	,,	lxxxix.	16th ...	,,	c.	27th ...	,,	cxi.
6th ...	,,	xc.	17th ...	,,	ci.	28th ...	,,	cxii.
7th ...	,,	xci.	18th ...	,,	cii.	29th ...	,,	cxiii.
8th ...	,,	xcii.	19th ...	,,	ciii.	30th ...	,,	cxiv.
9th ...	,,	xciii.	20th ...	,,	civ.	31st ...	,,	cxv.
10th ...	,,	xciv.	21st ...	,,	cv.			
11th ...	,,	cxv.	22nd ...	,,	cvi.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, 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. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

THE FREEMASONS AND THE JUBILEE.—Notice of Motion in Grand Lodge of Ancient Free and Accepted Masons for Wednesday, 2nd March, has been given by Brother C. W. Meiter, W.M., Mizpah Lodge, London:—That in order to perpetuate the memory of the Queen's Jubilee, it be resolved that the Grand Lodge of England do prepare forthwith a Foundation Stone, and the same be consecrated by Most Worshipful Grand Master the Prince of Wales, or his nominees in London. The stone to be ultimately firmly placed, if possible, upon the ground in or near the original site of King Solomon's Temple in Jerusalem, and that the rebuilding of the said Temple as a "House of Prayer for all Nations" shall be proceeded with as soon as necessary funds be provided. That with a view of providing the funds as speedily as possible for the rebuilding of the Temple, it be resolved that all present at the consecration of the foundation stone shall be allowed to place contributions on the stone, the same to be publicly acknowledged; that the stone shall remain in London for a given time, the general public to enjoy the same privilege of subscribing and placing their subscriptions upon it as those present at the consecration. The stone to be then forwarded to the principal cities of the United Kingdom and other countries, and that the custodians, composed entirely of free and accepted masons to be nominated by the Grand Lodge of England, shall be responsible for its safe custody and the amounts placed thereon or otherwise subscribed for this object at each resting station, and to forward all contributions to the treasurer, or as may be directed by order of the Grand Lodge of England.—*London Paper, March*, 1887.

Digitized by Google

Correspondence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—The proposal of a British-Israelite Jubilee Fund in aid of the spread of the Gospel throughout the world is good. That it should embrace Jews and Gentiles is perfectly in accordance with Israel's mission to the world at large. The Rev. E. Bassin's suggestion of a special Israelitish mission to the Jews does credit to his heart's love to our brethren, but is most probably unattainable; nor is there any valid reason for starting a new society or a separate mission. He, however, raises a very strong and unanswerable objection to any limitation of the fund to Church of England Societies exclusively. "To the Jew first," speaks with emphasis to Anglo-Israelites. There are two leading Societies for the Jews—the London (Episcopalian), and the British (undenominational). There are two great Societies for the Heathen—the Church Missionary Society, and the London Missionary Society. Identity belief is not, and could not be, circumscribed by any ecclesiastical polity. Either the proposed Jubilee Fund should be apportioned by a united committee to the four societies named above; or the BANNER should welcome Jubilee thank-offerings for any and every work of love, to Jews or the heathen, at home or abroad, Bible and Tract Societies, &c., at the option of the donors. This, I submit, would obviate objections, evoke Jubilee offerings from Jews and Israelites, Churchmen, Presbyterians, Dissenters, &c., alike, and prove to the world that Identity belief is broader and more catholic than any existent ecclesiastical organisation. Believe me,

Yours in our one Lord and Saviour,

A. BEN-OLIEL.

Rome, March 30th, 1887, *via* Palestro, 29.

NOTE BY THE EDITOR.—*Quot homines tot sententiæ!* We have said before (p. 121) that what we have undertaken in this matter is the extent of our powers. We cannot see that, as yet, the Anglo-Israelite public very much appreciates the idea of giving "Jubilee gifts" to the London (Jews) Society, the Church Missionary Society, and the Bible Society. To add to the three objects merely to gratify our readers and their special favourites, would be a vain and burdensome task, beyond our strength. We have done what we can, and are unable to do more.

A CALL TO PRAYER FOR THE JEWS.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I read with joy and delight your excellent article, "The offer of the Gospel and of Salvation through Christ to the Jews," in the BANNER of April 13, and I hasten to thank you for it, and to ask your permission "to make a call to prayer" for our Jewish brethren, through your valuable paper. I do it in accordance with Rom. xi., "Brethren, my heart's desire and prayer to God for Israel (of the House of Judah) is, that they might be saved." I am sure that this call will be responded to by most, if not by all the readers of the BANNER OF ISRAEL. Of one thing I am sure, and that is that it will not meet with opposition on the grounds assigned by Mr. Dimbleby, especially after your excellent article. I even believe that Mr. D. sees his mistake now, and is thankful that you have put him right.

I am very sorry that Mr. D. has embraced the views of Mr. E. Hine, that the Jewish religion is quite sufficient to save the Jews. You have already pointed out from Acts iv. 12, that there is only one means of salvation for all men, without distinction, whether a man be of the seed of Abraham or otherwise—The name of Jesus is the only name given to men whereby they may be saved. I would like only to add that had Mr. Hine known the present Jewish religion he would not have said that it is quite sufficient for the Jews' salvation. Mr. Hine's fatal and foolish mistakes have done much harm to the Identity. I believe we should not have had such opponents as we have now among Jewish missionaries had we not had such foolish assertions as we have in Mr. Hine's writings and in those of others. I thank God that you are always at the right time with the right word in the BANNER; and I pray that the Lord may give you strength to fight for the truth under the BANNER OF ISRAEL, and may the God of Israel be your help.

I would like just to say a word before closing with regard to the fear of Mr. Dimbleby, that "if we un-Jew the Jew to-day, what becomes of the Old Testament?" Is Mr. D. really so ignorant of the fact that British-Israel are now the custodians of the Old as well as the New Testament? Is he really ignorant of the fact that the Christian-Israelites have translated the Word of God into nearly every language that exists in the world, and that they present it to every nation and tongue without any additions?—while the Jews of the present day never study the Old Testament without their Rabbinical expositions which make the Word of God to none effect.

We need much prayer for the Jews that they may read the Bible without the Rabbinical commentaries, which makes them blind and unable to see the truth. We are living now in a wonderful time! There are great movements among the Jews in all parts of the world, and we have great reason to believe that the union of Ephraim and Judah will soon take place.

You will no doubt be glad to hear that a converted Jew has offered £50 as a Queen's Jubilee offering; if other friends will also subscribe £50 I shall be very thankful to you if you will kindly make this fact known in your valuable paper so that some friend of the Jews may help us to get the £50, and thus our Scottish Home Mission to Jews may have £100 as an offering for the Jubilee of Israel's Queen. Contributions will be thankfully received by the Hon. Treasurer, E. Raphael, Esq., 4, Hampton Terrace, Edinburgh, who is a converted Jew, who gives his time and his substance to the work of the Lord. The Editor of the BANNER OF ISRAEL I am sure will also be glad to receive any contributions on behalf of the Queen's Jubilee for the "Scottish Home Mission to Jews."

Repeating "the call to prayer for the Jews,"

I remain, Your old friend of the House of Judah,

ELIEZER BASSIN.

63, South Clerk Street, Edinburgh,
April 13th, 1887.

"THE NAME OF JESUS."

To the Editor of the "Banner of Israel."

DEAR SIR,—I read (BANNER, of March 30) with much surprise and concern, the remarks of a correspondent in Liverpool, under the heading of "The Name of Jesus." Your correspondent writes that he finds only one blot in the BANNER OF ISRAEL and in its editor—viz., that whilst no end of stress is laid on the name "Anglo-Israel," hardly ever a word is said about the Name above every name.

Surely your correspondent can have entered very little into the spirit of the BANNER, if he does not see that the preciousness of the beloved Name pervades all that comes from your pen in its pages. A careful reader of your journal should feel more and more drawn to Jesus, as you unfold continually the glorious and precious promises that He, the King of Israel and our Redeemer, has showered down on us, His unworthy people, and, as you often remind us, of the great future that He is preparing for us. We are the nation chosen by Him to make "*His name*" known, and to publish the "glad tidings" of His Gospel amongst all peoples. You remind us that we are appointed "ambassadors" for Christ, to beseech the nations in Christ's stead to be reconciled to God; that we are His evangelists to "Tell it out among the heathen that He (our Lord) is King" (Psa. xcvi. 10. As Anglo-Israelites we are to shine as lights in the world, holding forth the Word of life (Phil. ii. 15, 16). Further, that we who "have heard the blessed call of the Spirit and the Bride" are to remember the command and promise of Jesus, "Ye shall be witnesses unto Me . . . . unto the uttermost parts of the earth" (Acts ii. 8). The very name of Israel seems bound up in the name of Jesus, our Head; and if the Holy Trinity, Father, Son, and Holy Ghost, take such delight in using every endearing expression towards His people Israel, shall not Israel, unworthy though we be, humbly rejoice in this great privilege, and gratefully acknowledge and accept the gifts of Christ's love?

All this and much more you bring before the eyes of your studious readers in the BANNER, and we are bound to thank you for your most interesting and instructive journal. We would also join with you in your oft-repeated call to praise the Lord, the Redeemer, and Saviour, and the glory of His chosen people, Anglo-Israel. Yours faithfully,

S. SHARP.

Tunbridge Wells, April 4, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 13 6
Three Copies ,, ,, ,, ...	1 0 4
Four Copies ,, ,, ,, ...	1 5 6
Six Copies ,, ,, ,, ...	1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,

14, King William-street, Charing Cross, W.C.

Bible Readings on the Book of Hosea

Every TUESDAY afternoon (commencing May 3) at 3.30, lasting One Hour only. All are invited.

JAMES BILLINGTON, *Secretary.*

MANCHESTER AND SALFORD ANGLO-ISRAEL ASSOCIATION.

THE NEXT MEETING

Of this Association will be held at St. James's School, Major-street (off Portland-street), Manchester, on Monday evening, May 9, at 7.45.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY.

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

(This work was completed by the late Bishop only a week previous to his death).

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which the testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

LEAFLET FOR THE YOUNG,

WHO ARE YOU?

Price 1s. per 100; postage 1½d.

To be obtained from the Hon. Sec., Anglo-Israel Association, 27, Pulteney Street, Bath; and of R. Banks & Son, Racquet Court, Fleet Street.

"A happy effort, well and successfully made, and likely to lead to good results. The Leaflet teaches the Scriptural distinction between Israel and Judah. . . . The separate captivities. . . Our nation's possession of the Gates, the Sabbath, etc."—*Banner of Israel*, Mar. 16, 1887.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION

THE NINTH ANNUAL MEETING

WILL BE HELD IN

EXETER HALL, STRAND, ON TUESDAY EVENING, MAY 24, 1887.

Addresses will be delivered on the following subjects:—

The Rev. C. W. HICKSON, M.A., of Bristol, "The Gentilization of the House of Israel."

E. W. BIRD, Esq. (Philo-Israel) of Bristol, "What place is there in the Divine Economy for Our Identity, in the Present Dispensation."

The Rev. GEORGE HIDER, of Paignton, Devon, "The Practical Value of Anglo-Israel Truth."

The Rev. ROBERT DOUGLAS, M.A., Vicar of Kidsgrove, "England's Jubilee—A Divine Manifestation of British-Israel's Truth and Duty."

The Chair will be taken at Seven o'clock precisely.

The ANNUAL MEETING of the Members and Subscribers, to receive the Report, and elect Officers for the ensuing year, will be held on MONDAY EVENING, MAY 23, 1887, in the Library of the Association, 14, King William Street, Charing Cross, London, W.C. Chair to be taken at 7 o'clock.

E. W. BIRD, Esq. (Philo-Israel) is expected to preside. JAMES BILLINGTON, *Sec.*

New and Useful Work for Students of the Origin of the British Race and Their Mission.

Just published, price 5/-, free by post for Postal Order.

WHO ARE WE?
AND
WHAT IS OUR MISSION?

By J. THORNHILL HARRISON, of Ealing.

With Seven Maps, printed by the Woodbury Permanent Process, illustrating—

1.—Showing the Dispersion of the family of Noah after after the Flood. 2.—Great Western and Eastern Plains. 3.—Colonisation of the Tribes of Dan and Asher from Phœnicia, B.C. 1,400 to 740. 4.—The Assyrian Empire, B.C. 710. 5.—Extent of the Persian Empire and its Division into Twenty Satrapies, B.C. 521 to 464. 6.—The Parthian Empire, B.C. 207 to A.D. 226. 7.—The World with the Commencement of the Christian Era.

The Work is printed on good toned paper, and handsomely bound in cloth, bevelled boards, with handsome design in gilt on cover, gilt lettered.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

NOW READY.

SPLENDID PHOTOS OF THE LATE BISHOP TITCOMB.

Sent post free, Carte de Visite, 1s., Cabinet 2s., direct from the Publishers,

F. W. PARRY & Co., 29, Paternoster Row, E.C.

Select School for Girls,

ELM VILLA, JUNCTION RD., ANDOVER.

A LADY, holding Government Certificates, &c., Assisted by exceptionally good Visiting Teachers, is prepared to receive Pupils, to educate with her own children. Term commences May 9. Apply for Prospectus to Mrs. Day, Principal.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S
CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot

Is the Best Known

Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

NERVOUS EXHAUSTION.

PULVERMACHER'S WORLD-FAMED GALVANIC BELTS, for the cure of Nervous Diseases, have received Testimonials from three Physicians to Her Majesty the Queen, and over Forty Members of the Royal College of Physicians, London.

The distressing symptoms of Nervous Exhaustion and Debility are speedily removed by means of PULVERMACHER'S world-famed Galvanic Belts, which are so arranged as to convey a powerful electric current direct to the affected parts, gradually stimulating and strengthening all the nerves and muscles, and speedily arresting all symptoms of waste and decay.

Dr. VINES, Fellow of the Royal College of Physicians, writes, 19th September, 1885: "Having used Mr. Pulvermacher's Belts for many years, in the course of medical practice, I am in a position to speak of their great value as a curative agent in cases of nervous disease or functional malady where Electricity is likely to be serviceable. I am entirely convinced of their efficacy."

Dr. C. HANDFIELD JONES, F.R.C.P., F.R.S., Physicians to St. Mary's Hospital, says: "I am satisfied that Mr. Pulvermacher is an honest and earnest labourer in the field of science, and I think he deserves to meet with every encouragement from the profession and scientific men."

Dr. GOLDING BIRD, M.D., Physician, Guy's Hospital says: "I can hardly recommend Mr. Pulvermacher's invention too strongly to the notice of my medical brethren."

For full Price List and Particulars see New Pamphlet "Galvanism, Nature's Chief Restorer of Impaired Vital Energy." Post free from

Pulvermacher's Galvanic Establishment,
194, REGENT STREET, LONDON, W.

BRONCHITIS, ASTHMA.
COUGHS, COLDS,
CONSUMPTION,
and all **Pulmonary Affections** can be **immediately** relieved and rapidly
CURED
by simply using the
AMMONIAPHONE
FOR THE Voice, Throat, Chest, and Lungs.
21s. post free.
WILL LAST FOR YEARS.
Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had **FREE OF CHARGE** on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAY 4, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 541. Entered at Stationers' Hall.] WEDNESDAY, MAY 11, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Deadly Struggle for Ireland	189
The Transvaal and the Gold Mines	190
A Jubilee Lecture. By W. H. Mason—Part II.	191
The late Bishop Titcomb on the Throne of David. By Surgeon-General J. M. Grant, M.D.	192
The Royal Jubilee Service in Westminster Abbey	194
Correspondence	195

THE DEADLY STRUGGLE FOR IRELAND.

WE hope our readers are watching the struggle now going on in Parliament, as well as in Ireland itself, between the powers of Darkness on the one hand, and the powers of Light on the other; the former desiring the separation of Ireland from the Empire, and thus the disruption of Israel's dominions. This is Satan's master-piece, for which no doubt he has been preparing ever since, in 1829, the Roman Catholic Emancipation Bill passed, and the plans were laid which seem now to have but one possible issue—namely, the separation of Ireland from Great Britain. That that separation will come there are many among us who constantly and confidently affirm. The Rev. M. Baxter, for instance, in *The Christian Herald and Signs of our Times*, never tires of repeating that since Britain (as he affirms) is one of the ten horns of Daniel's wild beast, and one of the ten toes of that prophet's metallic image (Daniel ii. and vii.), Britain must be legislatively separated from Ireland, India, and the Colonies; and form, with France (!), Spain (!), Austria, Greece, Italy, Egypt, Syria, Thracian Turkey, Bulgaria, &c., the confederacy which will be *anti-Christum*. Every effort we see is being made in Parliament to compel this country to give up her legislative control of Ireland, and let her go free. To effect this object the late Premier, Mr. Gladstone, has been so influenced by the enemy of God's people, that he has, without scruple, cast consistency to the winds, turned his back upon his party, and joined hands with the separatist Parnellites, men whose antecedents have, as Mr. Chamberlain describes it, "the taint of murder and crime." The members of Parliament who are members of the Irish National League, "stand openly charged by the *Times* with complicity in schemes and acts of murder," and the lately honoured Prime Minister of England has no word of reprehension or abhorrence to bestow upon these men, but accepts them as his allies.

The *Times* on April 18th published a *fac simile* copy of a letter purporting to be signed by Mr. C. S. Parnell, which (if genuine) plainly points to him as an accomplice after the fact—a condoner of the murder of Mr. Burke, a week after that dreadful occurrence took place in Phœnix Park, Dublin.

Surely a man like Mr. Gladstone must be blinded when he makes light of unrebutted accusations like these, and joins hands with such men in order that by the policy they advocate he may once more regain the power he has lost? But this is not all. So blinded have honourable men become in this tremendous contest that they seem to have lost all sense of moral turpitude in the political dispute now pending, and profess themselves ready and willing to hand over the government of Ireland, and its two millions of Protestants and Roman Catholic loyalists, to the tender mercies of men who have shown no pity to men, women, or animals, and are many of them reeking with murder and blood. Here we see, indeed, the hand of Satan! His object is to destroy God's handiwork, to separate the islands God gave for an "appointed place" of safe domicile to His people Israel, and to bring to destruction the Empire which depends upon the union of the two "Islands of the West," where the central nation that binds "the company of nations" together, has its God-appointed, local habitation. Will the effort succeed? On the one side is Satan and the satanic agents he naturally chooses for his hellish work,—the men who are steeped to the lips in bloodshed and crime,—who mean to drive a proud nation of thirty-four millions of freemen, by dynamite and the knife, to give up the contest in despair to a handful of three millions of desperate and discontented papists. The effort is doomed to failure, as all Satan's efforts are! He always bungles in his work, and fails egregiously when he thinks he has obtained the upper hand. In his contests with the Son of God on earth, failure was written on all his attempts. He is a beaten and a fallen foe, and his Irish schemes are as foolish and as futile as any that have gone before. His agents are exposed, and their blood-stained hands never will be trusted by the Israel of God to exercise authority over their loyal Irish fellow-subjects, and to constitute Ireland a hell upon earth, the home of rebels and enemies of the British at their very doors. The success achieved with Mr. Gladstone and his blinded followers will work mischief to Satan's plans, because the exposure of Mr. Parnell and his followers is of such a kind that it is sure to produce a revulsion in the public mind, and cause the final fall of those who support the Irish conspiracy, and thus leave it powerless for mischief. "Enough," said Mr. Arnold Foster,

Digitized by Google

in the *Times* of April 18th, "is already known and proved to place the Parnellites in a category apart from that occupied by any set of men who have ever sat in the British House of Commons. What is already known is much; what will be known before all is done will be still more."

Honourable men, as many on Mr. Gladstone's side are, cannot longer hesitate, but will surely at once abandon allies that reek with crime, or knowledge of it, and so serve, by pointing to the wickedness of his agents, to discountenance Satan's aims. The Empire will not be riven in two, as the arch-enemy, acting behind Mr. Gladstone and his Irish partisans, desires shall be the case. God is on our side, and His purposes must stand. They cannot be defeated by men of no principle, or of the principle of selfish disregard of the nation's good. They cannot be set aside by such as Mr. Parnell and his following; nor can Satan himself, wily as he is, succeed now in thwarting the purposes of God in respect to His people Israel. Their world-wide power is to increase, but never to decrease, as the Irish demagogues would fain see it do. Theirs is to be "a nation and a company of federated nations," not the divided, impotent, despised, and ruined thing her Parnellite and Gladstonian enemies would rejoice to see her become. The struggle is a critical and a dangerous one. But "underneath are the everlasting arms." The Lord Jehovah is with us and sees all our distresses, and the extremity of our dangers at the present moment. He tells us, not twice nor thrice, "Fear not! Fear 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). "We are blind" as a nation, but the Lord is bringing us "by a way we know not; and by paths we have not known He is leading us!" What is "darkness" to us now He promises to make "light" ere long; and the present "crooked things straight." "These things," He says, "He will do for us, and He will not forsake us" (Isa. xlii. 16, R.V.) Shall we then continue our tremors and our murmurs? On the contrary, let us praise the Lord, even for the disgraceful scenes in the House of Commons, which took place on Friday, April 15th, and for the miserable muddle to which Irish affairs are reduced to-day, because God's hand guides all these events, and they all will conduce at last to His own glory and His praise, but to Israel's happiness, safety, and salvation.

THE TRANSVAAL AND THE GOLD MINES.

Our opponents, who ought to be ready with an answer explaining each point of our likeness to lost Israel, and accounting for the facts, should make it clear to us why we British have invariably secured the lion's share of gold, silver, copper, coal and ruby mines in the earth, whereas in fact God promised all these things to the House of Joseph as part of his birthright. In Gen. xlix. 22—26, R.V., there are enumerated a cluster of blessings for Joseph's enjoyment "in the latter days" (verse 1), which include those "of heaven above, of the deep that coucheth beneath, blessings of the breast and of the womb, even to the utmost bound of the everlasting hills." In Deut. xxxiii., 13 to 17, R.V., these details are amplified, and the gifts bestowed on Joseph are declared to be "the chief things of the ancient mountains, the precious things of the everlasting hills, the precious things of the earth, and the fulness thereof, also of the deep"—words which describe, no doubt, coal mines, diamond, gold, silver and ruby mines, pearl fisheries, iron mines, marble, stone, and slate quarries, and all precious things that the earth, the hills and seas produce. Our own land is simply founded on coal and iron mines, and marble and stone quarries, the store being all but inexhaustible.

In Australia the gold mines are fabulously rich, and have yielded wealth of gold, which has affected the markets of the world, and effected revolutions in the colonies and at home. The Cape has been famous in recent years for the discovery of diamond mines, which have enriched the South African States, attracted an enormous population of Anglo-Saxons and others to the localities of the mines, and given a vitality to our possessions there which nothing else could have afforded. The pearl fisheries of Ceylon, India and Australia are the richest in the world for the production of pearls. The best ruby mines anywhere are now situated in British territory in Upper Burmah. The waters around the British Islands and the Canadian seas to the West teem with the treasures of the deep—fish being far more plentiful there than anywhere else in European seas, or even in those off the coasts of the United States. The best and most productive silver mines in the world are in the territories of American Manasseh, in California. "The mineral wealth of the world, thus, is largely coming—nay, has already come, into the hands of the British races." How can this be, unless we be Israel of the Ten Tribes—the Jews having none of it? The recent discovery of gold in large and paying quantities in and near the territories of the Transvaal is a marked sign of the times. It is a proof to us that God intends that land for us, and that we foolishly rejected it in obedience to Mr. Gladstone's affected horror of "blood-guiltiness" after the British defeat at Majuba Hill. God is now going to restore it to His people in a way of His own—one in accordance with Joseph's blessing in Deut. xxxiii. 13—17. So far back as Nov. 24, 1886, in No. 517 of the Banner, vol. x., page 464, we drew attention to "the new gold fields in South Africa," and pointed out how the discovery had already drawn together large masses of British folk there, and we suggested that their numbers would increase, and finally wrest the Transvaal back again from the Boers, and restore it to the Queen's dominions. Gold discovery, we conjectured, would be the death of the Boers' misgovernment, and so solve the South African question by making that part of the colony British, rendering it thus as prosperous as Australia and Canada already are. "Verily," we said, "God is working for His people Israel in the most unforeseen and unexpected ways, thus giving us the heritage of our father Jacob." "Gold fields there, are bringing Anglo-Saxon enterprise, emigration, and capital, besides towns, railways, commerce and rule (all British) to the spot." The end, we declared, would be that "the land would be appropriated by the multitudes of Israel in a natural, easy, and lawful way; one that has succeeded so wonderfully and so simply in New Zealand, Australia, and Tasmania, testifying that those countries had been given by the Lord Jehovah to His people as His blessing on their increase, in accordance with the prophecies of Isa. xlix. 8, and xxvii. 6."

Only three-and-a-half months have elapsed since we wrote these words, and lo! to-day we find in the *St. James' Gazette* of March 3, 1887, a notice of the state of things now obtaining in the South African gold fields, which more than corroborates our anticipations of November last. The journalist wrote thus on the subject:—

> The Government of that "ox-wagon Republic," the Transvaal, must surely rub their eyes in amazement at the extraordinary change that has come over the finances of their State in the last twelve months. During that time the debt with which the Republic had long been encumbered has been got rid of, and an entirely new revenue, which apparently is likely to be indefinitely expanded and continued, has sprung into existence. But the Boers have not themselves to thank for this wondrous change, which has been brought about solely and entirely by the influx of the British and foreign element to the gold-fields of the Transvaal, and principally those of the De Kaap or Barberton district. From these fields alone the South African Republic is now drawing an income of something like £100,000 per annum, which sum is very likely to be largely increased in the next six months. At present the gold-seekers—who in eighteen months have converted a savage and unknown solitude, peopled only by wild beasts, into a busy mining district, boasting a considerable

Digitized by Google

town—have had little time to look after questions of taxation and customs. They are now beginning to grumble heartily, however, at the way in which they (who are bringing all this wealth into the land) are taxed and impeded, and these grumblings are likely to take definite form very shortly. There are signs that this country, from which Mr. Gladstone so ignominiously scuttled, will undergo a bloodless restoration to Anglo-Saxondom at the hands of the mining population now overrunning it.

In fact, gold is attracting so vast a population of British Anglo-Saxons and others to the spot, that the small population of Boers (50,000 in all) will, like the Maories of New Zealand, soon become the minority, to be ruled by the sturdy British miners, who will overpower them in numbers. Surely, here is the hand of God visibly appearing in our midst, working to counteract in His own way, and for our good, the fatal mistake Mr. Gladstone lately made in throwing up the advantages we had then already secured in the country, and submitting to victorious rebels, standing in our own territory with arms in their hands. God has relieved us of the consequences of the great disgrace we incurred in that matter, and given us now, by the most natural way in the world, the prospect of a speedy restoration of the land to the rule of God's people, British-Israel.

Once a British population such as the gold miners are have taken firm hold of a country, the rest is short work. The "flag" follows, and with the flag the Gospel, the Bible, civilisation, peace, commerce, advancement, and vast blessings to the rest of the inhabitants of the world. May these results soon be realised! and may the Transvaal speedily be added to the Queen's dominions by the mighty Anglo-Saxon invasion, which already is becoming the ruling power in the land of the Boers!

A JUBILEE LECTURE.

BEING A LECTURE DELIVERED BY W. H. MASON, AT THE SHEFFIELD ANGLO-ISRAEL ASSOCIATION.

"Queen Victoria, David's heir, sits upon the throne of the Lord over Israel" (1 Chron. xxix. 23).

(*Concluded from page* 179).

PART II.

HERE the history ends. We have no record of the return to Judah, or of the destruction of Egypt by Nebuchadnezzar. But God had promised both, and we believe He kept both promises, and that, therefore, the escaping of the House of Judah did return to Judah, and there for the present we must leave them, and turn our attention to profane history, or myth, or tradition, as it is variously termed. We call it history because it seems probable and reasonable, and especially because it exhibits the faithfulness of our covenant-keeping God, showing it to be an absolute truth that "He is faithful that promised," thus showing the soundness of St. Paul's reasoning on the "two immutable things," and the consequent reasonableness of the strong consolation offered to believers in Christ.

History, then, relates that in the 8th century B.C. a people called the Tuatha de Danan arrived in Ireland, settled there, and became one of its most powerful septs, or small kingdoms. About two hundred years later arrived another company, of whom only three are particularised—an old man, called the Ollam Fodhla; an attendant named Brug, and a young female. Just at the time of their arrival the chief of the Tuatha de Danan was about to be elected Heremon, or chief king of the Irish nations. The old man promised this Heremon-elect that if he would accept the religion he would teach him, instead of the Baalism practised in the island, would marry the young princess who accompanied him, and be crowned on the stone he had brought with him, he would, in the name of his God, promise to him and his seed perfected sovereignty. These terms were accepted. The marriage was celebrated, the royal pair were crowned on the stone, and the worship of the true God was set up in lieu of the worship of Baal. A school was established for training teachers of the newly-introduced religion, and the whole polity of the country was re-modelled in accordance with its precepts. A most happy and flourishing state of things followed, and Tara became the centre of civilisation, progress, and true religion.

The same history records the fulfilment of the promise of perpetual sovereignty, until, in the 6th century A.D., it was transferred to Scotland in the person of Fergus, the first king of Scotland. Fergus was the brother of the reigning heir of Eochaid, the Heremon-elect to whom the promise was given. The Irish, or, more correctly, the elder Scottish line, perished shortly after through the death of the reigning monarch, and the stone, which Fergus had borrowed for his coronation, did not return to Ireland, but remained as the coronation seat of the kings of Scotland, until it was seized by our Edward I. and brought to England. When James of Scotland became James I. of England, he, and afterwards his successors, were crowned upon that stone—fixed in the seat of the coronation chair—until our present gracious Queen, who also, like her ancestors, received her royal crown seated upon that stone, which has been the coronation seat of every sovereign of the line, from Eochaid to Victoria, with the exception of the Scottish kings between the times of Edward I. and James I.

Now let us return to Ireland and the Tuatha de Danan, to ascertain who they were. Tuatha means "tribe," and the whole means "the Tribe of Dan." The time of their arrival in Ireland (now so called) was immediately after the captivity of Israel. We naturally come to the conclusion that as Dan, the chief portion of the tribe at least, dwelt on the shore, and followed maritime pursuits, together with their neighbours, the people of Tyre and Sidon, they would take refuge in their ships and escape when the inland and Eastern Tribes were carried by the Assyrian monarch into captivity. Fleeing as far as possible out of the reach of their great enemy, they, as naturally, passed over to those Isles of the West to which they had gone as traders, and where their neighbours had already established settlements; probably also some of their own people were already located there. Here Dan, thinking himself finally safe, calls his new home Dan Lobairske—Dan's resting-place—now Carrick Fergus. Here, then, was Israel planted, representatively, in freedom; and where else should we expect the "tender one" to be planted but in the one position of Israel, then free? The Almighty could, of course, have sent her to the captives in Assyria or Babylon, have preserved her there, and restored her and the throne at the return from Babylon. Such was not His plan, however; the reason, perhaps, being that He would not in this, as He does not in other cases, act by main force, and so destroy man's responsibility.

Surely it is quite reasonable that, a portion of Israel being free, the transplanted throne should there be planted, and the "tender one" placed there in safety upon it. Thus it was done, we believe, and the old man who made such a remarkable promise to the Danite Prince of Ulster was the man chosen by the Almighty to build and plant anew the Royal House and Throne of David. The attendant, Brug, who accompanied him, was his scribe, Baruch; and, above all, the female under his care was the daughter of Zedekiah, the tender one, whom God had promised, by Ezekiel, that He would plant upon the mountain of Israel, as representative of David, for the perpetuation of his throne, and whom, by Jeremiah, He had preserved for this very purpose from Babylon and from Egypt, and now, by the hand of the same prophet, and in fulfilment of his pre-natal commission, did plant upon the Danish-Israel high mountain. The royal twig thus planted has grown into the stately cedar, the noblest and mightiest of the trees of the field. Under its shadow already dwell in safety all fowl of every wing, and soon shall we see the day when all the trees of the

Digitized by Google

field shall acknowledge that God, the God of Israel, hath done this, and shall confess, with Nebuchadnezzar, that He ruleth among the kingdoms of men. He removeth kings, and setteth up kings, and doeth according to His will in the armies of heaven, and among the inhabitants of the earth.

We will now glance at a few supplementary proofs of the truth of this "Hebrew episode in Irish history," as one fitly terms it. All readers of the BANNER will probably have noticed the recent discussion on the philological phase of our great Anglo-Israel question. They will probably have noticed the assertion of our opposing friend, that if the language were lost he could trace the origin of a people by the names which would survive in the adopted language. "John Smith," found embedded in a Central Asian or African language, would, in our friend's opinion, decide the English origin of the bearer of that name, however remote that origin might be. Just so, certain words found embedded in the Irish language, but having no meaning in it, must point out and decide the origin of the people who introduced those words, and may even indicate the circumstances attending that introduction. Ollam Fodhla: Ollam (Hebrew), "future" is the nearest English meaning; Fodhla—Irish meaning, "revealer"=Revealer of the Future, Prophet. Jodhan-Moran (Hebrew): The Righteous Judge, the wearer of the breast-plate. Urim and Thummin: The prophetic name of the Messiah, in Isaiah ii. Tara (Hebrew), Taurah, the Law. Lia Phail: Lia (Celtic), stone; Phail (Hebrew), wonderful. Gin Aaomta (Hebrew), Emmanuel; offspring of glory. Tephi (Hebrew), a pet name for a female, beautiful, fragrant, &c. Mur Ollamin (Hebrew), school of prophets. Mergech (Hebrew), repository, place of safe keeping. This is the name given to the tomb of Tea Tephi, the daughter of Zedekiah, at Tara. This place was called Lothair Crofinn, before the establishment there of the Hebrew throne and religion. All these and other Hebrew words of most significant and important meaning, are found in the Irish language, in which, as before said, they have no meaning, and to which they are far more foreign than the mere name John Smith is to Ojibbeway or Timbuctees. How came they there, those words of momentous import? How came the name of the Ulster capital to be changed from the Celtic Lothair Crofinn to the Hebrew Taurah, or Tara? How came the whole political and religious life of the nation to be transformed into accordance with that law of divine promulgation? Surely the cause must have been great and weighty! Nothing less—and it needed no greater—than that we have been considering, and which, while fully accounting for the otherwise impenetrable mystery, also shows us how God maintained His faithful word and oath to David, and exhibits to us the fact that the gracious Queen whose Jubilee we this year celebrate is indeed David's heir, and sits upon the throne of the Lord over Israel.

In conclusion, let me give a few words of Scoto-Irish history in illustration of Ezek. xxi. 26: "I will overturn, overturn, overturn it," that is, the throne and crown of Judah. We have already just hinted at rather than stated, the fact that Ireland, then called Ultima Thule, was settled by two neighbouring peoples from the Eastern coast of the Mediterranean—the people of Tyre and Sidon, Canaanites, or Phœnicians, as the Greeks of five or six centuries later called them; and the Tuatha de Danan. The latter occupied the North, now called Ulster, while the Phœnicians peopled the South. Both, in later days, sent colonies over to what we now call Scotland. It was so named after the ascendant Scoti, or Danites, of Ulster, who, as has been said, obtained the sovereignty in the sixth century A.D. in the person of Fergus. Their neighbours of the South of Ireland became in the new country what in history are called the Picts, represented to-day by the Islanders and Highlanders of Scotland. From the emigrants *from* Ulster descended those immigrants *to* Ulster who, in the time of James, passed over to Ireland to help to maintain the English authority in the island. Thus you will see the affinity between the Phœnician, or Fenian, Irish and the Crofters, and between the men of Ulster and of Scotland proper, and understand better the feuds at present waging in Ireland and in the West of Scotland. You will also recognise the three "overturnings"—from Judæa to Ireland, from Ireland to Scotland, and from Scotland to England; from Zedekiah to his daughter and the Danite Prince of Ulster, from Murtagh of Ireland to Fergus of Scotland, and from the Scottish to the English representative of the chosen line now seated upon that exalted throne in the person of our beloved Queen. There will be no more "overturning" of that throne, though there will be a "removing" of it back to its ancient seat. The sceptre will pass to no other branch of the race, but will remain in the present one until He come whose right it is. The three overturnings are realised, and God's word to that effect fully accomplished in the branch descended from David through two lines—viz., the one we have been considering, and what we may call the Anglo-Saxon line; for the great chief Odin, who led the Anglo-Saxons from the Danube to the Baltic, claimed descent from David, and the Anglo-Saxon Chronicle gives the line of descent through Odin as the early Irish histories give the genealogy from Eochaid to Fergus. Yet not genealogies, but God's Word, must be our reliance in this and every question concerning Our Identity. This is our reliance in this lecture, and we have only accepted such history as agrees with and confirms the Word of the living and true God.

THE LATE BISHOP TITCOMB ON "THE THRONE OF DAVID."

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

IN an appendix, marked F, to his book entitled "A Message to the Church from the Nineteenth Century," Bishop Titcomb treats the opinion very generally held by those who agree with him in considering the British nation identical with the kingdom of Israel, that the sovereigns of Britain must be lineally descended from David, as "unscriptural, and calculated to bring the whole subject into public discredit."

This is a serious charge, as coming from one whom we regarded, both from his position in the Church and his advocacy of our views, to be one of our pillars; and, ungrateful as the task may be, it behoves us to rebut it, if we can, by bringing the views of our opponent to the test of the Bible, which he takes as his standard of comparison.

He says that the House of David was established for ever only by passing into the kingship of Christ, the Messiah—a proposition which I shall not dispute, so long as it is clearly understood that the royal dynasty of David passed into the kingship of the everlasting Son of the Father on the day that David sat upon "the throne of the Lord" (2 Chron. xxix. 23), and was established upon it in his generation s for ever as the anointed King of Israel; for although the tabernacle of God is not now with men, He is still King of Israel, and we learn from the concluding chapters of Ezekiel that during the Millennium the presence of God will be manifested as it was in the days of Moses and Joshua, by the Shekina glory, and that He will govern, as He did then, by a representative head of the people, who will be a hereditary prince, and presumably of the House of David; so that the Bible gives us no reason to suppose that the dynasty of David will ever be supplanted as the rulers of Israel *immediately under Christ*—that is, from the position which they now occupy.

The arguments by which Bishop Titcomb tries to show that the succession of David was established in Christ are singularly inconclusive. CHRIST *succeed David!* Surely there is irreverence in the thought! But let that pass. The Bishop trusts

Digitized by Google

to Psalm ii. 6, which appears to refer to Christ's triumph over the rebellious nations at the close of this dispensation and the commencement of His Millennial reign; and to the 110th Psalm, which, unfortunately for him, is quoted by our Lord in Matt. xxii. 41—45 to show that He was *not* the Son of David. He says that Christ was revealed to the House of Israel as continuing the kingdom during the interval between the failure of David's dynasty in Jerusalem and His ascension as "*the man upon the throne*" of Ezek. i. 26; and, he continues, that when Christ became incarnate, it was proclaimed by the angel, "The Lord shall give Him the throne of His father David." Now it is impossible to give a person what he already possesses; but here we have God represented as promising to give Christ at some future time a throne upon which He had been seated for nearly six hundred years, and which His prophet Ezekiel distinctly shows to have been transferred from Judah to the other House of Israel in another part of the world, at the very time that Bishop Titcomb says, upon what Scriptural authority he does not tell us, that it was transferred to "heaven," where Christ is now seated upon it!—a statement strangely at variance with that of Christ Himself, who tells us (Rev. iii. 21) that He is set down with His Father on His throne—a throne established over the whole universe, not over the House of Israel only. (See in this connection Ezek. xxxiv., and especially verses 22—25.)

The vision of the Man upon the throne of Ezek. i. 26 may, and probably does, indicate the sovereignty of God over Israel, of which He never divested Himself; but it does not and cannot be supposed to indicate, without doing violence to the Bible, to history, and to common sense, that Christ was seated on the throne of Israel as "*the Man on the throne*" guaranteed to David's House, that is to continue David's *posterity* at the time of Ezekiel's vision, about 595 years before He became Man, and before the supposed time of the coming of Shiloh, which nearly all commentators consider, however erroneously, to be the time of the first Advent, and the appointed limit to the literal or earthly dynasty of David.

If Great Britain be Israel, its present form of government either is a theocracy or is not. In the latter case, the kingdom must be ruled by a race of sovereigns lineally descended from David, or God must have "lied" to His servant, which He swore that He would not do. We must take our stand upon the one ground or the other, because the Bible gives us no alternative choice. I quite see the argument which our author follows. It is the old spiritualising interpretation of the schools, that the throne and line of David have been continued in Christ; but such a view is misleading, and gives a handle to the infidel, because, according to the law of Israel, Christ could not have inherited from David, inasmuch as He could not have traced his genealogy to him *on the father's* side. Hence we read that at His Second Coming God will *give* Him the throne of His (reputed) father, David (Luke iii. 23, and i. 32), which has been His as GOD since Israel became a people, but to which as *Man* He had no right whatever.

We are next told that the promise to David, that he would never want A MAN to sit upon his throne, could not be fulfilled in A WOMAN. This is a favourite objection with the "JOHN WILKINSON" class of objectors, and it is rather disappointing to find it brought forward by Bishop Titcomb. Surely he might have remembered that the expression, A MAN, is constantly used in the Bible as including both men and women. The question, "What shall *a man* give in exchange for his soul?" does not involve the supposition that *a woman* has no soul, or that she is altogether indifferent about it. He might have seen, too, if he had quoted the whole passage (Jer. xxxiii. 17—26), instead of only *two words* of it, that the expression, *a man*, in ver. 17, is qualified and explained by the expression, "any of his seed," in ver. 26; and that Scripture is violated by those who affirm that God's covenant with David must necessarily be broken by the sitting of a woman on his throne, but not by those who assert the contrary.

The next remarkable statement is that the kingdom of the House of Israel, which was taken from Rehoboam, included the *Twelve Tribes*, whereas we read in 1 Kings xi. 11—13 that the kingdom which was rent from Rehoboam consisted of *eleven* tribes only, one of which was given to him, and the remaining *ten* to Jeroboam. No mention whatever is made of Judah in this partition of "THE KINGDOM." The two promises are that Israel shall not cease from being a nation before God for ever, and that David would never want a man to sit on the throne of the *House of* Israel, evidently to the exclusion of the House of Judah—the dispersion of which in the latter days had been foretold by Moses and the prophets. But although shut out for a time from the kingdom, Judah had received the promise that she would always rule it; and we believe that this promise has been faithfully kept in the continual sovereignty of the House of David, superfluous as Bishop Titcomb seems to regard it, in his oft-repeated question, "Is it not enough that we, as a nation, enjoy the blessings promised to the House of Joseph, whether those to Judah have been observed or broken?" I answer that it is not enough; that any interpretation which ignores the promises of sovereignty to Israel is unscriptural, and that it is unscriptural to say that the continuation of the royal dynasty of David was established in Christ, and not in "*the sons* of David" (2 Chron. xiii. 5), or "*his seed*," who could trace their geneaology from the *father's* side, as required by the law of Israel (Ezra ii. 50). Christ was not *the heir* by right of descent.

We do not ground our contention that wherever Israel may be found as a nation, there also must be found the throne of David, upon Irish or any other legends, but on the sure Word of God. These legends materially assist us in identifying the British throne with that of David, but they are of no value, and we do not use, or even credit them, except in so far as they are confirmed by the Bible. Under these circumstances we do not share in Bishop Titcomb's fear that our beloved Queen, sitting on the throne of David, even if she knew, and asserted the high position above all the kings of the earth in which she has been placed in the providence of God, might be involved in a "usurpation of dominion perilously approaching that of an Antichrist"!!! Bishop Titcomb does not appear to have adequate Scriptural grounds for representing St. James as applying the prophecy of Amos, which he quotes in Acts xv. to the "*whole church of Israel*" neither does he tell us *how*, or *when* the whole church of Israel fell down and became a ruin; so that it will be safer for us to interpret St. James and the prophet Amos, whom he quotes, by the prophet Isaiah; and following his inspired guidance, we find that the mission of Christ was to "raise up the tribes of Jacob" (xlix. 6), by the degradation and severance of which from his kingdom, the tabernacle, or royal state of David, had fallen down; and it was only by the restoration of these tribes to his sceptre, the necessary condition of which was their restoration to covenant with God, that his tabernacle could be built again *as in the days of old*.

I wish to speak of the late Bishop Titcomb with the most profound respect; but I cannot extend the same indulgence to this most unfortunate appendix to an otherwise meritorious, although by no means original, work. I think it is much to be regretted that he should have bequeathed such a legacy to those with whom he was associated in an important investigation of prophecy; and I am sure that it will be the unanimous verdict of men of intelligence that he would better have secured "the whole subject" from falling into public discredit if he had given the same *literal* interpretation to the promises to *Judah* that he insists upon for those to *Joseph*. It may not be necessary to the identification of Great Britain with Israel that we should be able to trace the throne of David, but it certainly gives great strength to our argument if we can

Digitized by Google

start it from either end, and trace the throne from the kingdom, as well as the kingdom from the throne. The late Rev. R. Glover has supplied this important link to the chain of our evidence, and although Bishop Titcomb seems to hold his work in small estimation, I think it will be generally regarded as one of the most able and valuable of the contributions which have been made to our literature.

THE ROYAL JUBILEE SERVICE IN WESTMINSTER ABBEY.

In the *Daily Telegraph* of April 20 there appeared a sketch of the programme of the musical arrangements in connection with the solemn celebration of Her Majesty's Jubilee in June next. We quote the article below, as the subject is one of great interest and importance, and our readers will like to know what is to take place on the auspicious occasion in question. The point to which we now desire to draw attention is the fact that the anthem by "the Abbey organist" is to be on the words of the Queen of Sheba to Solomon, as recorded in 2 Chron. ix. 8. This remarkable verse, it will be noticed, declares that God set Solomon on Jehovah's throne to be king "for" the Lord God. And why? Because the Lord loved Israel, and therefore made Solomon king "to do judgment and justice." If God did this for Solomon, and Solomon's earthly throne was the Lord's, what difficulty is there in believing that, since the British are Israel, our Queen is therefore occupying the Lord's throne *over Israel*, and that God made Victoria Queen "to do judgment and justice," according to the prophecies? (Jer. xxxiii. 17 and 26). Our quotation runs thus :—

THE ROYAL JUBILEE SERVICE.

Dr. J. F. Bridge, organist of Westminster Abbey, has now completed the musical arrangements in connection with the solemn celebration of Her Majesty's Jubilee. It is intended to employ a special choir of 200 voices, but there will be no orchestra, the organ being supplemented only by a band of trumpets and drums. The order of the music has been settled as follows: On the entry of the Queen into the Abbey, the State trumpeters will execute a fanfare; the Royal procession then advancing along the nave to the strains of a march by Handel. The responses chosen are those known as the "Accession," but the Proper Psalms will be sung to a special setting by Dr. Bridge. The "Te Deum" is that composed by the latePrince Consort, and published in the collection of His Royal Highness's works, edited by Mr. W. G. Cusins. A less pretentious musical version of the great Ambrosian Hymn could hardly be, but simplicity in this case is allied to appropriate dignity of expression. An anthem has been written for the occasion by the Abbey organist. The words are those addressed by the Queen of Sheba to Solomon (2 Chron. ix. 8): "Blessed be the Lord thy God, which delighted in thee to set thee on His throne, to be King for the Lord thy God; because thy God loved Israel, therefore made He thee King, to do judgment and justice." In the setting of this text there are some special features, but the music, taken generally, may be regarded as a happy blending of the traditional style of English Church composition with the greater freedom and expressiveness of modern usage. Hence, while there are no passages of stiff and formal counterpoint, neither is there any lapse into the mawkish sentimentalism which, to a certain extent, has enfeebled our service music. In this respect the anthem may perhaps be best described as strong yet flexible. Its special features are the introduction on several occasions of phrases from the National Anthem, to be accompanied by the trumpets and drums, and the use of the late Prince Consort's tune "Gotha," set, for bass solo and semi-chorus, to the words "Because thy God loved Israel," &c. The same tune, it may be remembered, figured in the anthem, "Blessed be the Lord," composed by the late Sir John Goss for the Thanksgiving Service held in St. Paul's on the occasion of the Prince of Wales's recovery. At the close of the religious ceremony the march in Mendelssohn's "Athalie" will be played as the Royal procession leaves the Abbey.

Here are words about to be addressed to Her Majesty in the anthem of Dr. Bridge which the Queen of Sheba knew to be applicable to our Queen's predecessor on the throne of *Israel*. Solomon's reign had for its divine object the doing of "judgment and justice," and surely this has also been the characteristic of Her Majesty's reign, in regions of the earth where "judgment and justice" had not been known before the shadow of her throne happily fell across them.

The late respected Bishop Titcomb, in his last work, which we lately reviewed (pp. 162 and 170), could not adopt the view that Her Majesty's throne was David's. He regarded the idea with aversion, and considered it "unscriptural, and calculated to bring our subject into public discredit." Yet, if he had reflected, he must surely have seen, as one of our late correspondents has expressed it, that if "the kingdom of God taken from the Jews" was given to the British as Ephraim-Israel, the temporal sovereignty must of necessity go with "the kingdom," and remain with it till Shiloh came (Gen. xlix. 10). There is a temporal as well as a spiritual side to the whole subject of the Identity, and that the Bishop was ready to admit. Where, then, is the unscriptural and improper character of our teaching in respect to the throne of our Queen, and why should not that throne "over Israel" be God's throne now, as in Solomon's days? Why should it not be destined to remain in the hands of one of David's lineage on earth till Israel and Judah be re-united, Christ's Advent taking place then that He may reign thenceforward there in Jerusalem in person over them, for He is the one whose right it is (Ezek. xxi. 27). We may not doubt that the Queen of Sheba's words in declaring Solomon's earthly throne in Jerusalem was the Lord Jehovah's, and that He made him His Vicegerent upon earth, were inspired; because David's inspired declaration in 1 Chron. xxviii. 5 plainly asserts that "of all David's sons the Lord had chosen Solomon his son to sit upon the throne of the kingdom of Jehovah over Israel." Judah was the ruler, but the sovereignty was "over Israel for ever" (ver. 4). In 1 Chron. xxix. 23 we have an historical statement which is a part of the inspired word, to the effect that "Solomon sat on the throne of Jehovah as King instead of David his father, and prospered, and all Israel obeyed him." If Solomon, why not Queen Victoria? for, as the late Bishop admitted, this nation is Ephraim-Israel, and God is faithful that promised. He cannot promise a perpetual throne over Israel to the House of Judah "for ever" and then proceed to break that promise without even proposing a remedy for the prophetic failure? We may thank God that Her Majesty's throne is the Lord's, and that a Queen of the lineage and House of David now rules over us on that throne, the dynasty being perpetual till He comes whose right it is, and then in the presence of the rightful king all murmurs shall be silenced, and the righteous reign of the King of Israel, even Jesus, in Mount Zion and Jerusalem, shall be to the glory of God, and for the salvation of all His believing people (Isa. xxiv. 23).

We had written thus far when "Lamed's" letter, which appears below, reached us. It seems to suggest a harmony which would go some distance to reconcile the late Bishop's view with Dr. Grant's and our own. We are quite ready, if difficulties are explained, to accept the idea (with which, by the way, all we have written above accords) that David's *throne* is now vacant, fallen down, and will have its local *habitat* by-and-bye in Jerusalem; but that God's word is nevertheless true; that David does not want "a man" or "heir" to sit upon "the throne of the Lord Jehovah over Israel," and He never shall or will want one, because His Word promises it. The throne of David is strictly confined to Jerusalem, and Mount Zion no doubt; and has not been transported either to Heaven or to London. But "the throne of the House of Israel" is in the midst of God's people Israel now in Britain, and on that throne an heiress of David's House is now seated to be Queen "for the Lord"—and this dynasty must

Digitized by Google

last for ever. But still Jer. xxxiii. 21 presents a difficulty which has to be met.

DEAR PHILO-ISRAEL,—If it is not too presumptuous to touch on the subject of Appendix F. in "*The Message from the Nineteenth Century*," while it is still under your hands, I should like to bring before you a few thoughts, which if they do not commend themselves to you, can be thrown into the fire.

May it not be that "the throne of David" and "the throne of the House of Israel" are *not identical?*—that the former is restricted to Jerusalem, while the latter is established in Israel's home in the Isles of the West. Is not the promise of the continuity of David's throne conditional? (Psa. lxxxix. 28, 29; xxxiii. 37). It is to be an *everlasting throne*, but if David's children "forsook God's law," &c., "their transgression would be visited with the rod and their sin with scourges." What the rod and the scourges would be we are told in verses 38—44. There would be a break in the continuity. Do not these verses make us think of Ez. xxi. 25—27, where we find the wrath of God burning against the "profane wicked prince" King Zedekiah? "I will overturn, overturn, overturn." "Remove the diadem and take off the crown." Is not this profaning the crown by casting it to the ground, and casting the throne down to the ground? And do not the words, "It shall be no more, until He come whose right it is, and I will give it Him," teach us that there would be an interval between Zedekiah and Christ, during which David's throne in Jerusalem would *remain empty*, though preserved faithfully according to covenant promise for the divine Heir (Jer. iii. 17; Ezek. xliii. 7). And do not the words, "This shall not be the same," suggest the thought that when the throne is overturned the crown and diadem would be worn *under changed conditions*? especially when read in the light of the words that follow, "exalt him (or her) that is low," the tender twig cropped off, "and abase him that is high," the highest branch of the royal cedar tree.

The expression, "the throne of the House of Israel," so far from necessitating the previous union of the two sticks, rather requires that the throne should have been set up when the Houses of Israel and Judah were in separation. And if the good Bishop has proved his contention that the lost House of Israel has been found in Britain, then the throne of the House of Israel must be in Britain, and the Sovereign who sits on that throne must be a descendant of David, and must be holding Judah's sceptre (Deut. xv. 6; Jer. xxxiii. 17, 25, 26). The Sovereign cannot be a Gentile, and must be of the family of David to rule over Christianized Israel.

There is a striking difference between Ezek. xxi. 27 and Gen. xlix. 10. The throne in Jerusalem *shall be no more until* Christ comes. The sceptre in Judah *shall not depart till* Christ comes. Someone must have been holding Judah's sceptre from the day that it fell from Zedekiah's hands until now, and someone must be holding it now. May not our Queen be a true descendant of David, and be wearing his crown, though not sitting upon his throne; holding Judah's sceptre in her hand, and sitting on the throne of the House of Israel?

Another thought crops up in connection with Jer. xxxiii. 17. This statement occurs in the midst of a description of millennial days, and a continuous succession of heirs to sit on David's throne in ver. 21, as well as a continuous succession of heirs to sit on the throne of the House of Israel in ver. 17, are promised with equal distinctness (Isa. xxxii. 1). When there is the divine King reigning over all, will there not be human kings reigning under Him? May not the British throne of the House of Israel still exist after the union of the sticks, and after the return and conversion of Judah to their land, and after the representative return of the Ten Tribes, and of Manasseh with Judah?

Israel will still have the dominion of the world, and still be the kingdom, even though all the blessings of grace and all the blessings of the land of promise will be shared by Judah. Is it not more than likely that while there is the throne of David in Jerusalem there will also be the throne of the House of Israel in Britain, both subordinate to "one King who shall be King to them all"? for all cannot dwell together, even in the enlarged Palestine, and multitudes must continue to dwell in the many lands their God gave them in this dispensation. And though Jerusalem is specially called "the throne of the Lord," yet will there not be a human prince reigning, even there? else there would be no need for the promise of an unfailing seed to David "*in those days* when Judah shall be saved and Israel shall dwell safely," and when "the branch of righteousness" is Himself executing "judgment and righteousness in the land."

I have no one at hand to ask whether the word "son" in ver. 21 is more defined than the word "man" in ver. 17.

With grateful acknowledgments of all you are doing for us as Editor of the BANNER,

I remain yours sincerely,

LAMED.

Weston-super-Mare, April 22.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—No doubt your article upon "The Spirit of Lawlessness now Abroad" was in print before the meeting of which the enclosed is a short account was held, but if anything was required to confirm and intensify what you therein stated, certainly we have it here. Ordinary people who have not Anglo-Israel truth—*that craze*—to help them may well have their hearts failing them for fear of those things that are looming in the future. But how different with Christian Anglo-Israelites! Amidst all this they can and ought to sing, "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed," and why?—because "Jehovah Tzabaoth is with *us* (compare with Josh. v. 14), the God of Jacob (see Gen xxxii. 1, 2, 9—12) is our refuge. Selah!" When speaking with a friend some time ago upon this very point, I showed him my ground of confidence, and he expressed his surprise and wish for participation, but alas! "busy here and there" (1 Kings xx. 40); *he had no time* to look into this matter, and so, like many others, prefers being like the wave of the sea. Oh, that such were wise and prudent! (Hosea xiv. 9).—Yours,

JASHUB.

Stoke Newington, N., Mar. 27, 1887.

The meeting of anarchists to which the above letter refers was described in the *Echo* on March 19. It took place in "South Place Institute," in the neighbourhood of Wapping, and was attended chiefly by foreigners and a few red republicans, who we are ashamed to own were Englishmen. The speeches were of the usual violent sort, denouncing organised law as a "bloody monstrosity," and describing "the four enemies of the human race" to be "capital, interest, profit, and taxes." One of the speakers is thus sketched by the correspondent:—

"The hero of the evening was a little fellow standing about five feet three inches, who up to this point had been quietly hawking revolutionary literature among the audience. He wore a long and rusty looking overcoat; a dirty cravat encircled his throat, and effectually prevented whatever shirt he may have worn from being seen. It was he who spoke of that "bloody monstrosity called a Government." He denounced the payment of rent and taxes. He only paid his own under protest. "What were taxes?" he asked. They were the means of furnishing our soldiers and police with arms to knock the people's brains out. He poured out the vials of his wrath on the curs who had not the courage to refuse to pay blackmail to the monster who came for his rent every Monday morning. "We must have another revolution," he declared, "but at our own time and in our own way. We cannot fight against disciplined troops. Guns," he went on, "cost from three pounds to four pounds a piece. but a dynamite bomb costs only threepence," an announcement which was received with enthusiastic cheers. Turning to the capitalist class, he swore that if he thought it would do any good to the proletariat cause, he would shoot the Duke of Westminster, who was at the top of the tree, to-morrow. This seemed to be rather too much for the audience, from some of whom a kind of growl proceeded; and the little man, after repeating his willingness to shoot the Duke of Westminster under certain circumstances, quitted the platform, clapped his hat upon his head, and taking a sheaf of papers under his arm, resumed his hawking, as if nothing had happened."

Verily we may say "the enemy is coming in like a flood," and the time, thank God, must be very near when "the Spirit of the Lord shall lift up a standard against him," and put him down (Isa. lix. 19). Let Israel therefore praise the Lord, even for the approach of such Satanic anarchy.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,

14, King William-street, Charing Cross, W.C.

Bible Readings on the Book of Hosea

Every TUESDAY afternoon (commencing May 3) at 3.30, lasting One Hour only. All are invited.

JAMES BILLINGTON, *Secretary.*

A New Work on the Identity of Lost Israel By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH

FROM

THE NINETEENTH CENTURY.

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

(This work was completed by the late Bishop only a week previous to his death).

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

R. Banks & Son, Racquet-court, Fleet-street.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE NINTH ANNUAL MEETING

WILL BE HELD IN

EXETER HALL, STRAND, ON TUESDAY EVENING, MAY 24, 1887.

ADMIRAL BEDINGFELD in the Chair,

Addresses will be delivered on the following subjects:—

The Rev. C. W. HICKSON, M.A., of Bristol, "The Gentilization of the House of Israel."

E. W. BIRD, Esq. (Philo-Israel) of Bristol, "What place is there in the Divine Economy fo Our Identity, in the Present Dispensation."

The Rev. GEORGE HIDER, of Paignton, Devon, "The Practical Value of Anglo-Israel Truth."

The Rev. ROBERT DOUGLAS, M.A., Vicar of Kidsgrove, "England's Jubilee—A Divine Manifestation of British-Israel's Truth and Duty."

The Chair will be taken at Seven o'clock precisely.

The ANNUAL MEETING of the Members and Subscribers, to receive the Report, and elect Officers for the ensuing year, will be held on MONDAY EVENING, MAY 23, 1887, in the Library of the Association, 14, King William Street, Charing Cross, London, W.C. Chair to be taken at 7 o'clock.

E. W. BIRD, Esq. (Philo-Israel) is expected to preside. JAMES BILLINGTON, *Sec.*

Price 2s. 6d., Cheap Edition, 1/-

BIBLE LESSONS & REFLECTIONS.

By ROBERT GAIRDNER, of Kilmarnock, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever."—*Banner of Israel.*

RCBERT BANKS & SON, Racquet-court, Fleet-st.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

Price Sixpence, by post Sevenpence.

London: R. BANKS & SON, Racquet-court, Fleet-street.

EDWARD HINE'S PUBLICATIONS.

SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.

CUI BONO? 6d., post free, 7d.

LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.

F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot

Is the Best Known Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolica."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

PHOTOGRAPHY EXTRAORDINARY

THE Jubilee SET



PRICE 3/6

Delivered by Parcel Post, 6d. extra.

Portable Stands, 1/- each extra.

By the aid of expensive machinery, and a demand from almost every civilised region on the globe, we are enabled to supply a Complete Set of apparatus for 3s. 6d., and any person can now produce the most perfect Works of Art in *Dry-plate Photography*. The process is *simplicity itself*, the exposure being instantaneous. The portrait or view produced is a never-failing source of delight—old friends and old associations being ever with us.

OBSERVE.—This is not a *Toy* or a *Joke* or a Cardboard Camera or a Copying Process. We offer no £100 prizes (which, of course, the purchasers must pay for), nor indulge in no advertising legerdemain; but we give the following marvellous Set of Apparatus, and defy the entire trade to equal it at six times the price. *A Beautiful Mahogany Polished Dove-tailed Sliding bellows Camera*, ¼-plate size, made of American hard wood, perfectly light proof, *with dark slide* and *instantaneous shutter, powerful rapid French lens developing and fixing solutions, box of special dry plates*, and a *book of instructions*: enabling any person to produce photographs, either at home or in their holiday tour, equal to professional photographers.

67,000 ALREADY SOLD.

"The Vicarage, Wiveliscombe, Somerset, "December 10, 1886.

"DEAR SIR,—Your Jubilee Set is a marvel of cheapness and efficiency. My children are delighted with it, and we have turned out some really good Pictures.

"Yours faithfully, REV. J. T. TROTT."

Address MANAGER LL DEPARTMENT, the

AMERICAN CAMERA COMPANY,

399, EDGWARE ROAD, LONDON.

SHIPPERS AND THE TRADE SUPPLIED.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the HARNESS' ELECTRIC BATTERY BELT has been very beneficial in strengthening the system generally, as well as instrumental in relieving the Neuralgic pains from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and remit six stamps for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. MEDICAL BATTERY CO. Ltd.

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW, WEDNESDAY, MAY 11, 1887. [*All rights reserved.*

Digitized by Google

"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. XI., No. 542. Entered at Stationers' Hall.] WEDNESDAY, MAY 18, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Australian Squadron	197
Ephraim's Dispersion and Subsequent Return to their Inheritance	198
Israel and Judah's Choice of a Head. By F. Gass	199
"Blessed are the Meek, for they shall Inherit the Earth" (Matt. v. 5). By A German	199
Another Clerical, and a Fresh Layman's Objection	200
Sir John Lubbock on the British Nation	201
A Liverpool Incumbent Admits Our Identity to be True. By C. W. E.	202
Review	203
The BANNER British-Israelite Jubilee Fund	203
Correspondence	203

THE AUSTRALIAN SQUADRON.

ONE of the benefits we have already derived from the Colonial Conference now sitting in London is, that the settlement of the question of the naval defence of the Empire is making some progress. The chief result as yet is that we are to have an "Australian Squadron." At the banquet given to the Colonial Conference Delegates, at St. George's Club, Hanover Square, the Earl of Onslow made that statement on the authority of one of the Delegates, and the Duke of Cambridge said that "he had been delighted to hear from the Secretary to the Admiralty that an arrangement had been come to with the Australian Colonies on the subject of naval defence." He only wished that they might establish a system of military defence as well.

In the London papers of April 23 and 25, identically worded telegrams appear from the Governments of South Australia, Queensland, Western Australia, Tasmania, and Victoria, accepting the proposals of the Imperial Government relating to naval defence. New Zealand also accepts conditionally. The New South Wales Government is, as usual, unwilling to sanction or give aid to the proposals; but we suppose will tender its adhesion when the other six Governments are beginning, with the sanction of their Parliaments, to enjoy the benefits and protection of the scheme as adopted by them. This is decidedly a good commencement, and it seems very likely that a similar scheme "for the protection of Imperial and Colonial interests in South Africa is not far off."

Once Australia and South Africa have become united to the Home Government and to the old Mother of Nations in the West, by the powerful link of a good system of naval defence, Canada will not be long behindhand, or remain out in the cold. East, and West, and South thus, British squadrons will finally be maintained at the united cost of four confederated nations, and bold, therefore, will be the alien Power which will dare to cross their path or wantonly break the peace. Then, indeed, will Britannia rule the waves. For hers will be the world-wide Power resting on the navies of a nation, and of a company of nations, too, all wealthy, powerful, resolute; having already the supremacy of the sea by reason of the prodigious strength of the Mother Country, and possessing besides, the resources of new and unexplored regions of the earth, wherewith to maintain and increase their strength at sea.

It is a great and incalculable, advance, then to find that the first grand step towards Imperial Federation has been taken by the united action of three out of the four Anglo-Saxon nations of Australia, when they consented, as they have just done, to carry out the scheme for naval defence, proposed by the Home Government. Here, then, is the fulfilment of a splendid prophecy in which we, and we alone of all nations have an interest, gradually taking place before our very eyes. "God said to Jacob, 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." This was the promise of Gen. xxxv. 11, which is so peculiarly our own.

The geographical positions of these nations now about to unite with us for purposes of defence, give us, in conjunction with the maritime Gates we already possess, immense power in the ocean highways of the world. Gibraltar flanks the advance of our fleets at the distance of a thousand miles from our shores. The African West coast stations then give some support. St. Helena (to be made impregnable) is the next great coaling station and maritime fortress on our journey South, till we join hands with the South-African British Squadron lying off Cape Town and Simon's Bay to protect the trade of Britain passing Eastwards and Westwards from that extreme "end of the African earth." Thence passing Eastward, the advance of the British navies is adequately protected on the North by the distant power of India, by the maritime fortress of the Mauritius, till the helping hand of the Australian-British squadron, lying off St. George's Sound, makes the arriving ships from Britain feel that they are in safe waters again, within hail of the Chatham and Portsmouth of Port Phillip, in Victoria.

This, then, is the achievement of the day, and the result already of the Colonial Conference. What will it be when Canada also throws in her lot with the Australian and South African Colonies! With the Atlantic bounded on the East and West by great Anglo-Saxon confederated nations, surely that great ocean will become a British lake! The South Atlantic

Digitized by Google

and the Indian Oceans will be the undisputed highways of Israel, and the North and South Pacific Oceans must also follow, since Esquimault and the Canadian strategic railway to the Pacific already bring the power of the Gates to bear upon those oceans also, and cause Australia and its squadrons to be in touch with the British navy once more at Victoria, in Vancouver, *via* New Zealand, the Fijis, Honolulu, and Esquimault. Surely and steadily thus, like the tide which never recedes but always advances, we see the Empire grows. The Colonies have been gradually formed, as far as we are concerned, in a haphazard fashion, at spots where we had no design when they were secured by us as settlements. But God fixed our habitations in these strategic positions round the Gentiles' countries, and caused the former almost suddenly to develop into mighty nations, loyal to the core in regard to their old Mother in the West. Soon has followed the desire to confederate for purposes of self-defence. Accordingly, to-day we see that the wish is maturing into military and naval facts, and already we find that an Australian squadron is agreed upon, to be followed by another for South Africa, and doubtless, by-and-bye, a third for the Canadian Dominion. An Israelitish prophecy is thus developing into fulfilment in the British nation and her Colonies exclusively, and who can fail to regard the facts as proofs that this people is indeed Israel, the chosen Ten-Tribed inheritance of the Lord? Therefore, let Israel praise their God who made, created, and formed them for His praise (Isa. xliii. 21).

EPHRAIM'S DISPERSION AND SUBSEQUENT RETURN TO THEIR INHERITANCE.

WE are apt to read portions of the Word of God to which we have been accustomed from infancy, and to attach indefinite general meanings to them, but we usually fail to see the force of each sentence and word, because we do not understand God's purposes respecting His people, or how He has always meant to employ them in carrying out His designs for the salvation of the nations of the Gentile earth. Such passages as Gen. xxviii. 3, 4, also vers. 13—15, are cases in point. How many, in reading ver. 3 and 4, for instance, stop to reflect that Jacob's afterseed was to become a "blessed" nation, so numerous that by reason thereof his descendants would develop into "a company of peoples"—that is, a multitude of federated Hebrew nations? Who, again, reading vers. 13—15, pauses to consider in what sense the Hebrew nation was "to spread abroad to the West" first, and then "to the East, the North, and lastly to the South"? Who has hitherto desired to ask when these things would come to pass? And yet the meaning of the passage lies on the surface, literally understood, and yields splendid "Identity" lessons when read with intelligence by those who understand that Jacob's seed here indicated was not the Twelve Tribes nor the Two, but the Ten only.

We know this by comparing Scripture with Scripture, the only true method of interpretation. To Abraham, for instance, was given the promise which was the leading one from the first—namely, that of his afterseed should come a "company" or federation of "nations." We find it so stated in Gen. xvii. 4, R.V.: "God talked with Abraham, saying, As for Me, behold My covenant is with thee, and thou shalt be the father of a multitude of nations." The same was repeated to Jacob by Isaac first, and then by the Lord Himself, in Gen. xxviii. 3, 4. "God Almighty bless thee (said Isaac), and make thee fruitful, and multiply thee, that thou mayest be a company of peoples, and give thee the blessing of Abraham." To Jacob God Himself spoke directly after, and said (ver. 14), "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." But this very blessing, *the blessing of Abraham*, was passed on by Jacob to Ephraim in Gen. xlviii. 16—19, to the exclusion of all the other tribes. The two lads, Joseph's sons, were "to grow into a multitude in the midst of the earth," and Ephraim's seed compared favourably with Manasseh's, because Ephraim's seed was to become "a multitude of nations," and therefore was to be distinguished from and excel Manasseh's by the possession of this very unique gift, called in Holy Scripture "the blessing of Abraham." In Gen. xxviii. 14, R.V., we see the order in which the events must occur to realise the predicted blessing. To begin with, the seed to come of Jacob and Ephraim (through Joseph) were to be multitudinous as "the dust of the earth." By reason of such increase they were "to break forth" abroad next, to the West, East, North, and South. Then, but not before, and by reason of that wide-spread multitudinousness, but not otherwise, the seed was to be a blessing to all the families of the earth, and that blessing was to be the knowledge of Christ and His Gospel. The plain consequence of all this is that the increase of Ephraim and the wide planting of Ephraim, and the evangelising functions of that race, must take place synchronously with the Christian dispensation, and between the two Advents. It is vain to look for these things before the First Advent, or after the Second; for in the latter case Ephraim and Judah will be reunited and fused into one nation, leaving Ephraim nothing for separate enjoyment; but in the former there could have been no Christ to preach, no Gospel to publish, and no Christian blessing to impart to the nations before Christ came! It remains, then, that the whole prophecy is to be fulfilled in the Christian dispensation, and therefore we are bound to look for it now during the present times.

Here we have, then, in the four corners of a single Scripture, the whole of our own national privileges and blessings focussed into one or two verses! Our matchless position in the world among the nations is promised us and guaranteed by God Himself! The Promiser was the Lord Jehovah, the God of Abraham, of Isaac, and of Jacob. He told His servant that during the very times in which we British are now living—that is, in *the days of the Christian dispensation*, He would cause his seed to be for multitude "like the dust of the earth," innumerable. That the result would be that we (Jacob's offspring) should be, in love and mercy, sown broadcast over the earth by the Lord Himself, such "sowing" being, according to His own divine plan, to the West first! The seed would spread next, He said, Eastward; then to the North, and lastly to the South. These signs would serve to identify the seed, what time during their penal dispersion they should lose their Identity, and men should deem the House of Isaac "lost." But there would be one very precious, decisive, sign more. While dispersed in blessing, and sown among the Gentiles by the Lord Himself (as Zech. x. 9 declares they would be) "among the peoples remembering God in far countries," the Abrahamic seed would then begin, He said, to fulfil their predestined functions as the almoners of the grace of God to all the nations, to all the families, and to all the kindreds of the earth. Then, but not before, the Gentile nations would begin to receive that benefit from "the creation" of Israel which God designed should follow, when He declared that "they should show forth His praise" (Isa. xliii. 1, 7, 21). As a natural consequence of these blessed promises to our race, the Lord added one word more, applicable, of course, directly to Jacob's case primarily, but certainly also to his afterseed: "Behold, I am with thee, and will keep thee whithersoever thou goest, and I will bring thee again into THIS land, for I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 15). Nearly all this has come to pass already in our most favoured nation! Our seed has become already "as the dust of the earth," for multitude, our enemies and opponents being the judges. We have in our multitudes, and because of it, "spread abroad" or "broken forth" to the West first, when we came to these "Isles of the West" from Central Asia, and again to America in A.D. 1620 when the

Digitized by Google

"Mayflower" sailed for New England from our shores. We spread next to the East, when in 1639, 1662 and 1700 we laid the foundation of the Indian, or Heathen, Empire, by the occupation of the Gates—Madras, Bombay, and Calcutta; to the North, when in 1783 we laid the foundations of the Hudson Bay Government in the North-west of America, and to the South, when in 1788 to 1859 Australasia became British, and in 1795 to 1806, when the Cape began to bend to the meteor flag—a process not finished yet in 1886! And then, finally, we have—since this wondrous but blessed dispersion and spreading abroad took place in A.D. 1650, and afterwards—become the missionaries of the whole world, taking the Gospel to all nations, all families, and all kindreds of the world, with God's Word and God's laws, to bring the world to Christ, and proclaim that message which is divine in its origin and inception, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John iii. 16, R.V.).

ISRAEL AND JUDAH'S CHOICE OF A HEAD.

By F. Gass.

The time is drawing near when Judah will join Israel in Great Britain, "the land of the North," and they will return to Palestine together (Jer. iii. 18) to take repossession of the inalienable inheritance of their forefathers, Abraham, Isaac, and Jacob. It is impossible to see exactly how this will be brought to pass, but judging from several passages in the prophets, and from the present ominous state of the international relations of the European nations, there is not much doubt that it will be for both Houses of Israel, but especially for Judah, a time of deep anxiety and trouble. After the tremendous general war now impending in continental Europe, during which it is only too probable that commerce and the cultivation of the soil will have to be neglected, a time of frightful scarcity, even famine, may come upon the nations. God declares through His prophet Hosea, speaking in all probability of this anxious period, that Israel and Judah will seek His face. "In their affliction they will seek Me early." At a time of such widespread disaster the development of a strong sympathetic feeling between British-Israel and the continental Jews would be as the bitterness of gall to the excited combatants. This hatred of Judah would be strongest in Russia, which country is the home of nearly a third of the whole existing race of Jews, and it would be intensified if England succeeded in standing aloof from actual warfare, and claimed blood relationship with her Jewish brethren. It would not be surprising were the Jews driven out, almost literally into the sea. Then will the time have arrived for the ships of Tarshish, of "the land of the rustling of wings" (Isa. xviii. 1, R.V.), the swift fleets of British ships, to fulfil prophecy by saving a remnant of Judah, large or small, from unbearable persecution, and even threatened extermination. Of that time (Jer. iii. 18) if this delineation of the future is near the truth, Hosea tells us (i. 11, R.V.) that "The children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel." From the land, England, shall go up to worship the Lord of Hosts at Jerusalem, the united Twelve Tribes of Israel—not the whole mass of them, which would be a physical impossibility, but representatively, "one of a city and two of a family" (Jer. iii. 14). They would probably be volunteers, two of a family for companionship, and a leader from each city, or district, accustomed to the ways of those of his countrymen amongst whom he had been reared. We may be sure that there will be a large leaven of old and firm believers in the Identity among them, urged forward by an irresistible pioneer missionary zeal. These events, I believe, will occur in the midst of the quiet but deep national revival, depicted so graphically by Jeremiah (xxxi. 18—20. R.V.): "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a calf 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, and after that I was instructed, I smote upon my thigh." God declares: "Behold I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places." Again (l. 4, 5, R.V.), "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, they shall go on their way weeping, and shall seek the Lord their God. They shall inquire concerning Zion with their faces thitherward." Israel and Judah united together shall seek the Lord with earnest prayer, and with broken and contrite hearts. The description glows with the feelings, and finely exhibits the state of real penitents. No distinctions being then felt or attended to; all will feel themselves sinners, the descendants of a long line of disobedient ancestors, the recipients of grace beyond their highest expectations. "Going and weeping shall they go;" their repentance does not preclude activity; their preparations to return to Zion will be carried on without ceasing, and crowned with divine accomplishment.

Then, when the representatives of the Twelve Tribes are assembled together, in companies, with their captains over them, Hosea i. 11 will receive its fulfilment; they will "appoint themselves one head." Who will this leader be? It cannot be Christ, for God appointed Him. Israel never had in the past, and cannot have in the future, any choice in this divine selection. Nor can it be the occupant of "the throne of David" in the British Isles, at the time the appointment takes place. The selection and appointment of David, and his descendants was divine (Acts xiii. 22), and therefore cannot be repeated. Unless the literal meaning of the prophecy is departed from, and I can see nothing to justify this course, it is evident that the "head" or leader, appointed by Israel and Judah, in solemn assembly, to guide them through the events of the great "day of Jezreel" is not Christ, neither will he be a member of the Davidian Royal Family of Great Britain. Is this "appointed head" mentioned in other Scriptures? It would be remarkable if he were not. Most commentators connect Hosea i. 11; iii. 5; Jeremiah xxx. 9; Ezekiel xxxiv. 23, 24; xxxvii. 22; but at present it is impossible to decide how far they may be right in their judgment.

"BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH" (Matt. v. 5).

By A German.

On examining into the full purport of these words it will, I think, be found that they admit of a two-fold application—viz., an individual and a national one, the lesser being contained in the greater, neither neutralised nor limited thereby, for thus it must ever be in divine things.

The Saviour of the world, in the days of His humiliation, said, "Learn of Me, for I am meek and lowly in heart, and you shall find rest unto your souls; and in 1 Pet. iii. 4 we read of a meek and quiet spirit, which in the sight of God is of great price. Well-known though these words and many similar ones are, it is good for us to ponder them and lay them to heart, as implying present blessing and favour, for the spirit of meekness is part of the very essence of a truly Christian character: "Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering" (are not all these cognate attributes?) And so, truly, "blessed are the meek" (Col. iii. 12).

But He who quoted the Scriptures in the fulness of the meaning thereof enforces this beatitude with, "for they shall inherit the earth," referring to Psa. xxxvii. In this psalm

Digitized by Google

those to whom, in the presence of the momentary triumph of evil, the inheritance of the earth is promised, are interchangeably addressed as "the righteous," the meek," and "those that wait upon the Lord." Yet, as it is contained in Rom. iv., "the promise was to Abraham and to his seed, that he should be the heir of the world," and as, again, in Isa. liv. 3, Israel, desolate and forsaken, is bidden to rejoice, "for thou shalt spread abroad to the right and to the left, and thy seed shall possess the nations" (is this not equal to inheriting the earth?) the inference is that a time was to come when Abraham's seed, characterised by the spirit of meekness, would be manifestly the possessors of the earth.

And this may well lead us to consider the beautiful fitness there is in this promise that the meek shall inherit the earth, that is the seed of Abraham, Israel, characterised by this meekness. For, if in them all the families of the earth are to be blessed, if they are to be the dispensers of benefits to all the nations, if they are to move among them in the conscious possession of privilege and prerogative; if they are to be "named the priests of the Lord, if men shall call them ministers of our God," if "all that see them shall acknowledge them (and be willing to do so) that they are the seed which the Lord hath blessed" (Isa. lxi. 6—9), then this spirit of meekness will be an essential qualification. Without it their ministrations would not result in unmitigated blessing, their ascendancy would be felt as a burden, and they would not be "in the midst of many peoples as dew from the Lord, as showers upon the grass."

Where, in looking over the nations of the world, do we see a sign, a promise, of any one of them developing this characteristic of meekness, while seeking to exercise a beneficent influence all around? It is, indeed, still a day of small things, but, assuredly, there is a nation, a race, beginning to "blossom and bud, and to fill the face of the world with fruit," where strong men, men of intellect and culture, may be found "receiving with meekness the engrafted word," not ignoring it, nor sitting in judgment over it, but bowing the knee and praying (if not always in those very words, yet in the spirit of them) for "increase of grace to hear meekly Thy word, to receive it with pure affection, and to bring forth the fruits of the Spirit," a people out of whose midst there arise, from year to year, a greater number of devoted men and women, constrained by the love of Christ, and exhibiting, too, some of the gentleness and meekness of their Master, willing to go forth at home or abroad, and to become all things to all men, that by all means they may save some. Shall we not thankfully acknowledge this growing good in the presence of evil more pronounced? knowing that the God of Israel, the God and Father of our Lord Jesus Christ, is working in the midst of His people, leading them out with that thought in their hearts, "Freely ye have received, freely give!"

And shall this great good end, as some would have it, in the final triumph over it of the power of darkness? No, assuredly not, as God is true and faithful! "for the Lord taketh pleasure in His people," so says the Psalm cxlix., ushering in the millennial reign of righteousness, "He will beautify the meek with salvation" (marg., victory; ver. 4, R.V.).

Tzar.—Doubtless it is well known to every student of Hebrew that the word Tzar is not always translated in precisely the same way. In (A.V.) Isa. lix. 19 Tzar is rendered "enemy," and Zech. viii. 10, where the same word occurs, it is "affliction." The R.V. has it "he" and "adversary" in the respective verses, and in reading the chapters carefully we find that this Tzar has much to do with the trouble that shall overtake God's people Israel before their restoration to their own land. Though we may not grasp the whole meaning, yet is it not deeply interesting to study these chapters, and with the light they give us, through the help of God's Holy Spirit, consider with less dismay the puzzling "Eastern Question" and the mysterious tactics of Russia and her imperious *Czar*?—B. A. S.

ANOTHER CLERICAL, AND A FRESH, LAYMAN'S OBJECTION.

At a meeting lately held in a certain town by clerical and lay friends, to consider a subject in which Our Identity came prominently to the front, a clergyman present, and a layman who had spent many years in India, both gave expression to arguments against us which, though not new, were not fully answered at the time for want of opportunity and leisure. These we propose to consider and answer now, dealing with the layman's case first, as involving considerations of some importance. The layman, who avowed himself a believer in our Israelitish origin, was nevertheless one who in this subject can find no consolation. He is somewhat of a "pessimist," and takes very dismal and sombre views of our nation's future fate, because of her exceeding wickedness, because of her declension into Popery on all sides (!), of her open idolatry in the matter of the worship of the sacramental bread and wine in some of her Churches, and because we could, he affirmed, no longer be deemed a Christian nation, since we have denied God in our Parliaments, and in our scheme of public education, since in the Parliament we suffer Jews and Heretics, Roman Catholics, Infidels and Atheists to take part in the Government of the country, and because in our Board Schools we insult His Holy Word by not making it a recognised and prescribed part of the education of the people. Such being the case he looked not for God's blessing, but for God's curse and frown upon this people. Further, as all God's blessings promised to Israel were conditional on her good behaviour and obedience to God's word and will (marks of approval were here given by some, and also of dissent by the other members of the Conference), he believed God would punish us as He punished Israel before, and therefore he could not take roseate views of our nation's future, but rather looked for our being involved in the tremendous wars coming on the earth, and for the condign punishment we deserve because of our excessive wickedness as a nation. So far the layman. He was answered at the time, but not fully, because the meeting was on the point of separating. But the reply to our too desponding friend was and is to this effect. Our opponent makes a great mistake in confounding God's unconditional with his conditional promises to the afterseed of Abraham, Isaac and Jacob,—*i.e.* to the children of Israel. The unconditional promises related to "the land" (Gen. xii. 7; xiii. 7; xv. 18; xvii. 7, 8; xxviii. 13; xxxv. 12); to the "multiplicity of offspring" (Gen. xv. 5; xvii. 6, xxii. 17; xxvi. 4; xxviii. 14; xxxv. 11; xlviii. 19; xlix. 22; Hosea i. 10; Zech. x. 6—9); to "the Gates" (Gen. xxii. 17); to God's blessing on them as a "great and mighty nation" (Gen. xii. 2, 3; xviii. 18; xxii.17; xxvi. 3, 4); "to the evangelising function" tied up to them alone (Gen. xxii. 18; xxviii. 14; Acts iii. 25); to the gift of the Word of God to them exclusively (Psa. cxlvii. 19, 20); to the Gift of abnormal "wealth" (Deut. viii. 18); to the gift of "the Sabbath" (Exod. xxxi. 13—17); to the "Decalogue" (Deut vi. 6—9). All these were God's unconditional gifts to His people: not a single condition can be shown to exist in any one of the passages where these promises are recorded. To make the statement that there were such conditions attached, is to add to the Scriptures, and so to incur the penalty prescribed for that deadly sin in Rev. xxii. 18. The promise of a perpetual monarchy in the line of David to the House of Israel, further, was an unconditional promise to Israel, as reference to 2 Sam. vii. 12—16; Jer. xxxiii. 17—26; 1 Kings viii. 25, will show. And all these great gifts became attached to Israel as distinct from Judah because they mostly belonged to the birthright, which was Joseph's or Ephraim's, as separated from Judah (1 Chron. v. 1, 2). Judah, besides, rejected Christ, and therefore lost "the kingdom of God," "the word of God" and all that appertains to that spiritual gift, as our Lord's words in Matt.

Digitized by Google

xxi. 43 clearly prove. The "nation" which inherited all these spiritual blessings was "the fruitful one" or "Ephraim," that is "Joseph" (Gen. xli. 52; Matt. xxi. 43). The conditional blessings were few, and almost all merged in the unconditional. Such were those described in Deut. xv. 6; xxviii. 1—14. But the British possess every one of these now, not one failing; and consequently we argue that the British, being admitted by our layman to be "Israel," God, who cannot err, has deemed them to be "Israel obedient" to-day, and *therefore* has given them the blessings conditionally promised to Israel but not otherwise! Under these circumstances the question of Israel's present wickedness and stubbornness, and popish proclivities, is quite beside the mark! Israel was never anything but a wicked, froward, rebellious, naughty nation, even from Egypt, till they were cast away into Media. And yet not even for five minutes did God separate them from His love and affection all that weary time! Even when He had carried them captive into Media for their sins, He sent messages of love after them, as Jer. iii. 12, R.V. affirms, and assured them "He would be to them as though He had not cast them off" (Zech. x. 6. R.V.), and "would be to them as a sanctuary for a little while" (Ezek. xi. 16. R.V.). When the Lord unconditionally announced that "He was a Father to Israel and Ephraim was His firstborn" (Jer. xxxi. 9, R.V.), the Ten Tribes were at that very hour open unrepenting idolaters in Media, and their national wickedness made no difference in God's love to them. For He loved them for two reasons, just as He does to-day, in spite of their wickedness and declensions:—1st, Because He loved them; and 2nd, because He would keep the oath He sware unto their fathers (Deut. vii. 7, 8, R.V.).

"He loves them because He loves them!" and their sinful character cannot alter that love a jot, or His resolve to redeem, convert and save them, by and through the work and precious blood of Christ, whose is the "Name which is above every name." The layman's dismal anticipations are therefore groundless fears, dishonouring to the character and promises of God! They give the lie to God's solemn declaration that this people shall not be punished by taking part in the tremendous wars coming upon the non-Israelite nations, but shall on the contrary be hidden in the hollow of His hand, and kept in safety, while the latter are destroyed (Zeph. iii. 8, 9; Isa. xxvi. 19, 20). But one word more. Let none suppose God loves His people to continue in their sins! God forbid! He has made full provision for that! He has arranged that Israel shall repent, be converted, be blessed with the outpouring of the Spirit, and be finally the blessed people whose picture is drawn in Jer. xxxi. 33, 34; Heb. viii. 10, 12; Joel ii. 28—32. So far as to the layman.

The clergyman's pathetic statement was that he regretted he could not accept, because he could not "see," the proof of Our Identity. His difficulty was that our nation was derived from cosmopolitan sources: Angles, Saxons, Jutes, Frisians, Celts, Normans, Romans, Danes and Teutons. He thought, therefore, on ethnological grounds they could not be Israelites who are of one Semitic, homogeneous race. The answer of course is that ethnic authorities tell us that, excepting the Romans, all the rest of our British ancestors were kinsmen, tribes of the same Eastern race, and that all came from the same part of Central Asia where the Ten Tribes were carried captive, and that they came away Westward about 100 years after Israel was located there (and therefore might quite possibly have been Israel themselves). These tribes arrived in this country from the East, just as God said Israel should. They were "mingled among all nations first," and yet were "gathered from among them" and given a "place appointed for them," of "their own," in "the Isles afar off" from Palestine (Ezek. xi. 16, 17; 2 Sam. vii. 10; Jer. xxxi. 10, R.V.).

But, said the cleric, "I have still a fresh difficulty. If the British are Israel, then the people from among whom they came, such as the Germans, the Danes and the Franks, must have been and must be Israelites too. How is this to be met?" We replied that this was a *non sequitur*. God engaged, in Ezek. xi. 17, to assemble and gather, out of the nations, His people, whom He had scattered among them previously; and is it right to say that what is impossible to man, is therefore impossible to God? Is anything too hard for the Lord? God caused Israel to be "sifted among all nations as corn is sifted in a sieve, and yet He has not allowed a grain to fall upon the earth" (Amos ix. 9), but has drawn all away from their Gentile companions, and brought or is bringing them still, safe to their haven in the "West." Such were the difficulties raised, and such the answers sketched out on the occasion; to the satisfaction, we must hope, of the objecting parties.

SIR JOHN LUBBOCK ON THE BRITISH NATION.

OUR readers have doubtless seen Sir John Lubbock's letter in the *Times* of March 18, controverting Mr. Gladstone's and others' statements "that there are four real nationalities within the compass of the United Kingdom." There is so much in his statement which bears upon our own views of the Israelitish origin of the British folk, that we do well in quoting some paragraphs of the letter for the information of our BANNER friends. He begins thus:—

It is worth while to enquire what the facts really are. As regards South Britain, it will be generally admitted that, omitting the question of pre-Celtic races, Wales and Cornwall are predominantly Celtic, that the South and East are predominantly Saxon, with a considerable Norman intermixture; that certain districts are mainly Scandinavian; that our population is built up of three principal elements—Celtic, Saxon and Scandinavian.

In Ireland the population of the East and North is mainly Saxon, in the North-west Celtic, while in the extreme South-west the basis is Iberian, akin to the population of parts of Spain. Very many of those who imagine themselves to be Celts, and the natural foes of the Sassenach, are descendants of English colonists, even in Munster and Connaught. The Parnells, Grays, Moores, Burkes, Fitzgeralds, M'Mahons, Barrys, Butlers, are Anglo-Norman. I pass to North Britain. Here we are met at once by the curious fact that the Saxons were in Caledonia before the Scots. In fact the Scots were an Irish tribe. Ireland, says Bede, "was the original country of the Scots."—"Ibernia propria Scotorum est patria." "Scotia was originally Ireland," said Bozius—"Scotia, quæ tum erat Ibernia." The Scotch came from Ireland, says Marianus, "Scotus, de Ibernia insula natus." Ireland, says Chalmers in his great work, was "known at the end of the third century as the native country of the Scots, and in after ages by the name of Scotland; this appellation was afterwards transferred from Ireland to Scotland;" and he asserts, as the result of all his inquiries, that no permanent settlement of the Scotch in Caledonia took place till towards the close of the sixth century.

In fact, down to the middle ages, if a person was called a Scot it was meant that he was born in Ireland. I must not overwhelm you with quotations, but, having given several of the earliest authorities, perhaps you will allow me to quote two of the latest. Mr. Bonwick says, "the real Scotia was Ireland, whose name got transferred to North Britain," and Mr. Taylor, in "Words and Places," remarks that "the Scots, this conquering Irish sept, which appears to have actually colonised only a part of Argyle, succeeded in bestowing its name on the whole country." Argyle is indeed the country of the Gael or Irishman. In the North of Scotland, the Orkneys, and Shetlands, the population is mainly Scandinavian, Sutherland being so named as the Southern portion of their territory. In the East and South the population is mainly Saxon. Edinburgh is a Saxon city, built by Edwin, King of Northumbria, and called after him.

Thus, then, in Scotland, as in England, the East is mainly Teutonic, the West mainly Celtic.

Huxley and Beddoe have both pointed out, and it will be generally admitted, that the people North and South of the line dividing England and Scotland are practically identical. On the other hand, so far from Scotland being inhabited by a single

Digitized by Google

homogeneous people, the struggle between the East and West was bitter and prolonged. A Mac Donald burnt Elgin in 1402; and, says Burton, "It will be difficult to make those not familiar with the tone of feeling in Lowland Scotland at that time believe that the defeat of Donald of the Isles (at Harlaw) was felt as a more memorable deliverance even than that of Bannockburn."

I maintain, therefore, that the defence of Home Rule, on the ground that there are four "real nationalities" in our islands is entirely without foundation. If, however, we are to be divided at all according to blood, the divisions would not be into England, Scotland, Ireland, and Wales. The main division in Great Britain would be not from East to West, but from North to South; the Saxon division would include the greater portion of the East of England, the East of Ireland, and of Scotland; the Celtic division would comprise most of the West of Ireland and West of Scotland, with Wales and Cornwall; the Scandinavian the North of Scotland, several maritime districts on the East, Westmoreland, Cumberland and Pembroke, while the extreme South-west of Ireland would be Iberian.

The exact limits would give rise to an endless number of bitter disputes. Indeed, so much intermingled are the different races that one of our highest authorities, Dr. Beddoe, after careful and prolonged study, says:—"With respect to the distribution and commixture of race elements in the British Isles, we may safely assert that not one of them, whether Iberian, Gaelic, Cymric, Saxon, or Scandinavian, is peculiar to or absent from, or anywhere predominant in any one of the three kingdoms." This being so, I submit that any argument in favour of Home Rule based on the existence of distinct nationalities falls utterly to the ground, while the effect of rousing race antagonisms, from which we have suffered so terribly in the past, and which are now happily latent, can only add to our political difficulties and tend to weaken the British Empire; while, on the contrary, if we recognise the undeniable ethnological fact that English, Irish and Scotch are all composed of the same elements, and in not very dissimilar proportions, it would do much to mitigate our unfortunate dissensions and add to the strength and welfare of our common country.

I am, Sir, your obedient servant,

JOHN LUBBOCK.

House of Commons, March 18.

The latter part of the above letter is remarkable, since it gives Dr. Beddoe's opinion that the various elements which go to make up the so-called three kingdoms are now completely fused and commingled. Saxon, Gael, Khumri, Dane and Northman are all found everywhere; and the whole United Kingdom, including even Ireland with its Spanish-Iberian (probably its Phœnician) elements, occupied by a race which is the "amalgam" of many tribes. They are all Easterns; and they were, as regards all but the Iberian element, kinsfolk. They came from different parts, and reaching the opposite coasts of England, Scotland and Ireland as they approached from the West of Europe or from the Mediterranean, Spain, or the South of France, they have since become welded into one race, an Imperial one. The varieties of language we find North and South of the Tweed and across the Irish Channel are not indications of the variety of the race, but show that contact has produced its usual result, and caused a diversity in pronunciation and idiom, and even of language itself, among the same people, according as they have settled to the North or to the South of these Islands. As a united whole they represent not "four real nationalities," but one single race, "Israel of the Isles." For they all came from the exact spot in Central Asia where the Ten Tribes were carried away captive. They reached these shores just as God said Israel should,—namely, as a people scattered and mingled among several alien races. Once they reached these Islands they united in England at once under a Sovereign head, and in process of time the three kingdoms and the many ostensibly different races became one and indivisible.

It is vain, then, for Mr. Gladstone and his Irish allies to allege that the Irish are a foreign element among us, requiring to be treated as an alien race, and given a liberty to separate politically. For such measures would ruin the Empire, and bring God's purposes as to His people to the ground, in confusion and destruction. In proof that our statements are correct we find our United Kingdom the centre of an Empire which is endowed with all the blessings God promised to give to His people Israel exclusively. The Empire has become "a great and mighty nation," blessed of God in every possible imaginable way; "multitudinous" beyond conception; therefore a multitude of colonial nations ready to federate and become "a nation and a company of nations;" "wealthy" beyond all other races; "possessing the Gate of their enemies;" dominant at sea; with "a Heathen Empire" such as the world has never seen before; and yet blessed with spiritual blessings such as God promised to no race but His people Israel only. We have the custody of the Word of God and the duty to disseminate it. We have the Sabbath and the Decalogue, and the privilege devolving upon us of preaching the Gospel of the grace of God to all nations, families, and kindred of the earth, to the glory of the Lord Jesus Christ, who is God the Son, and yet the Son of God, and Man. The wonderful picture, then, of the British people drawn by Sir John Lubbock, is nothing more than the picture of God's people Israel, as we see them here in our British Islands, the place of God's appointment, where He said He would gather them and cause them to dwell in peace and safety, as it is this day (2 Sam. vii. 10). To Him be all the praise!

A LIVERPOOL INCUMBENT ADMITS OUR IDENTITY TO BE TRUE.

By C. W. E.

BRITAIN IN THE NEW TESTAMENT.—A lecture was delivered last evening on the above subject in St. Athanasius' schoolroom, Chancel-street, by Mr. E. P. Dix, hon. secretary of the British-Israel Identity Association, the chair being occupied by the incumbent, the Rev. F. J. Parkinson. In the course of his remarks the lecturer referred to the national blessing included in Joseph's birthright, and in conclusion endeavoured to show that as the British people are now enjoying privileges which appear to fulfil the covenant promises, therefore they must be the rightful heirs, and the people to whom Christ, St. Peter, and St. Paul specially addressed themselves under the new covenant or Testament. The Rev. Chairman said he had been greatly interested in the study of the subject, and had come to the conclusion that in its main points it is perfectly Scriptural, and hoped his parishioners would give it their careful and prayerful attention. A vote of thanks was unanimously passed to the lecturer, and the meeting closed with the doxology.—*Liverpool Evening Express*, April 26, 1887.

To the Editor of the "Banner of Israel."

SIR,—The above is a cutting from the *Liverpool Evening Express*, of the 26th of April, which deserves more than a passing notice. Seeing that it is the first time, so far as we have been able to ascertain, that a clergyman of the Church of England in Liverpool has proclaimed publicly the truth of British-Israel's Identity on Biblical lines. I am sure your readers generally will rejoice to hear of the fact with thankfulness that Liverpool contains one clergyman who has dared to acknowledge his belief in the truth of the Identity, and publicly preach it, notwithstanding the prejudices of many and the sneers and scoffs of others, which might for a time injure his stipend, but this we are happy to say is not likely to occur, if we may judge from the appearance of his Church, which is largely attended by men (young and old), this being unusual in Liverpool audiences, for the great majority are usually females, who are more easily attracted by kindness and sympathy rather than the strong reasoning of the minister. Men are often differently constituted, and seek a ministry where they can get reasonable answers to reasonable questions and doubts, and if this is not supplied them they quietly lapse into indifference, and not unfrequently into open and avowed infidelity. We trust sympathisers with the Rev. Mr. Parkinson and the Identity truth will rally round him so as to make his ministry a complete success.

ERRATUM.—BANNER, No. 539, page 169, column 1, line 13, read "*Reh*oboam, Solomon's son."

Digitized by Google

Review.

"Seek and ye shall find." Who are the Israelites, and Where are They? By J. T. Crosthwaite, 5, Maunder's-terrace, Dublin. 6d. per doz.; 1s. 6d. per 50, and 2s. 6d. per 100.

The above is the first of a series of leaflets by the author, and the design is to make known the Identity of the British people with the Ten Lost Tribes of Israel. The leaflet is arranged in the form of questions and answers, there being twenty questions propounded, and all shortly and concisely answered. The whole story of the Identity is thus clearly stated in outline, and hints afforded to an enquirer for the fuller investigation of the subject. The chief points taken up in this leaflet are the Scriptural distinctions between Israel and Judah—their captivities—the limits as to time of their dispersion—the Tribe of Benjamin—Israel's condition in exile; their appointed place of safety—the British Islands—*Cui bono?*—the unconditional promises of God to Abraham and his seed—Israel's sign, and the proofs of the truth of Scripture derived from the continued separate existence of the House of Judah and of the House of Israel. We are not sure that the dialogue form of instruction is one that is popular with people in general. The present series, however, has the recommendation of novelty, and it contains a vast amount of information on our subject which ought to command success.

THE "BANNER" BRITISH-ISRAELITE JUBILEE FUND.

Church Missionary Society.

		£	s.	d.
1887.	Amount acknowledged on page 163	9	10	3
April 9.	—Miss Hulley (5, Camden-crescent, Bath)	1	1	0
„ 13.	—Mrs. M. A. H. (East Charlton)	0	1	6
„ 18.	—Mrs. and Miss Lawrence	0	5	0
„ 18.	—Miss Browne (Ripon)	0	5	0
„ 21.	—Mrs. A. Sealy (1, Kent-avenue, Ealing)	0	5	0
„ 22.	—Surgeon-General Grant (Cheltenham)	1	0	0
„ 26.	—F. C. (London)	1	0	0
„ 26.	—L. E. J. (Lymington)	0	2	6
„ 26.	—Faith (Paddington)	0	2	6
„ 27.	—Mrs. Place (Sherborne)	0	10	0
„ 30.	—J. M. (Leamington)	0	10	0
„ 30.	—Mrs. N. „	0	5	0
„ 30.	—C. F. „	25	0	0
„ 30.	—Mr. E. W. Bird (Philo-Israel)	1	0	0
		£40	17	9

The Jews' Society.

		£	s.	d.
	Amount previously acknowledged	2	17	6
April 5.	—K. T. (Camberwell)	0	10	0
„ 9.	—Miss Hulley (5, Camden-crescent, Bath)	1	1	0
„ 26.	—C. J. H. (Lymington)	0	5	0
„ 29.	—Martha (Ulverston)	0	3	0
„ 30.	—Mr. E. W. Bird (Philo-Israel)	1	0	0
		£5	16	6

The Bible Society.

		£	s.	d.
	Amount previously acknowledged	4	6	9
April 9.	—Mrs. J. Deprose	0	1	0
„ 9.	—Miss Hulley (5, Camden-crescent, Bath)	1	1	0
„ 9.	—An Anglo-Israelite (Bath)	0	5	0
„ 21.	—Mr. H. W. Gosdey (Tooting Graveney)	0	1	0
„ 21.	—Mrs. A. Sealy (Ealing)	0	5	0
„ 26.	—F. C. (London)	0	10	0
„ 26.	—C. J. H. (Lymington)	0	5	0
„ 26.	—Faith (Paddington)	0	2	6
„ 27.	—C. P. T. (Per Miss Rush)	0	5	0
„ 27.	—Miss Rush „ „	0	2	6
„ 27.	—Mrs. Rush „ „	0	2	6
„ 27.	—Miss E. M. Rush „	0	2	6
„ 27.	—M. O. „	0	2	0
„ 27.	—A Recent Israelite „	0	2	0
„ 29.	—Miss Cox (Abingdon)	0	2	6
„ 30.	—Mr. E. W. Bird (Philo-Israel)	1	0	0
		£8	16	3

Correspondence.

To the Editor of the "Banner of Israel."

Dear Mr. Editor,—During the many years in which the Banner has been constantly read by me, I have not seen it remarked, that there is more than a *possibility* of our Queen being doubly decended from the Kings of Judah through Baruch, son of Neriah, son of Maaseiah the "king's son," Ahaz being that king (see Jer. xxxii. 12; 2 Chron. xxviii. 7), which seems to be also established by the fact that Seraiah is called, in Jer. li. 59, a prince, and he was brother to Baruch, being likewise descended from Maaseiah through the same parentage. Consequently all these were royal princes of Judah. Also I note that Jeremiah of Libnah and of Anathoth were identical, because Libnah had fallen into the hands of Sennacherib of Assyria, and Anathoth being the nearest Levitical city, there would Hilkiah's family be living at this time—Jeremiah being son of Hilkiah. It is a most interesting family history, introducing us later on to the very natural circumstance of Jeremiah taking his great granddaughters, the princesses of Judah, to their uncle's house in Egypt, he having been expatriated.

Here at Tapanhes (Daphnæ) we see the meeting of Jehoahaz with Zedekiah's daughters, their aged great-grandfather Jeremiah, the prince-scribe Baruch, and their following, previously to the going forth "to build and to plant" (Jer. i. 10) a colony safe from the wars which were to devastate Egypt (Jer. xliii. 10) so soon, and thus to bring about events the revelation of which in our time are so moving and so dear to every Anglo-Israelite.

Truly it is well to "seek," and "out of the book of the Lord," as said Isaiah the prophet, and for the reason he gives in the same verse, for—"none of these (prophecies) shall want her mate (fulfilment), for my mouth it hath commanded, and my spirit it hath gathered them."

If my letter be in any way useful, dear Mr. Editor, you are welcome to publish it.

Your fellow worker,

Emily Pullen Burry.

Sompting, near Worthing, Easter Sunday, 1887.

DAWLEY CIRCUIT.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Kindly permit me to thankfully acknowledge the following relief to the distressed here:—A Sympathiser, 2s. 6d.; Agnes Nuttall, 2s. 6d.; Mr. J. Dudley, 5s.; One who Sympathises, £5; A Mite for the Poor, C. E., 2s.; Martha Atkinson, 2s.; M. E. S. Liverpool, 3s.; Masonic, 5s.; Lady Jane Ellice, 10s.; G. W., Jun., £1.

All that has been sent has been faithfully devoted according to the expressed wishes of the senders. In some cases I told the receivers the names of givers, and asked them to specially pray for such, and I've witnessed them do so as their tears of joy fell fast. Now I see why God sent me here to aid in keeping His people alive, and to fulfil his eternal covenant. Almost all the relief I've been able to administer to the starving has come from readers of the Banner, so that it is here said that the Israel believers are more like God than are the ordinary religious folk, and I never deny that.

I do not ask for any more help, but ought to say that the public works remain closed, with no prospect of being soon open. The Food Relief Committee has ceased through lack of funds, with over three hundred poor families on the books. Many of these will have to enter the workhouse, as outdoor parish relief is so often denied them. To many of them who have been in comfortable circumstances, and even liberal in Christian efforts, it will be a heavy trial.

As this is probably my last letter to you on the subject, I thank you for the space you have so liberally allowed me. "I was an hungered, and ye gave Me meat. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Yours in the trials and glory of Israel,

Henry Roe.

Rock Villa, Dawley, Salop, April 26th, 1887.

N.B.—As I am mentioned in the Banner as lecturing for Israel, Associations, I wish it to be understood that I lectured on my "African Experience" without breaking my Conference engagement. H. R.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,

14, King William-street, Charing Cross, W.C.

Bible Readings on the Book of Hosea

Every TUESDAY afternoon (commencing May 3) at 3.30, lasting One Hour only. All are invited.

JAMES BILLINGTON, *Secretary.*

JUBILEE.—ONE HUNDRED SHILLINGS required to give a Tea-Dinner to sixty aged persons. Will any reader of the BANNER OF ISRAEL kindly subscribe? Letters acknowledged if desired.—J. W. SAVAGE, Schoolmaster, Sculthorpe, Fakenham, Norfolk.

New and Useful Work for Students of the Origin of the British Race and Their Mission.

Just published, price 5/-, free by post for Postal Order.

WHO ARE WE?

AND

WHAT IS OUR MISSION?

By J. THORNHILL HARRISON, of Ealing.

With Seven Maps, printed by the Woodbury Permanent Process, illustrating—

1.—Showing the Dispersion of the family of Noah after the Flood. 2.—Great Western and Eastern Plains. 3.—Colonisation of the Tribes of Dan and Asher from Phœnicia, B.C. 1,400 to 740. 4.—The Assyrian Empire, B.C. 710. 5.—Extent of the Persian Empire and its Division into Twenty Satrapies, B.C. 521 to 464. 6.—The Parthian Empire, B.C. 207 to A.D. 226. 7.—The World with the Commencement of the Christian Era.

The Work is printed on good toned paper, and handsomely bound in cloth, bevelled boards, with handsome design in gilt on cover, gilt lettered.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

Price 3d., post free 3½d.

PRESENT-DAY PROBLEMS,

How Anglo-Israel Truth Explains and Solves Them

BY V. M. COX.

Author of Ephraim-Israel, the Pivot Nation of Prophecy and History

"A book to read is 'Present-Day Problems: How Anglo-Israel Truth Explains and Solves Them.' By V. M. Cox. This little book is an excellent summary of the clearance effected in the great burning questions of the time, the moment it is understood that the Anglo-Saxon folk is the very Israel of God. Federation of the Empire, the Irish question, the Eastern question, our relation to Russia, our hold on Egypt, submitted to this solvent, become parts of one intelligible scheme. The paragraphs on Foreign Missions, as the special work of Israel, and on our relation to our fellows of the Tribe of Judah, are especially good.—*The Messenger.*

LEAFLET FOR THE YOUNG,

WHO ARE YOU?

Price 1s. per 100; postage 1½d.

To be obtained from the Hon. Sec., Anglo-Israel Association, 27, Pulteney Street, Bath; and of R. Banks & Son, Racquet Court, Fleet Street.

"A happy effort, well and successfully made, and likely lead to good results. The Leaflet teaches the Scriptural distinction between Israel and Judah. . . . The separate captivities. . . . Our nation's possession of the Gates, the Sabbath, etc."—*Banner of Israel*, Mar. 16, 188 7

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE NINTH ANNUAL MEETING

WILL BE HELD IN

EXETER HALL, STRAND, ON TUESDAY EVENING, MAY 24, 1887.

ADMIRAL BEDINGFELD in the Chair,

Addresses will be delivered on the following subjects:—

The Rev. C. W. HICKSON, M.A., of Bristol, "The Gentilization of the House of Israel."

E. W. BIRD, Esq. (Philo-Israel) of Bristol, "What place is there in the Divine Economy fo Our Identity, in the Present Dispensation."

The Rev. GEORGE HIDER, of Paignton, Devon, "The Practical Value of Anglo-Israel Truth.'

The Rev. ROBERT DOUGLAS, M.A., Vicar of Kidsgrove, "England's Jubilee—A Divine Manifestation of British-Israel's Truth and Duty."

The Chair will be taken at Seven o'clock precisely.

The ANNUAL MEETING of the Members and Subscribers, to receive the Report, and elect Officers for the ensuing year, will be held on MONDAY EVENING, MAY 23, 1887, in the Library of the Association, 14, King William Street, Charing Cross, London, W.C. Chair to be taken at 7 o'clock.

E. W. BIRD, Esq. (Philo-Israel) is expected to preside. JAMES BILLINGTON, *Sec.*

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel: How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

R. Banks & Son, Racquet-court, Fleet-street.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

Price Sixpence, by post Sevenpence.

London: R. BANKS & SON, Racquet-court, Fleet-street.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!

Save, Purify, Beautify.

GEORGE & WELCH'S

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot

Is the Best Known

Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Through Chemists, or Post Free from Makers.

PHOTOGRAPHY EXTRAORDINARY

THE Jubilee SET



PRICE 3/6

Delivered by Parcel Post, 6d. extra.

Portable Stands, 1/- each extra.

By the aid of expensive machinery, and a demand from almost every civilised region on the globe, we are enabled to supply a Complete Set of apparatus for 3s 6d., and any person can now produce the most perfect Works of Art in *Dry-plate Photography*. The process is *simplicity itself*, the exposure being instantaneous. The portrait or view produced is a never-failing source of delight—old friends and old associations being ever with us.

OBSERVE.—This is not a *Toy* or a *Joke* or a Cardboard Camera or a Copying Process. We offer no £100 prizes (which, of course, the purchasers must pay for), we indulge in no advertising legerdemain; but we give the following marvellous Set of Apparatus, and defy the entire trade to equal it at six times the price. *A Beautiful Mahogany Polished Dove-tailed Sliding bellows Camera*, ¼-plate size, made of American hard wood, perfectly light proof, *with dark slide* and *instantaneous shutter, powerful rapid French lens, developing and fixing solutions, box of special dry plates*, and a *book of instructions*: enabling any person to produce photographs, either at home or on their holiday tour, equal to professional photographers.

67,000 ALREADY SOLD.

"The Vicarage, Wiveliscombe, Somerset, "December 10, 1886.

"DEAR SIR,—Your Jubilee Set is a marvel of cheapness and efficiency. My children are delighted with it, and we have turned out some really good Pictures.

"Yours faithfully, REV. J. T. TROTT."

Address MANAGER LL DEPARTMENT, the

AMERICAN CAMERA COMPANY,

399, EDGWARE ROAD, LONDON.

SHIPPERS AND THE TRADE SUPPLIED.

BRONCHITIS, ASTHMA,

COUGHS, COLDS,

CONSUMPTION,

and all Pulmonary Affections can be immediately relieved and rapidly CURED by simply using the

AMMONIAPHONE

FOR THE Voice, Throat, Chest, and Lungs.

21s. post free.

WILL LAST FOR YEARS.

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials FREE OF CHARGE may be had on application to Medical Battery Co. Ltd. 52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAY 18, 1887 [*All rights reserved.*

Digitized by Google

"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. XI., No. 543. Entered at Stationers' Hall.] WEDNESDAY, MAY 25, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Our Only Coaling Station on the North Pacific Ocean	205
David's Throne in Jerusalem	206
Where and Who are the Israelites? By the Rev. A. Ben Oliel.—Part III.	206
Report of the Metropolitan Anglo-Israel Association for 1886	208
British Commerce and British Wealth	209
Rukhmabai's Testimony to the Government of India	209
Miss Cox's Lecture at Bath	210
Mr. Martin F. Tupper and the Jubilee	210
Review	210
Correspondence	211

OUR ONLY COALING STATION IN THE NORTH PACIFIC OCEAN.

WHEN we say we have but one coaling station in the North Pacific we mean that we have but one single Gate there. It is a magnificent one, but it is our single Gate as yet. We noticed this Gate, Esquimault, some time ago (p. 406, vol. x., Dec. 13, 1886). Since then, however, wonders have been effected at that British-Israelite harbour. Some docks have been finished there which are capable of receiving the largest of our ships of war, and a great deal of Imperial money has been spent on them. Guns and armaments have been sent to this Gate, and it is clearly going to be made one of the strongest and most powerful of all our Gates. This is perhaps not one of "the Gates of our enemies," but it is a coaling station and an Imperial ocean fortress situated on our own colonial territory, which is destined to dominate the Pacific Ocean, and make us supreme there as elsewhere. But how has this been brought about? By the construction of the Canadian Pacific Railway, which connects the Atlantic and Pacific Oceans by a road constructed altogether on British territory, 2,500 miles in length, and has brought the Pacific Ocean within 14 days' distance of the English coast. Before this railroad was built it took vessels two or three months to reach Vancouver's Island. The railway has brought us within a fortnight's communication of British Columbia, of which Vancouver is the centre.

British Columbia, as the Earl of Harrowby told us in the House of Lords on April 29, during a debate on the Canadian Pacific Railway, "has 450 miles of coast, has a climate of singular merit, excellent fisheries, the most magnificent timber, a soil suited for every kind of cereal, while gold is concealed beneath the soil. It has the only good coal supply on the North Pacific, and possesses a good dry dock." Of the three routes to the East—namely, that by the Suez Canal, the Cape, and Esquimault—the latter is the shortest to Hong Kong and China, besides being absolutely safe from our enemies' attacks, because the journey across the continent of Canada is on our own British territories, and the two sea routes in the Atlantic and North Pacific are over oceans which we can make, and which are virtually now, our own ocean highways. This route has the further advantage, as Lord Dufferin tells us, that it will enable our Government to send troops to reinforce India from the East as well as from the West; and this, he thinks, will have an "enormous effect upon the native mind of India." The Canadian people, being less than five millions in number, have expended twenty-five millions sterling on the great work of the Canadian Pacific Railway, and they have finished it in the incredibly short period of four years, whereas their engagement under the "Canadian Railway Pacific Act" only required that the 2,500 miles of line should be ready in May, 1891, or in ten years from the commencement in 1881. This railway, which is a strategic one, confers on our nation the following advantages:—It gives us a rapid through postal and passenger route to the East; a complete and independent telegraphic line to the East on British soil throughout; rapid and cheap transport for troops and stores to the East from our own land here; and lastly, the ships which are being constructed for the Pacific service are to be used as cruisers and fitted to carry heavy guns. The whole value of this route, and the certainty of the ocean transit in the Pacific, depends upon the strength of the ocean Gate at the Pacific end of the Canadian Railway. If that be made invulnerable (as it will be) then the whole route will be safe, and no other European Power will be able to take the supremacy of the Pacific from our grasp. Germany and Japan, it appears, are striving to secure the carrying trade between the East and Vancouver, but this we can and must prevent if we desire to retain the supremacy God offers us, which also He has secured to us by the gift of the Gate Esquimault. It is true there is an element of weakness in the surroundings of this Gate, since the approach to it from the Pacific is by the Straits of Juan de Fuca, and the Southern shores of that strait, commanding it, belong to the United States. But "there is a channel in the straits, admirably suited for large ships with an average depth of 100 fathoms which can be made impregnable at small cost." We see, then, the enormous value and importance of the Gates. That at Esquimault opens the road of access to India, China, Japan, Australasia, and to the East in general. God's promises

Digitized by Google

to Israel guarantee that this Gate, which is one of their "own," "shall never be shut day nor night," but shall be "open continually, that men may bring to her the wealth of the Gentiles" (Isa. lx. 11). This mighty Gate will act, we see, with vast effect upon our nation's interests in the Pacific Ocean, and it will give force and effect to the strategic railway which connects the two seas, because it will furnish to its Western terminus an efficient defence and an impregnable harbour for the navies of Britain. These will certainly dominate the Pacific, and cover that ocean with British commerce to create "the wealth" which God promises to use "to establish His covenant which He sware to our fathers as it is this day" (Deut. viii. 18). In one sense Esquimault may be said to be one of "the Gates of our enemies" described in Gen. xxii. 17, for as we stated in vol. x., p. 326 and 327, on the authority of Sir Edward Palliser, Esquimault "dominates the Pacific, and absolutely commands the rear of any ring-fence of islands foreign Governments may think to set up round Eastern Australia." It commands our enemies, therefore, in a very practical and real manner, since it "dominates" the Pacific. The proposal with which our Government is now dealing is made to them by the Canadian Pacific Company. The latter proposed for £100,000 to be paid them as a subsidy "to build under Admiralty supervision vessels of first-class type, capable of steaming eighteen knots, adapted for the conveyance of troops, and also for conversion at short notice into armoured cruisers; to carry the Japan and China mails between the Atlantic port and Vancouver free of charge, to carry troops on service between the Atlantic port and Hong Kong at absolute cost, and to carry war materials and Government stores across the continent at absolute cost."

The Government are shrinking from the expense, but are prepared to give £60,000 for a monthly service of steamers to China and Japan, the Canadian Government accepting also a share of the burden. Here, then, is revealed a gift of God to Israel, a Gate of the first class, which is sure to add enormously to our nation's power and wealth, and to God shall be all the praise.

DAVID'S THRONE IN JERUSALEM.

In reference to the difficulty which we suggested on page 195 was attached to "Lamed's" view that David's throne and David's "sceptre over Israel" were two distinct things, and that Jer. xxxiii. 21 presented an obstacle to the acceptation of the new view proposed by our friend at Weston-super-Mare, the latter has sent us the following in explanation, which we beg our readers to consider. We believe the idea is not acceptable at all to Dr. Grant, and that he will oppose it either in these columns or in those of *Hope and Destiny*. We anticipate, however, that there is nothing unscriptural in the proposed reading of a difficult series of prophecies, and we seem to see a fitness of things in the idea which tells us (what is the fact, namely) that as the throne of David in Jerusalem has disappeared, so have the Levites, and so has "the Kingdom," or Ten-Tribed portion of God's people. When "the Tabernacle of David which is fallen down" is built up again, and the Ten-Tribed kingdom is restored to the land, then will the Throne, the people, the Temple, and the Levites also, be restored as at the first. David's throne was certainly established over the *Twelve* Tribes, not the ten; and it does not seem right to claim that it was transferred from Jerusalem, where it once was erected, and is yet to flourish, to the Isles of the West. The sceptre "being that of an Heir of the House of David" is, according to "Lamed," now wielded, not on the throne of David, but on "the throne of the House of Israel," which he regards as quite another matter altogether. The writer addressed us as follows :—

With your permission I would further suggest that the difficulty you refer to can be got over by understanding Jer. xxxiii. 19—22 as belonging to millennial days, in harmony with the rest of the chapter. To an English reader it does not seem necessarily to mean that from the days of David and onward a son should not be wanting to reign upon his throne. May we not date the commencement of this promise from "those days" and "that time" of verses 14, 15, and 16? The writer of Psalm lxxxix. brings in the sun and moon in connection with the certainty and perpetuity of the covenant with David (ver. 36, 37). Yet it is after that we read that the crown and the throne are cast to the ground (ver. 39—44). But the covenant is not "made void" in the sense of being cancelled, but only suspended; the throne is not destroyed, but only "overturned"; it is not given away to another family, but is being sacredly kept in reserve for David's son until the chastisement is finished (ver. 30—32). The Psalmist asks. "How long, Lord?" (ver. 46). How long will this state of things continue? And Ezekiel answers, "Till He shall come, whose right it is." Therefore the covenant *is not broken*, although for more than two thousand years there has been no occupant of David's throne. The covenant itself is an everlasting one; but man's faithfulness failed, therefore God in very faithfulness to His word caused the perpetual succession of kings *upon David's throne* to cease for a time. He forewarned them of the rod and of stripes, yet graciously declared, "Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail." Jer. xxxiii. describes a time of favour after judgment, from verse 6. When God remembers His covenant with Abraham, Isaac, and Jacob; when He remembers the land; when He rebuilds Jerusalem; when He remembers His people and brings back their captivity, and forgives their sins and cleanses their pollution; then will He remember His covenant with David; the King will come; and *from thenceforward* David shall never want a son to reign upon his throne.

And another covenant is referred to in that passage, one made "with the Levites, the priests, My ministers." They, too, are to have a perpetual succession, and shall never want a man before the Lord "to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Where are the Levites now? Is not the fulfilment of this double covenant with the throne and the altar, with the Church and the State, a future one? Does it not belong to the time when Messiah will sit as a Priest upon His throne? when not only the overturned throne will be set up again, but also the destroyed temple will be built again?—Yours, &c.,

LAMED.

Weston-super-Mare, April 25.

WHERE, AND WHO ARE THE ISRAELITES?

BY THE REV. A. BEN OLIEL. DELIVERED AT ROME, MARCH 28.

(*Continued from page* 177).

PART III.

THE subject which we meet to consider and examine at these monthly *conversazioni*, alternately with the cause of the Jews, is the theory of the identity of the Anglo-Saxons with the Lost Ten Tribes of Israel. For the benefit of those who were not present at the last meeting, it seems desirable to recapitulate the points I touched upon in the introductory paper I read a month ago, and at the same time meet the objections that were raised at the close.

First, I laid stress on the distinction between the Houses of Judah and Israel—a distinction pervading the Scriptures, and particularly the prophetic books, from the time of the division of the kingdom, and so markedly, that it is really strange that readers of the Bible should fail to notice it, and to take a distinct note of it, as I have myself failed to do for long years, in common with thousands of earnest students of the inspired Word.

Next, I pointed out that the Bible is virtually a detailed consecutive history of God's chosen people from the call of Abraham onward to the very end of time, interspersed with epitomised histories of the leading nations and empires of the world, mainly with reference to their respective attitudes towards Israel and to their ultimate destiny.

Digitized by Google

I then touched upon the only safe and logical rule of Biblical interpretation—namely, the literal. It is quite true that the Bible is full of figurative, poetical language, metaphors, allegories, symbolisms, types, emblems, similitudes, parables, proverbs, maxims, axioms, aphorisms, apothegms, and gorgeous imagery, like the effulgent splendour of the Eastern mid-day sky: these constitute some of the charming characteristics and fascinations of the incomparable Book; but all these modes of speech convey a definite significance—they all have a literal meaning, which it is not permissible to twist or wrench at any one's caprice or whim. The Bible breathes most profusely the poetic spirit, sometimes in the highest flights of imagination, and anon rising so loftily to sublime and magnificent ideas, which alone constitute the essence of all true poetry, that the phraseology becomes *per force* the purest prose, as witness that superb 40th chapter of Isaiah, whose elevated, grand conceptions of the Almighty challenge comparison with anything that ever sage or poet indited either in ancient or modern times. It also deals betimes with apparent paradoxes, and what reads very much like hyperbolic utterances; but even here it is only so far, and no further, than was consonant with the common parlance of the times, and having, therefore, likewise a definite import. Take, for instance, the objection raised from the words "Jerusalem and all Judea" flocking to John's baptism. The mind at once thinks of the Frenchman's "*Tout le monde*," and similar expressions, which nobody takes to be strictly literal. "All Rome was astir" the other day to witness the military review on the King's birthday; but no one imagines that babies left their cradles and servants forsook their indoor duties to be there.

The promise of MULTITUDINOUSNESS was the crucial point I dwelt upon, and I endeavoured to demonstrate that it had not been fulfilled in Palestine; and that, therefore, it must find its fulfilment in the posterior history of the people of Israel. It was objected that the stars of heaven are, after all, a calculable number; but then, in those early ages, there were no celestial globes, or star maps, and the people of ancient times, like those of our own days who are not practised astronomers, when they looked up to the skies on a dark night and a clear atmosphere, concluded that the stars were innumerable for multitude; and as every new telescope with larger magnifying lenses discerns more stars in the profundities of space, and dissolves nebulæ into clusters of stars, too far away to be visible to the unaided eye, I am not sure that we ever gainsay the inference which is drawn ordinarily.

My attention has been called to Moses saying to Israel, "Ye are this day as the stars of heaven for multitude" (Deut. i. 10), and so they were in comparison with the threescore and ten that went down into Egypt, and with which he contrasts them (ib. x. 22). In 1 Kings iv. 20, we read, "Judah and Israel were many, as the sand which is by the sea in multitude," but the writer of 1 Chron. xxvii. 23 does not seem to look upon the promise as exhausted in David's time.

The question really is, Did those reiterated promises of multitudinousness refer to any particular epoch in the national annals of Israel, or to all time, and whensoever the people were obedient to the voice of the Lord their God? If all those emphatic promises to the patriarchs of their seed becoming as the stars of heaven, the sand on the sea-shore, and the dust of the earth, meant no more than the numbers which inhabited Palestine of old, then they were indeed mere hyperbole, for, after all, the Israelites did not increase much more than the Ishmaelites, Edomites, and other peoples of antiquity, and certainly not to the extent that the Chinese have. I incline to the conviction that a closer examination of Scripture proves that the promise was not exhausted by the increase during the Egyptian bondage, in the wilderness, or in Palestine; and that it is to be a continuous characteristic of the chosen people, and ample confirmation of this view is found in the fact that the promise of multitudinousness is repeated long afterwards.

Hosea, who prophesied almost exclusively of Ephraim-Israel, depicting in darkest colours the terrible calamities that were to befall the rebellious, idolatrous, and immoral House of Israel, in the midst of his awful denunciations breaks out, like the sun's rays piercing the black clouds of a stormy sky, into words of consolation and hope. He says, "Yet," or in spite of all that, "the number of the children of Israel shall be as the sand of the sea that cannot be measured nor numbered" (chap. i. 10). This should be accepted as conclusive evidence that the promise has not been exhausted, abrogated, or cancelled, but still applies, and will meet with even larger and more notable accomplishment. The Bible everywhere implies this peculiar feature of the people God had set apart for Himself, that the more they are oppressed the more they multiply. They were to be indestructible, or, as Dr. Saphir calls them, "the everlasting nation." Look at the Jews of the present day. They are as numerous now as at any time since Solomon's reign, despite all the terrible losses and calamities they have so frequently endured; but the Jews are only a fractional part of the people of Israel. They themselves deny that the Ten Tribes joined them at the restoration or during the second temple, though doubtless some did.

"Where are the ancient Egyptians, Assyrians, Chaldeans, and Medes? Where are the Phœnicians, Carthagenians, and Macedonians? Where are the Hittites, Amorites, and other nations of antiquity? Where are the formidable, conquering legions of proud Rome? Where are they all?"

"But there is a people to whom God has said: 'Fear thou not, O My servant Jacob, saith the Lord, neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. xxx. 10, 11).* Here, then, is an indestructible people destined to survive all other nations.

I have been told that the prophets predict that Israel would cease from being a nation. I have searched for any such prediction in vain. What I find is, that God, speaking by Hosea, says that He "will cause the kingdom"—observe, it is *the kingdom*, not the nation—"of the House of Israel to cease" (chap. i. 4). This is admitted on all hands. No one pretends that the kingdom of Israel exists still. No, the kingdom of Israel, as distinct from Judah, has ceased for ever. It was a rebellious kingdom—a corrupt, idolatrous kingdom; and it was destroyed and blotted out from off the face of the earth. But, as to the nation of Israel, the Bible is full of predictions of its continuance, as is proved by the prophecy of Jeremiah already quoted, and that glorious promise is as emphatically repeated by the same prophet in chap. xlvi. 28, not to refer to other similar promises throughout the prophetic books. The Anglo-Israelite theory does not hold or teach that Israel exists as a kingdom, but as a nation and a multitude of nations. The kingdom is Judah's, agreeably to prophecy; and this point will be discussed (D.V.) in due course. It would be premature to dwell on that part of the subject now.

I concluded by remarking on the singular and extraordinary fact, that if the mighty empire of the Anglo-Saxons, mightier far than any which have preceded it, is not identical with the House of Israel, prophecy seems absolutely silent regarding it! This is hardly conceivable. I said it was impossible. But assume that the two peoples are identical, and then the Bible is full about them, and has distinctly foretold, not only the actual spread and power of the Anglo-Saxons, but also their ever increasing and expanding destiny, till they shall become

*See the first of the writer's three Roman Lectures on the Jews, to be had from him. Address, Via Palestro, 29, Rome, and sent to all contributors to his mission work.

Digitized by Google

"the fulness of the Gentiles." "In days to come," saith the Lord, whose word cannot fail, "shall Jacob take root; Israel shall blossom and bud: and they shall fill the face of the world with fruit" (Isa. xxvii. 6).

A large class of Christians say, All this is very beautiful and sublime, and it is quite true when applied to believers in the Lord Jesus. I do not deny that in a secondary sense some of those predictions may be applied to the spiritual Israel, whether they be Jews or Gentiles; but their primary and direct reference, and in most cases their only application, is unquestionably to the literal Israel; else Christians must appropriate to themselves also the terrible denunciations against Israel, dealing mainly with temporal matters as the natural outcome of spiritual blessings. There is no legitimate, rational alternative, and it is idle to attempt forced, ungrammatical interpretations, offensive to common-sense and uprightness of thought. In the vast majority of cases Israel means Israel—literal Israel, whether in weal or woe. It cannot be literal Israel when God says, "Ye are not My people," and some one else when He says, "Ye are the sons of the living God," for this last is said of the very same people, and in the very same verse (Hosea i. 10).

It is high time that we should have done with those illogical, inconsistent, contradictory misinterpretations of the Word of God, for thereby we are simply forging handles and levers for infidels, and unwittingly undermining all evidence in the divine inspiration of the Scripture. It is dishonouring to God, who is ever true and faithful to His Word and promises. I feel persuaded this needs only to be pointed out clearly, and to be brought home to the hearts and consciences of believers, and they will readily come to think differently, and think with higher admiration and greater reverence of the oracles divine.

I have thus met every objection or difficulty that has been raised on my first address on this subject. Let us now consider another crucial point closely related to that of multitudinousness of people—I mean

MULTIPLICITY OF NATIONS.

(To be continued.)

REPORT OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION FOR 1886.

YOUR Council, in presenting their ninth annual report, desire to acknowledge the goodness and mercy of God vouchsafed them in the growing success and prosperity of the Association.

The past year's history of the Society has been marked by those various vicissitudes which are the common experiences of all earthly institutions. New friends have come forward to help, old ones have passed away; nevertheless the good hand of our God is upon us, and your Council are conscious that the Friend of Israel will carefully keep and prosper the people of His choice until His word concerning them shall have been accomplished, to the glory and honour of His great name, and the name of Jesus, His ever blessed and eternal Son, and Israel's great Redeemer and King.

It is with sorrow your Council mourn the loss of friends, who from the first have been connected with the welfare of this Association. The Association suffered a severe loss by the death of its President, the late Right Rev. Bishop Titcomb, whose important services rendered to the cause of British-Israelite truth can never be forgotten, almost his last public act being to issue to the world a plea and a defence in the interests of our common cause, which we trust will indeed be a message of truth to the Church in the 19th Century. The love and esteem in which this honoured servant of God was held by British-Israelites are universally acknowledged. Two other members of Council are numbered with those who have gone before us—Admiral Dunn, who presided at the Association's first annual meeting, and William Haslam.

In November last the amalgamation of the British-Israel Association with the Metropolitan Anglo-Israel Association was accomplished, and it is believed that this union will tend to consolidate and strengthen the cause of the truth which all Anglo-Israelites have so much at heart. This event again brought the Rev. James Billington into the office of secretary. Mr. Billington was one of the founders and first Secretary of the Metropolitan Anglo-Israel Association, and your Council have pleasure in stating that his great experience and energy have already borne fruit in an increase of members, as well as in an increase of work.

Early in this year the Association entered into the occupation of new and larger premises, at 14, King William-street, Charing Cross. Your Council sincerely hope and believe that this move will greatly add to the prosperity of the Association, as the rooms they now occupy are tolerably spacious, and well furnished and fitted. The new premises were opened by the Lady Jane Ellice on April 18th, 1887, her ladyship on the occasion being supported by many of the oldest and best friends of the cause.

LECTURES, your Council believe, should form an important part of the Association's work, and they have pleasure in stating that since January of this year over THIRTY have been delivered by the Secretary under the auspices of the Association. The places visited include Essex, Devon, Somerset, Surrey, London and its suburbs; Dublin, Ireland. Lectures have also been delivered by Mr. Douglas A. Onslow and other members of the Association.

BIBLE READINGS are held weekly on every Tuesday afternoon in the library of the Association's rooms, and have been well attended. Sundry other meetings have shown the advantages possessed by the new premises for the proper working of the Society.

THE FREE DISTRIBUTION OF LITERATURE was first commenced in 1879, eight years ago, and has always been considered a most important part of the Society's operations. Several parcels have been sent during the past year, in addition to which about 3,000 copies of various Identity publications have been sent to the crews of various lightships, extending from the Humber to Land's End. As special opportunities are afforded of judiciously distributing literature through the various affiliated associations, friends are desired to send their contributions for this department of work direct to the Secretary at the offices of the Association, 14, King William-street, Charing Cross, W.C.

THE INCOME OF THE ASSOCIATION during the past year has been for the General Fund £195 14s. 8d., and the expenditure £185 9s. 6d., leaving a balance of £10 5s. 2d. to carry forward to the next year. A special fund for the furnishing of the new offices, the total cost of which is £50, has realised £32, leaving a balance of £18 still to be raised, which your Council feel assured will soon be accomplished by special donations of friends before the close of this anniversary.

In conclusion, your Council view with satisfaction the growing favour with which Anglo-Israel truths are received. Unexpected channels are opening through which they are enabled to make known the faithfulness of God's promises made to this nation, His chosen people, and they believe that this Jubilee year of the reign of our most gracious and much beloved sovereign Queen Victoria will be significant for the success of the British-Israel Cause in general, and for the increasing prosperity of the METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

ABERGAVENNY CORRESPONDENT.—The publications you mention were published in England by Messrs. Banks. They are "out of print." A pamphlet entitled, "Our Place in History," by De St. Dalmas, can be had of the before-mentioned firm for 6d.

Digitized by Google

BRITISH COMMERCE AND BRITISH WEALTH.

THE value of the exports and imports of the United Kingdom for the year 1885, is stated in a letter in the *Times*, of Feb. 1, 1887, under the well known signature of J. C. R. Colomb, to be £644,000,000 or more than two million pounds sterling a day for every week day throughout the whole year! But this does not give the full idea of the Empire's wealth, for the exports and imports of the outlying portion of the British dominions amount to £434,000,000 and this vast sum, added to the sum total for the United Kingdom, brings up the total of the whole to £1,078,000,000, as the value of the exports and imports of the British race throughout the world, or nearly three millions sterling per diem for every day in the year, Sundays included! Where are such totals as these exceeded or ever approached in the fiscal history of any nation, past or present? Surely such a commerce and such resultant wealth has never been enjoyed by any nation since there were nations upon the earth? The British being Israel the reason for the thing is apparent: God promised to that race and to them exclusively "the power to get wealth," for the special purpose that "He might establish His covenant which He sware unto their fathers, as it is this day" (Deut. viii. 18 R.V). The subject of discussion in the *Times*, however, was not the wealth of the British nation, so much as the percentage they pay annually to safeguard the enormous commerce which God has given them as a race, as a means to the end proposed—namely, "to get them wealth."

The insurance they pay is the cost of their naval armaments, which exist to protect the world-wide commerce. This cost is just now 12 millions sterling, which is $1\frac{3}{5}$ per cent., as compared with the total exports and imports of the United Kingdom, but only one per cent. and a trifle over as compared with the value of the commerce of the whole Empire. That God means us to defend our outland possessions seems to be apparent from the fact that He early promised to our forefathers that the Israelite Empire would in the latter day assume the strategically strong aspect of a Federation of States. The idea of Federation implies united effort for defence and commerce; and the presence of Israel's enemies on all sides of their world-wide possessions is met, in the providence of God, by the military and naval expedient of the possession by His people of the Gate of those enemies, a protective, defensive measure, proving that He means us to employ ordinary effort to safeguard our outlying Empire. To the same effect is the precept in Isa. xxvi. 20 where Israel is directed to "enter into her chambers" or strongholds (or Gates) and "to shut her doors" about her. These commands plainly prove that not to Divine protection alone, without human means, does God mean Israel to trust for safety in the time of trouble yet to come. Human means are to be used in dependence upon God's blessing, and without them there is no promise or guarantee of safety. With the home in the Isles of the West the case seems to be different; for there the Lord has promised safety from foreign aggression, and even immunity from threatened blockade, which is the privilege of His people Israel only, but not the promise of any other race on the face of the earth. The blessings promised to Israel are indeed all of them exclusively theirs, unique in their character; their commerce is unique of its kind, and can only be described as "world-wide," for their "seed was to be in many waters, and water was to flow from their buckets" (Num. xxiv. 7, R.V.). Their wealth was to be phenomenal, for their "power to get wealth" was to be God-given for a specific and sacred cause, namely, that He might by that earthly wealth "establish His covenant which He sware unto their fathers as it is this day." The comparative list of exports and imports of various nations published on p. 54 of this year's vol. of the BANNER shows how immensely our wealth and commerce exceed those of the leading foreign nations. While ours in that computation was described as worth 623 millions sterling, France owned a commerce valued at less than half that sum—namely, 315 millions, the United States at 290 millions, and Germany a few years previously 326 millions. Our own most favoured country, then, leads the way, being nearly twice as prosperous as the Germans, who approach nearest to ourselves. Israel, praise ye the Lord!

RUKHMABAI'S TESTIMONY TO THE GOVERNMENT OF INDIA.

OUR readers have all doubtless read the pitiful story of Rukhmabai, the Hindu virgin wife of a man she detests, and with whom she will not live. She was married to him as a child of 11 years of age and now at years of discretion she hates the idea, and will not fulfil her contract by becoming his wife. At Hindu law she has lost her case; and now she is to be compelled by the British criminal law to undergo the punishment she has incurred by refusal to live under the protection of her lawful husband. Her case, as the Bishop of Carlisle wrote to the *Times*, on April 9, is hard in the extreme. Her appeal to the Queen is, he says, "infinitely pathetic," and her cry for help against the cruelty of the Hindu law is one which must be heard and answered by the great British people! The tribute of this afflicted but gifted Hindu lady to the government of Queen Victoria, as administered by our public officials in Hindostan, is worthy of a place in the BANNER. She illustrates by her powerful panegyric the words of Scripture which declare that Israel is a "righteous nation" (Isa. xxvi. 2). We ask attention to her words, and then beg our opponents to tell us whether Rukhmabai is right or wrong? and whether there is any other government on the face of the earth whose justice and righteous dealing equals ours?

She wrote these burning sentences when pleading for the millions of Indian women who claim the Empress Victoria as their "Mother;" and look to the British people to liberate them from an awful thraldom. She said:—

> Everywhere it is considered one of the greatest blessings of God that we are under the protection of our beloved Queen Victoria's Government, which has its world-wide fame for best administration. If such a Government cannot help and unyoke us Hindoo women, what government on earth has the power to relieve the daughters of Ind from their present miseries?
>
> This 50th year of our Queen's accession to the most renowned throne is the jubilee year in which every town and every village in her dominions is to show their loyalty in the best way it can, and wish the Mother-Queen a long happy life, to rule over us for many years with peace and prosperity. At such an unusual occasion will the mother listen to an earnest appeal from her millions of Indian daughters, and grant them a few simple words of change into the books on Hindoo law—that "marriages performed before the respective ages of 20 in boys and 15 in girls shall not be considered legal in the eyes of the law if brought before the Court." This mere sentence will be sufficient, for the present, to have enough check on child marriages, without creating a great vexation among the ignorant masses.
>
> This jubilee year must leave some expression on us Hindoo women, and nothing will be more gratefully received than the introduction of this mere sentence into our law books. It is the work of a day if God wished it, but without His aid every effort seems to be in vain. So far, dear lady, I have dwelt on your patience, for which an apology is necessary. With best compliments, I remain, yours very sincerely,
>
> RUKHMABAI.

THE LONDON CHILDREN'S JUBILEE.—It is proposed to give a treat to about 30,000 children attending the London Board and Voluntary Schools. The Prince of Wales is president, and Mr. Lawson (of the *Daily Telegraph*) is the hon. secretary and treasurer to the Fund. The proprietors of the before-mentioned journal contribute one thousand pounds.

Digitized by Google

MISS COX'S LECTURE AT BATH.
April 28th, 1887.

Anglo-Israel Association.—Yesterday afternoon a lecture was delivered at the Assembly Rooms by Miss V. M. Cox on "Past and Current History and its testimony to Our Identity with Israel," before a fairly large audience. The chair was taken by Mr. E. W. Bird, "Philo-Israel," who congratulated the Bath branch on its growth and success. Alluding to Miss Cox, he said that a previous lecture she delivered was greatly appreciated, and had been published in pamphlet form. Her subject of that afternoon was an excellent one, for enquirers concerning their belief always wished for historical information. She was not going to bring up the dry bones of the Anglo-Saxon, Celts and Teutons, but would deal with more recent periods. Miss Cox, who at the commencement of her address alluded to the number of converts that had of late years been made to their theory, was listened to with much attention.

[The above Lecture was repeated by Miss Cox, at Clifton, on April 29th, and will shortly be published, *in extenso*, in the pages of this journal.—Ed.]

MR. MARTIN F. TUPPER AND THE JUBILEE.

"That much ridiculed body, the Anglo-Israelites, whose theory of the British identity with the Lost Ten Tribes is conventionally designated 'a craze,' have just secured a notable adherent to their creed—no less a personage than Martin F. Tupper, of whose *magnum opus*, 'Proverbial Philosophy,' it was not long ago exultingly announced that 'the two hemispheres have absorbed a million and a half copies.' The venerable philosopher, who is now in his seventy-seventh year, has just published a 'Jubilee Ode,' in the third stanza of which the declaration occurs which will undoubtedly cause rejoicing among the 'Identity' brethren :—

"'Jubilate! raise the song,
Loud with triumph deep and strong;
Let the trumpet swift and sharp
Meet the soft and loving harp—
All ye sons of music come,
Viol, cornet, flute, and drum—
Clanging steeples, cannons roar,
Hurl the joy from shore to shore,—
Jubilate! shout the song,
Thrilling, joyous, loud, and long—
Jubilate! fling the sound,
All the startled nations round,
Israel lost, and Israel found!'

That the last line is no mere poetical fancy (as proceeding from the pen of an arch-framer of 'quaint conceits'), is borne out by a reference to the preface, where the author speaks of 'Britain and her dependencies, the true Anglo-Israel of God.'"

The above, taken from the *Liverpool Courier* of March 11, speaks for itself. We are not sure that Mr. Martin Tupper means much by his expressions in the Jubilee Ode. We are informed by one of his relations that he means nothing. To ourselves it is a matter of pure indifference whether great names adhere to our views or not. Ours are true views, according to our belief, and we know, that if true, they must and will prevail, though all mankind oppose; and if false, they must collapse, though all the world affirm them to be true. There is no doubt, however, that the teaching of "Our Identity" is now largely accepted in quarters where, till quite lately, it would have been ridiculed and rejected. We attended a meeting of clerical and lay friends not long since, to discuss a subject bearing on the Identity, where, in fact, it was the principal topic of conversation. There were present four clergymen and nine laymen. Of these, six laymen declared they were full believers in "British Identity with Israel." Two of the clergy "could not see it," as they declared (using the language of "the blind;" Isa. xlii. 19). One expressed no opinion, and the fourth clergyman was doubtful. Of the laymen, one was utterly opposed; another took no part in the debate: and a third thought there was a "good deal in it." This, we suppose, is about the proportion in which, in society at large, our views are accepted, rejected, or treated with silence and disdain. The clergy are almost all opposed or indifferent; of the laity, a fair number, perhaps not quite so large a proportion as above indicated, are favourable, and few are still violently opposed, and a large minority are unable yet to see their way to adopt our views, and do not take the trouble to become informed.

Our duty, under the circumstances, is to continue our efforts to enlighten public opinion, and in season and out, to force our convictions before any who will listen, in view to their acceptance. We know of no better way to carry out these objects than an *impromptu* lecture, explanatory of the Imperial Federation League's Map of the British Empire, just issued for £1 1s., by Messrs. W. and A. K. Johnston, called "the Howard Vincent Map." At the close of the meeting in question, we were requested by the host to explain this map, which he had just obtained from the publishers, to the members of his own family. We found that Identity light, thrown on this map, made the subject of our Israelite origin perfectly clear to the small audience, and secured several intelligent believers. We trust our readers will try the experiment for themselves, and mark its effect.

Review.

Who are We? and What is our Mission? By J. Thornhill Harrison. Robert Banks & Son, Racquet-court, Fleet-street. 1887. Five Shillings.

The writer of this handsome volume, got up in the best style by Messrs. R. Banks & Son, and embellished with maps, is stated to have been a reader of the Banner for some time past. If so, he must indeed have differed from the editor and writers of that journal, for his work is totally at variance with its teachings. It is a Teutonic book throughout. It differs from the views of our own journal in many points, but in none more than in the reply given to the question, "Who are We?" We give some of Mr. Harrison's answers to this important question, that there may be no mistake as to his opinions. In chapter xiii., after a vast amount of preliminary investigations as to the previous history of the children of Israel, and of the Gentile races who have held dominant positions in the earth, the important questions are asked, "Who are We?" and "What is our Mission?" The answers are on page 182. The Israelites are first of all not the Mongols, Chinese, or Japanese. They are not the negroes of Africa. The Arabs are not the Israelites. There may be some among the Karens in Burmah, and some among the Brahmins and Parsees of India. There are vast numbers of the Israelites among the Afghans and Persians, and a good number among the Bactrians, Mervians, and other races just subdued by Russia. The Nestorians hold a large number of the tribe of Naphtali, and *probably the Turks are of Israelitish origin*. So far, so good. But our author gives us no proofs to show that these people now have Israelites among them, nor does he tell us why we are to come to the conclusions he announces.

When we turn to the inhabitants of Europe, however, we shall find that Mr. Harrison should have a warm supporter in the Rev. Robert Douglas, the author of "Ephraim-England," but can scarcely expect us to bestow much sympathy or approval on his work. On page 183 he declares that "the Anglo-Saxons are called *Britains*,' and that "the Welsh are the representatives of the *Britains*." Can Mr. Harrison mean by "Britains," those we know by the term "Britons"? or has he made a mistake as to the correct designation of this people? However that may be, he tells us the Welsh are Danites intermarried "with the children of Japheth." How he proves that point we do not know. Then as to Germany; the Germans of the present day, he says, are not to any great extent Germans, "but Israelites of the Ten Tribes." The present inhabitants of Saxony "are truly Saxons, and as truly Israelites." "The Teutons generally are of Israelitish origin." The French of Normandy, too, are of the Anglo-Saxon race, therefore Israelitish. In Spain, the Gothic tribes are Israelitish tribes. The Danes are of Dan, and the Swedes and Norwegians are of Israelitish blood. The English are Israelites, and so were the Phœnicians (pages 44 and 45), being of the tribes of Dan and Asher. According to the author's opinion (page 190), he also is pretty certain that the children of Israel are mingled among the peoples who now occupy the "Image territory" of Daniel's metallic image, and are now in spiritual subjection to Rome. On page 200, Mr. Harrison throws in his lot with the Teutonic theorists, for he says we English, "as Saxons, are not merely Israelites, but that we are *of the tribe of Ephraim*," and that, as such, it appertains to us, and is our

Digitized by Google

mission, to bring back "as a present to the Lord," to their own land, the children of Jacob, both the Houses of Judah and Israel. Where he found in the four corners of the Bible that it is the mission of "*the Tribe of Ephraim*" to do this as he affirms, we know not. We thought that Isa. xviii. 1 and 7, and Zeph. iii. 9, 10, gave that honour "to the daughter of the Lord's dispersed," the scattered, outcast, Lo-Ammi, House of Israel, of the *Ten* Tribes, "a people terrible from their beginning hitherto." Ephraim, the Tribe, is never so described; Ephraim, the Nation, is. Is it possible our author does not know the difference? It is also reserved for Mr. Harrison, student of the BANNER as he has been, we are told, to pass by all that has been written in our journal regarding Gen. ix. 27, and to come to the conclusion (page 73) that the proper interpretation of that text is, that "Japheth was destined to be enlarged, as Noah foretold they should be, and, as *they were to dwell in the tents of Shem*, we learn that it was Shem who should cause their enlargement." The text says:—"God shall enlarge Japheth, and that He (God) should dwell in the tents of Shem." Mr. Harrison does not deign to notice the true reading, but without giving reasons for it announces that of our opponents, unaware probably that they hold it. On p. 189 Mr. Harrison reproduces the Rev. R. Douglas' sentiments, and declares that "the Church of Christ is to be found, however faulty and unworthy she may be, among the Teutonic-Protestant nations of the West of Europe, who, as we have endeavoured to prove, are Israelites, whom God in His good providence has been leading these many centuries, and preparing to accomplish His will." The Saxons, however, the author says in the same page, are "Israelites of the family of Joseph." In regard to "the stone cut out without hands" of Daniel's metallic image. the author, on page 188, contrary to all writers in the BANNER, declares it to be "the kingdom which our Saviour taught us to pray might come," that is, "the Kingdom of Christ and of God," and the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This seems to be the "spiritual kingdom" of our clergy, but not the kingdom of the stone, or "stone kingdom," as usually accepted (and rightly so) by our Identity writers.

In regard to the Restoration to Palestine, our author, on pages 197 and 198, seems rather confused. The Israelites are, he says, to be restored; but it is reserved for "England" to *restore them* and be their protector. They are to do this as "Ephraim, God's firstborn," and to take the lead in restoring the Jews *and other Israelites* to the mountains of Israel. But in Jer. xxxi. 9, 18—21, we read that Ephraim is "the virgin of Israel," not the Tribe, but the Ten-Tribed nation. We find in this instance, too, our author differs from the teaching of BANNER writers, and also, we must add, from that of the Bible itself. The provoking thing, however, is that Mr. Harrison does not stop to show where and how the BANNER was and is wrong, but without argument or even mention of the views of 99 out of every 100 Anglo-Israelites, asserts his own opinion, and so leaves it.

Having indicated the character of our author's views in regard to the questions, "Who are We? and What is our Mission?" we have little more to say of this book. We cannot now repeat the arguments we have often adduced before to prove the error of the Rev. R. Douglas' Teutonic notions, and those of the original Metropolitan Association, whose secretary then was the Rev. A. B. Grimaldi. What we wrote on those occasions must suffice. It is enough for us to have proved that Mr. Thornhill Harrison is a Teutonic theorist, and we have, therefore, no sympathy with his book, and really cannot recommend it. "Our Mission" is rightly described by our author, but if so how is it the Protestant nations do not join us in carrying it out?

Correspondence.

THE "BANNER BRITISH-ISRAEL" JUBILEE FUND.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—After reading the letters of the Revs. A. Ben-Oliel and Eliezer Bassin, I shall be glad to be permitted to add a few words in confirmation of the propriety of your decision not to increase the number of the Societies that are to be the recipients of our Jubilee Fund.

While, perhaps, it is not unnatural that people, and especially Christian Jews who are Missionaries to Jews, should expect us to regard with especial care our brethren of Judah, it may appear upon consideration, that by your allowing our gift its three divisions, as it finally stands decided, you have, in fact, specially favoured Judah. Here is the proof. All who so desire may give their offering *entirely* to the London Jews' Society, *one* out of the three selected, therefore standing on equal ground with the other two. By the gift to the Jews' Society only Jews will benefit; but what of those to the others? We will not be so rash as to think that never a Jewish man or woman in any land is offered the Gospel of salvation from the devoted Missionaries of the Church Missionary Society. Grant this, and the balance of equality referred to above becomes at once disturbed. But let us note, in addition, the peculiar work for the evangelisation of the Jews accomplished by the British and Foreign Bible Society. A suggestion of that work is intimated by the Rev. E. Bassin in his valuable and instructive letter, to which the following quotation more particularly refers, taken from an article entitled—"The Power of the New Testament amongst the Jews," which appeared in the Monthly Reporter of the Bible Society for December, 1886:—

"That the New Testament is no longer almost universally spurned by the Jews, as was formerly the case, is clear when it is seen that this Society has issued, in whole or in part, more than 90,000 copies of it in Hebrew alone; whilst in Judeo-German, Judeo-Persian, Judeo-Polish, Judeo-Spanish, and Arabic, in Hebrew character, more than 130,000 books have been disposed of either as New Testaments, New Testaments with Psalms, or New Testament Portions."

The whole article is well worth reading, for it gives evidence from both Missionaries and Jews, both Christian and unconverted, that the New Testament presented *without argument*, read in its own light, is winning its way marvellously, and compelling belief in the truth of the Gospel. What success, we may ask, would any of the Societies for the Propagation of the Gospel among the Jews have amongst the numerous Jews in foreign lands but for the Bible Society, which provides for them the New Testament in each language as required? Surely it is evident that this British-Israel Jubilee Fund is in favour of our brethren of Judah; and again I would express an earnest wish that it may be heartily supported. In slight addition to what has been previously said on its behalf, I think we may rejoice for one peculiar feature it has, thanks to the happy inspiration of those who first suggested the foundation of this Fund; our support of it takes us completely *out of ourselves*. Not for our own work is it established directly, but indirectly its effect will, I believe, be sure and lasting, for it can ever be pointed to as proof that British-Israelites, who realise the true import of what God is revealing in His Word, are not wrapped up in merely selfish considerations of the glorious blessings poured out upon our race in this life, but that they are in sympathy with all good work for the highest benefit of all mankind. So shall we be found to have striven to be true witnesses for God.

Though intentionally writing for one object, I am very wishful to say a word concerning the letter signed S. Sharp, which appeared also in this week's BANNER, headed "The Name of Jesus." I am anxious to endorse every word therein written; the letter gives an accurate and admirable description of what is the teaching of the BANNER on the point at issue; those who read, noting the full meaning of what they read, surely need not miss it. From my own experience I can confidently state that it is *because* the "Name of Jesus" is rightly valued, and the finished work of our Saviour, and our need for it, is continually set forth in the BANNER by you, its Editor, that the paper is accepted by many Christian workers whose lives are devoted to evangelistic work. and who would neither give the time to read the paper, nor would they distribute it if it were not distinctly in accord with, and helpful for their own life's work.

It is this special tone and teaching of the BANNER which will doubtless still constitute its charm as an "Identity" paper for all who recognise their own responsibility on account of the Light that is given us, and by those whose special sphere of work brings before them continually much sad evidence of carelessness and infidelity, which makes them thankful for every aid that will induce men to search the Scriptures, and prove their truth.

Ever sincerely yours,

E. M. RUSH, *Hon. Sec.*

Anglo-Israel Free Distribution Fund, Lee, May 7th, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

A New Work on the Identity of Lost Israel

By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY.
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

New and Useful Work for Students of the Origin of the British Race and Their Mission.

Just published, price 5/-, free by post for Postal Order.

WHO ARE WE?
AND
WHAT IS OUR MISSION?
By J. THORNHILL HARRISON, of Ealing.

With Seven Maps, printed by the Woodbury Permanent Process, illustrating—

1.—Showing the Dispersion of the family of Noah after the Flood. 2.—Great Western and Eastern Plains. 3.—Colonisation of the Tribes of Dan and Asher from Phœnicia, B.C. 1,400 to 749. 4.—The Assyrian Empire, B.C. 710. 5.—Extent of the Persian Empire and its Division into Twenty Satrapies, B.C. 521 to 464. 6.—The Parthian Empire, B.C. 207 to A.D. 226. 7.—The World with the Commencement of the Christian Era.

The Work is printed on good toned paper, and handsomely bound in cloth, bevelled boards, with handsome design in gilt on cover, gilt lettered.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel: How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand

R. Banks & Son, Racquet-court, Fleet-street.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?
By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

Price Sixpence, by post Sevenpence.
London: R. BANKS & SON, Racquet-court, Fleet-street.

5/- 1,000 CARPETS 5/-
FIVE SHILLINGS EACH.

THE BRITISH CARPET WEAVING COMPANY will forward to any address in the Kingdom, on receipt of Postal Order or Stamps for 5s., to the first 1,000 persons who apply for them, a genuine WOVEN Reversible CARPET, with handsome border, and woven in colours, large enough to cover any ordinary-sized room, as an advertisement for their goods. A Rug will be sent with the Carpet for 1s. 6d. extra. All Carpets are made and supplied by us direct from our looms, thus saving any middle profits. This extraordinary offer will not be repeated.—Address:

76, St. John Street, Clerkenwell,
LONDON. E.C.

N.B.—Agents wanted all over the Kingdom.

A BOON TO SUFFERERS.
HARNESS' ELECTROPATHIC BELT.
Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the HARNESS' ELECTRIC BATTERY BELT has been very beneficial in strengthening the system generally, as well as instrumental in relieving the Neuralgic pains from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and remit 2/6 for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. MEDICAL BATTERY CO. Ltd.
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place.

THE TEETH, THE TEETH,
THOSE PRECIOUS TEETH!
Save, Purify,
Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot
Is the Best Known
Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.
Through Chemists, or Post Free from Makers.

NERVOUS EXHAUSTION.

PULVERMACHER'S WORLD-FAMED GALVANIC BELTS, for the cure of Nervous Diseases, have received Testimonials from three Physicians to Her Majesty the Queen, and over Forty Members of the Royal College of Physicians, London.

The distressing symptoms of Nervous Exhaustion and Debility are speedily removed by means of PULVERMACHER'S world-famed Galvanic Belts, which are so arranged as to convey a powerful electric current direct to the affected parts, gradually stimulating and strengthening all the nerves and muscles, and speedily arresting all symptoms of waste and decay.

Dr. VINES, Fellow of the Royal College of Physicians, writes, 19th September, 1885: "Having used Mr. Pulvermacher's Belts for many years, in the course of medical practice, I am in a position to speak of their great value as a curative agent in cases of nervous disease or functional malady where Electricity is likely to be serviceable. I am entirely convinced of their efficacy."

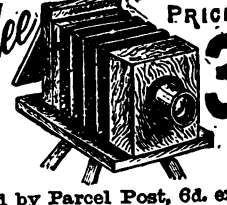
Dr. C. HANDFIELD JONES, F.R.C.P., F.R.S., Physicians to St. Mary's Hospital, says: "I am satisfied that Mr. Pulvermacher is an honest and earnest labourer in the field of science, and I think he deserves to meet with every encouragement from the profession and scientific men."

Dr. GOLDING BIRD, M.D., Physician, Guy's Hospital says: "I can hardly recommend Mr. Pulvermacher's invention too strongly to the notice of my medical brethren."

For full Price List and Particulars see New Pamphlet "Galvanism, Nature's Chief Restorer of Impaired Vital Energy." Post free from

Pulvermacher's Galvanic Establishment,
194, REGENT STREET, LONDON, W.

PHOTOGRAPHY EXTRAORDINARY
THE Jubilee SET
PRICE 3/6



Delivered by Parcel Post, 6d. extra.
Portable Stands, 1/- each extra.

By the aid of expensive machinery, and a demand from almost every civilised region on the globe, we are enabled to supply a Complete Set of apparatus for 3s. 6d., and any person can now produce the most perfect Works of Art in *Dry-plate Photography*. The process is *simplicity itself*, the exposure being instantaneous. The portrait or view produced is a never-failing source of delight—old friends and old associations being ever with us.

OBSERVE.—This is not a *Toy* or a *Joke* or a Cardboard Camera or a Copying Process. We offer no £100 prizes (which, of course, the purchasers must pay for), nor indulge in no advertising legerdemain; but we give the following marvellous Set of Apparatus, and defy the entire trade to equal it at six times the price. *A Beautiful Mahogany Polished Dove-tailed Sliding-bellows Camera*, ¼-plate size, made of American hard wood, perfectly light proof, *with dark slide* and *instantaneous shutter, powerful rapid French lens developing and fixing solutions*, box of *special dry plates*, and a *book of instructions*; enabling any person to produce photographs, either at home or on their holiday tour, equal to professional photographers.

67,000 ALREADY SOLD.

"12, Cazenove-road, Stamford-hill, N.

SIR,—I am very pleased with your 3s. 6d. Jubilee Set. It is really, without exaggeration, the cheapest and best apparatus I have ever purchased, and a friend of mine, who has also invested in one, fully endorses my opinion. "HARRY SALTER."

Address MANAGER LL DEPARTMENT, the
AMERICAN CAMERA COMPANY,
399, EDGWARE ROAD, LONDON.
SHIPPERS AND THE TRADE SUPPLIED.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, MAY 25, 1887 [*All rights reserved.*

Digitized by Google

"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. XI., No. 544. Entered at Stationers' Hall.] WEDNESDAY, JUNE 1, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"One Hundred Pennons!"	213
Mr. Froude on "The Unsprung World"	214
Where and Who are the Israelites? By the Rev. A. Ben-Oliel.—Part IV.	215
Israel's "Mistakes"	216
The People shall Dwell Alone. By the Rev. Denis Hanan, B.D.	217
Past and Current History and its Testimony to Our Identity with Israel. By Miss V. M. Cox.—Part I.	217
The Gates according to the "Messenger"	219
The Bishop of Manchester and the Jewish Race	220
The Company of Nations Approach the Sovereign	221
What Would be England's Duty in the Event of a Great European War? By Philo-Israel	222
A Russian's View of Great Britain	223
Progress at Peterhead, N.B.	224
June 20, 1887. By Standish Grey	224
The People that Dwell Alone. A Bible Study	225
Why I Accepted the Anglo-Israel Belief. By T. C.	225
Special Services at Westminster Abbey	226
The Anglo-Israel Free Distribution Fund	226
Israel's Scripture and Prayer Union	227
Correspondence	227

"ONE HUNDRED PENNONS!"

LORD GEORGE HAMILTON'S speech at the Royal Academy banquet on April 30, 1887, was a memorable one on every account. On that occasion he told this nation what sort of naval review it may expect on July 23rd next, when Her Majesty means graciously to inspect "the part of the fleet now in the home ports, and available for immediate foreign service." "That day," said his lordship, "we may without boasting declare that there will be seen paraded at Spithead a fleet superior in strength and power to any which has ever been inspected by any Sovereign in time of peace." "It will number," he added, "upwards of 100 pennons, which will include every variety of the most modern war ships, from the torpedo-boat with its gossamer skin of three-eighths of an inch to the great mammoth ironclad with its pachydermatous hide of two feet of iron. There will be present every variety of ordnance, from the 110-ton gun, capable of projecting a missile weighing 1,800lbs. a distance of *six miles*, to the rapid-firing machine-guns capable of discharging many hundred rounds of ammunition in a minute." Well may his lordship have concluded by saying that "all those who witness the forthcoming review will arrive at the conclusion that the fleet there paraded is no unworthy product of England's manhood and England's manufacturing skill." His lordship told his audience what BANNER readers know very well—namely, "that our British ocean-going steam-commerce is enormous, and ever increasing; and that it is double the amount of the whole sea-going tonnage of all other nations!" The problem is how that magnificent commerce is to be defended while crossing the seas? The Admiralty have taken two steps to effect this object. They have engaged the best and strongest vessels of the British Mercantile Marine, so that in time of war they may be converted into cruisers capable of holding their own in a naval engagement. Besides this they have come to an arrangement with the representatives of the colonies at the conference now sitting, the details of which we will state in Lord George Hamilton's own words. He said:—

We were anxious to seek the aid of the colonies and to ask them to join us in some kind of naval partnership, and the conference which is now being held seemed to afford a favourable opportunity for consolidating a plan which had long been maturing. The scheme has been assented to, subject to the approval of the Parliaments of the colonies concerned, and it will place one-fourth of Her Majesty's colonies and the Mother Country in a different position from that which they have hitherto occupied so far as naval defences are concerned. (Cheers.) As this desirable work has been consummated it is only right that credit should be given where credit is due. If this scheme is realised and bears fruit, it will have been brought to maturity mainly through the statesmanlike attitude adopted by the representatives of the colonies with whom the members of the Government have come in contact. (Hear, hear.) They have met us in no haggling or parochial spirit, for they have confidence in the idea of Imperial unity and solidarity; and if I venture to allude to this scheme to-night I do so because Her Majesty's Government, in common with all preceding Governments, attach the utmost importance to its realisation. We value it, not merely because it may and will make a substantial addition to the effective strength of the fleet, not merely because it brings the colonies into financial partnership with the Mother Country in supporting the cost of the Imperial Navy, but because it embodies the idea of identity of interests, the sense of common advantage, which is the only durable material which can weld together in permanent unity the Mother Country and the colonies. (Cheers.)

The arrangement arrived at, it seems, is this. The colonies of Australasia are to pay their old "Mother in the West" a subsidy of £120,000 a year alike in times of war and peace, and in return the British Government, through the Admiralty, will supply the Australians with ships and men to constitute "a permanent squadron of cruiser-hunters," to be kept in Australian waters. By God's grace and help the arrangement is now certain to be carried out, and the Parliaments of the colonies concerned will be sure to confirm the proposals, because the delegates were sent to this country on purpose to carry out the plan. Henceforth the British nation and her colonies will be one in respect to naval defence. The Federation thus happily commenced must speedily develop in respect

Digitized by Google

to other matters besides the defence of the ocean highways of the world, and of the "Gates" of the colonies. "The nation and company of nations" promised in Gen. xxxv. 11 to Jacob and his after-seed, have now entered into "financial partnership," as Lord George Hamilton described it, and this "identity of interests in one direction with the sense of common advantage" will permanently unite the Mother Country and the colonies, making the whole what God said Ephraim-Israel's seed should be at last, "a multitude of nations," federated, united, and compact for "defence but not defiance." Surely the 30th April, 1887, will be accounted a day of vast importance to this our country henceforward; for on that day one of Israel's nobles and statesmen publicly made proclamation of the fact that "the British nation and her daughters" were become one upon the sea; that henceforth whoever touched them at the Antipodes touched her; and that the whole power and might of "the nation and company of nations," aided by their "Gates" throughout the world, would be used to quell the invader, and to bring him down to the ground defeated, conquered, and dishonoured. The arrangement so happily concluded with the Australian colonies, and New Zealand will ere long, we are confident, be accepted by the Cape Colonies also, in order that those valuable possessions and the Gate at Cape Town may be properly safeguarded in the interests of the mighty daughters of British-Israel beyond, and the vast commerce which passes by the South African colonies along the sea. The Canadian colonies are close to our own shores, and probably will not require the naval defence which the geographical position of the Australasian and South African possessions demands. They will, however, take up their position, no doubt, as our best and strongest allies, in line with their Australian and South African brethren, and then will come to pass the fulfilment of the promise that "a nation and a company of nations" shall be of Ephraim-Israel. To the Lord will be then, as now, all the praise!

MR. FROUDE ON "THE UNSPRUNG WORLD."

AT a dinner given to Mr. Froude, the historian, at the St. Stephen's Club, on the 15th December, 1886, the Lord Chancellor, proposed the health of the distinguished guest.

Mr. Froude, in his reply, dwelt upon the increasing jealousy with which the commercial prosperity of our colonies was regarded. Since, however, the present Administration had been in power there had been a unity of feeling, based on a unity of character and purpose, and upon a joint sense of responsibility, which led him to believe that if any crisis arose in the relation of England and her colonies to foreign countries it would be found that England existed over the whole surface of the globe as an "unsprung world," only requiring the magic wand of necessity to produce a united action, calling into play the vigour and courage which characterised the British race in all its offshoots.

Surely Mr. Froude must be an Anglo-Israelite! When he spoke of "England existing over the whole surface of the globe as an unsprung world," "ready to start into life at the touch of a magic wand," he approached very near to the state of things which is destined to be Israel's future according to the prophecies. "The kingdom and the dominion and the greatness of the kingdom under the whole heaven," are yet to be "given to the people of the saints of the Most High," and they we know are "the children of Israel," for Psa. cxlviii. 14 distinctly tells us so. The greatness of the Imperial Power which exists in the possibilities of the Colonial Empire of Great Britain is accurately described in the well-known words of the Lord to Jacob: "A nation and a company of nations shall be of thee" (Gen. xxxv. 11). This seems to betoken a sudden appearance of the federation of nations which is to be the wonder of the world, and its master too! Froude can compare it to nothing but a world-wide "unsprung" empire, dormant now, but ready at a word to spring into being, a federation united in political action, and full of vigour and manhood and courage to dominate the world for its spiritual good. This, in fact, is the truth of the nineteenth century which fills the nations of the world with such dismay, and impels them by every means in their power to stay the onward progress of this world-absorbing nation, that advances in population, in prosperity, and wealth by "leaps and bounds." A communication has just reached us from Mr. W. H. Billing, Toronto, Canada, which encloses us Mr. Henry Wentworth Monk's scheme for a "World's Federation Company," very different indeed from that we noticed on Dec. 1st, 1886, in BANNER, vol. x., p. 472, No. 518. We believed then that Mr. H. W. Monk desired a "British Empire Company" to promote the idea of "the Federation of the British Empire." It now appears that he is anxious for what he never can attain—namely, a "World's Federation Company," in which all the nations will combine in one stupendous confederation, with Palestine for the capital of the world! This absurd and Utopian idea has only to be stated to be rejected! It flatly contradicts the revealed will of God in respect to His determination regarding the Gentile non-Israelite races; and completely destroys the idea of "the British Confederation," which alone is God's revealed plan for the future government and restoration of the world. We quote a portion of Mr. Monk's strange circular, but feel that an apology is requisite for offering to the reader's attention so grotesque a parody on God's purposes, as revealed in His Holy Word. Mr. Monk published the following on October 19, 1886, at Ottawa, Canada:—

THE WORLD'S FEDERATION COMPANY

proposes to unite in one grand organisation all the most philanthropic, as well as the most worthy and capable among men, that their combined influence may be exerted simultaneously over the whole world, in the hope that the great majority of the people of the more advanced nations may thus be induced to declare themselves in favour of now promptly securing the peace of the world for "many generations," by means of a confederation of "all nations"—Palestine to be the capital of the world, and every nation to be fairly represented in the world's Parliament there. That henceforth there shall be neither occasion nor excuse for war between nation and nation, any more than there is at present between province and province in this Dominion of Canada, or between State and State within the limits of the United States of America.

After stating that the shares of the undertaking are to be 100 dollars each, the prospectus goes on to speak of the prospects of profits in the following way:—

SHAREHOLDERS' DIVIDENDS

will doubtless be large enough when our object is accomplished and Palestine is recognised as the future capital of the world by the most advanced nations, for then, of course, we shall have proved ourselves the worthiest of all the world to possess wealth and honour and power, and we shall certainly then find ourselves actually in possession of these advantages, having fairly gained the confidence and respect of a world rescued from impending anarchy, and elevated to a much higher degree of civilisation and moral and intellectual advancement.

Faithfully yours,
HENRY WENTWORTH MONK.

Ottawa, Canada.

We see by comparison how grandly different is Mr. Froude's conception to Mr. Wentworth Monk's. The former reflects the purpose God has in view for His people Israel, and creates them a people "existing over the whole surface of the globe—a yet unsprung world," but one ready in a moment to rise in its might and cause the rest of the nations of the globe to submit themselves to the rulers of it, being God's viceregents and the subjects of God the Son! Mr. Monk's is a vulgar commercial speculation, of the earth earthy; having no support in God's

Digitized by Google

Word, and based upon an ideal which has no foundation in modern experience, or in the history of the nations of Continental Europe, past or present. "Wealth, honour, and power" Mr. Monk expects we shall nationally acquire when we shall have persuaded all the nations to join his little scheme of universal Federation and submit themselves to the British leaders in the capital of the world in Palestine. God gives wealth, however, to His people Israel only, and that for a certain prescribed purpose, as Deut. viii. 18 shows, and it is certain He is not going to give His land and "the place where His glory dwelleth" (Psa. xxvi. 8, R.V.) to any but the people of His choice, the Thirteen Tribes of Israel. The non-Israelite nations, *quâ* nations, will never obtain any inheritance there, and Mr. H. W. Monk's scheme is discredited already. He had better drop his plans and study for a time what God says in His Word He means to do with "the Inheritance of Israel" and whose it is destined to be in the times before us.

Mr. Froude is a traveller and a historian. He has seen "Greater Britain" and knows its power, present and yet future. He finds no "unsprung world" of Gentiles (non-Israelites) to play the leading part in the world's future action. He sees only "England and her Colonies" everywhere, and we recommend Mr. Monk to learn a lesson from Mr. Froude, who, he may depend on it, "knows."

WHERE, AND WHO ARE THE ISRAELITES?

BY THE REV. A. BEN-OLIEL. DELIVERED AT ROME, MARCH 28.

(*Continued from page* 208.)

PART IV.

MULTIPLICITY OF NATIONS.

THE Lord said to Abram :—"As for Me, behold My covenant is with thee, and thou shalt be the father of a multitude of nations ;" and then changing his name to Abraham, He said, "for the father of a multitude of 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." So also Sarai became Sarah, and the promise was confirmed :—"I will bless her, and she shall be a mother of nations; kings of peoples shall be of her" (Gen. xvii. 4—6, 16). Isaac, blessing Jacob, prays, or predicts, besides fruitfulness, that he will be "a company of nations" (*ib.* xxviii. 3); and God confirmed this, saying :—"A nation and a company of nations shall be of thee, and kings shall come out of thy loins" (*ib.* xxxv. 11).

This promise of multiplicity of nations cannot apply to either Ishmael, the sons of Keturah, or Edom, any more than that of multitudinousness of people applied to them, for, as we have seen, it is renewed to Sarah in conjunction with the son of promise, and it is reiterated to Jacob. Nor could it have been fulfilled in the division of the kingdom, for that was a curse, not a blessing, and, by weakening the nations, became the precursor of the breaking up of both kingdoms, and of the dissolution of the commonwealth.

The terms of the promise demand special attention. To Abraham it is "a multitude of nations," or *Goyim*—Gentiles—it is the appellative generally translated Gentiles, and usually referring to non-Israelites; whereas to Jacob it is *Kahal*—"a company"—literally *a congregation*—"of nations." This implies clearly and distinctly united, affiliated, or confederated nations, rather than separate peoples; and there is, moreover, the singularity of a nation as well as a company of nations.

Again I say, assume, for argument's sake, that the Anglo-Saxons are Israelites, and how marvellously has the promise been fulfilled! There is the United Kingdom, the only one called United, though other kingdoms are similarly composed of several anterior smaller kingdoms; and there are the rapidly growing colonial nations in the Dominion of Canada, Australasia, and South Africa; while there is also the one separate nation—the United States of America, sprung from the same stock, and now a distinct people and government, but not a kingdom. And there is more—there is now serious talk of a Federation of the colonies with the Mother Country for purposes of mutual defence. When this is accomplished fully, I anticipate that the United States will join the Federation and participate in its commercial and political benefits.

Is not all this wonderfully like what was promised to the Patriarchs? What other people is there among the nations of the earth that can be said to correspond so fully and strikingly with those promises of multitudinousness of progeny, and a congregated or affiliated company of nations as the Anglo-Saxons do?

THE GATES.

And there is another most notable feature associated with these remarkable promises. God says to Abraham, "And thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). This expression occurs only once again in the Bible—it is included with a slight variation, in the blessing bestowed on Rebekah by her friends before proceeding on the journey to become Isaac's wife.

Without giving any varied illustrations of the meaning of Gate among the Easterns, which can be easily found in any Cyclopædia or commentary—and the Bible itself offers the best—it will suffice to say, that to possess the Gate of one's enemies means to possess a commanding and controlling position on their borders, giving access, or forbidding access to the territories of those enemies. Need I remark how wondrously is this true of the Anglo-Saxons, to which there is no parallel in the history of any other modern Power! You will at once think of Gibraltar, Malta, Cyprus, Aden, Hong-Kong, the Mauritius, and of so many other islands and possessions of Great Britain.

Here, then, is another crucial test. How comes England, if the Anglo-Saxons are not Israel, to be in possession of this singularly striking promise made to Abraham and his seed? No one, I should think, would venture to assert that the promise had its fulfilment in Tadmor, or Talmyra, for it simply protected a caravan route, and was in no sense the Gate of an enemy's country. It was built, more probably rebuilt, by Solomon, whereas the promise clearly implies the possession of what had belonged to an adversary and was forcibly wrenched from him.

THE BIRTHRIGHT.

Let us now take a rapid glance at a memorable scene. The venerable patriarch, Jacob, is lying on his dying couch. Joseph, the viceroy of Egypt, is informed that his father is about to depart hence, and he hastens with his two sons to the side of his father's bed. The dying patriarch refers to God's promises of multitudinousness of progeny, and multiplicity of nations, and he declares that Ephraim and Manasseh shall be reckoned as his own eldest sons, Reuben and Simeon. In blessing the lads he intentionally puts his right hand on the head of Ephraim—the younger—and the left on that of the elder—Manasseh. Joseph wants to correct what he presumes is an oversight, but his father insists, and utters this remarkable prediction regarding their future destiny: "I know it, my son, I know it: he—Manasseh—also 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" (Gen. xlviii. 19). I am quoting from the Revised Version, but own it is faulty. The correct rendering of the original is, "And his seed shall become the fulness of the Gentiles." This, necessarily, brings to mind the other, and only other "fulness of the Gentiles" (Rom. xi. 25), and the correlative "times of the Gentiles" in our Lord's prophetic discourse (Luke xxi. 24). In Moses' benediction of the tribes,

Digitized by Google

we read of "the ten thousands of Ephraim, and the thousands of Manasseh" (Deut. xxxiii. 17).

What Jacob meant by comparing Ephraim to Reuben is found in 1 Chron. v. 1, 2, where it is said, that though Reuben was the firstborn, the birthright or primogenitorship had, for a just cause, been taken away from him, and had been bestowed upon Joseph's sons, and it is added: "For Judah prevailed above his brethren, and of him came the prince; but the birthright was Joseph's." We have seen who it was that Jacob put in the place of Reuben—it was Ephraim; and hence we read also of God calling Ephraim "His firstborn" (Jer. xxxi. 9). In Exod iv. 22 God says, "My son, My firstborn, is Israel," and here Ephraim, from among the Thirteen Tribes, is specified as succeeding to Israel's birthright.

The passage in 1 Chron. v. 1, 2, is a parenthesis, and perhaps the day will come when the successors of the present school of hypercritics will allege that it is an interpolation fabricated by believers in the Identity!

CUI BONO?

I must not proceed further, to allow time for conversation. Some of you may be disposed, perhaps, to rehearse a question which has reached me from a dear relative in England. "*Cui bono?*" he asks. I reply, whatever is revealed in God's Word must be good, and conducive to our good; and it must be good for you to know whether indeed you are of the seed of Abraham, God's friend—*natural branches* of the good olive tree (Rom. xi. 24)—and joint-heirs of the promises given to Israel. It seems to me that the following, among others, must be the fruits of belief in your identity with Israel. First, and foremost, greater reverence for the Word of God, and stronger faith and reliance on His promises; second, a higher standard of piety and of devotedness to God's service and glory, for you are the sons of God in a double sense (Hosea i. 10); third, an intenser interest in the spiritual welfare of your brethren, the Jews, and greater liberality in the work of evangelising them, to bring them to Jesus, "the King of the Jews," "the Prince of Israel," and the Saviour of the world. Such must assuredly be the results that may be naturally expected to follow the conviction that you are indeed and in truth descended from the people of whom God has said: "This people have I formed for Myself, they shall show forth My praise" (Isa. xliii. 21).

Having been led myself, providentially, to a belief in the substantial truth of this theory of the Identity of the Anglo-Saxons with the House of Israel, my brethren, I shall be glad to impart my conviction to you, for then, I feel persuaded, I shall win a deeper and more practical interest on your part, in my humble efforts for the spiritual good of my brethren and your brethren, the Jews, as also a larger share in your prayers for richer blessing on my labours among the Jews of Rome and of Italy. "Pray for the peace of Jerusalem; they shall prosper that love thee."

ISRAEL'S "MISTAKES."

THE *St. James's Gazette* is always good reading. The number issued on April 29th contained an article on "Our New Road to the East," meaning "The Canadian Pacific Railway" route *viâ* Vancouver's Island, to the Pacific Ocean. The gist of the article is that we as a nation are always making "mistakes" in our public policy; but that, by a sort of national "luck," we are always getting new "chances"; though our mistakes are such as "would prove the ruin of less 'fortunate' nations." Then comes the following singular sentence, in which "the Gates of our Empire" are clearly identified with strategic places which admit the foreigner by our own *laches* into the heart of our possessions in the Eastern and Southern seas. "For the last few years," wrote the journalist, "we have been steadily engaged in letting the foreigners into the Gates of that Empire in the Eastern and Southern seas, which the valour of our fathers (and a large number of happy 'flukes') acquired for us."

The writer deprecates our neglect to fortify our coaling ports and naval stations, and now we are firmly seated "in the half-way house to the East"—which, of course, is Egypt—"we have only been too anxious to run away again." We are calmly allowing our road to India, he says, to be threatened, and now that we have got hold of a safe route through Canada to Vancouver, and so to Hong Kong and the Antipodes, by the ocean route (which we have done nothing to deserve), it is to be expected that we should throw our latest chance away! We have haggled about the £100,000 for which the Canadians offered to institute a fortnightly service of fast steamers from Vancouver to the Chinese Ports, but have agreed to give £60,000 for a monthly service!

All these things appear to the *St. James's Gazette* to be against us. The writer evidently considers that we are indebted to "luck," or "chance," and a blind "Providence," for all the good things we have nationally obtained, also that our "mistakes" in Central Asia, Egypt, and elsewhere, will one day cost us very dear! He admits, however, and there is some comfort in this,—that no one can touch us on the land section of the new route *viâ* the Canadian Pacific Railway; "while the maritime portion lies through the open spaces of the Atlantic and Pacific, with no Spezzia, or Toulon, or Constantinople to trouble us anywhere. With Hong Kong properly fortified and stored on one side, and Esquimault on the other, and a sufficient fleet in the Pacific, we could send troops and goods to India though half Europe were in arms against us!"

These sentiments, however, are thoroughly ungodly, and start with the supposition that there is no God,—no divine interference with the affairs of our nation, and that our mistakes can ruin us, and our "lucky" acquisitions must, by accident, turn out for our good. The whole chain of reasoning is faulty and false. God is ruling in all our national affairs. He has put us where we are, and His hand directs our course, whether they appear to be mistakes or "lucky chances" to our editors. Our position in Egypt, and our apparent willingness to admit our enemies into that half-way house to the East, are under God's own directing care. We have to advance cautiously, lest we should become embroiled with France, and, therefore, God so compels us to progress, that, without yielding an inch to France, we hold Egypt with an apparently irresolute grasp, neither desiring to remain, nor wishing to give up our hold to a Power that will be sure to occupy the country to our disadvantage the moment we depart. Russia's forward position, on the frontiers of Afghanistan will probably some day be found to be necessary as a part of the plan which will end in Gog's destruction on "the mountains of Israel."

Thus it will be seen that the diversion on India will enable Russia to make a bold and successful dash on the holy places and Palestine, which will end in her own undoing. God's loving kindness to His people in giving them "the Imperial Route," through Canada to the Pacific, is His own way of constituting them the masters of the seas, both East and West of the Dominion. There is no luck and no chance in the matter from the beginning to the end. It was the same divine providence directing His people's wanderings which led Israel to "the Isles of the West," and then sent them to colonise North America, to seize and subjugate India, to occupy Australasia and South Africa, and to acquire possession of all the Gates of the routes—East, West, North and South—throughout the globe!

What strikes the journalist as "chance," is proof of the faithfulness of the Lord to "His servant Abraham, and his seed for ever." No chance directed our steps to Madras in A.D. 1639! But it was the first Gate seized which was to give us the whole of Hindostan. Many an apparent mistake *or* mishap has attended our nation's advance to power in India;

Digitized by Google

but each of those we now see had a reason for its occurrence, and by means of each so-called "mistake," the advance of British-Israel's Râj was secured. Sir Hugh Gough's apparent defeat at Chillianwalla seemed a disaster which would probably have cost us India; but it led to the battle of Goojerat, the subjugation of the Punjab, the final defeat of the mutinous Bengal Sepoy army by means of the Punjab troops, and to the assumption, by Her Majesty the Queen of Great Britain, of her glorious title of Empress of Hindostan! So now the current history of the British nation is one continuous advance to power; though every now and then there may be apparent pauses in the flow of the tide, and momentary irresolution in the blind and faithless agents who are always, and all through their course, carrying out the pre-determined plans of their glorious King, Redeemer, and Almighty God. To Him be all the praise, and let not Israel take aught of it herself!

THE PEOPLE SHALL DWELL ALONE.

By the Rev. Denis Hanan, B.D.

I have found, and doubtless so have many, that, when the subject of the Identification of Israel is mentioned, a ready and constant reply is, "Is England a nation?" Answer, "Yes." "Then out of your own mouth you are condemned, for Balaam prophesied—'The people shall dwell alone, shall not be reckoned among the nations.' England is counted among the nations of the world, and therefore is not Israel. The Jews are not reckoned among the nations, and they alone are the people to whom the prophecy relates—that is conclusive."

It is well to be armed at all points, to be able to give an answer to those who oppose themselves, and although this objection has frequently been answered in the Banner of Israel, I may be permitted to direct attention to it again.

Let us consider what were the words used, and what they imply. Alone (badad) means separate; reckon (chashat), *reflexive*, means shall not reckon itself. Thus the text would read, "So it is a people that dwell separate, and shall not reckon itself among the nations" (or be reckoned).

This condition was exemplified in the time of the nation's glory and independence under Solomon; it was a people dwelling separate, and not reckoning itself among the nations; cut off from them by its unique faith and worship and law, and in a measure isolated by its frontiers.

So far from Judah presenting these conditions now, she is not a nation; is not dwelling separate, but is scattered among all nations, and is reckoned, and reckons herself, as subjects of whatever nationality she may find herself among. The argument from this passage which would make Judah All-Israel is indeed a forlorn hope.

Apply the prophecy to England. Here we have a people dwelling separate from other nations as in the days of Solomon. *Protesting* against their beliefs, separated by its faith—its law, and essentially by its frontiers; not reckoning itself among the nations, pursuing its own policy, fulfilling its own peculiar destiny, and not reckoned by the nations as being at one with them, feared, but not loved, because of that very distinctiveness.

But as Balaam is weakly quoted against the Identity, it is only fair that opponents should explain his prophecy concerning the latter-day multitudinousness of the people typified by the lion and the unicorn, or wild ox; whose seed is to be found in many waters—although nationally dwelling separate—and whose kingdom is to be exalted, although not reckoned among the nations. Where is the Israel that is to "do valiantly"? the inheritor of the covenant blessing quoted by Balaam, which was given to Abraham and his seed for ever? Will they say that Judah alone is yet to occupy the position that England occupies now? or will they open their eyes to the fact that Ephraim, and not Judah, is God's first-born?

PAST AND CURRENT HISTORY AND ITS TESTIMONY TO OUR IDENTITY WITH ISRAEL.

A Lecture by Miss V. M. Cox, delivered at Bath and Clifton on April 28 and 29, 1887.

PART I.

The belief that the English-speaking race is identical with the Israel of prophecy, is one which has long ceased to possess the characteristic of novelty. Whatever their merits or demerits, our arguments have now been before the public for its acceptance or rejection for forty years and upwards: that is to say, our foundation truths have had their able and enthusiastic advocates for quite as long as that. But our belief is not like some cut and dried scientific theory, established on the evidence of certain natural forces, which, under the same conditions never fail to produce similar phenomena. On the contrary it is ever receiving a fresh illumination from each new departure both in home and foreign politics, therefore our position must be incomparably stronger or weaker than it was twenty or thirty years ago. And events now move so rapidly that we scarcely think it rash to predict that another decade or two will set the question at rest forever; and satisfy all reasonable people that as surely as God's word is true, so surely the nation inheriting the Abrahamic promises is the literal Ephraim-Israel of the prophetic page, and that the supposed "Gentile parenthesis" of our clerical opponents is an egregious mistake, and a God-dishonouring misrepresentation as well.

For we steadily maintain, and we challenge disproof, that, if our position was strong in 1877 (the first year of the Banner's publication), every year since that date has witnessed events which have "made assurance doubly sure," and those who then believed we had truth on our side and who since have scanned the records of passing events with ever deepening conviction, now hold to their faith with tenfold tenacity, seeing, as they must do, that the promises to Israel are in course of daily, hourly fulfilment to this most favoured nation of ours; and being well assured that if indeed "coming events cast their shadows before them," still more remarkable confirmations of Our Identity await us in the all but immediate future.

In 1877 Anglo-Israelites could see plainly enough that Federation was bound to come eventually, but it was not then within the sphere of practical politics. There were plenty of near-sighted politicians (the race is nearly extinct, we believe), who were loud in asserting that our Colonies were useless and costly incumbrances, and that we should do well to allow them to drift away from us, the sooner the better. India, too, was supposed by such to be a valueless and dangerous possession; that day is past. No statesman to-day who would formulate such a policy could long be tolerated, and of separation we hear no whisper. On the contrary the progress in regard to Federation has been by leaps and bounds. It is already a burning question of the hour. We are beginning to understand what "the Empire" means. We are opening our eyes to the real value of "Greater Britain," and are little likely to return to the strangely mistaken ideas of fifteen or twenty years ago. The action of New South Wales at the time of the Soudan campaign was to Britons at home a startling revelation. For the first time the parent nation realised what might be the inestimable worth of the loyal affection and ready assistance proffered by her true-hearted sons on the other side of the globe. All honour to New South Wales, and not the less to those other Colonies who offered help as promptly and generously, though their assistance was not at that time called into requisition. The old British lion is little likely to forget "the first roar of the young lions of Tarshish," as the Banner appropriately designated the event in question; and a day is coming when their united strength shall be brought to bear with overpowering force on our deadliest foe, in a future possibly nearer than we deem, if the present aspect of the

Digitized by Google

"Eastern Question" may be rightly regarded as the "shadow" of a coming event.

But the last two years have been richer in progress regarding the Federation movement than any previous ones. The Colonial and Indian Exhibition was in itself a powerful stimulus to it, besides being one of the most striking proofs of Our Identity with which we have yet been favoured. There, for the first time, Israel's "nation and company of nations" met, representatively, on a common soil and beneath one roof. Britons from Australia, New Zealand, the Cape Colony, Canada, and all the other portions of our widely extended dominions then heard the stirring strain of welcome penned by the Laureate for the grand occasion, and joined in the familiar but well-loved language of the National Anthem, that fitting expression of every true-hearted Briton's desires on behalf of the noble woman whose reign has seen the development of such an Empire as past history knows nothing of, and the parallel of which future history is not destined to produce, inasmuch as the "Stone Kingdom" of Daniel's prophecy is never to suffer destruction or decay, but to expand unceasingly till it fills the whole earth; and thenceforward to continue and to prosper perpetually. Reverting for a moment to the Colonial and Indian Exhibition: Surely it was in itself a marvellous confirmation of the truth we are striving to make known. From the moment of entering the building, objects met the eye on every side, which, to an Anglo-Israelite believer, continually recalled to the mind one or another of the predictions regarding the nature and extent of Joseph's inheritance. Even the "Daily Programme" offered for sale just within the turnstiles, bore on its cover a highly suggestive design, depicting in very truth "a nation and a company of nations," personified. The central figure is, of course, Britannia, who is seated on a lion, and around whom are grouped in a variety of graceful attitudes her daughters, Australia, Canada, New Zealand, the Cape Colony, and others, while dark-browed India, decked with gold and gems, stands in the foreground, gazing up into Britannia's face with an expression of reverential affection.

Passing down the Indian Court, the life-sized models of various native types, clad in appropriate costumes and widely diverse in complexion and features, yet representing races who all owe allegiance to a common sovereign, the words of Scripture came forcibly to remembrance, "Thou shalt reign over many nations, but they shall not reign over thee," for India we know contains sixteen distinct nations, all owning the sway of Great Britain. Again, the Colossal Arch in the Victorian Court (representing the quantity of gold yielded by that Colony since its foundation in 1851, which amounts to £216,000,000 sterling) as well as the diamonds in the Cape Court, and the stupendous mineral wealth of the Indian Empire, all served to remind us that Joseph's birthright should comprise "the chief things of the ancient mountains, and the precious things of the lasting hills," while the magnificent fruit trophy in the Dominion of Canada, and the splendid variety of food samples in every court suggested that the "precious things of the earth and the fulness thereof," are in the actual possession of that people whose great Colonial Empire has furnished material for such an unique display as that of the Exhibition of 1886.

And who could help asking the question, "What other nation on the face of the planet could produce a parallel to this? What would a *Colonial* Exhibition of Russia, France, Italy, Austria or Germany be like? Could such a thing exist?" We think not. Yet why? these are great nations, several of them with armies immensely larger than our own. Why cannot they colonise successfully, since there is but one among them whose attempts in the direction of colonisation have been crowned with any semblance of success?

Because, firstly, *they* have no surplus population which is bound to seek an outlet beyond the narrow confines of home; secondly, because they are not physically adapted for every variety of climate, and for taking root on a foreign soil, as Englishmen *can*. "As Englishmen can." Yes, but *why* can they? and why is colonisation obviously their destiny, and as obviously that of no other race on the face of the earth to-day? Only because Britain is Israel, whose clearly specified destiny it is to become "a multitude (or fulness) of nations," to inherit the desolate places, and to cause them "to rejoice and blossom as the rose." So that whether under the tropical sun of Southern India, in temperate New Zealand, or in ice-bound Canadian latitudes, whether in foggy Newfoundland, or fertile Manitoba, Britons multiply and prosper, because it is written, "He shall cause them that come of Jacob to take root; Israel shall blossom and bud and fill the face of the world with fruit."

And that this *is* being done, admits of not a moment's question. Among the most interesting objects in the late exhibition was a life-like model of a group of aboriginal Australians sitting around a wood-fire before one of their primitive encampments, "*hut*" it could scarcely be called, consisting only of a few pieces of bark propped against wooden supports fixed into the soil, and movable at a minute's notice in case of the wind suddenly shifting to a different quarter.

In the foreground of this remarkable group was placed a placard, bearing the following inscription:—"This camp has been erected, as it is thought it will prove of interest to many who have never seen anything of the kind before; for it is hard to imagine that less than fifty years ago, the only dwellings which existed on the site of the great city of Melbourne were similar to these, and the only sound which broke the stillness was the howl of the wild dog, the 'cooey' of the wild black man or the stroke of his stone tomahawk."

Only fifty years ago! and what is Melbourne now? A city already rivalling Birmingham, Bristol or Liverpool in commercial importance. Nor does Melbourne stand alone. Sydney, Adelaide and Brisbane, with many others, all attest the indomitable energy, power and activity of the British brain and the vigour of the British muscle; and nothing is more certain perhaps to-day to any one with a grain of foresight, than that Australia has a magnificent future in store. A grand cluster of nations, these Colonies of ours in the Southern seas! ours now, and always to remain so, forming part of a glorious chain of federated peoples that shall circle the world. Everything is unmistakeably "making" for Federation. The recent Colonial Conference is a decided step in the right direction. Were the Colonies opposed to the movement it would not be for us to force it on them, but as the proposals in most cases originate with themselves, the whole question becomes ripe for practical consideration.

It has ceased to be a dream too good to be true, a glorious vision incapable of becoming a realised fact. It has grown into a *hope*, bright and glowing, which for those who know our Israelite truth, becomes a splendid, happy *certainty*! Men who never gave Our Identity a serious thought are yet being used by God to carry out His foreordained purposes, working out in absolute blindness His divine designs. So the Imperial Federation League has been formed, and is already becoming an immense power in our land. A deputation from this League was cordially received by Lord Salisbury in August of last year, commenting on which event the admirable journal, "Imperial Federation" (the organ of the League), said:—

"The Premier of England, and the Secretary of State for the Colonies, not only receive the advocates of Federation with cordiality, but speak with unmistakeable warmth and sincerity of their deep interest in the question, and their determination to further the cause. *Three years ago the whole scene would have been impossible*! It is no affair of parties, scarcely even of men. The happy change is merely the outcome of that *transformed public opinion* which, with incredible rapidity, the League has half created and half revealed."

So it appears from the foregoing that what would have been

Digitized by Google

an utter impossibility only three years ago, has actually been accomplished *now*! So fast are events moving! Statesmen may not yet be unanimous on the subject. Strange is the paradox presented in the case of a Liberal Unionist of note, who regards Federation as an absurdity, and of a leading member of the Peace Society who takes up a line of distinct opposition to the very measure which above and beyond every other is calculated to promote universal peace, just as disintegration *must* eventuate in universal discord. But such a view as Mr. John Bright takes of the question is happily quite exceptional. Federation is no party matter. It has some of its most enthusiastic advocates in the Radical ranks, while on the other hand many staunch Conservatives are ardent members of the society which has been formed for the furtherance of this unique object.

But what makes this splendid scheme so eminently practicable is that in all our colonies loyalty and patriotism are the prevailing sentiments. Rare indeed is the exception, as recent events have shewn. Mr. J. A. Froude has lately visited each colony in turn, with the specific purpose of ascertaining the state of feeling in Greater Britain respecting a closer bond of union with the Mother Country. What has been his testimony? In "Oceana" he has recorded it. "They claim still," says he, "their share in the inheritance of the nation from which they sprung; British they are, and British they wish to remain, and impossible as it is to weld together two pieces of steel while below the welding temperature, let the desire for a union of equality rise in England, and rise in the colonies to a sufficient heat, the impossibility will become a possibility and of all political possibilities the easiest."

And again:—"They prize their privilege as British subjects. They are proud of belonging to a nationality on whose flag the sun never sets. They honour and love their Sovereign, though they never look upon her presence. Separation, if it comes will be no work of theirs. Nor shall we part friends, as I have heard expected; for the dissolution of the bond will be regarded as an injury to be neither forgiven nor forgotten. If that step is once taken in some fit of impatience or narrow selfishness it will never be repaired; for the tie is as the tie of a branch to the parent trunk, not mechanical, not resting on material interests, but organic and vital, and, if cut or broken, can no more be knotted again than a severed bough can be reattached to a tree."

(*To be continued*).

THE GATES ACCORDING TO "THE MESSENGER."

We are glad to see that the editor of *The Messenger*, in the April number of that journal, has a capital article on the subject of the Gates, and has written almost a monograph upon the topic. We wish our space allowed us to quote the whole article, which, with the exception of a few lines, near the conclusion of it, is admirable. He defines the word as a "gangway," "or door of entry or exit," using as illustrations, London as the great Eastern Gate of Britain; Liverpool as the Western Gate, and citing Constantinople as the "door of the Russian house," as described by a Russian journal in 1878. The following passage deals with the general subject of Great Britain's, or Israel's Gates, and is worth repeating in the Banner:—

Of the many unique characteristics of the Empire of Britain, one of the most remarkable is our possession or command of an extraordinary number of Gates of other folk's lands—doors of other people's houses. We hold dispersed over the world small territories which on the map are mere minute specks, but which to the wise insight of the military and naval strategist are of incalculable value. They are places of arms, manned with troops and stored with munitions. They are auxiliary arsenals, where our war-ships on ocean-duty can rendezvous, replenish their stores, refit, and execute occasional repairs. They form a chain of posts by which the remote dominions of the Empire are strategically connected, and by which the routes of our trade and of communication with our world-wide possessions are protected. But their ultimate purpose and value, the very reason for our holding them, and for holding them with tenacity and perpetual preparedness, is that, in the event of aggression upon our rights and interests, they are points of support for active military and naval operations to be directed upon the territories or the sea-routes upon which they abut, and of which they are the Gates. They endow us with the obvious advantage of striking quickly, and striking home, at the aggressor. By the very conditions of the extent of our Empire, in contact at innumerable points with competing interests and jealousies, we are exposed to risks of hostility direct and indirect.

Upon a good Mercator map we may execute a rapid globe-trotting excursion which, to minds endowed with the synthetic faculty of putting things together, will be of interest and service. The reflective will apprehend that the value of the possessions is not merely in our having a Gate here and a Gate there, but in the accumulated strength of their combination as parts of a strategic system, extending entirely round the world.

The author then reviewed the Gates, taking, in his rapid survey, notice of Heligoland, the Channel Islands, Gibraltar, Malta, Cyprus, the Suez Canal, Perim, Aden, Socotra, Penang, Malacca, and Singapore, Sarawak, Labuan, Hong Kong, Bathurst and Melville Islands, Fiji and Rotuma, the Falklands, Tristan D'Acunha, Mauritius, Mombaza, St. Helena, Ascension, Lagos, Sierra Leone, The Bermudas, British Guiana, British Honduras. The editor of *The Messenger* truly declares that "no such like thing was ever known in history" as the fact now patent to the world that "on all coasts and seas, at the inlet and outlet of every trade-route, the triple cross of the Union Jacque floats over the Gates of the adversaries, past, present, or to come, of Britain."

On one point we remarked that we could not accord approval to *The Messenger's* words. They are these. Premising that the argument as to the Gates rests "on the possession of strong places which are strictly the entrances, or command the ingress and egress, of lands and seas of the alien," he added, "for the purposes of this demonstration we are not to include—as some have absurdly included—such places as Peshawur, Bombay, Ceylon, Madras, Calcutta, the Gates of India, of our fellow-subjects as loyal to the Empress as we to the Queen, excepting only a few pampered 'competition-wallahs,' who ape the perversity of our home-bred *radicaille*," still less do we take account of such places as Cape Town, Natal, Perth, Adelaide, Melbourne, Sydney, Brisbane, Hobart, Wellington, Auckland, which are Gates of the homesteads of our own children." Regarding these sentences we must, in self-defence, as the author of "The Geography of the Gates," say a word. We have—"absurdly," says our mentor, but not "absurdly," we maintain—included the Gates of India as the Gates of our enemies on the very principle he himself avowed, as quoted above—namely, because India once was in possession of our enemies, and we won those Gates by force of arms, and held them ever since by the power of our military and naval strength. Peshawur we won from our Afghan enemies after Goojerat. Ceylon we fought for and wrested from our enemies at the end of last century. Madras was drenched with British blood in fight with our native enemies, backed by French adventurers. Calcutta had its "Black Hole," and was the scene of many a scare and many a fight.

The mutinies tell a different tale from *The Messenger*, and declare that only thirty years ago all India was in a ferment, and only saved from general insurrection by the grace and mercy of our God. We were ourselves on the Madras side in those dread times, and never failed to anticipate the worst, till the tide of native insurrection in the North ebbed, and the Sepoy game was utterly defeated.

We do well indeed to denominate the places named, "the Gates of India," for through them, by the railway and steam-

Digitized by Google

boat routes, which all converge to these sea-coast Gates, those troops and armaments are transported through the length and breadth of Hindostan, by means of which we hold that splendid Empire. India is truly retained by alien Israel to-day by the power of the cannon and the sword; and the points through which this force is applied from beyond sea, are those very Gates we have (not absurdly, but soberly and truly) described in our work, "The Geography of the Gates," as "the Gates of India." The colonial towns which *The Messenger* names, some would not now probably describe as "Gates," with the exception of those true "doors of entry," "the Cape" and "Natal." The latter were both wrested from our foes in fair military warfare, and are now the Gates by which the Dutch, Boer, and native enemies of the British are held in subjection. Without these Gates, at any rate, we should soon be turned out of South Africa by our Africander enemies. The colonial towns in Australia and New Zealand were wrested from native enemies in the first instance, but the fact that these have mostly died out, scarcely affects, we suppose, the question whether these places are properly described now as "the Gates of our enemies"? They were "Gates of our countrymen's enemies" in time past, and therefore we believe we properly so described them in "The Geography of the Gates." Saving on this one point we have nothing but approbation to express of *The Messenger's* leader for April; and are glad, in these days of tergiversation. that its editor is loyal to this capital identification, the foundation, we maintain, of them all, the one all the world appreciates, and the one which confounds the opponent, be he who he may.

THE BISHOP OF MANCHESTER AND THE JEWISH RACE.

SPEAKING on Thursday evening in the Preston Guild Hall to a very large audience, the Bishop of Manchester said that he dearly loved the Jewish race. If he had to select the race from which to be be born, he would have selected to be born a Jew, cheerfully taking part in their reproach for the high honour of belonging to the blood of Abraham and Isaac and Jacob, of Peter and Paul, and, above all, of One who was greater than either. Sir Walter Scott must have had a similar feeling about the Jewish people, else he would not have put into the mouth of Rebecca the Jewess that magnificent speech in which she told the Templar that before the ancestors of the upstart Northern nobility were known at all, her fathers were bidden to stand nearest to the Congregation of the Vision. The treatment of the Jews was a pitiful, a horrible story. They were murdered, robbed of their goods, their bodies were given over to the tormentors, they were driven hither and thither, and found a home—nowhere. We in England had treated the Jews as badly and barbarously as any of our continental neighbours. But times had changed, and he felt proud to know that England had removed all disabilities from the Jews, and now treated them as she treated the favoured members of her family. He spoke of the great men the Jews had produced; they were not merely statesmen, but prophets. Among others he named the late Earl of Beaconsfield, whose name was received with loud applause. Long centuries had passed before the Jew got full justice, and it was but natural that he could not so speedily forget his wrongs and the terrible persecution to which he had been subjected. If Christians had received the same treatment he questioned whether they would have had the toughness of fibre to survive; but if they had, would they not have hated the name under which they had been so cruelly wronged? He bespoke the sympathy and help of his countrymen for their Israelitish brethren.—The Right Rev. Dr. Hellmuth, D.D., late Bishop of Huron, and Assistant Bishop of Ripon, afterwards spoke, and said the feeling words of the Bishop of Manchester had moved him deeply, for he had Israelitish blood running through his veins, and was labouring on behalf of his brethren.

The above is taken from the *Manchester Guardian* of Nov. 13, 1886, but our attention has only been drawn to the remarkable speech of the Bishop during the first week in January. The Bishop considers it a high honour to belong to the Jewish race, and declares that had he the option he would elect to be born a Jew. We beg to offer to his lordship a close blood relationship to the Jew, and declare to him that as one of the House of Ephraim his lordship has already got it in his power to rejoice in his Hebrew Israelitish origin. No doubt when the matter is thus thrust before his notice the Bishop will, with a smile or a jest, toss this splendid offer aside, and content himself with his present despised position, which after all is, according to his own views, that of a non-Israelite Gentile, without one single national promise belonging to him to be found recorded within the limits of the four corners of the Bible. Had Dr. Hellmuth spoken out he could have told his lordship the Bishop of Manchester that though he was himself of Jewish origin he had learnt enough to know that the British people were "Ephraim" his brethren; and that therefore his lordship had exactly that comfort and happiness he desired, since he could justly and properly claim blood-kinship with Abraham, Isaac, Jacob, Paul, Peter, and above all with the Lord Jesus Christ, the Redeemer of Israel, "the King of Israel," and yet "the Father of Ephraim," "His firstborn" (Isa. xliv. 6; Jer. xxxi. 9; John i. 49, xii. 13). The former ill-treatment of the Jews by the British House of Ephraim is no matter for wonder or surprise. For Isa. ix. 21 distinctly foretold the enmity between Ephraim with Manasseh on the one side, against Judah on the other. "Manasseh Ephraim and Ephraim Manasseh, and they together shall be against Judah" was the prophecy. This may imply that while the two sons of Joseph were sojourning together in this our land on terms of equality, their joint hatred of Judah should find a vent. But when Manasseh should have departed for America, and left Ephraim to pursue her own solitary history alone, and such should result in her superiority over Manasseh (Gen. xlviii. 19), then Ephraim's ill-treatment of his Jewish brethren would cease and determine for ever. For "then the House of Judah" would prepare "to walk to the House of Israel" before they "come together out of the land of the North to the land that God hath given to their fathers for an inheritance." The existence of the Jews under awful persecutions to the present time is indeed an evidence of the truth of God's Word. But it requires to confirm and establish it the concurrent testimony of the House of Ephraim, God's firstborn; so that while the Jews' sufferings may testify to the justice of God in the matter of the crucifixion, His tender mercies towards the House of Israel in giving them the birthright of Joseph, must prove to all the world that He is a faithful, long-suffering Creator, who has done for us all that He promised to do for our forefathers, Abraham, Isaac, and Jacob, and will fulfil to us every jot and every tittle of His covenants in their case made and provided for ever. If the branch or nation of the children of Israel which is just now under the hidings of God's face is so lovely in the Bishop of Manchester's sight that he wishes he had been born a Jew, how much lovelier should be the British-Israelite race in his eyes, since they are under God's special blessing and benediction now, because He has said that "He will save the House of Joseph and bring them again and have mercy on them; and they shall be as though I had not cast them off, for I am the Lord their God, and will hear them, and they shall increase as they have increased . . . for I have redeemed them . . . I will strengthen them in the Lord, and they shall walk up and down in His name, saith the Lord." But if the Bishop waits for evidence to convince him that this nation is really Israel before he can yield belief to the glorious proposition that the British nation is lost Israel of the Ten Tribes found, then we submit to his lordship that his brother Bishop Hellmuth, a Jew by birth but a Christian by conviction, and a man of parts and learning, has yielded his reason to the evidence we have to adduce in support of the facts, and believes that the

Digitized by Google

British are his lost brethren of the House of Joseph. The evidence in question is the fact that the Anglo-Saxon British folk enjoy to-day all that God promised Israel in the Old Testament prophecies. God cannot promise on oath to one race, and perform those promises to quite another! "God changeth not; and therefore the sons of Jacob are not consumed." He sware, and according to His oath the blessings He engaged should be Israel's are now our own! Will not this fact satisfy the Bishop of Manchester that we are God's heritage and inheritance, His chosen Hebrew nation? It should do so, if his reason be reasonably exercised; and then he will not need to envy the lot of the Jewish rejectors or persecutors of his Lord, but will rather rejoice that his lot is cast with those who, being Ephraim, have been saved from this great sin, and are now glorifying their Lord by publishing the Gospel of His grace and the written Word of the living God in the four quarters of the globe, among all the nations, families, and kindreds of the earth! Well, therefore, may we as a nation praise the Lord, and rightly should the Bishop of Manchester rejoice in the fact that he belongs by blood, not to the Jews, but to the House of Israel, God's own inheritance, His firstborn.

THE COMPANY OF NATIONS APPROACH THE SOVEREIGN.

On the 4th May, 1887, the eleven colonies which are autonomous and quasi-independent nations approached Her Majesty at Windsor Castle, and presented her with addresses on the occasion of her Jubilee. The list of those who appeared on the occasion before the Queen, as well as the address and reply of Her Majesty, we quote from the *Times* of May 5th, as follows:—

The Queen received at Windsor Castle to-day the delegates from the Colonies.

Her Majesty, accompanied by their Royal Highnesses Prince and Princess Henry of Battenberg, entered the White Drawing-room at 3 o'clock, attended by the Dowager Duchess of Athole (Lady-in-Waiting to Her Majesty), Lord Henniker (Lord-in-Waiting), General the Right Hon. Sir H. Ponsonby, K.C.B., General Sir Michael Biddulph, K.C.B. (Groom-in-Waiting), General Lynedoch Gardiner, and Colonel Sir Henry Ewart, K.C.B. (Equerries-in-Waiting), and the Master of the Household.

The Right Hon. Sir Henry Holland, G.C.M.G., then presented to the Queen the following gentlemen, who handed to Her Majesty addresses from their respective colonies:—

Sir Robert Thorburn, K.C.M.G. (Premier), Sir Ambrose Shea, K.C.M.G., from Newfoundland.

Sir Alexander Campbell, K.C.M.G. (Lieutenant-Governor of Ontario), Mr. Sandford Fleming, C.M.G., from Canada.

Sir Patrick Jennings, K.C.M.G. (late Premier), Sir Robert Wisdom, K.C.M.G., Sir Saul Samuel, K.C.M.G., C.B. (Agent-General), from New South Wales.

Mr. John Stokdell Dodds (late Attorney-General), Mr. Adye Douglas (Agent-General), from Tasmania.

Sir Thomas Upington, K.C.M.G. (Attorney-General), Mr. Jan Hendrick Hofmeyer, Sir Charles Mills, K.C.M.G., C.B. (Agent-General), from the Cape of Good Hope.

Sir John William Downer, K.C.M.G. (Premier), Sir Arthur Blyth, K.C.M.G., C.B. (Agent-General), from South Australia.

Sir Francis Dillon Bell, K.C.M.G., C.B. (Agent-General), Sir William Fitzherbert, K.C.M.G. (Speaker of Legislative Council), from New Zealand.

Mr. Alfred Deakin (Chief Secretary), Sir James Lorimer, K.C.M.G. (Minister of Colonial Defence), Mr. James Service (late Premier), from Victoria.

Sir Samuel Griffith, K.C.M.G. (Premier), Sir James Garrick, K.C.M.G. (Agent-General), from Queensland.

Mr. John Forrest, C.M.G. (Commissioner of Crown Lands).

Mr. Septimus Burt, Q.C., from Western Australia.

Mr. John Robinson, from Natal.

Sir Augustus Adderley, K.C.M.G., from Bahamas, and Mr. A. P. Marryat, from Trinidad.

The following address was then read and presented to the Queen by Sir Robert Thorburn, K.C.M.G., Premier of Newfoundland, on behalf of the Colonial Conference, all the representatives being present:—

"May it please your Majesty,

"Your Majesty's subjects from distant provinces of your Empire assembled in London upon the summons of your Secretary of State for the Colonies, to confer on questions affecting your Imperial possessions throughout the world, desire to avail themselves of the opportunity which their meeting affords to approach your Majesty with their humble, united, and earnest congratulations on the approaching completion of the 50th year of your reign.

"Your Majesty has witnessed the number of your colonial subjects of European descent increase from under two millions to nine millions, and of Asiatic race in your Indian Empire from 96 millions to 254 millions, and of other peoples in your colonies and dependencies from two millions to seven millions.

"The area now governed by your Majesty in India is 1,380,000 square miles, and in your colonies 7,000,000 square miles. The increase of trade, of shipping, and of revenue, has been in proportion to that of population; and no one in your wide dominions is subject to any other sway than that of even and impartial law.

"Your Majesty's reign has, under divine providence, endured for half a century; and amidst revolutions and changes of dynasty, and of systems of government in other countries, the principles of the laws of your predecessors for a thousand years still afford your subjects that safety and prosperity, and the Empire that stability, which claim the admiration of the world.

"We beg to assure your Majesty of the continued loyalty and devotion of your colonial subjects; and we humbly pray that your happy reign may still be prolonged, and that your Majesty's throne may remain established in the land, in justice and righteousness, for generations to come.

"We remain, with the profoundest veneration, your Majesty's most faithful subjects and dutiful servants."

To which Her Majesty made the following gracious reply:—

"I accept with much satisfaction the loyal and dutiful address which you have presented to me on behalf of my colonial subjects, and it has given me great pleasure to receive in person here to-day the representatives of so many portions of my dominions.

"I have observed with the liveliest interest the steady advance of my colonies in wealth, population, and good government. This has been a constant and increasing source of gratification to me during the 50 years on the completion of which you now offer congratulations; and nothing can give me greater pride and pleasure than to know that the loyalty and affection of my subjects in distant lands have developed along with their prosperity and success."

The few words that the representatives of Israel's "company of nations" addressed to their Queen proved that the British are God's blessed and favoured people, possessed of Israel's promised prophetic attributes and blessings. The representatives told Her Majesty that her British colonial subjects had within her reign of fifty years risen in numbers from two to nine millions (exhibiting a doubling rate of once in 25 years); that her Asiatic subjects had increased from 96 to 254 millions, and other peoples in the colonies from two to seven millions. These figures prove that the British, in their Colonial Empire, respond to prophecy, and increase as Israel was destined to increase. The enlargement of the Empire in superficial extent, the increase of trade, shipping, and revenue, all prove that the British enjoy Israel's promised blessings, are waxing greater and greater in power, and are rapidly becoming higher than all the nations of the earth, "the head and not the tail, above only and not beneath" them all (Deut. xxviii. 1, 13).

The representatives stated that the predecessors of the Queen for a thousand years had given this nation even and just laws, the Empire having thereby the stability which makes it the admiration of the world, and gives its people, the Queen's subjects, safety and prosperity. All these are Israelite blessings, as reference to Deut. xxxiii. 28 and Jer. xxxiii. 9 prove, and there is no other nation on the face of the earth which can point to such gifts in their own possession as proofs that they are God's people Israel. Israel, praise ye the Lord!

Digitized by Google

"WHAT WOULD BE ENGLAND'S DUTY IN THE EVENT OF A GREAT EUROPEAN WAR?"

(Being a Paper Read Before the Clerical and Lay Association of Bristol and Clifton, on March 11, 1887, by Philo-Israel).

My Friends,—It seems a strange thing that a company of peaceable and peaceful Christian men and citizens should be assembled to discuss gravely a momentous question which Statesmen and Parliaments alone will have to decide when it arises—namely, "What would be England's duty in the event of a great European war?" We are now met, however, not to argue this subject out academically; but to inquire of God's Word and ask each other as believers what the Lord would have us nationally do in this matter, in the extremely probable event of "a great European war" in the near future; and whether under our present national circumstances, it would be our bounden duty to join in the conflict, or stand entirely aside, as a Christian people?—a most profitable and interesting topic. But first, is "a great European war" likely to occur in these *our* times, and are *we* near so dreadful a catastrophe? We must, I think, be very poor watchmen of "the signs of the times," not to see that the nations of Europe are armed to the very teeth, and are arming yet more and more to be ready for a contest *they* see to be approaching. What are the causes which are likely to precipitate such a quarrel? First, there is France's long-standing and bitter complaint against the Germans, that in 1870 Prince Bismarck robbed them of their two precious Rhenish provinces, Alsace and Lorraine, with those first-class fortresses Metz and Strasbourgh. France can never forgive that deep wound to her national pride, and she has never rested since she lost them from her preparation to recover them. Men say the time is come, and that France is ready! She probably only waits a favourable moment to spring upon the German Empire, and strike a final blow for the recovery of her beloved territory, and for the destruction of the hated people who have so humiliated her in the eyes of all Europe! So far the causes in the *West* of Europe. How is it in the *East*? There, the ever-recurring "Eastern Question" is always ripening for its settlement. There "Turkey moribund" is ever drawing nearer and nearer to her final fall. There Russia, gigantic Russia, waits the favourable moment to seize on the Turk's capital, the only prize she seeks, because with Constantinople she will have gained all she covets. That "Gate of the world" in her possession, Russia will be then, she thinks, *mistress of the Globe*! To attain this object she means to secure Bulgaria; refuses to allow any settlement of the political situation there; and when the time comes, will evidently be ready to contest with Austria, and with Germany too, if needful, the right to govern in the Thracian Peninsula. Thus she hopes to open her path to the object of all her desires, *Constantinople*. France on one side, Russia on the other, are therefore at one in their ultimate objects. They both aim at the destruction of the German Empire, each for purposes of its own, because Germany is in the way. As soon as Russia strikes the blow in the East, the French no doubt will attack the Fatherland on the West. If France is impelled to strike the first blow, nothing will be easier than to provoke a quarrel, which Russia will pick with Austria, to seize upon the road to Stamboul, in the hope that Germany, engaged in the West, will be unable to resist her in the East. Austria is bound to oppose Russia in her designs, even to the death, and Germany cannot afford to allow Austria to perish in her struggle to keep Russia from obtaining the mastery in the Bosporus. Italy will probably side with the Germans in the mêlée, from motives of revenge against France, because of her conquests in Africa, her annexation of Tunis, and her evident designs on Egypt, to the destruction of Italy's wish for African development on the Red Sea littoral at Massowah. So far for the probabilities of "a great war" in the near future. There are causes enough extant here for a dozen wars of the first class! But are the European continental nations prepared? Alas! too well! There are now 3,000,000 men in arms on the Continent, permanently, on the "peace establishment," (save the mark!) and when "the *Reserves*" are called out there will be 12½ millions (some think 20 millions) ready for this frightful conflict! "Nations" literally are standing armed now in "yonder ill-consolidated Europe," not armies only, ready to fly at each other's throats! Their object, too, is not merely to conquer; but to destroy each other! This, France openly avows; and Prince Bismarck has clearly stated quite recently in the German Parliament, that the object of the next war will be, for each combatant, *de saigner á blanc* the other—to bleed his adversary, that is, TO DEATH!

With such prospects before us, and with such frightful wars in the immediate future, what is our beloved country's bounden duty to herself and to the world at large? Surely this: "Our strength is (like Israel's) to sit still"! (Isa. xxx. 7). Our duty is to defend our own: to keep what God has given us; and to interfere in *no* way with the nations in their mad and wicked tumults against each other, and leave them, save in one respect only, to carry out their own devices, if they will and must. That one exception, I suppose, is Russia's attempt to secure "the Gate of all the Gates," Stamboul. But this can never be obtained by Russia, while Austria, Germany and Italy can draw the sword to save it; and these Powers, to serve their own interests, will fight *our* battles till necessity forces us to defend the spot by the British fleet, as was done once not long ago, and done successfully! But alas! this Christian policy of non-intervention in the quarrels of Europe will of itself be the cause (if you reflect on it) of the outbreak of the war upon the Continent! That war will be the making of British commerce, and well our merchants and our cities know that fact! This nation, therefore, will not permit their Government to draw the sword! They will force them "to hide it." "At the critical moment" wrote a correspondent of the *Times* in Vienna lately, "at the critical moment England will be silent, folding her arms, hiding her sword, and siding with nobody. Then there must be war, out of which *you* will be enriched, while every other nation will be torn and impoverished!" Here then, friends, is the terrible dilemma and *impasse*, in which we find ourselves to day! Duty, self-interest, Christian principle, love of peace, hatred of war, all urge us, as a nation, to abstain from taking part in the approaching internecine quarrels of the nations of Europe, our neighbours. To avoid complicity, we are even now doing our "duty" by abstaining from complications, alliances, and other conventions likely to draw us into war. What follows? Russia and France, both freed from fear of British intervention in troops and treasure will, when the time and opportunity arrive, precipitate the cataclysm which will draw into its fatal embrace France and Germany, Austria and Hungary, and Italy and Turkey; also the Balkan States; will destroy Turkey; will probably uproot Austria; will enfeeble Germany and France; and leave Russia (the gigantic, Satanic scourge of Europe) ready at last to turn on ourselves for the mastery of Palestine, the possession of India, and for the acquisition of the commerce and wealth of the whole world. Our Christian "duty" to-day is obviously to seek for peace and to avoid war. That very pursuit of peace will certainly be the undoing of the nations of Europe, and cause our own national aggrandisement! What will ruin the nations of the Continent, must feed our own wealth and commerce and power, for we shall, by the chain of circumstances I describe, be the only unexhausted, unimpoverished, surviving nation, because we shall have avoided the horrors and the curses and expenses of those wars which cannot but be the undoing of all the rest of Europe. The wars now coming will no doubt be "unparalleled" in the history of the world. The numbers engaged, the weapons to be used, the results sought, are beyond all calculation greater and more terrible than those of past times and past conflicts.

Digitized by Google

But why shall *we* be so favoured? and why is our righteous policy at this juncture to be followed for the nations by such disastrous, such truly awful consequences? For one and only one reason that I can see. This our British nation is Israel. The time to discover her is at hand; and when she is to be brought forth and revealed, God's Word tells us plainly "the nations shall be gathered for destruction," but Israel shall be in hiding, covered by God's hand, hidden as in the Ark, till the trouble be overpast! Two passages occur to me to prove that the character of the Crisis in which we are now involved is that I have stated; and what is our nation's "duty" in it. The first is in Zeph. iii. 8, R.V., to this effect: "Wait ye for Me, saith Jehovah, 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. For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord Jehovah, to serve Him with one consent." The other supplementary passage is in Isa. xxvi. 20, 21. "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 Jehovah 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." Here then is "the indignation" of the Lord exhibited, ready to fall on the "nations;" and yet Israel, at the same crisis, is sent into "hiding," like Noah into the ark, and God's providence prescribes the action in both cases! Our duty therefore, now being "to sit still," to "hide our swords," and to refuse to take part in the commotion of the nations, we are thus but carrying out our God's commands, and we thereby are in the path of duty, as prophetically prescribed for our people at this juncture, by the word of the living God. "By the hand of My people Israel will I lay my vengeance upon Edom" was God's "determination," as expressed in Ezek. xxv. 14, and whatever modern Power or Powers "Edom" may prophetically represent, this scripture plainly shows us that this our nation, being Israel, is destined (probably by its *inaction* and *non-intervention* in the quarrels of Europe), to bring about that very thing the Continentals so clearly foresee and so greatly dread, and which, too, we are anxious to avoid, namely—the destruction of the nations who are verily "the enemies of the Lord." The passage in Rev. xvi. 18 R.V., relating to the events which are to occur when the assemblage of the nations into the plain called in Hebrew Har-Maggedon takes place, is to the like effect. "There was a great earthquake, such as was not since there were men upon the earth; so great an earthquake, so mighty," followed by the crash and fall of cities, the disappearance of mountains and islands (churches, states and polities I think); and then the great hail or Northern war, which will only result in more blasphemy of God because of its exceeding greatness.

Why then, knowing all this, and seeing all this coming, do not our Statesmen throw in their lot with Germany and Austria, and Italy and Turkey, and by a bold front *compel* the peace of Europe, over-awe Russia, and make France see that her *Revanche* against Germany must be laid aside, and that *sine die*? I answer, because first God's will is to destroy the nations, the enemies of the Lord Jesus Christ, and to save His people Israel, the British. And next because, as before said, inactivity on our part is recognised by our cities and by our merchants as the *paying* policy. It will save our purses and our resources, and will probably fill our pockets, when the war breaks out; and lastly, we have no adequate reason why we should fight or espouse the cause of Germany in the Russian or French quarrels. The Teutonic races will fight our battles at first in respect to Constantinople, and beyond that we have no sympathy at all with any other question now dividing Europe. Germany has earned the undying hate of France, and must bear the brunt of that odium. What have we to do with French projects for revenge? "The Eastern Question" is not yet our concern! It is Austria's first, and then Germany's. It will be ours when both of these are destroyed by Russia, if that is to be the case; and when we occupy Palestine in the interests of the Jews and of ourselves, then will the Eastern Question become the question of the Lord's recompense for the controversy of Zion, and our question too (Isa. xxxiv.; Ezek. xxxviii. 8).

To sum up. On the whole, then, our national duty at this crisis is, I believe, *inaction*: *non-intervention*. For that policy will end in our own nation's enlargement, prosperity, wealth and greatness, and therefore will command the votes of our masses. The blessing of God will follow us by pursuing it! for God has prescribed it! And when "the indignation" towards "the nations" is overpast, then will be the time of the Lord's full blessing of His people Israel, the British, for His enemies will have then been destroyed; and by the blessed instrumentality of Ten-Tribed, British, Christian Israel, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14; Isa. xi. 9), and then will begin Christ's millennial reign in Mount Zion and Jerusalem, and over His ancients gloriously (Isa. xxiv. 23).

A RUSSIAN'S VIEW OF GREAT BRITAIN.

We find the following in the *Montreal Shareholders' and Insurance Gazette* of February 11th, 1887 :—

GREAT BRITAIN—A CONTRAST.

What a Russian writer says of England :—Britain is a menace to Europe. She is the most aggressive Power of modern times. There is no part of the world where she has not established her garrisons or her colonies. Her fleets dominate every sea. What Power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China. She has built up by the sword military power in Asia, which secures her government over two hundred million subjects in India. At Aden she holds the Gates of the Red Sea. At Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster in extent than the whole of Europe. Russia annexes no population except Slavs and a few tribes in Asia, while of 250,000,000 of Britain's subjects only 20,000,000 are Englishmen. What nationality has not some of its members under British rule?

Supposing the above to be the genuine production of a Russian writer, we have here a variety of points stated which are pure Identifications of the British folk with the lost House of Ephraim, as recorded in the Scriptures. The Russian declares that—

1. "There is no part of the world where Britain has not established her garrisons or her colonies." In Gen. xxviii. 14 we have God's promise to Jacob's afterseed that "they should be as the dust of the earth, and spread abroad to the West, and to the East, and to the North, and to the South."

2. "That her fleets dominate every sea." The son of Beor prophesied in Numbers xxiv. 7 that Israel's seed "should be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."

3. That she has the Gates of the world—"Gibraltar taken from Spain, Malta and Canada from France, the Cape from the Dutch," and so on respecting Hong Kong, the Gold Coast, Aden, Singapore, all dominating the neighbouring seas. But all this is exactly the description of Israel's Gates as promised them by God's oath in Gen. xxii. 17.

4. "That her territory is vaster in extent than the whole of Europe." So Israel was to be "the head, and not the tail, above only, and not beneath all the nations of the earth (Deut. xxviii. 1—13).

Digitized by Google

5. That she "reigns over many nations," for "what nationality has not some of its members under British rule?" These are the very words of Deut. xv. 6, and if the Russian intended it, he could hardly have made a closer translation of God's promise there made to "Israel obedient"—"Thou shalt reign over many nations, but they shalt not reign over thee."

6. That twenty millions of Englishmen reign over 250 millions of aliens; that is, one Englishman dominates over twelve or thirteen foreigners. This is God's promise, to the letter, made to Israel in Psa. cxi. 6; and ii. 8, where He declared that "He shows His people the power of His works, in giving them the heritage of the heathen."

In one respect, no doubt, the Russian spoke the truth—"Britain is the most aggressive Power of modern times." Being Israel it must be so. The British are Israel, and to Israel God made promises that theirs should be "the kingdom and dominion and greatness of the kingdom under the whole heaven." He constituted them "the heir of the world" (Rom. iv. 13; Dan. vii. 27).

The Russian, however, mistakes when he thinks that our power in India has been built up entirely by the sword, and that 200 millions submit to us there only because we are a strong military Power. Nothing of the sort! India has been God's good gift to us because we are His people. He tells us plainly so in Psa. cxi. 6, and ii. 8, that "He showeth His people the power of His works (not *their* works) in giving them the heritage of the heathen." Our victories in India could not alone account for the wonderful fact that, at this moment, 250 millions of Hindoos and Mohammedans are submissive to and content with, the authority of the British, who are supported by only 60,000 bayonets, keeping the peace in territory 1,000 miles by 1,500 in extent! On the whole, the Russian's remarks are very wonderful, because they so exactly corroborate our contention, that the British possess and enjoy to-day all the blessings God bestowed upon Israel of old, making them theirs by oath, and declaring that their enjoyment of them should be everlasting. In one respect the Russian is silent. He says nothing of our nation's wonderful "multitudinousness." He implied it, no doubt, when he spoke of our establishments of colonies and garrisons "in all parts of the world," but did not distinctly say that our nation's rapid increase was in any way portentous, which it is. In regard to this point, we publish an estimate which appears in *The Hebrew Annual*, and quoted by the *St. James's Gazette* on March 6th, declaring the total number of the Jews in the whole world at the present hour to be only 6,300,000. If so, they have certainly not had bestowed on them the blessing of Abraham in regard to the gift of multitude. They have probably doubled their numbers only once since the destruction of Jerusalem by Titus! How striking is the contrast in regard to the British races! They double once in about fifty-six years at home, and once in twenty-five abroad in the Colonial Empire, the average being about forty-one years for the race. Well may a friend remark on these figures, "That whereas the Rev. John Wilkinson says we British are Gentiles, he also declares 'that the blessings promised to Israel have not passed to the Gentiles.' What a dilemma he finds himself in!" The rev. opponent cannot deny now that the Jews, with their paltry six millions, are utterly distanced by the 100 millions of Anglo-Saxons now existing on the globe with a multiplying power which will double their number nearly three times over in a century! He sees we have the Abrahamic blessing of multitudinousness, but the Jews have it not; and therefore either he must be wrong in denying we are Israel, or God's Word must be wrong in insisting on that as a special mark of Israel, which God forbid! The following is the estimate of the number of

THE JEWS OF THE WORLD.

Concerning the figures of the entire Jewish population on the globe, there is a difference of opinion among the statisticians; but the *Hebrew Annual* declares that France contains 600,000; Germany, 562,000, of whom 39,000 inhabit Alsace and Lorraine; Austria-Hungary, 1,644,000, of whom 688,000 are in Galicia and 638,000 in Hungary Proper; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000 (Russian Poland, 768,000); Turkey, 105,000; Belgium, 3,000; Bulgaria, 10,000; Switzerland, 7,000; Denmark, 4,000; Spain, 1,900; Gibraltar, 1,500; Greece, 3,000; Servia, 3,500; Sweden, 3,000. In Asia there are 300,000 of the race; Turkey in Asia has 195,000, of whom 25,000 are in Palestine. 47,000 are in Russian Asia, 18,000 in Persia, 14,000 in Central Asia, 1,900 in India, and 1,000 in China. In Africa, 8,000 Jews live in Egypt, 55,000 in Tunisia, 35,000 in Algeria, 60,000 in Morocco, 6,000 in the Tripolitan, and 200,000 in Abyssinia. America counts 230,000 among her citizens, and 20,000 more are distributed in other sections of the Transatlantic continents; while only 12,000 are scattered through Oceanica. In short, the entire total of the Hebrew race on the surface of the globe is estimated at 6,300,000.

PROGRESS IN PETERHEAD, N.B.

We are much interested to learn that Our Identity has found a resting-place in Peterhead, in North Britain, and that an Association has been formed there with eight members to begin with. They meet weekly on Monday nights, and are studying "The History of the House of Israel told for the Children," as they find that "the best work to use as an introduction to the subject." The account the Secretary, Mr. W. Spence, gives us, is deeply interesting in one point. He assures us that one of the members of the new Association was once "a pronounced infidel," but by the grace of God "the Identity was the means of turning him." Every denomination of Christians, it seems, is represented in the Association, plainly showing that ours is no new sect, no new religion, but a truth that binds men of all shades of Protestant doctrine into one united body. It is also the cure, under God, of the infidels' deadly disease. The Peterhead Israelites are under the impression that if they could get a good lecturer to come among them and teach them, they would "be able to do some good." Already without this aid they "have been able to interest several of the clergy." We wish it were in our power to recommend some lecturer to the notice of our Peterhead friends. There seems to be none in Scotland, and none nearer than the Rev. R. Douglas, of Kidsgrove Vicarage, Stoke-on-Trent, to whom our friends could apply. They may go further, but they will not be able to fare better.

JUNE 20, 1887.

Great Queen and Empress of thy peoples' heart!
That heart beats true for thee throughout the world:
To-day it leaps, while closed is every mart,
And joyous hails thy royal flag unfurled.

Empress and Queen beyond all former powers!
Thy people greet thy day with song and shout;
What if, abroad, the sky with storm-cloud lowers,
Thy kingdom nestles safe from fear without.

Long-dreaming Science raised her sleepy eye
When thou wert mounting thine all-puissant throne;
Now, as a giantess, she holds the prize
Of central thoughts and deeds, not thoughts alone.

Great Israel's Queen, of Judah's royal line,
See how the tribes confederate hither come!
The Lion rampant, and the "Stone" the sign,
The nations rally round their island home.

Peace be within thy walls, thou blest of God,
Prosperity within Thy palace gates;
The sceptre wielding, holding firm the rod,
England alone defies the threatening fates.

These fifty years what wonders have they wrought,
In science, art, and all the works of peace!
Space shortened, and words flashed like arrowy thoughts;
Thy progress, dear Britannia, ne'er shall cease

Till all the world old England's greatness see
Towering above the nations in her might,
Till wars shall end, and blissful liberty
Herald the glorious day that hath no night.

Standish Grey.

Digitized by Google

THE PEOPLE THAT DWELL ALONE.
A Bible Study.

The above is the heading of a leaflet issued by the Rev. Ralph W. Harden, B.A., Secretary of the Irish Auxiliary of the Society for Promoting Christianity among the Jews, last Christmas. In this leaflet and the letter that accompanied it all God's promises and blessings are claimed for the Jews as "Jacob," "Israel," "His people," "God's witnesses." The position of Ephraim or Joseph is as utterly ignored as though the name never occurs in the Word of God—and a wholesale robbery is perpetrated in favour of the Jews of all God's special promises, blessings, and covenants made and given in favour of His people, "*Lo-Ammi*" Israel, the Ten-Tribed House of Isaac.

It is claimed by Mr. Harden for the *Jews*, under the name of "Israel," that their "isolation" will be conspicuous "when the fourfold promise to their forefather Abraham shall be fulfilled—when they shall be (1) a numerous people, (2) a prosperous people, (3) a glorious people, and (4) a beneficent people" (Gen. xii. 7).

We must conclude, when Mr. Harden puts out such a paper as this to obtain money for the society for converting Jews to Christianity, that he supposes his readers are ignorant of the Scriptures, or that he himself does not know the scriptural distinction between Israel (or Joseph) and the Jews (or Judah). Mr. Harden seems to admit that the Jews are not now either "numerous," "prosperous," "glorious," or "beneficent." That being the case it is certain, since God's Word cannot fail, and the Scriptures cannot be broken, that the other House of Israel —*i.e.*, Ephraim, must be to-day endowed with all four blessings. They must be "numerous," because Hosea i. 10 predicts the very thing of them when in separation from Judah. "They are as the sand of the sea, which cannot be measured nor numbered." Why was Mr. Harden so disingenuous as to omit all mention of that text? But there is another. In Zech. x. 8 God describes Ephraim in exile—some in "far countries"—as "increasing as they have increased." In the return, "place shall not be found for them" (v. 10). Will Mr. Harden tell us these texts are not in the Bible, or deny their reference to Ephraim as distinguished from the Jews? But God promised Ephraim he should be a "prosperous" people when obedient to the Lord. Accordingly, Deut. xv. 6 promised them, under those conditions, power "to lend to many nations—need to borrow from none: power also to reign over many nations—freedom from subjection to any." The text cannot apply to the Jews, for they have no national *status* giving them power to issue national loans, and they cannot rule over many nations, for they are only a scattered people, serving at this moment many foreign nations themselves. Ephraim was to be a "glorious" people. For God promised them, in Zech. x. 7, that they should be like "a mighty man," "their heart rejoicing as through wine." Theirs is, we believe, the Imperial Israel to whom Isa. lx. refers, on whom "the glory of the Lord" is described as "risen" (ver. 1 and 2).

Ephraim was also to be finally "a beneficent people." For they, but not Judah, were to become "sons of the living God," as Hosea i. 10 declares,—blossoming and budding and "filling the face of the world with fruit" (Isa. xxvii. 6). In them all the nations, families, and kindreds of the world were to be blessed, since they alone, but not Judah, would accept Christ, and in Christ only could the nations be blessed at all (Gen. xii. 2, xxii. 18, xxviii. 14; Acts iii. 25; Isa. lxv. 1). From Judah the Lord took away "the Kingdom of God," and His "word" (Matt. xxi. 43; Psa. cxlvii. 19, 20), but "the nation" to whom they were transferred could be none other than Ephraim—"the fruitful one"—since that was the meaning of "Ephraim" (Gen. xli. 52), and to Israel only did God intend to "show His Holy Word" (Psa. cxlvii. 19, 20). We must not, however, be misunderstood. We do not deny the Jews' isolation at the present time, nor their claim on Ephraim-Israel's (the British nation's) pity, piety, prayers, and efforts. All these they ought to receive from Christian Israel—God's people, His witnesses, His sons. Nor do we deny that when the return of Israel and Judah takes place in the future, that the two Houses united will then enjoy all God's blessings, as promised to Abraham, in common. It is for this very reason that we insist on the self-evident fact that, such being the case, and because God's word cannot be broken, therefore at this present time, before the return, Ephraim must be in actual enjoyment and possession of all the good things God promised them in His Word exclusively. These good things are—(1) multitudinousness (Hosea i. 10); (2) the fulness or multitude of nations (Gen. xlviii. 19, xxxv. 11; Rom. xi. 25); (3) "prosperity and wealth" (Deut. xv. 6); (4) "glory" (Isa. lx. 1, 2); (5) "beneficence" as a nation internationally (Isa. xxvii. 6); (6) colonies (Zech. x. 8, 9); (7) the Gospel and Christian character (Hosea i. 10, Zech. x. 6, 8, 12).

We object to Mr. Harden's circular because he deliberately omits all these references to Ephraim-Israel, and arrogates to the Jews all the blessings God granted to Ephraim or Joseph alone just now, to the glory of His grace.

WHY I ACCEPTED THE ANGLO-ISRAEL BELIEF.
By T. C.

I had seen the Banner of Israel several times in 1884, not, however, taking any particular notice of it. A few months before I wrote to you, in 1884, and sent you a copy of the American *Sunday School Times*, containing the article, "A Religious People," I took rather more notice of it, and frequently scanned the contents of one of the numbers that used to appear in the window of Mr. Witts, of Colston-street.

Well, I thought, here is one of those things that in the last days are to come upon us to deceive us! As I was passing by, I noticed a small pamphlet, "Fifty Reasons." I partly resolved in my mind to purchase it. When I passed another time, I had another look at it, and read on the cover what Dr. Paley and Solomon said.

I bought it, and soon discovered that all the blessings we ever enjoyed as a nation were those promised to the House of Israel; and having already set my hand to the seal that "God is true," I felt convinced that we were God's people, the "nation of nations."

Some of my friends to whom I introduced the subject were angry; others said that to accept such things tended to make one proud. But it had far from such an effect upon me, for the 11th verse of chapter iii. 2 Peter came before me, which, in my mind, occurred thus:—If we really are of the Ten Tribes of Israel, the recipients of all the blessings so repeatedly promised, what manner of persons ought we to be in all holy living and godliness?

Seeing my friends were so opposed to it, I left off introducing the subject to them, but took care to explain myself when they did. When I wrote you, I believed that God's promises to the Israelites were ours because we are the people to whom He made them through His servants of old, our forefathers. I believe it, as I do any other of God's words.

Bristol, 9th March, 1887.

Russia and Abyssinia, "A Sign of the Times."—We take the following from the *Manchester Courier*, April 22, 1887:—"The organ of the German Templars in Palestine quotes the following explanations of the wish of Abyssinia to play a part in the East under Russia, a fancy which may yet turn out to be a matter of great political importance. 'The two great empires of Abyssinia and Russia,' says the publication in question, 'have the great advantage over all others of alone possessing the true and pure Christian faith, which important fact must lead to their ultimately ruling the world. On the Plain of Saron, in the Holy Land, the armies of the two empires will unite. The two Emperors will take the Holy Communion together, and will then proceed to share the world between them, in order to subject it to the true faith.'" (Compare Ezek. xxxviii. 5, R.V., "Cush" is "Ethiopia.")

Digitized by Google

SPECIAL SERVICES AT WESTMINSTER ABBEY.

"SIMULTANEOUS special meetings and services in connection with the efforts of the Church Missionary Society to bring before the public the claims of the heathen and Mohammedan world are now being held in the metropolis. At Westminster Abbey yesterday morning the Bishop of Cork, speaking from the words, 'Therefore they that were scattered abroad went everywhere preaching the Word' (Acts viii. 4), reminded his hearers of their obligation to spread the Gospel among the people of the earth, and at the same time condemned the introduction of the drink traffic into foreign countries, as it was a great drawback to the operations of the missionary. He also alluded in deprecatory terms to the drink traffic in England. In the afternoon Archdeacon Farrar preached from the words, 'Tell it out among the heathen that the Lord is King' (Psa. xcvi. 10), and in the course of his sermon alluded to the great growth of the Church Missionary Society, and gave some interesting statistics respecting missionary enterprise generally."

The above appeared in one of the London papers of February 8th or 10th, and it is remarkable on some accounts. The Bishop of Cork, preaching from Acts viii. 4, reminded his British hearers that as the persecuted Hebrew Christians went everywhere preaching the Gospel, so they were bound to spread the Gospel among the people of the earth. But we would ask the Bishop where he finds this stated in the four corners of God's Word as an "obligation" on any but the Hebrew people? Is it one pressing on Japanese, Chinese, Hindu, Cingalese, or Mohammedan, converts to Christianity? Surely not! Certainly these races converted to Christ do not obey the precept or go among the people of the earth to preach? The British only do it, and that because they are Israel, to whom the command went forth, "Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvi. 7). "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxxv. 11).

Archdeacon Farrar, preaching on Psa. xcvi. 10 (Prayer-book Version) seems also to have applied to his British (and therefore, in his view, to his Gentile, non-Israelite) congregation the Lord's command to His people to "Tell it out among the heathen (or nations), the Lord is King, the Lord reigneth." This message is not entrusted by the Lord to the heathen, or Gentiles, to proclaim "among the Gentiles." Israel is His messenger and minister (Isa. xlii. 19, lxi. 6). To them only "He sheweth His word, His statutes, and His judgments; and He hath not dealt so with any nation" (Psa. cxlvii. 19, 20). If we admit that the British are "lost Israel found," then the Bishop of Cork and Archdeacon Farrar were quite right. Their hearers were under the obligation in that case to spread the Gospel among the people of the earth, and to say to them, "the Lord Jehovah is King."

We are well aware that this teaching is abhorrent to the minds of most of our clergy, who cannot bear to think that God has still a chosen people through and by whom He works. In respect to salvation by faith alone, without works, there is doubtless no difference between Jews and Gentiles (Rom. iii. 22). "All have sinned and come short of the glory of God," and to all the offers of pardon through the precious blood are made without distinction of race, or clime, or colour. But the question still remains. God created, formed, made, and fashioned Israel to be His special separated people. "They shall show forth My praise," is His declaration respecting them in Isa. xliii. 21. "He changes not!" Who therefore will dare to say that God's ministers are changed under the Christian dispensation, or that a new (British) agency has been adopted by the Lord in violation of His oath and promises to Abraham and his seed for ever? God forbid it!

MICAH v. 2.—Therefore will He give them up (the Jews) until the time that she which travaileth hath brought forth (Israel, Isa. liv.); then the remnant of his brethren (Jews) shall return unto the children of Israel (Jer. iii. 18; Hosea i. 11; Psa. cvii. 43; Hosea xiv. 9; Dan. xii. 10).

A FULL report of the speeches (revised by the speakers) delivered at the Annual Meeting of the Metropolitan Anglo-Israel Association will appear in our issue for June 22, which will consist of 16 pages, price one penny.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FORTY-SECOND MONTHLY REPORT.

THE following donations and subscriptions, from April 14th to May 13th, are very gratefully acknowledged:—

Received by Miss E. M. Rush: Mrs. H., 5s.; Rev. T. W. B., £3 3s.; Mrs. V. B., 2s. 6d.; P. N., 5s., for BANNERS; C. J. P., 5s., for BANNERS; Miss. C. (per Philo-Israel), for BANNERS, 5s.; Mrs. H. (per Philo-Israel), for BANNERS, £1.

By Mr. C. Horner: Miss M., 2s. 6d.; W. W., 3s.; Commander C., 1s.; H. E. T., 10s.; G. W., 1s. 6d.; Miss S., 1s.; Mrs. C. B. (monthly sub.), 5s.

By the Treasurer: H. G. (monthly sub.), 1s.; M. A. C., Dorking, 2s. 6d.; E. L., 5s.; J. S. C., 2s. 6d.; Mrs. P., Leamington, 3s.; Rev. R. L. B., 10s.; C. R., Devonport, £1 1s.; Miss L., 2s. 6d.; F. B. (per Rev. J. Billington), £2.

Total, £10 17s.

J. LAWRENCE, *Hon. Treasurer.*

The Secretaries beg to acknowledge, with many thanks, the following generous gifts:—50 copies BANNER OF ISRAEL, from Messrs. Banks and Son. 9 dozen copies *Messenger*, from the promoters of the JUBILEE MESSENGER FUND. 8 dozen copies "Israel in Britain," from the Author. 1,000 "Britain's Inheritance," from T. D. Alward, Esq. Parcel of BANNERS from Clevedon.

One to three BANNERS are forwarded weekly, and two fortnightly, by the Secretary, to St. John's, S. Africa; Ohio, U.S.A.; Birkenhead, Upper Teddington, Southampton, Mechanics' Institute, Crewe, Richmond, Maestag, and to Wandsworth and Wimbledon Free Public Libraries.

Forty packets of various books, pamphlets, leaflets, etc., have been forwarded, during the past month, to the following places, and public institutions:—Moreton-in-Marsh, Richmond, Upper Teddington, Charlesworth, Barnsley, Sheffield, Eastbourne, Quernerford, Lambeth, Stockwell, Crewe, Putney, Bath, Manchester, South Hayling, Stockport, Wilsden, Conway, Hull, Chippenham, Horsforth, Earl's Court, and Rome. To the Free Public Libraries at Richmond, Wandsworth, Wimbledon, Kingston, Halifax, Salford, Tonbridge, Walsall, and Newcastle-on-Tyne. Also pamphlets and leaflets, on the elementary parts of the subject, were sent to each member of the Prophetic Convention held in London. Parcels of BANNERS, etc., to Haverthwaite, Portsmouth, "Thames Church Mission," and "Mission to Deep Sea Fishermen." By Miss E. M. Rush: 25 packets of literature have been sent to the following places:—Westminster, Kensington, Metropolitan Anglo-Israel Association, Blackfen (Kent), Aldershot, Caterham, Walton-on-Naze, Dover, Great Yarmouth, Alsager (Cheshire), Carlisle, Ayr (N.B.), Stirling (N.B.), Jersey, Malta, Banda (N. W. P. India), Ambala, Moulmein (Burmah), Hong Kong, Fiji, Barbadoes, Pietermaritzburg (South Africa), Port Nolloth (South Africa), Etshowe (South Africa). Also 125 BANNERS each week, and 10 fortnightly.

From our Sowers in Sheffield we learn that the work of distribution is going on apace, as well as enquiries for literature being made to them from poor working men. Further quantities will accordingly be supplied.

Another, and an indefatigable Sower, at Barnsley, is doing excellent work, and has aroused sufficient interest to induce some few more to take in the BANNER, which, he says, "Keeps one's mind well stored with good ideas." This Sower is a working man, but who frequently helps the Fund with a subscription, partly collected amongst his friends.

Our Sower at Manchester writes to the Secretary: "The books you sent me I find very useful indeed, and have been able to carry on the work more extensively, but of course it takes time to see the results of the efforts put forward, though, within the last few weeks, I have increased the sale of the BANNER by two copies a week. I have got two co-workers who take great interest in the work, and are very anxious to spread the subject of Israel in Britain; so that anything you may send will not come amiss, and I can assure you will not be wasted, but on the contrary, *will be used to the best advantage.*" He adds, "Some of the books you sent me are now protected by cardboard backs, and will last a long time. I have one book to which I put a soft cardboard back, which has been read by over a score of persons, and is likely to last a long time yet."

Digitized by Google

Further good news comes from New Zealand, showing that God is blessing the work there too. Our correspondent, writing for a large parcel of books, states the movement is spreading, and that "not a week passes but some one calls at my house for pamphlets and information."

Another correspondent writes:—"I am trying to look on the subject at present on a purely Scriptural basis, and in an independent spirit, and in the hope of presenting it in a stronger light progressively. . . . . It will gratify you to hear that I hope my addresses are being blessed to an Australian gentlemen, who, by listening to, and reading infidel writings, had lost faith in the Word of God."

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; or by Mr. Charles Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed, "London and Provincial Bank, Teddington Branch." 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.

Two Cards of membership have been sent out during the past month. As we are still using Cards returned by a local Secretary, the number issued remains as before, 1,423. Two Cards have also been given out by our agent at Malta.

A donation of 1s. 2d., from M. H., Dorchester, towards the expenses of the Union, is thankfully acknowledged.

A new member, living in Dorset, writes: "I have been a constant and interested reader of the BANNER for many years past, in fact, I believe from its first issue, and I am a firm believer in 'Our Identity,' which I endeavour to help forward when opportunity serves, and I have long felt it to be a duty on my part to become a member."

A member in New Zealand earnestly requests the prayers of the Union in behalf of friends who are avowed infidels.

Will those members, who care to distribute the leaflet in reference to the Jubilee, headed, "A Call for Prayer and Praise," by Philo-Israel, kindly apply, without delay, for copies, as it is desirable to circulate the leaflet before June 20.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for June are printed:—

1st ...	Psalm	cxvi.	12th ...	Psalm	cxxvii.	23rd ...	Psalm	cxxxviii
2nd...	„	cxvii.	13th ...	„	cxxviii.	24th ...	„	cxxxix.
3rd ...	„	cxviii.	14th ...	„	cxxix.	25th ...	„	cxl.
4th ...	„	cxix.	15th ...	„	cxxx.	26th ...	„	cxli.
5th ...	„	cxx.	16th ...	„	cxxxi.	27th ...	„	cxlii.
6th ...	„	cxxi.	17th ...	„	cxxxii.	28th ...	„	cxliii.
7th ...	„	cxxii.	18th ...	„	cxxxiii.	29th ...	„	cxliv.
8th ...	„	cxxiii.	19th ...	„	cxxxiv.	30th ...	„	cxlv.
9th ...	„	cxxiv.	20th ...	„	cxxxv.			
10th ...	„	cxxv.	21st ...	„	cxxxvi.			
11th ...	„	cxxvi.	22nd...	„	cxxxvii.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, 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. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Perhaps the following extract, taken from a Church of England newspaper (the *Fireside News*) will be interesting to readers of the BANNER:—

"The Queen is to sit in the CORONATION CHAIR at the Jubilee Service in Westminster Abbey. It will be placed just under the lantern, where the lecturn usually stands. The choir will be occupied by royalties and the personages in the procession; and the House of Lords will be in one transept, and the House of Commons in the other, so that the Queen will have the 'High Court of Parliament' on both sides of her.

"Tiers of seats are to be erected in the transepts and in the nave, and there are to be galleries above the aisles, on each side of the choir and nave, just as at the coronation. The composition of the 'representative congregation' is giving infinite trouble to the Lord Chamberlain and his myrmidons, but it has been settled that all mayors of England and Ireland are to be invited, and all the provosts of Scotland."

F. S. G.

47, St. Oswald-street, Queen's-park, Manchester,
May 14, 1887.

"OUT OF THE MOUTHS OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE."

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been much impressed with the description of numbers of children singing the National Anthem (which is in itself a *national prayer*) as the Queen entered Birmingham. In all public receptions of our Royal Family, this singing of the children forms an especial feature. and is surely an Israelitish custom, for the children sang when our Lord entered Jerusalem in triumph. I would wish also to draw attention to the two striking events of the past week. The festivities of the German Court, in celebrating the 90th birthday of their Emperor, and the enthusiastic reception of our Queen in the democratic town of Birmingham in her Jubilee Year. Contrast the facts. Here are the two great Protestant Sovereigns of Europe, each rejoicing in the love and loyalty of their people, blest with descendants even to the fourth generation, honoured and respected by the whole world. Then behold the Autocrat of "all the Russias" flying in rage and fear from the murderous attempts of his subjects, to hide himself and his family in the fortified Palace of Gatschina. Truly "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come" (1 Tim. iv. 8).

I am, Sir, yours very truly,

L. T. DAVIES.

2, River Street, Bath, March 26th, 1887,

To the Editor of the "Banner of Israel."

DEAR SIR,—In chapter ii. of the Epistle to the Romans, ver. 14, we have these words written—"For when the Gentiles, which have not the law" (or have NO law), "do by nature the things contained in the law" (these Gentiles) "having not the law" (or NO LAW) "are a law unto themselves."

Now, Sir, when I read this verse, I thought what a wonderful proof this is that we are not Gentiles, because if we were Gentiles, we should not have the law, but we have it, and being Israelites of the Ten Tribes, it is right that we should have it, but not otherwise. What business has one Gentile nation with the Ten Commandments rather than any other; and yet people will have it that we are Gentiles, especially ministers of the Gospel. St. Paul tells us the Gentiles have not the law, but our clergymen say we, as the British Gentiles, have it,—entirely contradicting St. Paul! Who are we to believe? For my part I intend to believe what St. Paul says, and let the clergy and anyone else say what they like.

Dear Sir, this is a clear proof of our Hebrew origin.

I remain, yours in hope of Israel,

G. WELLS, JUN.

38, Dudley Road, Tunbridge Wells.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Would you kindly publish the following questions addressed to our opponents?

The first refers to the head-lines of Isaiah lx., viz.—"What Church is meant here? and where shall we find it?"

The second refers to Romans xv. 10—"Rejoice ye Gentiles with His people." Who are these people that we British Gentiles are to "rejoice with"? and where shall we find them?

If any of our opponents will give a clear answer to these queries, it will greatly oblige,

Dear Sir, yours very truly,

TYRO.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS.

	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
Two Copies (including Double Numbers)	0	13	6
Three Copies ,, ,, ,, ...	1	0	4
Four Copies ,, ,, ,, ...	1	5	6
Six Copies ,, ,, ,, ...	1	16	4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,
14, King William-street, Charing Cross, W.C.

GEORGE LILWALL, Esq.,
Will Lecture on THURSDAY EVENING, June 2, in the LIBRARY OF THE ASSOCIATION,
At Half-past Seven o'clock. Admission Free.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo, Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY,
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he test mony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

EDWARD HINE'S PUBLICATIONS.
SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.
CUI BONO? 6d., post free, 7d.
LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.
F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

LEAFLET FOR THE YOUNG,
WHO ARE YOU?
Price 1s. per 100; postage 1½d.
To be obtained from the Hon. Sec., Anglo-Israel Association, 27, Pulteney Street, Bath; and of R. Banks & Son, Racquet Court, Fleet Street.

"A happy effort, well and successfully made, and likely to lead to good results. The Leaflet teaches the Scriptural distinction between Israel and Judah. . . . The separate captivities. . . Our nation's possession of the Gates, the Sabbath, etc."—*Banner of Israel*, Mar. 16, 1887.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages. Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand

A Resume of the Scriptural Argument, proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per 100. New edition now ready.
R. Banks & Son, Racquet-court, Fleet-street.

Crown 8vo., wrapper, price 6d.
Where is the Firstborn?
An investigation of the British Claim to Identification with the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Stranger Crowd," &c., &c.

"Ably written, well edited, and carefully presented to the readers . . . We wish it a large circulation."—*Banner of Israel.*
R. Banks and Son, Racquet-court, Fleet-street, London.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?
By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

Price Sixpence, by post Sevenpence.
London: R. BANKS & SON, Racquet-court, Fleet-street.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!
Save, Purify, Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot
Is the Best Known
Cleanser, Preserver, and Deodoriser.
Dental Guide says:—"No Tooth application equals the Carbolics."
Proprietors: GEORGE & WELCH, Worcester.
Through Chemists, or Post Free from Makers.

ETHELINE
A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE.
To be obtained of all Chemists, or post free for 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

PRICE 21s., POST FREE. HARNESS' WILL LAST FOR YEARS.
ELECTROPATHIC BELT.
An agreeable, natural, and certain remedy for
Rheumatism, Lumbago, Sciatica, Nervous Affections, Sleeplessness, Paralysis, Indigestion, Constipation, Liver and Kidney Disorders, Ladies' Ailments, &c.
SEND POSTAL ORDER OR CHEQUE FOR 21s. FOR AN Electropathic Belt (post free), and you will have an effectual and marvellous remedy always at hand. Harness' Electropathic Belt promotes Health, Strength, and Energy.
Thousands of Testimonials received. Write for copies or call and see the originals.
Pamphlet and advice free of charge.
The Medical Battery Company, Limited,
52, OXFORD ST., LONDON, W.
Corner of Rathbone Place

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

ISRAEL'S HOPE AND DESTINY. By D. A. Onslow, J.P. Vol. II., III., IV., and V. Cloth, gilt, 3s. 6d. each. Quarterly parts, 6d.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A E I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies post free, 6d. Specimen packet for 6 stamps.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JUNE 1, 1887 [*All rights reserved.*

Digitized by Google

"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. XI., No. 545. Entered at Stationers' Hall.] WEDNESDAY, JUNE 8, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE

The Vulnerable Points of the British Empire 229
"Light and Time" 230
The Metropolitan Anglo-Israel Association. Annual General Meeting 231
Past and Current History and its Testimony to Our Identity with Israel. By Miss V. M. Cox.—Part II. 232
The Law of the Land 234
Israel in Britain 235
Correspondence 235

THE VULNERABLE POINTS OF THE BRITISH EMPIRE.

THE Germans seem to be exercised by the fact that the British Empire is practically defenceless, and that the outland portion of it is at the mercy of an "enterprising enemy." Our "military impotence" is the subject of inquiry by foreign staff officers, and these from time to time publish the results of their investigations. They all have come to the conclusion that the Empire of Great Britain is on its "last legs"; that we are not prepared for defence, and that we are sure to collapse and submit, if vigorously assailed. "The current number of the *Deutsche Rundschau* (says the *Manchester Guardian*) has a careful essay by Herr F. H. Geffcken, expounding to all reading Germans how the great English "World-Empire is no longer able to defend itself." The writer explains how the people here resolutely refuse to fortify the coaling stations (our Gates) abroad, and surveys our coasts, suggesting, kindly, that a number of points exist on our coast where a landing will be perfectly easy, naming others where he advises nothing to be attempted, because they are adequately protected. "He describes London as the heart of the whole Empire, not of England only; and the unexpressed inference is the exclamation of Marshal Blucher, 'What a city to sack!'" Such are the cogitations and hopes of our German brothers—fellow Israelites, according to the Rev. Robert Douglas! These all conveniently forget, or perhaps do not know, that the British are Israel, and have the defence they lack in their own Fatherland! While *they* are in terror lest by another war with France they may lose their newly-acquired provinces, Alsace and Lorraine, and that the frontier may be shifted to the Rhine, we British give the idea of invasion no thought, but live "carelessly" and confidently in our isles, according to the prophecies (Deut. xxxiii. 28; Ezek. xxxiv. 25; xxxviii. 11; xxxix. 6). Our world-wide Empire further gives us no anxiety. We seem to deem ourselves perfectly secure, even at the Antipodes, and it requires incessant warnings from home and abroad to induce our thoughtless people to take even a single step towards the fortification of our defenceless coaling stations. We believe ourselves to be invulnerable, and we never imagine that we occupy a position that all the world envies; or an empire, in short, that every nation under the sun covets to possess. This state of confidence is horribly imprudent, of course, but it is prophetic, and an indication that we are Israel; for it is predicted in God's Word, as we have seen, that Israel shall dwell "confidently" and "carelessly" in the isles. The wonder is, that lying a prey, as it were, to the national robbers of the spoils of the earth, the Germans, French, and Russians, who clearly want to humble and destroy our Empire, have not yet laid hostile hands upon our Gates and colonial and heathen dominions. Why is this? The will is not wanting. These nations have the power! According to them we are powerless to resist! Why do they not, then, help themselves? The fact is, the Lord God of Israel is our defence. He has promised that our island home, His appointed place for Israel (2 Sam. vii. 10), shall be inviolate, and never insulted by the foot of foreign foe. He, therefore, is our guardian, and surrounds our islands with a defence which our German and French would-be invaders and conquerors may try to pass, but will find to their cost they cannot. As to our foreign Gates and coaling stations beyond sea, they are God's gift to us, His people Israel, and while He bids us fortify and close them, as Gates, we shall not lose them, even though an "enterprising enemy" tries hard to capture them. For God has given us a splendid "marine" and magnificent war-fleets, which are now, or will be, when the time comes, more than a match for all our enemies. Besides that, our German and French "fire-eaters" forget that they have their own quarrels to compose and the great earthquake woe to pass through before they can venture to make Israel their enemy. Perhaps when they are engaged in that tremendous conflict they will find their power to invade British territory here or abroad a little beyond their strength, especially when they come to realise that we have God Almighty's defence, which they themselves conspicuously lack. Meanwhile the empire is increasing in several directions, and our "vulnerable points" are decidedly multiplying too! The following, for instance, shows that we have now the Boers for neighbours in Zululand, and that we have pushed the frontier in South Africa well forward Northwards, to include a fiercely warlike native race, dependent for existence to-day on the sword of the British people:—

Digitized by Google

We have received the following telegrams through Reuter's agency:—

ZULULAND, Pietermaritzburg, May 13.

It is officially announced that Sir Arthur Havelock has been authorised to proclaim the whole of Zululand, with the exception of the New Boer Republic, as a British possession.

A Royal Commission will shortly be issued appointing Sir Arthur Havelock Governor of the new territory, and empowering him to legislate by proclamation.—*Times*, May 14.

Egypt also is another case in point. The Egyptian public is greatly exercised by the reports which are rife that Sir H. D. Wolff has, by order of the British cabinet, concluded an arrangement with the Sultan whereby Egypt will be evacuated by our troops "in not less than two or more than five years." This is considered fatal, and so it will be, if true; because we promised to continue in Egypt till our specified stipulated work was done, and "the determination of a fixed period is itself sufficient to prevent the accomplishment of the task." "If the troops are absolutely withdrawn within five years," wrote the *Times'* correspondent on May 12th from Cairo, and

If the protection of the country be left exclusively to native troops, twelve months will not elapse before there will come about a military revolt, an exodus of the Europeans, and a financial collapse. Whether these consequences, which are purely local, are counterbalanced by Imperial considerations I offer no opinion, but that they will ensue is as certain as is your reception of this despatch. The highest authorities may blind themselves as to the effect of the personal influence of the Khedive, the possibility of playing black regiments against fellaheen, or the employment of hostility against the Turks in favour of English administrators, but the whole fabric is only a flattering tale of hope. The period between the fixed date of the evacuation and the day when that date is made known will be one of ceaseless intrigue, and the sole hope of even the English sympathising party will be in provoking a premature ebullition, so as to render the fulfilment of the promised evacuation impossible. With every class thus interested in promoting disturbance, I have no hesitation in saying that sudden evacuation to-morrow, before the disorder was organised, would be less dangerous.

So far the fears of the Egyptian people, and the *Times'* correspondent's description of the matter. But what is the true explanation of all this? Are we really going to abandon Egypt in two or five years? Is the "unspeakable Turk" to come back into Egypt to rule there again as in the old days? Do financial men believe this? Let us ask the *Financial News* of the 13th of May, and hear what it says:—

Sir H. Drummond Wolff is said to have agreed that we should retire in five years. He had already agreed to the appointment of Moukhtar Pasha to represent Turkey in Egypt, and that alone has proved a mischievous nuisance. The proposal that we should withdraw in five years was modified by a stipulation that if disorder recurs we shall return. And what is the reply? We turn our cheek to the smiter, and we are smitten: the Porte insists that we must go in less than five years, and that when we go we must not return. For once, and only once, and by means of England, Turkey hopes to resume authority over one, and that the richest, of its alienated provinces. What will be the next step in these miserable negotiations no one can tell. Everyone knows that without our control Egypt would, in a year, be given up to anarchy or re-occupied by Turkey; everyone knows that in either case the Suez Canal would be in danger, and the interest on the Egyptian Debt would cease to be paid. In view of these mischievous proposals and their inevitable results, why do not Egyptian Stocks fall with a rush? The answer is that no one believes that we shall do any of these things that are suggested. The farce is kept up partly to satisfy the extreme Radicals here and partly to show that we are willing to meet "the natural susceptibilities of France." But it is time that the farce was over, and that by a permanent settlement one burning question at least should be withdrawn from European politics.

Egyptian stocks have not fallen, and there is the true index of the facts! We are not going to give up Egypt, and no one believes we shall!

But here is a very "vulnerable point of the British Empire," which we are persuaded God Himself is protecting for us. How it will be brought about in respect to Egypt we cannot possibly guess. But we are sure of this: the matter is in God's hands, and He will see that the land of Egypt which He has once given us to bless and save, will be placed under the protection of His people Israel, to His own glory. To Him shall be, in the result, all the praise.

"LIGHT AND TIME."

A CURIOUS pamphlet under the above title, "Light and Time," has been forwarded to us. It is compiled and edited by Major-General J. W. Hoggan, C.B., of Edinburgh, who we have observed sometimes takes the chair at meetings where Our Identity is mooted, and appears generally inclined to adopt some of our Anglo-Israelite views. We say *some* because in other radical directions he differs from the writers in the BANNER, as we shall presently notice.

On page 4, the writer speaks very favourably of our notions and intentions as Bible students who desire to literalise the Scriptures, as against those whose object is altogether to spiritualise them. He sees that there must be a body of Israelites somewhere to answer to "the day of Jacob's trouble," predicted in Jer. xxx. and Rev. vii., and thinks that "Israel will be in all probability found *amongst* the British nation" (p. 5). If we enquire why the General holds that belief, we find it is because, like the Jews in the time of Esther, the whole House of Israel must be providentially preserved and delivered from their enemies, since Michael, the special angel appointed by God to look after them (Dan. xii. 1) must be doing his work for their benefit now. Then follows this remarkable sentence: "There is no nation in the world blessed by God as the British nation is, for it alone is in the enjoyment of most of the blessings that were promised to Israel" (Lev. xxvi).

Instead, however, of arguing from these just *premises* that the British must therefore be Israel (God being true), the compiler of the pamphlet comes to the conclusion that because "the whole House of Israel is sure to be restored after a day of trouble, and made to inherit their land, therefore this is a parenthetical dispensation, having much higher advantages than those that Israel will ever enjoy!" This strikes us as distinctly a *non sequitur*, and unreasonable as it is unscriptural! The writer has adopted the idea that in the present time "Christendom," and "not the British nation only," has been brought by God into the place and position, nationally, once occupied by Israel!" (p. 6). Here is another surprising declaration, for which the Word of God gives not the slightest support, but on the contrary, proves it to be impossible, because the latter represents Him as faithful to His oath to Israel, and always unchangeable. General Hoggan says, "Israel in the past were *highly favoured*." "Now Christendom is *highly favoured*" (p. 7). That is, God has changed, and gives to "Christendom" to-day what He promised exclusively on oath to the seed of Abraham for ever, but never promised to Christendom at all! In fact, if General Hoggan be right, then "Christendom" ought to have the "signs" of Israel, such as "multitudinousness, Empire, the throne of David, Sabbath observance, the Word of God, truth in religion, the missionary spirit, great wealth, a Western island home, the Gates of the world, a mighty Colonial Empire, the Heathen Empire of the earth, and so on." Has it? It has none of these things, as a whole! The next sentence of the writer however is bewildering, for on p. 7 he says: "Christendom is the wild olive now grafted contrary to nature into the good olive tree and is partaking of the root and fatness," *pro tempore*. It is not explained which is "the good olive tree" into which the said "Christendom" has been grafted, nor what that "good olive tree" really is!

Digitized by Google

General Hoggan commends to us for our consideration as Anglo-Israelites certain propositions, five in number, which evidently in his opinion go counter to our asserted claims, that our nation, *quâ* nation, is Israel of the Ten Tribes. He states them thus :—

The Anglo-Israel theorists should consider the following :—

Can a nation be under the *favour and goodness* of God, and at the *same time* under His wrath and judgment?

Can a nation be *set aside*, God declaring them to be *not* His people (Hos. i. 6, 9), He having disowned them for a while because of their idolatries, and at the *same time* be taken up by Him for such rich blessing, and called His?

Can a people who, through ignorance and blindness (which God in government has permitted to happen to them), hate the name of Christ, be the same as those who, in *profession* at least, accept of Christ, and call themselves by His name—*Christians* (Christ's men)?

Can a people of whom it is written, they "shall dwell alone, and *not be reckoned* among the nations," be the same as a people which in wealth, position, and greatness, is reckoned as the first or chief amongst the nations?

Can a people about whom it is written, they "shall abide many days *without* king, and without prince, and without sacrifice," etc. (Hos. iii. 4, 5), be the same as those who have NEVER been without a king, prince, etc.?

These five difficulties submitted for our cogitation are clearly the outcome of want of information on the part of the General.

He has failed to realise the Scriptural distinction between Israel and Judah, and that while one House was sentenced by the Lord for sin, to wrath and judgment, to the other was given, for obedience and submission to the Atonement of Christ, the favour and goodness of God. The difficulty that Hosea i. 6—9, suggests to the General is answered by ver. 10 and 11 of the same prophet. "Lo-Ammi" Israel having been under God's curse at one period of their history, was to be restored to favour when they accepted Christ, and become "sons of the living God" by faith. Then such promises as Jer. iii. 12 to 14 ; Ezek. xi. 16 ; and Zech. x. 6 (R. V.) would be theirs, and "multitudinousness" and Christian blessings would become their national possessions because of "the anointing" (Isa. x. 27).

The third difficulty has no place in Scripture, but only in General Hoggan's mind. "The blindness in part" has happened to Judah-Israel, as St. Paul implies in Rom. xi. 25; while Ephraim-Israel, accepting Christ as his "Lo-Ammi," have become "sons of the living God" or the Christian nation (Hosea i. 10). The stock objection respecting Balaam's prophecy we have lately met and answered in these pages (see pp. 111, 112). The people who "dwell alone, not reckoning themselves among the nations" are *pro tanto* a blessed nation, for Balaam's words were intended to convey a blessing and not a curse (see Numb. xxiii. 8, 11, 12, 13, 20, 25, 27). Therefore it is natural, right, and proper, that a people possessing the blessings the General mentions, should also be honoured by wealth, position, greatness, and the chieftainship of nations! Their unique position, "dwelling alone," is that described in Exod. xxxiii. 16—viz., their possession of God's presence continually with them as a nation. The last difficulty is one which we are surprised the General should have advanced at all. Were not the ancestors of the British for centuries "without a king, prince, or sacrifice," while they were painfully struggling across the continent and by sea from Media and Palestine to these islands of the West? and is it not true that if we suppose Hosea iii. to be applicable to Judah (but not to Israel) the words have always been, and are now to-day literally fulfilled by them? The pamphlet continues after the following fashion. The readers will see how close the writer comes to the truth, and yet how unaccountably he falls, immediately after, into error. He says :—

Israel (or Ephraim)—the Ten Tribes; Judah and Benjamin—the Two Tribes, are *distinct* from one another, and will be differently dealt with by God in the future.

Judah has been two or three times restored to the land, God showing more favour to them because of David having sprung from Judah (both the typical and the antitypical), and thus they were in the land when Christ, the true David, was born. But Judah was guilty of the murder of Christ, whom they rejected as their King. Hence their judgment when Jerusalem was taken by Titus, and the yet greater judgment of the Tribulation that awaits them when Jerusalem will again be destroyed. Israel (or Ephraim) has never been restored. These Ten Lost Tribes are spoken of as *scattered* and outcast, and it is said, "He that *scattered* Israel will *gather*." It is likewise stated from whence God will gather them,—"from ASSYRIA, EGYPT, PATHROS, CUSH, ELAM, SHINAR, HAMATH, and from the ISLANDS OF THE SEA" (Isa. xi. 11—16). The East countries, then, chiefly, rather than the West, is the quarter in which these tribes will be found, though it is possible that some of them may also be *amongst* the British nation. This admission, however, differs from the positive assertion that the British *are* the Lost Tribes. Those of Israel are spoken of as lost because their *identity* before man has been lost, but God knows them, of course. With Judah it is different. Their identity is preserved. Hence it is proverbial that a "Jew is known anywhere."

Israel will not be in the land (Palestine) till *after* the Tribulation. They will THEN get their blessing; all the promises will be made good to them, the rebels having been *previously* purged out, and the nation duly sifted (Ezek. xx. 38).

No doubt the "gathering" will be from all parts, but inasmuch as Isaiah mentions the Islands of the Sea (or West) as one of the spots where Israel will be found; and Hosea and Jeremiah declare that the West, and yet the North country will be the seat of Israel's power, we do not see that "the East rather than the West is the quarter in which these Ten Tribes will be found." As to the supposition that Israel will get her blessing after restoration and after her tribulation is over, we should like General Hoggan to explain to us (if this be so) when and where Joseph is to enjoy his birthright prior to the restoration and union with Judah? It cannot be after that event because at that period all the tribes will "share and share alike" (Ezek. xxxvii. 22—28). It was not before the First Advent; history tells us that! Logic affirms that therefore it must be NOW! Will the General deny that? Will he substantiate his contention from the Scriptures? Let him try! We promise him he will fail.

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

ANNUAL GENERAL MEETING.

THE Ninth Annual Public Meeting of this Association took place in Exeter (Lower) Hall, on Tuesday evening, May 24th. There was a large attendance and the meeting was in every respect a success. Prayer having been offered by the Rev. James S. Forsyth, M.A., the National Anthem was sung, it being the Jubilee year, after which the secretary (the Rev. James Billington, F.R.H.S.), gave an abstract of the report.

Admiral Bedingfeld, who occupied the chair, said he was sure they all joined cordially with the Council in regretting the deaths of their president, the Right Rev. Bishop Titcomb, and their two vice-presidents, Admiral Dunn and Mr. William Haslam. He spoke feelingly when he said these three old friends had their highest esteem, and the Association regretted their loss exceedingly. He would not detain the meeting with any remarks of his, seeing that they had so many able and eloquent speakers to address them, including their old friend Philo-Israel.

Douglas A. Onslow, Esq., J.P., in proposing the adoption of the Report, said: I think we may congratulate ourselves in having presented a tolerably fair report of the past year's labours. Personally I take every opportunity of speaking on the subject wherever I am. I have been extremely surprised lately. A gentleman, who is an inspector of one of Her Majesty's Local Government Boards, has written a book on

Digitized by Google

the subject. I should have as soon have expected him to write a book on the Chinese language as upon this subject; and I am pleased to find that men occupying the position of this gentleman are taking an interest in this great matter. Mr. Onslow then referred to a Prophetic Conference held in the North-western division of London, at which a paper by Dr. Alder Smith was read, and concluded his speech by moving the adoption of the report.

The Rev. Robert Douglas, M.A., next addressed the meeting on the subject of "England's Jubilee—A Divine Manifestation of British-Israel's Truth and Duty." This was an able address and was several times applauded. The Rev. C. W. Hickson, M.A.; followed with a learned and carefully prepared speech on "The Gentilization of the House of Israel." The Rev. George Hider, of Paignton, spoke on "The Practical Value of Anglo-Israel Truth," and Mr. E.W. Bird (Philo-Israel), followed with an address on "What Place is there in the Divine Economy for Our Identity, in the Present Dispensation." A vote of thanks to the chairman succeeded, and the meeting concluded by singing, "All hail the power of Jesu's name." The Benediction closed a meeting which was a decided success; the collection and contributions sent in amounting to nearly £50.

[The four addresses above referred to will be published *in extenso* in our number for June 22, which will consist of sixteen pages, the price being one penny. We trust our friends will endeavour to give this, our Jubilee number, a wide circulation].

PAST AND CURRENT HISTORY AND ITS TESTIMONY TO OUR IDENTITY WITH ISRAEL.

A Lecture by Miss V. M. Cox, delivered at Bath and Clifton on April 28 and 29, 1887.

(*Continued from page* 219).

PART II.

So far Mr. Froude. But we can assure him that this gloomy apprehension is utterly groundless. For Britain is the House of Joseph, the "fruitful bough by a well, whose *branches* (the very word employed by the Author of 'Oceana') run over the wall," yet nevertheless derive perpetual nourishment and strength from the parent stem, which still *remains* fruitful and flourishing. God's word cannot fail, and it is because of His faithfulness to His covenant that so deep a love for the Homeland is implanted in the breasts of her colonial children. Have they not shewn their fidelity in such wise that we should be mad to question it. Did they not, in a dark hour of our national history, pour their gathered gold with lavish generosity into Britannia's lap? nay, did they not devote to her service what was far more precious than gold, the flower of their little army? 700 noble hearted men who were ready, aye! and *glad* to take their lives in their hands, and march into the very jaws of death if by doing it they could bring honour to the old flag, and strengthen Britain's hands in the day of her sore necessity.

And is not India loyal? For answer we need only remember how prompt and hearty were the offers of assistance even from native princes when the stealthy advance of Russia toward our frontier made war for a time seem imminent. India has learned to understand that she is happiest, freest, safest under *British* rule, and she is well resolved to acknowledge no other. Read the interesting accounts of the Indian celebrations in honour of the Jubilee. Learn how 18,000 children of Bombay marched in procession past the Duke of Connaught, bearing banners with the inscription "Our beloved Empress;" how everywhere the fiftieth year of Victoria's reign was hailed with a boundless enthusiasm that would have been less surprising in our own flesh and blood, but was unprecedented from a conquered and a subject people. India in truth is being silently revolutionised. Our Western civilisation is leavening that mighty mass; our glorious language is spreading in every direction, and slowly yet surely the pure truths of Christianity are undermining the hoary superstitions of ages. For Israel first subjugates and then evangelises. For this her empire ever grows, no matter what party dominates in the State. God gives her "the heritage of the heathen," that she may give the heathen the divine message of free salvation. Far other were the conquests of the old time empires of Babylon, Greece and Rome, far other those of Spain in mediæval times, and those of France to-day. Not truth but error has been propagated by these nations, while their rule has been anything but a blessing to the unfortunate peoples that have been compelled to submit to it. Israel-Britain's rule, and hers only, brings civilisation, security, and Gospel light!

Before passing to a different phase of our subject may I invite your attention to an entirely new version of a very old story in verse; that of "the old woman who lived in her shoe." You will probably agree that if the unknown author is not aware of Our Identity it is a thousand pities that he should remain in ignorance of it. We are all familiar with the old nursery rhyme, and shall not find it difficult to comprehend the following clever adaptation, which fairly *sparkles* with Identity points.

"THE BIG SHOE." *

"Can you find out the likeness? a portly old dame,
The Mother of millions, Britannia by name;
And, howe'er it may strike you in reading the song,
Not stinted in space for lodging the throng:
Since the sun can himself hardly manage to go
In a day and a night from the heel to the toe.

On the arch of the instep, she builds up her throne,
And with seas rolling under, she sits there *alone*,
With her heel at the foot of the Himalayas planted
And her toe in the icebergs, unchilled and undaunted!

Yet, though justly of all her fine family proud,
'Tis no light undertaking to rule such a crowd;
Not to mention the trouble of seeing them fed,
And dispensing with justice the broth and the bread.

Some will seize upon one, some are left with the other;
And so the whole household gets into a pother;
But the rigid old dame has a summary way
Of her own, when she finds there is mischief to pay.

Only once she was posed, when the little boy, Sam,
Who had always before been as meek as a lamb,
Refused to take *tea*, as his mother had bid,
And returned saucy answers because he was chid!

Not content even then, he cut loose from her throne,
And set about making a shoe of his own,
Which succeeded so well, and was filled up so fast
That the world in amazement, confessed at the last,
(Looking on at the work with a gasp and a stare)
That 'twas hard to tell which would be best of the pair!

Side by side they are standing together to-day,
Side by side may they keep their strong foothold for aye;
And beneath the broad sea whose blue depths intervene,
May the '*finishing string*' be unbroken between!"

To one sentiment in the foregoing we must take exception. There can be (for us) no question, now or ever, as to "which will be best of the pair." That point was finally settled when the aged patriarch Jacob, under divine inspiration, pronounced over Manasseh's head the prophetic words: "He also shall be 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." There have been prophets of evil who have predicted that Canada will, in course of time, separate herself from the British Empire, and enter upon a political union with the United States. But the Marquis of Lorne (an ex-Governor-General of Canada) entertains a widely different opinion, and he is not an unlikely man to know something of the Canadian sentiment in regard

* From "Bell's Elocutionist."

Digitized by Google

to this matter. His views are exactly on our lines, as a brief quotation will shew; not that we have reason to suppose the Marquis in sympathy with Anglo-Israel teaching; he is but one more *blind* witness; and his testimony is certainly not the less valuable on that account.

In a most interesting volume, entitled "Canadian Pictures" (of which he is the author), there is a chapter headed "Relations between Canada and England," towards the close of which he remarks:—

"I have often been asked whether the feeling of Canada in regard to its connection with the Empire remains as strong as before. I believe it to be even stronger than it was formerly; and the best test that this is the case is seen in the fact that no public man or public body, has ever ventured to formulate in recent years, with any success, a contrary policy. I have often been asked too if I believed that the feeling of the United States with regard to the incorporation of Canada is not as strong as before: and in reply to this I would say that it is an undoubted fact that the United States would gladly welcome Canada into their empire; but the Canadians show as yet no sign that they desire this consummation, and except under very great provocation it would not be pressed by the public men of the United States. Their idea is that the pear when ripe will drop into their lap, but meantime the pear is ripening with a tendency to sow vigorous seeds under its own old branches, and to live on in a more vigorous and extended life as a separate nationality, holding the alliance with England as its best guarantee for the same."

On another page the Marquis describes in ardent language the intense loyalty of our Colonies as follows. "They are," he says, "thoroughly devoted to the connection that exists between them and the Mother Country, a parent land which has allowed its children the utmost freedom. It is our duty to cherish and foster those feelings of loyalty which they express. We should remember what strong *nations* their descendants must become, and how it is for our interest to make them satisfied to live under the flag we serve, for commerce always follows the flag, and a greater commerce both for them and for us will be obtained by an adhesion to the sentiment which made them one with ourselves. Their countries offer to our youth, unable to find a proper outlet at home, an unfailing field of success. . . . Almost everywhere our tongue predominates, and our own customs are observed. With the dominion of Canada and the Australian Continent in close relation to England she need never fear that the proud position she has gained in the world can ever be shaken or even questioned."

We have said that we cannot believe Canada will become detached from the empire and unite herself to the States. We do, however, look confidently forward to a day, distant perhaps, but sensibly drawing nearer, when the great American nation shall voluntarily seek a closer bond of association with that yet greater nation whence it originally sprung. Ten years ago this very month, the BANNER (then in the first year of its existence) published an article on "the Federation of the whole of the English-speaking peoples," and, after quoting at some length from a speech of Lord Dufferin's, proceeded to comment on it as follows:—

We know, though our blind Viceroy probably does not, why Great Britain and her many colonies are closely "bound in the bonds of friendship and unity"; why the American States and the British nation, with her Colonies, are annually drawing nearer and nearer to each other in the ties of friendly union; why the English tongue has already covered one-third of the human race; why the representative Government flourishes among this people, and among them alone; and, finally, why it is in truth a matter for pride and elation merely to belong to this imperial race. The secret is one lying on the surface! It is this—that, *being Israel*, "the Anglo-Saxon nations" are destined eventually to become "one grand, united Federation of States," "a nation and a company of nations," as God promised Jacob that it should be (Gen. xxxv. 11); that this race being destined to inherit the earth, "*their* language has already dominated over one-third of the human family, and will ere long fill the whole earth" (Dan. ii. 35).

To such a future not ourselves alone, but many who have no suspicion of Our Identity are hopefully looking forward. Among such is Mr. Osborne Morgan, the Radical member for Battersea. "Imperial Federation," says he, "may possibly be followed by the union of Great Britain and the United States. If ever these two Anglo-Saxon nations re-unite, it will be a happy day, not only for the English-speaking people throughout the world, but also for all oppressed nationalities." Froude tells us that Sir George Grey, too (whom he visited in New Zealand) contemplated "some eventual far-off league between the members of the British race scattered over the world, for mutual defence and assistance. The policy of kindred he believed to be so strong in us that, in some form or other, America and the old home would draw together again, and the Colonies be included in the bond." Froude himself expresses the opinion that "if such a bond were ever formed, time, which dissolves all things, would soon dissolve it again." But Froude knows nothing of Our Identity. Time, doubtless, dissolves many things, but its destructive power has a limit divinely ordained. It cannot touch the changeless faithfulness of God's everlasting covenant with His chosen. It *cannot* impair the stability of the Stone Kingdom which He has set up, and respecting which He has recorded it as His fixed determination that it "shall break in pieces and consume those other kingdoms, and shall (itself) stand for ever." "There shall be one King over all the earth, and His Name One." His kingdom it is that shall not be destroyed. That kingdom is Israel, the dominant power of the millennial era, whose divine Sovereign shall take His great power and reign, and under whose beneficent sway the golden age shall be inaugurated; while the *Twelve*-Tribed nation, reinstated in their land of promise, shall become, and forever continue, the central point of His government, and millennial Jerusalem the temporal and spiritual metropolis of the whole world!

How the re-union of the great American nation with the British Empire is to be brought to pass, on what lines arranged, or in what manner consummated it is impossible to forecast. The Bible tells us that in the partition of the land, just subsequent to the return thither of Israel and Judah, Manasseh will have a share; and we also learn that ever after that general resettlement, the whole Hebrew family shall constitute only one nation and kingdom, and not even two, much less *three*. We see already that the hostility with which a century ago America regarded England, has given place to warm regard, entirely reciprocated by the British people. There have been temporary sources of irritation, but never since the war of Independence has either of the two great English-speaking nations lifted sword against the other, and we do not believe such will ever be the case again. The Fisheries question, we feel confident, will be amicably settled between Canada and the States, without recourse to arms. Martin Tupper (whom we believe we may number among the warm adherents of our faith) has written some capital lines on the relations between "John Bull" and "Brother Jonathan," and he concludes in terms we shall all heartily endorse, and than which nothing could be more appropriate at the present time. They are as follows:—

"Oh! 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-a-head* for good;
While earth to John and Jonathan
Yields tribute gratitude.

Join but your stripes and golden bars
To brave St. George's Cross;
And never *dream* of mutual wars—
Two dunces' mutual loss;

Digitized by Google

Let us two bless where others ban,
And love where others hate:
And so my cordial Jonathan,
We'll *fit*, I calculate.

What more? I touch not holier strings,
A nobler praise to win;
Nor speak of prophets, priests and kings,
And Heavenly kith and kin:
As friend with friend, as man with man,
Oh! let our hearts be thus!
As David's love to Jonathan,
Be Jonathan's to us."

(*To be continued.*)

THE LAW OF THE LAND.

THE Hon. E. J. Phelps, Minister Plenipotentiary of the United States of America, delivered an address in the Edinburgh Philosophical Institution, on the 12th of November last. His subject was, "The Law of the Land." This expression, he stated, was first used in Magna Charta, which King John was forced by the barons of England to sign and grant. That Charta was, he declared, "the criterion and bulwark of the rights of Englishmen," and the most significant expression in it, in its most celebrated clause, was the phrase, well-known now, "*per legem terræ*," "by the Law of the Land." The original significance of the expression was, that "it was the law that runs with the land, and descends with it," that "higher law under which legislation itself obtains its authority and courts their jurisdiction." Magna Charta gave the guarantee of personal liberty to every man, and defined personal and political rights. "The written constitution of the United States and the unwritten constitution of Great Britain both distinctly recognise these rights. The Law of the Land is the law that does not change—which protects the necessary and superior rights of man."

The theory upon which our system of government rests (said Mr. Phelps), is that mankind possesses certain natural rights usually described as those of life, liberty, and property, indispensable to human freedom and happiness; that these rights are not derived from, but are antecedent to, government, which is instituted for their maintenance as its first and principal object; that it can never be allowed, therefore, to infringe or disregard them, nor to fail to offer redress for their invasion; and that when it ceases to respect and uphold them, the obligation of allegiance terminates, and the right of revolution begins. These constitutional principles are of perpetual duration, and of perpetual authority, because the natural rights they maintain are of perpetual obligation. No change of time or circumstance, no new discovery in political science, no modification of the forms of government, can affect their validity, or restrict their control. The principles of law which I have thus endeavoured to state belong exclusively to the Anglo-Saxon race. In no other system that ever existed are they to be found. They are the distinctive characteristic of the common law of England, which is likewise the common law of the English-speaking race everywhere. They were the offspring of no man's creation, the product of no man's brain. Through centuries of vigorous Saxon life, through much oppression and violence, through the rise and fall of kingdoms, and wars and tumults innumerable, the great idea that underlies free government slowly ripened into perfection. It found its first definite and permanent expression in Magna Charta, and became there the foundation of English law, to distinguish it thenceforth from all other law, and to conduct the people to whom it belonged, and their descendants, to a prosperity which the world had not seen before. I do not mean to say that under no other system of government are the personal rights maintained. They may be upheld to a greater or less extent, and possibly to the full extent, under others. A wise and humane despot might promulgate a code of laws which should afford as complete a security to these rights, while it lasted, as the law of England does. But under no other theory than ours can they be assured of a complete or permanent protection. In governments based upon different principles, personal rights, so far as they exist, are derived from the governing power, and may therefore at any time be abridged or taken away by it. Human experience has shown that rights which are thus conferred are sooner or later lost. It is only when they are conceded to be inviolable, and when the observance of them by Government becomes the condition of its existence, that they ever can be permanently safe. But no system, however elaborate, and no contrivance, however ingenious, can be finally effectual for the preservation of personal liberty without the constant assistance of an enlightened, healthy, and vigorous public sentiment. Law, however fundamental, is but the reflex of public opinion, and in the long-run in a free country must be maintained by that opinion, or must perish. Constitutions, however guarded, cannot provide for their own immortality. The principles of civil liberty had their origin in the convictions of mankind, and have been nurtured into perfection by the devotion of the race in which they started. Under them the Anglo-Saxon people has become what it is, and by that people they have been made what they are. It is a hackneyed saying, but hackneyed because it is constantly true, that "eternal vigilance is the price of liberty." But vigilance to be of any avail must be intelligent as well as active. From whom is it required? From whom is it to be reasonably expected? Who are the true and natural guardians of the law of the land? Manifestly those who are the best qualified to understand it, and best capable of patriotic and disinterested conduct. It was the barons of England who obtained Magna Charta. It has been the best life of Great Britain that from century to century, from generation to generation, in many a crisis, by many a victory, not less of peace than of war, has maintained inviolate its great principles. No demagogue, no self-seeker, no man who "follows for a reward," has ever struck an effectual blow for liberty, or has advanced the cause of human freedom a single step. The name of liberty is always in the mouths of such men, but they are its enemies, not its friends. They have retarded and disgraced it, but they have never done it any good. They are only camp-followers, not soldiers, in the great march, destined, we hope, to overcome the world. Liberty, everywhere and always, has been maintained by the best class of its subjects. I use the term in no conventional sense. I understand the best class to be that which is composed of the best people.

So far Mr. Phelps. He gives here, if we mistake not, strong evidence that the Anglo-Saxon race is Israel, for he tells us we possess the very highest principles of law, principles which are at the foundation of liberty, and good government, and national happiness, and that we, of all nations, *exclusively possess them all.* How came we to acquire them? Who conferred these principles on the Anglo-Saxons—said to have been originally a rude and barbarous people? "This Law of the Land," says Mr. Phelps, "is the foundation of English law, to distinguish it from all other law, and to conduct the people to whom it belongs, and their descendants, to a prosperity which the world has not seen before." These are wondrous words, and add fresh force to the evidence we have compiled from other sources, to show that ours is a God-blessed, heaven-favoured race, and now seen to be, even in common law, "the head and not the tail, above only and not beneath" all the other nations. Well did Moses say of our ancestors, on this very subject of this nation's laws:—"Keep, therefore, and do them; for this is your wisdom and understanding in the sight of the peoples, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people" (Deut. iv. 6). The Laws of Sinai, said a Roman newspaper once, are the foundation of the laws of England. "English legislation is nothing else than the faithful echo of that of Sinai, received through Christianity. The laws of God are the laws of the State. The one takes its force from the other." The laws of Sinai respected the rights of personal liberty and of political freedom, and they put the service and claims of God upon the worship and services of men in their right place, as the motive power of every rightly constituted code of laws. The British Constitution and Legislature is, as the Italian journal admits, based on this right principle—which is nothing more nor less than that "Law of the Land" of which Mr. Phelps so eloquently spoke. We thank God that

Digitized by Google

even in such a point, our race comes out distinctly as "the Chosen Nation," the "one that the Lord has blessed." "Their seed is known among the nations, and their offspring among the peoples; all that see them acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.). And shall we not, for these things too, praise the Lord?

ISRAEL IN BRITAIN.

Two popular lectures were given by Commander Roberts, R.N., at St. George's Hall, Weston-super-Mare, on Tuesday afternoon and evening, the subject on the former occasion being "The historical links in the chain from Egypt to Britain," and that in the evening on "What the Bible says about Great Britain." General Hailes presided, and in the afternoon there was a large audience.

The Chairman observed that they were wont to think from their earliest days of their ancestors as savages dyed with woad and clothed in skins, and he was sure it would be gratifying to them to learn from the lecturer that England boasts an older civilisation, and that, as far as history reaches, those who populate these islands may be traced to those who made bricks under the Pharaohs in Egypt. There was surely great subject of thought in this, and if the lecturer proved it they would be thankful to him, not only for a lesson in history, but for enabling them to exclaim, "How wonderful are God's ways!"

Commander Roberts said that was not the first time he had visited Weston to lecture on the subject of "Who were our ancestors." He proposed that afternoon treating of the historical argument, and in the evening of the Biblical or Scriptural side of the question. He intended to demonstrate to his hearers that afternoon, that our forefathers, the British races inhabiting these islands, were no mere savages, but a highly civilised people, emanating from the races that had led the world in civilisation, and they came here long before our islands were known popularly in the Roman Empire. The argument was that our ancient Britons were descendants of the tribes of Israel, not from the captivity, but prior to the captivity, and that ever since the remnants of the scattered tribes of Israel have been gathering together in this home which has been prepared for them by God. In an exhaustive, lucid and interesting manner, the lecturer proceeded with his argument, quoting largely from ancient historians, and supplementing their observations with references to maps showing the wanderings of the nation, and diagrams of coins, by means of which the established connections were harmonised. The gallant officer was listened to very attentively, and frequently applauded. At the close, on the motion of the Chairman, a vote of thanks was accorded to the lecturer.

The evening lecture was fairly attended; the downpour of rain, which unfortunately took place just before the hour of meeting, no doubt prevented many from attending, and thus deprived them of a treat. The marvellous manner in which the lecturer opened out the Scriptures, shewing his great knowledge of them, as well as the writings of ancient historians, if it failed to convince any that God's covenant people Israel are found in these Isles, must at least have stirred them up to take a deep interest in the subject, and make them like the Bereans of old "search the Scriptures daily whether those things are so." The lecturer shewed that the promises of God to Abraham had been most literally fulfilled in the British race, and that in these latter days Israel in Britain had been the prolific instrument (compared with other nations) of sending the Gospel of salvation into all the regions of the earth. Thus the British and Foreign Bible Society had translated the Scriptures into 290 languages, and issued upwards of 100,000,000 copies. The Religious Tract Society had disseminated its tracts in 186 languages and nearly 2,600,000,000 of issues, making on the average two issues for every person living in the whole world. The enormous wealth of our nation was given us by God to use for this and kindred purposes as a means of blessing all the nations of the earth. The audience were also shown by Scripture the breaking away of a portion of Israel from Moses in the wilderness, their settling in Phœnicia, at Tyre and Sidon, their migration into Greece, and finally into the Isles of the West. It was interesting to notice how these pioneers of their brethren performed the rôle allotted by the patriarch Jacob to Dan, who was to be a serpent by the way, an adder in the path who bit the horse's heels and made the rider fall backwards. This was precisely the order of events with these first wanderers from the Israelites; wherever they came, into Greece, or Italy, Spain, or Gaul, they prepared the way for their brethren in the future, by overthrowing the ruling powers of the nations with which they came into contact, and setting up their own authority as Danai in Greece, as Etruscans in Italy, and as Tuatha de Danans in Ireland. Jeremiah was shown to have taken Zedekiah's daughter to Egypt and brought her to Ireland, there to have married her to Heremon, King of Ulster, and from these two is descended the royal line of David, now ruling in the person of our gracious sovereign Queen Victoria; and that when Palestine was emptied of Israelites, these first migrators had formed already a nationality in these islands, ruled over in some parts by one of the seed of David.

The admission was free, but there was a collection to defray expenses, and it was announced that the balance would be devoted to the Bristol Ragged Schools.—*Weston-super-Mare Gazette*, April, 9, 1887.

Correspondence.

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Will you kindly allow me to give information through the BANNER OF ISRAEL that, with extreme regret, I am obliged entirely to relinquish all work for the Anglo-Israel Free Distribution Fund after June 15th, as I find it impossible any longer to devote to it the requisite time for all that is necessary to carry on my branch of the work. Home responsibilities and duties painfully pressing on account of the continual illness and increasing age and infirmity of one very dear to me, demand my attention and devotion. I hope all who have so kindly trusted me and enabled me to carry on the operations of the fund, and also those who have worked with me, will understand that for no lighter reasons than those I have stated would I give up that which I believe is real missionary work of the deepest importance to be engaged in, which has been a great pleasure, but more than that, a great privilege; it is now nothing less than a sorrow to cut myself off from it and from regular communication with my Sowers, many of whom I may never hope to see in this life, but whom I have reason to regard as valued friends. On account of this, as well as the kindness I have continually met with in my work, and because of the number of my correspondents, with all of whom it would be difficult to communicate at once, I would beg to be excused for the strong personal element in this letter; also I would ask one favour, which is, that what I have written may be passed by in silence, so that as soon as possible I may have time at my disposal, which is so much needed; also because (as some will understand, I know) trial and sorrow will be less difficult to bear in silence.

While thanking you very gratefully, and all who have assisted me, I gladly add that I hope always in private if not in public, to spend and be spent as far as shall yet be possible, for the high purpose of making known the great truth of Our Identity, and I shall be thankful indeed if anyone with the necessary time to spare *regularly* can and will volunteer to take up at once one special branch of my work, the free distribution of the BANNER OF ISRAEL, from which I ever look, not without solid reason, for great and good results.

Believe me, ever faithfully yours,
E. M. RUSH.

Lee, London, May 19, 1887.

P.S.—I should have mentioned that I will continue to send the BANNER to three Sowers who have sent me subscriptions for the year.—E. M. R.

NOTE BY THE EDITOR.—We deeply regret the necessity which compels Miss Rush to resign the duties she has so admirably performed for so long. We trust that she may yet be able to resume her work with the restoration to health of her for whom she is so anxious. In these observations we know we shall carry all with us who read these pages, and who value the disinterested and admirable labours of the Hon. Secretary of the Free Distribution Fund.

ERRATA.—No. 544, p. 213, col. 2, line 7, read "lately sitting." Also, p. 224, Ode, ver. 3, line 4, read "centred"; ver. 6, line 3, read "thought"; and ver. 7, line 3, read "*Liberty*."

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,
14, King William-street, Charing Cross, W.C.

Bible Readings on the Book of Hosea

Every TUESDAY afternoon (commencing May 3) at 3.30, lasting One Hour only. All are invited.

JAMES BILLINGTON, *Secretary.*

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo, Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY,
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st
F. W. Parry & Co., Paternoster-row, and all booksellers.

Price 3d., post free 3½d.

PRESENT-DAY PROBLEMS,
How Anglo-Israel Truth Explains and Solves Them.
BY V. M. COX.
Author of Ephraim-Israel, the Pivot Nation of Prophecy and History

"A book to read is 'Present-Day Problems: How Anglo-Israel Truth Explains and Solves Them.' By V. M. Cox. This little book is an excellent summary of the clearance effected in the great burning questions of the time, the moment it is understood that the Anglo-Saxon folk is the very Israel of God. Federation of the Empire, the Irish question, the Eastern question, our relation to Russia, our hold on Egypt, submitted to this solvent, become parts of one intelligible scheme. The paragraphs on Foreign Missions, as the special work of Israel, and on our relation to our fellows of the Tribe of Judah, are especially good.—*The Messenger.*

R. Banks and Son, Racquet-court, Fleet-street, London

EGGS from Prize Strains, 4s. per Sitting; two, 7s. Plymouth Rock, Light Brahma, Pheasant, Malay, Black Cross, non-sitting, good layers; if requested, mixed sittings. Ducks' Eggs, cross Pekin and Rouen.—J. R. Horne, West Farm, Allington, Salisbury.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand
R. Banks & Son, Racquet-court, Fleet-street.

Price 2s. 6d., Cheap Edition, 1/-

BIBLE LESSONS & REFLECTIONS.

By ROBERT GAIRDNER, of Kilmarnock, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever."—*Banner of Israel.*

ROBERT BANKS & SON, Racquet-court, Fleet-st.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

Price Sixpence, by post Sevenpence.
London: R. BANKS & SON, Racquet-court, Fleet-street.

THE TEETH, THE TEETH,
THOSE PRECIOUS TEETH!
Save, Purify,
Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot
Is the Best Known
Cleanser, Preserver, and Deodoriser.
Dental Guide says:—"No Tooth application equals the Carbolics."
Proprietors: GEORGE & WELCH, Worcester.
Through Chemists, or Post Free from Makers.

ETHELINE
A New and most effective Remedy for CORNS.—Perfectly safe and harmless Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

A BOON TO SUFFERERS.
HARNESS' ELECTROPATHIC BELT.
Testimonial
From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.
"I am glad to be able to tell you that the **HARNESS' ELECTRIC BATTERY BELT** has been very beneficial in **strengthening the system** generally, as well as instrumental in relieving the **Neuralgic pains** from which I have suffered.
NEURALGIA & DEBILITY.
Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys,** should at once stop physicing, and remit 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth, gilt, price 5s. Free for P.O.

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A E I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies post free, 6d. Specimen packet for 6 stamps.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JUNE 8, 1887
[All rights reserved

Digitized by Google

"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. XI., No. 546. Entered at Stationers' Hall.] WEDNESDAY, JUNE 15, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Anglo-Turkish Convention	237
The Duration of the Captivity of the Ten Tribes Stated in Scripture. By A. W. Fyfe	238
Past and Current History and its Testimony to Our Identity with Israel. By Miss V. M. Cox.—Part III.	238
Are the British People Ostensibly Lo-Ammi Gentiles, or, on the Contrary, God's Manifested Israel To-day?	240
St. Paul's Four Times Repeated "No More"	241
Religion and Education in Victoria. By John S. Anderson	242
Obituary	242
Correspondence	242
The BANNER British-Israelite Jubilee Fund	243

THE ANGLO-TURKISH CONVENTION.

ON May 23, 1887, there was signed at Constantinople a Convention between the British and Turkish authorities respecting our future relations with Egypt. The Convention stipulates as its leading feature that Turkey, as represented by the Sultan, is the Suzerain or Sovereign of Egypt. The instrument engages that the English troops will evacuate Egypt at the end of three years, provided that then that country is menaced by no danger at home or abroad. If such dangers threaten then in either case the evacuation will not take place. For two years after the termination of the British occupation the latter are to officer the Egyptian troops, and be in charge of the military forces in Egypt. The capitulations are to be practically abolished; the criminal jurisdiction over Europeans thenceforth will be exercised not by consuls as at present, but by the international courts. The Suez Canal is to be neutralised both in peace and in time of war. That is to say it will be free to all nations, and for all ships, at all times. The Egyptian finances are to be readjusted, the Turkish tribute, payable by Egypt to Turkey at the highest scale, being left as now a first charge on the revenues of Egypt. Turkey and Britain are to ask the Powers of Europe to refrain from interfering in the affairs of Egypt, and to solicit their adhesion to the terms of this Convention.

Such are some of the main features of a new arrangement, which if agreed to by the nations of Europe, and especially by France and Russia, will make a good deal of difference to ourselves in our relations with Egypt. In the first place it will place this country in the position of the military protector of Egypt in case of such revolts as Arabi's, or of invasion by foreign enemies. In the former case the Convention would compel us to interfere, but there would be no need, as in 1882, to ask the consent of the other Powers before any action could be taken. The consent of Turkey to these arrangements, of course, had to be paid for, and the cost has been the guarantee of the tribute on the revenues of Egypt as a first charge, and the public admission before all the world of Turkey's claim to the sovereignty of Egypt. The weak point, of course, is that the Powers of Europe must give their consent to the Convention as a whole before it can be regarded as a working instrument. The question arises, Will they ever give that consent? It may be calculated beforehand that Germany, Austria, and Italy will be glad to agree; for all have interests to be served by our supremacy on the Nile, and all three have already consented to and urged our annexation of the country. Russia is not likely seriously to object, as she has in past times wished us to seize Egypt, in order that she might, acting on our lead, annex other portions of the Sultan's territories. France is the only Power which will make serious objection. But in this matter she is not likely to find allies. Her objections might, if we thought right, be disregarded. It would, however, be equally to our benefit if, when France objects to the Convention and refuses to entertain the idea, we reply that in that case we shall stay where we are, since the sovereign Sultan is a consenting party, and we mean to occupy till France does agree! The doctrine, *J'y suis j'y reste*, would meet the case and suit our convenience in all respects. We wonder if the Convention was made by our wary statesmen in order to get a pretext for staying where we are? If France refuses to agree to our Convention with Turkey, or delay to sanction it, she cannot legally interfere, for we are at one with the owners of that land; and France would have no legal right to intrude. War would be her only remedy; but she is not likely to resort to that extremity, while she has no allies to support her in such a quarrel, and her own political condition is so precarious that no stable government can be framed likely to endure six months.

Regarded in the light of Our Identity, then, we are by no means dissatisfied with the terms of the Convention. It gives us five years certain from the present time to remain in the virtual protectorate of Egypt. Within five years we are quite sure many things will happen. It is quite possible that ere that date France and Germany, with Russia, Austria, and Italy, may be engaged in that terrible conflict which God's Word calls "the great earthquake," a "war-woe" such as there has not been the like since men were upon the earth. We do not think that that will be a time for French interference, for sentimental reasons, in the affairs of Egypt, and it certainly will be no convenient crisis for relinquishing our hold of a land which

Digitized by Google

is the Gate or Gateway of the countries and seas South, North, East, and West of it.

We are yet in ignorance of the secret reasons which have induced our Government to consent to abandon Egypt within three years, and to admit as a principle that we have no business to remain in it. We recollect, however, how often Mr. Gladstone, when he was in power, resolved that he would give up the country, and how often God sent him a blow which each time compelled him to retain it. We expect Lord Salisbury will receive ere long just such a reminder from on High that he is acting contrary to the will of Him who is Israel's God, and has given Egypt as an inheritance to His people. We have no expectation that our present Government's plan to give up the land to the autonomy of the Egyptians will ever be carried out, and that thus Egypt will be permitted to go back into barbarism. We believe that our grasp on the land will be tightened by what is now taking place. For both the resident Europeans and the Egyptians themselves well know that the just and equal rule of the British is the only hope they have of peace, safety, and prosperity. It is very possible, we think, that the terms of the Convention will be used by those who do not desire British control to be relaxed, to bring on commotions and revolts in order to prevent the possibility of our departure. No doubt God's hand is visible in all that is taking place now in regard to Egypt, and to Him be all the praise for the expected result!

THE DURATION OF THE CAPTIVITY OF THE TEN TRIBES STATED IN SCRIPTURE.

By A. W. Fyfe.

Ezekiel prophesied during the time of the Jewish captivity. The opening chapter states that it was in the 30th year, and the duration of the Babylonish rule over his countrymen was revealed to him when he was told he was to bear the iniquity of Judah 40 days, "a day for a year" (a plain statement of the year-day theory). Forty years added to the 30 already mentioned, gave exactly the 70 years of the captivity of the Jews under the Babylonians.

The captivity of the "House of Israel," "the Lost Ten Tribes," is given with equal distinctness in the same chapter. "I have laid upon thee the years of *their* iniquity, according to the number of the days, 390 days; so shalt thou bear the iniquity of the House of Israel."

Israel was carried captive to Assyria by Shalmaneser, 721 B.C. Take 390 from 721, 331 remain. Alexander the Great conquered Persia in 333, 332, and a third victory in 331. He released multitudes of captives, and no doubt the Israelites then were free to begin their Westward migrations. Assyria had been conquered by the Babylonians, they in turn by the Persians, and the latter by Alexander. We have thus the duration of Israel's captivity foretold plainly in Scripture, the events in secular history corroborating the prophetic statements. There are records preserved among the Jews in India to this day, tablets of brass dated in the time of Alexander, which prove that many of the Israelites left the East and went to Spain during his reign. This is an answer to the question, "How or when did they come here?"

One strong proof that the British and Israel are one lies in the relative positions of England and Russia. One writer on prophecy states "that it is an interesting fact that Russia (Gog) is the only modern nation mentioned in the Bible." Is there, then, no mention of the British Empire—the greatest the world has ever seen? How comes it, then, in Daniel's vision there are but *four* empires seen—Babylon, Persia, Greece, and Rome; Britain being at the present day greater in every sense of the word than any of these? Why was there not a fifth? Evidently because Britain and Israel are one, and its history is written all through the pages of the Bible, and because it is not one of the world-powers, but the people God chose in Abraham. Who is Gog's opponent in the Bible? Israel. Whom does Gog attack? Israel. Who is the only enemy which can oppose England? Gog (Russia). Whom alone does Russia dread? England. In Ezekiel it appears that Israel and Gog are the only two opposing Powers in the latter times. The conclusion is obvious.

PAST AND CURRENT HISTORY AND ITS TESTIMONY TO OUR IDENTITY WITH ISRAEL.

A Lecture by Miss V. M. Cox, delivered at Bath and Clifton on April 28 and 29, 1887.

(*Continued from page* 234).

PART III.

Another powerful confirmation of our truth is seen in the extraordinary progress of missionary enterprise during recent years. This has been the case at a time when depression of trade has been general, and when we should have supposed that societies exclusively supported by voluntary contributions would have suffered greviously, and would have been constrained to curtail their expenditure greatly, instead of continuing to extend their evangelising operations in every direction. But the work of the societies for the spread of Christian truth has not been curtailed, and the incomes have in few cases fallen below the average. This indicates that stringent self-denial must in many cases have been practised, to enable regular supporters of missions to contribute still as largely as in more prosperous times. At a recent missionary meeting it was related of a poor Welsh miner (who formerly had six days work per week, but now obtains usually only two days), that he still continues to send his guinea per annum to the Congo Mission, albeit he does not see meat on his table for weeks together sometimes. This is the spirit that has enabled Israel to pursue unhindered her work of evangelisation, in spite of the hard times which have affected, more or less, almost every class in the community.

The London Missionary Society constantly employs three ships to carry the Gospel of Christ to the dark places of the earth. These vessels entail an annual expenditure of £5,000 sterling. Well! This large amount has been raised for the last ten years in succession, entirely by British *children*, almost entirely by those in British Sunday-schools! That is a noble and significant fact! The missionary spirit is little likely to die out since the future men and women of our country are being indoctrinated into it, and educated up to it from infancy. A parallel to this, we will venture to assert, can be shewn by no other nation under heaven. It is an honour reserved for the one respecting which the Lord has declared: "This people have I formed for Myself; they shall shew forth My praise." Only a century ago, not a single one of all the great societies now existing for the spread of Christian truth had yet been founded. A few date their origin from the last decade of the eighteenth century, but by far the greatest advance has been during the reign of our beloved Queen, as the following statistics will shew.

"In 1837 the heathen and Mahommedan population of the world was reckoned at 1,000 millions. At that date there were not ten missionaries in Egypt and Abyssinia, not twenty-eight on the whole West coast of Africa, not thirty in the South, while the whole East coast, the Northern States and the interior, were without a single one. At the same date the missionaries in India did not exceed 180, while the native Christians numbered less than 75,000. In 1837 there were but twelve missionaries for the whole Chinese people. Half of these were in the straits of Malacca, where there were known to be seven converts, and one native evangelist; the others were on the coast of China, where they did not know of a single convert, and the empire was practically closed to missions till 1842. Through all Japan, Siam and Central Asia, there did not exist one solitary Protestant missionary."*

How is it to-day? Central Africa (first opened up by the venerable Moffat and the intrepid Livingstone), has to-day a flourishing and successful mission on the densely populated region bordering Lake Tanganyika. In Madagascar Christianity is the established religion, the Queen being herself a professed

* *Missionary Chronicle*, January, 1887.

Digitized by Google

Christian, while idolatry is practically abolished. China is entirely open, and is a splendid field of labour, where already the Gospel is making its power widely felt. Eastern Africa is being gallantly laid siege to in Christ's name, and there some glorious soldiers of the Cross have sacrificed life itself in the heroic struggle, among whom there is no more honoured name than that of the martyred Bishop Hannington, whose untimely fate we have so recently had to deplore.

In India grand work is being done, notably among the women of the Zenanas, to raise and evangelise whom so many noble-hearted English women are now devoting their lives and energies. Fiji is entirely Christianised, while a new impetus has been given to missions in New Guinea since the standard of Britain has been firmly planted on its soil. Summing up briefly the work of the present century, the *Missionary Chronicle* informs us that "the seven Protestant Societies of 1800 have now become more than 100. Their total income was £50,000. It has now grown to the enormous sum of £2,220,000 per ann. The converts to Christianity then numbered about 50,000. They are to-day upwards of 3,000,000. One other statement is worthy of attention. Out of the total income of the societies, £210,000 is subscribed by Protestant nations on the Continent of Europe; £780,000 by the United States of America, and the balance, about £1,220,000, is supplied by our own nation, Christian Britain.

How can this circumstance be accounted for? It has been frequently remarked that although the Bible is an essentially Eastern Book,—Eastern in ideas, language and imagery—it has yet become the standard of faith, not to an Eastern, but chiefly to a Western people; and various modes of explaining this notable fact have been suggested. On this subject the *Christian World* lately wrote:—

> This is one of the great points of difference between Christ and the great leaders of other faiths—Buddha, Mahomet, Confucius. They belong to the race from which they sprang. Buddha is the son of India, Mahomet of Arabia, Confucius of China. Their spell is broken when they reach beyond the ethnic conditions out of which they sprang. It is impossible to imagine Buddha supreme in England, or Mahomet in Germany, or Confucius in the United States. The Western mind is untouched by these Eastern ideals. But Christ stretches out his hands to both East *and* West; yea, *His hold of the West is mightier than of the East*, to which, according to the flesh, He belonged. If we may so put it—*His head-quarters—the chief propaganda of His faith, are in lands remotest both as to place and character from that in which it took its rise.* And the secret of this lies in the fact that He is "*Son of Man*," and so holds the key to the hearts, not of a race, but of the world. (The italics are mine).

This explanation cannot be considered altogether satisfactory. That Christ *is* "*the Son of Man*" we are well assured. That His religion is perfectly adapted to every section of the human race, irrespective of colour, language or location, we cannot doubt. But this does not account for what the *Christian World* terms His "head-quarters" being in the West, or indeed in any one country more than another. It does not shew why the keeping of the oracles of God should pertain to any one nation upon earth, or any one race; and we must seek further a satisfactory reply to the inquiry, "Why is Britain especially singled out for this work?" We think Bishop Titcomb (our late and deeply regretted President) shewed a far deeper insight into the divine scheme in affirming on page 131 of his "Anglo-Israel Post-bag," that Our Identity alone "accounts for the geographical march of Christianity." According to our belief, he says, "the fulness of the Gentiles which had to be brought back into the covenant, lay within the exiled House of Israel: and the main body of that people had migrated in a North-westerly direction through Europe. It became, therefore, absolutely necessary that the geographical march of Christianity should take *that* course rather than any other. Indeed without such a fact the Scripture conditions of prophecy could not possibly have been fulfilled."

So far the late Bishop. And who can deny the cogency of his reasoning? Where Israel, the God-appointed evangeliser of the world, had gone, *there* the world of divine inspiration must go too. For "He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath NOT dealt so with ANY nation." Shall we dare to pronounce this statement a falsity? as we assuredly imply that it is, when we assert that while the religions of Buddha, Mahomet, and Confucius, pertain especially to the races from which they sprang, the Christian religion has been alienated from the race which Christ came to (nationally) redeem, and the custody of the divine oracles entrusted to a non-Hebrew people, on whom are also conferred the whole of the *temporal* blessings and gifts comprised in the Abrahamic covenant, and secured by the oath and promise of Jehovah to the *literal* seed of Abraham absolutely, unconditionally and perpetually. True the spiritual blessings are free to all mankind through Christ, but *they* must receive the message of mercy from Israel's lips. She is God's witness, and directly or indirectly the truth must be conveyed by her instrumentality to "all the nations, families and kindreds of the earth."

This, and this alone, explains Britain's unique position in regard to Christian missionary enterprise, nor can the phenomenon be adequately accounted for on any other hypothesis whatever.

Neither can we explain on other grounds that marvellous "expansion of England," which has been such a source of astonishment alike to statesmen and savants during the past few years: that continuous extension of territory which seems forced upon us quite apart from our own seeking, and often in direct opposition to the will of our national leaders. Nothing stops, nothing can stop it. As well essay to stem the advances of the rising tide, as to place a bourn upon the extent of British territory. In 1881 when Guest's "Scale of Nations" was published, the area of our dominions was estimated at 8,426,000 square miles. To-day it has grown to the colossal proportions of 9,126,999 square miles. In 1881 the population ruled over by our most gracious Queen numbered 301,000,000. It now reaches the enormous total of 305,337,000. The British Union Jack has been planted on the most Northerly spot yet trodden by the foot of man; only 400 miles from the pole. So true it is that Joseph's inheritance extends to "the *utmost* bounds of the everlasting hills"! Nor do we believe that our progress has now reached its zenith, and that decline has set in. "They shall increase as they have increased," is the prophetic assurance; and we can afford to smile at the doleful prognostications of our pessimists, because we know that Britain's identity with Israel of the Ten Tribes is an absolute guarantee for the perpetuity of her national existence and well-being. What a consolation is this firm conviction of ours! With lurid storm-clouds lining the horizon; with Popery seeking to corrupt the State Church; with Socialism daring to lift its presumptuous head in sacred places; with wars and rumours of wars around; with insidious foes within our own borders; with Atheism rampant; with the enemy coming in like a flood; what an unspeakable comfort to *know* that against the people whom the Lord "hath chosen for His own inheritance," Satan's arrayed legions are *powerless*! He is striving now to corrupt Israel; to lead her away from her allegiance to the true faith, to incite her to profane her Sabbaths, to neglect the Word of God, and to accept the spurious philosophy that is but Atheism under another name. But he will have a very partial measure of success, and then, enraged by failure, he will at length resolve to compass Israel's final overthrow. Then shall be brought up against her the great latter-day enemy, Gog, whose nineteenth century name we need not that any should tell us, and whose tremendous forces will be marshalled in hostile array upon the hills of Palestine. And then the Lord shall Himself appear for His people in such wise that Gog shall be utterly broken in pieces, while at the close of the awful

Digitized by Google

conflict Israel shall survive, Israel shall triumph, and in the supreme hour of her national extremity and seemingly inevitable peril, it shall be said of *her*:—

"Stretched underneath are the Arms everlasting;
And thou art saved from the wreck of the world!"

(*To be continued*).

ARE THE BRITISH PEOPLE OSTENSIBLY LO-AMMI GENTILES, OR, ON THE CONTRARY, GOD'S MANIFESTED ISRAEL TO-DAY?

WE desire to give some reason for the view that we hold on this point, because some very strongly contest our position, and declare that the British, being Israel, are no longer a "Lo-Ammi" race—that is, a people "estranged from God;" but are His Ammi, and have been so ever since St. Peter and St. Paul both assured us that the estrangement ceased when the Ten Tribes embraced Christianity. The passages relied on are 1 Peter ii. 9, 10, R.V., and Rom. ix. 23, 24, 25, R.V. "But ye (the Galatian Christians) are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light, which in times past were 'no people,' but now are the people of God, which had 'not obtained mercy,' but now have obtained mercy." Again, as to the Romans: "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering vessels of wrath fitted unto destruction, and that He might make known the riches of His glory upon vessels of mercy which He afore prepared unto glory, even us whom He called, not from the Jews only, but also from the Gentiles? as He saith in Hosea, I will call that My people which was not My people, and her beloved which was not beloved," etc.

In the first place, we contend that being God's Lo-Ammi Israel at the present time, the designation "Lo-Ammi" does not at all, since the Advent, convey the idea that the people bearing it are "estranged from God." We may be, nay, Hosea i. 10 proves that the Ten Tribes were to be so manifestly "Lo-Ammi," that men would persist (as they do here to-day) in declaring that British-Israel are "Lo-Ammi" (*not* Israel), and yet the people at the very same moment would be not only *not* "estranged from God," but on the contrary His very sons, "the sons of the living God," believers in Christ, born again of the Spirit, "His children" by new birth and grace. St. Paul and St. Peter then merely repeated what Hosea's and Zechariah's prophecies declared should be the case—namely, that Israel, under Christ, would, as Galatians and Romans, be yet "God's people," His Ammi, sons of the living God, being at the same time *ostensibly* Gentile Galatians and Gentile Romans still. In Paul's day the "called," according to Hosea, were those "called from the Gentiles," but not named as Israelites by the apostles. In St. Peter's account the Galatians, who so exactly answered to the description of Israel, as recorded in Exod. xix. 6; Hosea i. 10, and ii. 23, were "among the (non-Israelite) Gentiles," as ver. 12, R.V., shows. They were, in fact, "Lo-Ammi" to all appearance, but Israelites in fact, and "sons of the living God," a part of "the spiritual House," as Hosea i. 10 and 1 Peter ii. 5 clearly prove. But other arguments go to show that the Ten Tribes at the present hour must, in fact, be reckoned as ostensible non-Israelites or "Gentiles" in the technical sense, because prophecy demands the fact. Thus Christ came "to unveil the Gentiles," as Luke ii. 32, R.V. (margin) declares—that is, to reveal Israel hidden among and passing as Gentiles, and Rom. xi. 25, R.V., tells us how long the obscuration of Israel as Gentiles should last before the unveiling takes place. The words of St. Paul, speaking by the Spirit of God, are "hardness in part hath befallen Israel (*i.e.*, the Jews or 'Israel' of *St. Paul's day*) until"—when?—"until the fulness of the Gentiles be come in, and so all Israel shall be saved." Now "the fulness of the Gentiles," or the Federation of the Empire of Gen. xxv. 11 and xlviii. 19, R.V., has not yet taken place or "come in." "The nation and company of nations," or "the fulness" of Ephraim's Gentile nations, are all existing at this moment; but we cannot say it has yet prophetically "come in," because St. Paul's Israel, or the Jews, still stand out in hardness, and therefore prove to us the Gentile "disguise" of the Ten Tribes cannot yet be deemed to be put off. The time for the "unveiling" has not been yet reached, and therefore British-Israel appears to men's minds and eyes to be non-Israelite, Gentile, Lo-Ammi still.

But, say some of our friends, "What disguise can Israel or the British folk be under now, seeing we have plainly stamped upon us, as a people, every one of the marks by which the prophets declared that Israel would be distinguished in the latter days? The only disguise which is apparent is that the commentators have put upon us by their spiritualising interpretations." In reply, we say that whatever be the cause, our best and holiest men, our learned ones, and the simple, too, in their masses, have as yet their eyes holden, and cannot detect, or will not see in their blindness, that the British are indeed Israel of the Ten Tribes. The blindness in the nation prevents its own recognition by itself, and the reason for this, doubtless, is the will of God, which sees that the proper time for "the unveiling" has not yet come. The veil is on the heart, and the nation cannot see its own lovely features as "the Israel of God." There are many secondary causes that deepen the darkness over the people's hearts and eyes. For the British are called not by the name of Israel, but by "another name." They occupy a position of majesty and power in the world, which is strange and unlooked for by the nation. Besides, the nation, by lapse of time and strange vicissitudes, has lost its Asiatic habits, manners, customs, religion, laws, circumcision, and Israelitish appearance as contrasted with the Jews, and men are therefore, for these and many like reasons, ready and glad to cry, "Lo-Ammi! These British are not, never were, and never can be Semitic Ten-Tribed Hebrews of the House of Joseph or Ephraim!" Just so the disguise of Joseph before his brethren was complete, though *he* had every mark that his own visions and prophetic announcements should have led them to expect him to possess. So, too, the Lord Jesus, disguised in the humble form of a lowly carpenter's son, was rejected by the Jews, who loudly cried out that "this man was not Messiah," "Crucify Him! Crucify Him!" In conclusion, then, we submit that on the subject in review our proposition is correct. The British, though Israel, are ostensibly Gentile non-Israelites to-day, and not yet manifested to the world as God's people; therefore, Lo-Ammi to all appearance still.

NEW TESTAMENT IN HEBREW.—The New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted in Austria in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament. In connection with this movement the *Times* correspondent mentions that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been 35 years Rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognising that Christ was the Messiah.—*East Anglian Daily Times*, May 12th, 1887.

Digitized by Google

ST. PAUL'S FOUR TIMES REPEATED "NO MORE."

In St. Paul's Epistle to the Hebrews (who were Israelites probably of the Ten Tribes) he showed them in chap. x. how inferior the law was as a system leading to salvation when compared with the precious blood and sacrifice of the God-Man Jesus Christ, who by one sacrifice for sins for ever took away our iniquities, and perfected for ever them that are sanctified in Him (ver. 1—14). In the course of his argument the apostle four times over repeated the words "no more," and these have a remarkable significance for us as God's people Israel in these our latter-day times. In verse 2 he argued that if the Mosaic sacrifices had been able to atone for sin with God they would, once offered, have ceased—for then, he added, the worshippers "once purged" of sin, "should have had *no more* conscience of sin." But they had conscience of sin, and that continually, as the repetition of the Mosaic sacrifices daily, weekly, monthly, and annually proved. What then was wanting? The anti-type was required to offer the "one sacrifice for sins for ever," acceptable to God, sufficient for sinful man, and so meritorious that God Himself, the pure and Holy God of Israel, could look on it with satisfaction, and say, as He promised He would in Jer. xxxi. 34; Heb. viii. 12, and x. 17:—"Their sins and their iniquities I will remember NO MORE." None of the false religions of the world can promise us this! Purgatory cannot guarantee that God will always forget. Idolatry and Mohammedanism, Judaism, and other man-made religions, never can or do guarantee to us that God will never remember against us our past sins, or visit for them in the coming future. The religion of Jesus Christ does give us the certainty that the blood of Jesus Christ, accepted and applied to the guilty sinner's soul, acts as a perfect cure, and assures us that the stains of guilt are so absolutely and completely purged by the sacrifice of Christ, that God Himself, the Omniscient and the Holy One, declares He is satisfied, and will remember our sins "NO MORE." Such being the fact, the Gospel provides a remedy for our case, which is the absolute eradication and cure of the guilt of sin. God Himself being the Judge, He declares that sin has disappeared not only from His sight but (wonderful words!) even from the memory of His Omniscience! And what is the cause of that? Because the Offerer was all worthy, His sacrifice eternally precious and acceptable to the Father, to make the needful propitiation to the broken law and justice of God. The remedy being perfect, there can be, in the third place, no more offering for sin! The repeated masses of the Church of Rome offered in the alleged unbloody sacrifices of bread and wine are therefore utterly condemned by such a text as this. God declares that now Christ has suffered He will recognise "no more offering for sin" (ver. 18). The door is shut against the attempt, and such offerings are an abomination to Him, such offerers His insulting foes. In Jesus only is redemption and salvation, and there is "no more offering for sin" for ever! Henceforth if the offerer is conscious of sins it is because he has not ceased from sin, and has not applied for pardon to the perennial fountain of the blood of Jesus, which keeps on cleansing us from all sin (1 John i. 7). It is because he does not believe that God will have no more remembrance of sins washed in that crimson flood; but looks for some other way of remission than the one prescribed. The case of such obdurate ones is provided for in ver. 26 of Heb. x., "To such there remaineth NO MORE sacrifice for sins;" words which should send every unsaved Israelite away trembling with dread and anguish; because if "there remaineth no more sacrifice for sin," then are all attempts at working for salvation, to earn it as a reward, vain and hopeless; because by God's own decision He will accept but one sacrifice—the blood of the Cross—to wash out sins; and that, and that alone, will wipe them out from the memory of Him who cannot forget what offends His justice, His holiness and His purity.

So far the personal and individual application of the subject. Has it a national aspect, too, as presented in the apostle's teaching? We think it has. St. Paul quoted a national promise in ver. 16 and 17 of Heb. x.; a promise that he repeated in Heb. viii. 10—12; and took, as we all know, from Jer. xxxi. 33—34, addressed distinctly to one of the two Houses of Israel, to which it was directly applied. The reference in vers. 1 and 2 Heb. x., was to the Hebrew worshippers nationally considered, under the Mosaic law; and regarding them he said that their sacrifices were defective because they failed to purge their sins away, but left them as worshippers, on the contrary, with "conscience of sins."

The blood of Jesus was indeed shed to save His people from their sins, as Matt. i. 21 distinctly indicates; and throughout the Gospels we see that the national aspect of the work and sacrifice of Jesus of Nazareth is constantly presented to us for contemplation, with individual application, doubtless, pressed home at the same time. Such national references are to be found in Matt. ii. 6; iv. 17—23; x. 6; xv. 24; xiii. *passim* xxvii. 11—37; John xi. 52, &c., &c. The House of Israel being redeemed and saved by the blood of Jesus is no longer under the law but under grace, and God remembers no more against them, their sins, and their national iniquities, as Jer. xxxi. 34 distinctly promises. This is, moreover, a national promise, which was, long before Jeremiah's date, published by God Himself by the mouth of His unworthy heathen prophet Balaam, in Numb. xxiii. 21, where he said: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." The blood, in fact, of Jesus Christ, was shed from the foundation of the world for this one nation only, *quâ* nation, and therefore they have been clean in His sight from all eternity (Rev. xiii. 8).

Nationally there has been but one offering to God for the sins of this people. "The blood of Jesus Christ cleanseth from all sins," and has been shed for this nation's sins as well. Therefore there can be no more offering for sins for them, and there can be "no more sacrifice for sins" from the very nature of the case! It is Christ who redeemed, and as a Shepherd He has guided, guarded, led, and blessed, His people from first to last. They could not, cannot save themselves. They are a blind, stubborn, sin-stricken, helpless people, bent on backsliding. But He has died for them and has redeemed them. No one can pluck them out of His hand, for He is their Almighty Saviour-God, who has promised and never will foreswear Himself, saying that "He will never, no never, never, leave them, nor forsake them" (Heb. xiii. 5; Judges ii. 1; Josh. i. 5; Deut. xxxi. 6). The sacrifice for sins has been made once, for ever, and never will be repeated. There is "no more sacrifice for sins," for Jesus has made "one sacrifice for sins for ever," and has sat down on the right hand of God, expecting from henceforth till His enemies be made His footstool (ver. 12, 13). Let Israel, then, learn this lesson; that salvation and redemption are ready for them nationally and personally, stored up in the infinite merits of the Lord Jesus Christ, and cannot be found or obtained by them elsewhere. In Him they are in glorious amplitude, and to the faith of His people they shall be and ever are, granted, as God is true.

SPECIAL NOTICE TO AUSTRALIAN READERS.—THE BANNER OF ISRAEL should now be ordered of Messrs. Gordon and Gotch, or Messrs. Sampson Low and Co., as Messrs. George Robertson have given up a branch of their Australian magazine business.

A MEMOIR of the late Right Rev. Bishop Titcomb, D.D., by his friend the Rev. Allen Edwards (late Rector of St. Philip, Kennington), will shortly be published. The volume will also contain the funeral sermon preached by Dr. McCann, at St. Peter's Church, Brockley. The frontispiece will be a photo-portrait of the late Bishop. Messrs. Banks & Son will be the publishers.

ERRATUM.—Page 224, col. 2, ode, verse 3, line 1, read "eyes."

Digitized by Google

RELIGION AND EDUCATION IN VICTORIA.

By John S. Anderson.

A startling statement is made in "Echoes," of the 7th instant, a weekly publication of the Church Expansion Association; it is as follows:—

"EDUCATION IN AUSTRALIA.

"We are told that the Victorian system of education is not only irreligious, it is anti-religious, so far as the influence of the Ministry of Education can make it so. No religious services are permitted in the schools, and the Bible is strictly excluded. More still, at the bidding of Jewish or infidel parties in the electorate, all passages which in any sense recognise Christ are expunged from the reading-books. Nelson's "Royal Readers" are used, but in an edition specially prepared to the order of the Victorian Government, in which all passages that could be supposed to be Christian are cast out. Some of our finest poetry has thus been murdered in order that such words as 'Christ' and 'Christian' may not be heard within the State School walls. So far as the Government is concerned, all is done to secure that a child shall be able to pass through its school course without suspecting that such a thing as Christianity ever existed.

"Religious Education has lately been spoken of by Lord Salisbury as 'the foundation of the character of the citizen, that which alone can give the orderly freedom, strength and independence combined with docility of character, which are the conditions of social order, and of the prosperity of a nation.'

"This being the case what fears may we not entertain for the future of Victoria?

Well may the editor of 'Echoes' ask the above question!

Our object in calling the attention of the readers of the Banner to this subject is that we trust it may be the means of having the matter well ventilated, and that some means may be devised whereby such evil influence may be counteracted.

According to the reports of the progress already made towards the Federation of the Empire, the prophecy of our being "a nation and a company of nations,' seems on the point of being fulfilled. What a blot on 'the charter of our land' this Victorian system of education will be!"

Croydon, 12th May, 1887.

Obituary.

On May 16th, at 4, Normanby-street, Liverpool, aged 50 years, John Hall, Artist and Marine Draughtsman. In the falling asleep of Mr. Hall, the British-Israel Identity Association in Liverpool will deeply regret the loss of a faithful and earnest fellow-worker, and the counsel of a careful student and logical exponent of God's Word. It was in the studio of our late friend that the Association was first set in motion, where also many profitable meetings were held, and from which emanated considerable influence for the spread of the Truth. We are sure the deepest sympathy will be felt by our friends in Liverpool for Mrs. Hall and her family in their great bereavement. May the God of Israel in His mercy comfort and sustain them.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—Jer. xxxiii. 17—26 is a tremendously practical Scripture, and so impresses me more and more every time I read it. The logical consequences are to me simply inexorable.

1. If the continuity of the literal line of royal personages has not been maintained in the line of David and Judah, then "Scripture is broken." In the "mouth of two witnesses" this thing is established. Jacob (Gen. xlix. 10) *af*firms it in connection with Judah; and Jeremiah, in the passage above referred to, *con*firms it in connection with David, "of the house and lineage" of Judah.

How profoundly thankful we all should be who believe in the sweetly romantic story of the "Maid of Israel" landing in Ireland nearly 2,500 years ago—the predicted "tender one" from the "top of the young twigs" of Lebanon's stately cedar, destined to be a mighty planting in the "Western Isles," and for the pedigree of our beloved Queen with all its gaps—through which a hostile critic might triumphantly drive a coach and four—from Tea-Tephi down, I think, we ought to praise the Lord continually. But leaving this point I come to

2. If *literal Levites* be not now continuously ministering before the Lord, their functions only modified by the changes introduced by the Lord Himself, and plainly set forth in the epistle to the Hebrews, then, again, God's dear Word is "broken," and we are all at sea. As logical propositions, these two hold me in a grip of steel. As an honest man, I am bound to accept them with all their consequences. And I *do*; and, firmly believing as I do, that in the Church of England—antedating Rome—(her foisted abominations not yet wholly purged, I grieve to write) these ministrations now continue, and will, in perpetuity, *par excellence*, I wish to face ingenuously the reasonable recoil that some of your readers displayed last year, when you did me the honour of reproducing my little tract, "Eureka," in the columns of the Banner. I felt then, and do now, the justice of some of those protests, and I give here a brief suggestion that may remove the edge of those objections, or, at least, modify them.

I think it is quite fair in Dissenters when they tell us that such men as Spurgeon, and Parker, and Arthur, and Moody, judged by any Scriptural standard, are real "ministers of the sanctuary," though they of the apostolical succession "are ignorant of them," and bishops "acknowledge them not." And, on the other hand, I fear there are many who have an unblemished pedigree apostlewards, who are only priests in vestment, and not in heart. Once begin to look towards the "East" in reality, and trace the true "succession," *viâ Belfast Bay*, where God's truth once quivered in one frail life, touching His *priesthood* as it hung suspended in one still frailer, touching the *royal line*, and the mystery begins to clear. God will, in His own good time, roll the mists away from these literal Levitical pedigrees, even though the process of lifting exclude many now accredited as genuine who are not. And then I believe it will be found that our God of Abraham, Isaac, and Jacob has kept His priesthood intact, as promised in Jer. xxxiii.—Dissenters and Churchmen alike included. Of course this will not please some, but let us have the *truth*, whether it pleases or not.

It will be seen that I "lightly esteem" the modern exclusiveness of the "apostolical succession" dogma that has done so much harm, and outraged so many loving hearts by its narrowness; and, holding to the *true* literality of Scripture, which always has respect to other Scriptures, and comparing Jer. xxxiii. with the epistle to the Hebrews, I am not troubled by "burnt-offerings" and "sacrifices," as set forth in verse 18.

I hold that the modern "clergyman," or minister, *is* a "priest," a Levite, and does as truly offer "sacrifice" in the "Holy Sacraments" as the priests of old did in the burnt-offering. The one, a type of blessings to come; the other, of blessings already in hand; and both but figures of *Him* who is the glorious antitype and fulfilment of everything redemptive. Who can tell me the essential difference between the "blood of a lamb" and the "fruit of the vine?" Of course the Romish abomination, called the "sacrifice of the Mass," I cannot away with; but let us not be afraid of true words, however abused.

Ever in Jesus,

Geo. O. Barnes,
Mountain Evangelist of Ky.

Jackson, Mississippi, U.S.A., April 17th, 1887.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I feel sure that Banner readers will be interested in knowing somewhat regarding my printed Italian "letter" to Father Augustine, the great Lent preacher here, regarding whose persuasive eloquence all Florence has gone mad. My "letter" contained a *résumé* of Identity truths of the future reunion of Judah and Israel, *alias* Britain, and of Christ's return to reign over them. 500 out of the 2,000 copies have sold, but the father having gone, and interest in his name, and in what was addressed to him having died out, I have recalled the 1,500 which remain, and am having the title, which was "A Letter to Father Augustine of Immense Importance on Religion and Politics, by a Christian of Florence," changed to the following, "The Resurrection of the House of Israel, Prophesied of in the Holy Scriptures, being now Verified in the History and Politics of the day, Dedicated to the Hebrew ladies of Florence, by an English Sister Israelite."

Digitized by Google

The "Letter" to the Roman Catholic Father is not changed. I have only added the following dedication and warning:—

"Dear Sister Israelites,—Deception never won the day, rather bitter self-contempt and open shame. I have been afraid hitherto to appear before the Florence public under the weak name of woman, deceived by the hope that under a feigned name of the sterner sex, I might win the public ear and respect. My deception has been discovered, and won me only contempt. Know me now for what I am—an English sister Israelite, resident for 20 years in Florence. This 'letter,' first written and sent to Father Augustine, whose hearers so many of you have been, I now dedicate to you, because my heart of hearts is with you. I would willingly lay down my life if it would avail to lead you to the study of those Holy Hebrew Scriptures, which have enlightened my mind and opened my eyes to the knowledge of the religious and political truths, which in the following pages I lay before you. Sister Israelites, I have been for ten years an enthusiastic reader of the sacred Scriptures, Old and New, and my enthusiasm is daily renewed, because, before I open that holy Book, I pray to God for that sacred Teacher, the Holy Spirit, whom He has promised *to all* who ask. Sisters, that Book contains a divine romance, the history of our race, part yet in prophecy, part fulfilled, before which all human romances shrivel up and vanish away.

"These Holy Scriptures point out an omniscient Politician, whose divine hand guides the hand of every player in the great chess-board of so-called human politics. That holy Book contains a tragedy, the love and death of the Lamb of God, of Christ our King, Lion of the tribe of Judah, for man; and finally, oh, sisters of my heart, that Book speaks to us poor wives of a divine Husband, who is our Maker and Redeemer (Isa. liv. 5), whose fidelity to us the world has rewarded with a crown of thorns, and whose love, even unto death, won for Him a malefactor's cross (Isa. liii.). Sisters, do not our hearts daily swell with anguish for such a Husband? Do we not long to lay our little ones in the arms of such a father? Let us open to Him, then, for He knocketh *now* at our doors, and from His heavenly lips drop these words of divine forgiveness and love: 'If any man (or woman) open the door, I will come in to him, and will sup with him, and he with Me' (Rev. iii. 20).

"You will find that I have written in the preface of this little pamphlet with great enthusiasm of the Rev. Father Augustine. I regret that it is now my sad duty to warn you all against him. His latter sermons—viz., Mary, Purgatory, the Confessional, the Temple, and the Eucharist—have proved him to be no true apostle of the pure and simple Gospel of Christ, but a member and servant of the Church of Papal and idolatrous Rome, ever fabricator of doctrines that detract from the ineffable perfection and glory of that expiatory work of Christ which proclaim Him 'The Lamb of God that taketh away the sins of the world' (John i. 29, and 'only Mediator between God and man' (1st epistle Tim. ii. 5)."

PHILO VERITAS.

Dear Philo-Israel, I am sure you will be glad to know that this little pamphlet, which preaches Christ as well as proclaims British identity with Israel, and Judah's reunion with us, is going to be posted to all the Jews of sufficient education to read it, and they are a large, rich, and influential class in Italy. I beseech BANNER readers to add their prayers to mine that this weak effort may be blessed. You all know that He has promised "that the things that *are not* shall bring to nought the things that are." Alas! that I should have to tell you that amongst the Christians and evangelicals here these things are *nowhere*. O, dear Anglo-Israelites, wherever you are in our vast and glorious Empire, when you read these lines, pray for the Jewish wives and mothers in Florence. Think of what it must be to be a wife and mother without a Jesus to turn to, no good Shepherd for yourself, no tender one to carry your little lambs in His bosom!

I agree with you in your reply to Mr. Dimbleby in the BANNER of April 13th. How can *we help but* preach Jesus to the Jews? Our very love to Judah arises out of our love to Christ. My ultimate object in seeking to lead them to think of the Land of Promise is to lead them first to the ancient Scriptures, and through that to Christ in Isaiah, and then to the Gospel. Only get folks by hook or crook to the holy Book, and surely that is a good long way on the road to Christ When a man or woman has taken to his or her Bible, there is large room for hope.

M. C. H.

Florence, April 17th, 1887.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I would suggest to our friends travelling about this summer, to celebrate the Jubilee year by distributing cheap Anglo-Israel-literature as they pass through the villages on their pleasure trips. I generally find it is well received.

Last Saturday our duty required us to drive across Guernsey. On the way I as usual cast out a lot of "THOUGHTS FOR THE BRITISH FOLK," "WHO ARE YOU," and other leaflets. This is a cheap way of extensively increasing the belief in our Israelitish origin, as well as leading to greater study of the Holy Scriptures.

This morning a man who had picked up some of those distributed on Saturday called on board to thank the gentleman who had thrown the papers to him, and to ask if there were any more to spare, for "they had done his soul good." He should like to frame them, but they were printed on both sides. I remedied that defect for his purpose, by giving him a set of "Thoughts" in duplicate, and sent him away happy.

Yours sincerely,

GEORGE BAYLY.

Trinity Yacht "Vestal," May 30, 1887.

THE "BANNER" BRITISH-ISRAELITE JUBILEE FUND.

CHURCH MISSIONARY SOCIETY.

	£	s.	d.
Amount acknowledged on pp. 203 and 163	40	17	9
Mrs. Man, Surrey	0	5	0
A British-Israelite Family, Demerara	0	10	0
Mrs. A. J. Stephenson, Lee, near London	0	2	0
A Friend, Worthing	0	2	6
S. A., 16, Chantry-road	0	2	6
M. W., Stockwell, London	0	1	0
M. C. C., ,,	0	2	6
Miss Sharp	1	0	0
Mrs. Sullen (per Miss Sharp)	0	5	0
A. Badcock (ditto)	0	1	0
G. Wills (ditto)	0	2	0
M. (ditto)	0	1	0
Mrs. Huyshe, near Exeter	1	0	0
A Marine Engineer, Liverpool	0	2	6
Miss Blyth, 46, Clapham-road	0	2	0
E. B., Clifton	0	2	6
Miss Blake, Clifton	0	10	0
J. B.	0	2	6
Friends (by J. B.)	0	2	10
G. M. A. (per Miss Jones, Hereford)	0	5	0
F. J. (ditto)	0	1	0
Miss Pringle, Hawick, N.B.	0	2	0
E.S.B., Bury St. Edmunds	0	2	0
E. D., Manchester	0	2	6
M. T. T., Paris	5	0	0
Mrs. Cox, Surrey	2	0	0
Mrs. M. Barker, Chichester	0	10	0
Miss Phillips, Chichester	0	2	6
J. C. H. M., Dublin	0	2	6
	£54	2	1

JEWS' SOCIETY.

	£	s.	d.
Amount previously acknowledged	5	16	6
Mrs. Speir, Tunbridge Wells	0	1	0
Mrs. Hill, Banbury	0	2	6
E.S.B., Bury St. Edmunds	0	2	0
M. T. T., Paris	5	0	0
Geo. Haworthy, Liverpool	0	5	0
Mrs. Crufurd, Earl's Court, London	0	10	0
	£11	17	0

BIBLE SOCIETY.

	£	s.	d.
Amount previously acknowledged	8	16	3
A British-Israelite Family, Demerara	0	10	0
Jubilee Gift at a Lecture at Lee	1	6	1
Miss Sharp	0	10	0
Miss Hutton, Moffat, N.B.	0	2	0
Mrs. S. Gairdner ,,	0	2	0
A Marine Engineer, Liverpool	0	2	6
Mr. John May, Malta	0	2	6
Mrs. Bannatyne, ,,	0	2	6
Master Gunner Pierce, Malta	0	1	0
Mr. W. Hurst, Malta	0	1	0
T. J., Hereford	0	1	0
G. M. A., Hereford	0	3	0
Mrs. Hill, Banbury	0	2	6
Miss M. Livesay, Bayswater	0	2	6
E.S.B., Bury St. Edmunds	0	2	0
M. T. T., Paris	5	0	0
Mrs. Parker, Newton Abbot, S. Devon	1	0	0
Mrs. Butterworth, Brighton	1	0	0
J. C. H. M., Dublin	0	2	6
	£19	9	4

Intending subscribers are requested to send their contributions to the Editor of the BANNER OF ISRAEL as soon as possible, as the lists will be closed ere long.

May 30th, 1887. PHILO-ISRAEL.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY.
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st
F. W. Parry & Co., Paternoster-row, and all booksellers.

LEAFLET FOR THE YOUNG,
WHO ARE YOU?
Price 1s. per 100; postage 1½d.

To be obtained from the Hon. Sec., Anglo-Israel Association, 27, Pulteney Street, Bath; and of R. Banks & Son, Racquet Court, Fleet Street.

"A happy effort, well and successfully made, and likely to lead to good results. The Leaflet teaches the Scriptural distinction between Israel and Judah. . . . The separate captivities. . . Our nation's possession of the Gates, the Sabbath, etc."—*Banner of Israel*, Mar. 16, 1887.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification with the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son, Racquet-court, Fleet-st.

Price 2d., 12s. 6d. per Hundred,

Is Not Queen Victoria the Royal Seed to King David's House, and Are Not Her Subjects, the British People, the Ten Lost Tribes?

By WILLIAM HOPTON,
Colliery Manager (Author of "Conversations on Mines"), St. Helen's.

London: R. Banks & Son, Racquet-court, Fleet-street.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand
R. Banks & Son, Racquet-court, Fleet-street.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

London: R. BANKS & SON, Racquet-court, Fleet-street.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!
Save, Purify, Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot
Is the Best Known
Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.
Through Chemists, or Post Free from Makers.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

RHEUMATISM, GOUT,
SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY
HARNESS' ELECTROPATHIC BELT
ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED
Corner of Rathbone Place.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above. By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth, gilt, price 5s. Free for P.O.

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. E. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A E I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies, post free, 6d. Specimen packet for 6 stamps.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation. From A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham as the "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JUNE 15, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 547. Entered at Stationers' Hall.] WEDNESDAY, JUNE 22, 1887. [16 PAGES, ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Her Majesty's Jubilee	245
England's Jubilee—A Divine Manifestation of British-Israel Truth and Duty. By the Rev. Robert Douglas, M.A.	246
The Gentilization of the House of Israel. By the Rev. C. W. Hickson, M.A.	248
The Practical Value of Anglo-Israel Truth. By the Rev. George Hider	250
What Place is There in the Divine Economy for Our Identity, in the Present Dispensation. By the Editor.	251
A Jubilee Ode from South Australia	252
Israel's Jubilee. By Mrs. G. A. Rogers.	253
The Jubilee of 1887 and the Silent Revolution. By C. Piazzi Smyth, F.R.A.S.	254
Jubilate. By the Rev. Denis Hanan, B.D.	255
Fifty Years of Righteous Tendency. By F. Gass.	256
Ten-Tribed Israel's Jubilee Ode	256
Past and Current History and its Testimony to Our Identity with Israel. By Miss V. M. Cox.—Part IV.	257
Laus Deo. By Miss V. M. Cox	258
Correspondence.	258

HER MAJESTY'S JUBILEE.

THE present number of the BANNER OF ISRAEL is a double one, issued (not at the usual price, but) at a penny, as our publishers contribution to the present joyous festive occasion, when our gracious and beloved Sovereign, having reached the end of the 50th year of a most prosperous and blessed reign, the nation is making holiday in consequence. We joy and rejoice exceedingly that our God's good hand has been upon us as a nation, and has blessed us in every possible, imaginable way during the last fifty years. He has given us, in the compass of the Queen's long and happy reign, every blessing that He promised to His people Israel, unconditionally, in Abraham, Isaac, and Jacob, and conditionally on Israel "hearkening to His will, and obeying His commandments." He has granted to her a contented, righteous people, who hold the true, evangelical, Protestant faith, as "witnesses" to the Lord's faithfulness, truth, and love to them. He has honoured her by giving to her people a large measure of the missionary spirit which urges them to take the Gospel and the Word of God to "all nations, families, and kindreds of the earth." He has given her millions of subjects who value the pure Word of God as they do their very lives, and who exist to guard it, translate it, distribute, and teach it, to the heathen at home and to the heathen abroad; a people who are the only existing national examples of the fulfilment of God's promises to Israel, "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" (Psa. cxlvii. 19, 20). He has given her a people who love the Sabbath of the Lord their God, who, nationally, turn away their foot from the Sabbath from doing their pleasure on God's holy day, and call the Sabbath a delight, the holy of their Lord, honourable, and honour Him, not doing their own way, nor finding their own pleasure, nor speaking their own words; who therefore delight themselves in the Lord; and according to the promise, ride upon the high places of the earth, and feed on the heritage of their father Jacob (Isa. lviii. 13, 14).

God has further distinguished Her Majesty's happy reign, by giving her a people blessed with multitudinousness inconceivable, so that their surplus population has gone abroad to the "desolations of the earth," and there founded Colonies, which have developed into nations, and those nations into a "Federation of States," shortly to appear, such as the world has never seen before. These are all Israelitish blessings, promised to the children of Israel by God Himself, in consequence of His love "to Abraham and his seed for ever," and in order that He may establish His covenant which He sware unto their fathers as it is this day.

During Her Majesty's reign her people have shown that to whatever they put their hands to do it, God has blest them in their doing. Their manufactures have taken the lead in all the markets of the world, and as compared with other nations, they appear to be "high above them all"—"the head and not the tail, above only and not beneath." How the manufactures of our race now compare with the products of foreign manufacturers, is well told in an article on the coming Paris Exhibition, in the *Scottish News* of May 17 last, when the writer, speaking of the present attainments of our handicraftsmen as compared with their foreign rivals, said:—

We had learned many lessons at Paris in 1867; we sent back our revised and corrected themes and versions for the inspection of the French and of the whole world in 1878. Finer porcelain and earthenware, more tastefully designed carpets and hangings, more elaborate metal work, more chastely decorative wall-papers and floorcloths—all these attested the beneficent influence of contact with French taste, combined with the training of the schools of design which now cover the United Kingdom. Proudly we could show that the lace curtains of Nottingham could not only equal but surpass the analogous products of France, Switzerland, and Belgium. With equal pride we could prove to demonstration, that notwithstanding all the desponding talk about our want of technical training and the injurious competition of the foreign artisan, with his long hours and poor wages, we could still manufacture the best glass, the best cutlery

Digitized by Google

the best saddlery, harness, and general leather work, the best electro-plate, the best flannels, and serges, and fleecy hosiery in the world. That which our manufacturers and traders did twenty and eleven years ago they ought to do again, and gloriously, in Paris in 1889. . . . . It is all very well to sneer at "trophies" of pickles and preserved meats; to laugh at "monuments" of soap and candles; to deride "achievements" in biscuits and food for infants. "Those laugh best," says the proverb, "who laugh the last." The homely articles which we have enumerated, together with cognate commodities, are among our specialities. The French are justly proud of their *articles de Paris*; and as justly may we pride ourselves upon our *articles d' Angleterre*. Our painters and sculptors can execute splendid work; our art manufacturers can vie successfully with their French brethren; but it is in the fabrication of all that conduces towards the comfort of domestic life, and what may be termed the "solidities" of civilisation, that industrial England excels.

Since Her Majesty came to the throne, the national wealth has increased by leaps and bounds, as we have often shown. It amounts now to an income of between 1,500 to 2,000 millions a year, of which 200 millions are invested by the nation annually. The British Gates and outland possessions are now sixty-five in number, conferring on Her Majesty vast territories and immense influence throughout the globe. Her Empire is five times as large as that of Darius the Great, four times larger than Rome's, an eighth larger than Russia's now, sixteen times larger than France's Empire, forty times bigger than Germany's, three times larger than the mighty dominions of America. This gigantic Empire is yearly increasing, and instead of exhibiting a tendency to break up and collapse, as other previous Empires have done, it has possession of nearly all the strategic positions of the earth, at sea and on land, and when confederated, will obviously be irresistible by all the nations of the world combined. The Heathen Empire of the Queen is larger, and more entirely under the power of her sceptre, than it ever has been before. It is larger and more populous than it used to be at any period of Her Majesty's reign. She reigns over 250 millions of Indians, Hindus, and Mahommedans, and literally, as representing this nation, fulfils God's promise to Israel—"She reigns over many nations, but none of them reign over her" (Deut. xv. 6). In India sixteen nations acknowledge her supremacy. In Canada and the Mauritius Frenchmen are her subjects, a million in number. Dutch and Germans owe allegiance to her at the Cape; in Cyprus and Aden Turks, Arabians, Africans, Jews, and Levantines, submit to her rule; in Canada, Russians; at Gibraltar, Spaniards; in Malta, Italians; Borneans in Borneo; Chinese and Malayans in Hong Kong, and in the Straits Settlements; and so throughout the world she reigns over many nations, but none of them reign over communities of her subjects anywhere! The Jubilee of so great a Sovereign, sprung from the House of David, and seated on the throne of the House of Israel, we joyously keep at this time; and while we joy and rejoice for the truly divine blessings we possess as British-Israelite subjects of such a Queen, we call upon all our readers, wherever they may be, to praise God for good Queen Victoria, and to pray that her reign may yet be long over God's people, committed to her charge! And let us all say, "Amen! Amen!"

"THE use of this subject lies in the truth of it, because truth, in every department of knowledge, is both invaluable and indispensable."—*The late Bishop Titcomb.*

TESTIMONY FROM MANCHESTER.—A reader of the BANNER in Manchester testifies to the good he has derived spiritually from the study of the subject dealt with in these pages, and declares he takes all opportunities of making the subject known. He has a Sunday class of thirty boys, to whom he is giving lessons in it. They are interested and benefited; the boys teaching their parents, and the parents examining the Bible to see if the good news is true.—ED.

ENGLAND'S JUBILEE—A DIVINE MANIFESTATION OF BRITISH-ISRAEL TRUTH AND DUTY.

BY THE REV. ROBERT DOUGLAS, M.A.
(*Vicar of Kidsgrove, Stoke-on-Trent.*)

[*This article and the three which follow* are reports of the speeches delivered at the Annual Meeting of the Metropolitan Association, held in Exeter Hall. They have been carefully revised by the authors. In our brief report of the meeting in a previous number it was inadvertently omitted that W. H. Peters, Esq., J.P., of Exeter, seconded the adoption of the report, and in doing so presented a cheque for £25 as a Jubilee offering, and as an encouragement to others to double their contributions.]

DEAR ISRAELITE FRIENDS,—A few days ago a gentleman in Manchester who knew I was coming here asked if this was considered one of the May meetings. I answered, "Yes; truly the root of the grand May-meeting system." (Hear, hear.) We are now in the place of the root; but in a short time, I hope before many years elapse, we shall grow up to the big hall, and I feel sure that ere long this great truth which we seek to disseminate will be rehearsed in St. Paul's Cathedral and in Westminster Abbey, where, in the latter place, we have one silent but eloquent witness to the truth. (Hear, hear.) Now some one will say, "You are an enthusiast." Well, my friends, it is well to be zealously affected always in a good cause; but I am not speaking, I trust, the language of mere enthusiasm, but of calm and cumulative conviction, the result of eight or nine years close and careful study of Scripture and history, as bearing upon each other. Now, the ground of my confidence is not in ourselves. If Christianity had depended upon its advocates, we should have heard the last of it long ago, and we may say the same, perhaps, of British-Israelism. But our point is this, that British-Israelism is not a human discovery, but a Divine revelation—(hear, hear)—and because it is a Divine revelation, because it is in the hands of our ascended Redeemer, therefore I thus speak. My subject is the manifestation of British-Israelism, the culminating manifestation of the Royal Jubilee; for I believe, while we have many commemorations of the Jubilee, from the sublime to the ridiculous, this is the great truth which the Jubilee enforces upon all careful students of the history of the past fifty years, when that history is illuminated by Divine prophecy. I have got but twenty minutes, and so my remarks will necessarily be somewhat sketchy; but I will endeavour to draw an outline of the arguments which you may go by, and I will mention four points. First of all, in its *facts*, the Jubilee is a manifestation of British-Israel truth; secondly, in its *theology*, British-Israelism is entitled to this place; thirdly, in its *teaching* or *practical doctrine*; fourthly, in its *call to the nation*. Now, I think that which causes the idea of the Jubilee to strike so deep a chord in British hearts all over the world is not merely the fact that our gracious Queen has reigned for fifty years. I think it is not merely the fact that whatever is Hebrew, as George Eliot remarks, has such a singular fascination for British minds; that, as she observes, the singular passion of the English people for the Hebrew writings seems to imply some affinity. (Hear, hear.) Not merely so. I think we may say, without the slightest exaggeration, that the more closely you examine the history of our country during the past fifty years, the more you will be struck with the conviction that the history of this period is absolutely unique in the history of the world. (Hear, hear.) Take what is disclosed to us by these May meetings. Here you have some 150 societies, from April to June, celebrating their anniversaries; and only think of the deep, earnest enthusiasm and earnest conviction expressed by those societies! They have no May meetings in Paris. (Hear, hear.) We are, in that respect, singular. Mr. Douglas Onslow has referred to the Conference held a month ago, which I attended. I was very much struck with a remark

Digitized by Google

of the Chairman, the Dean of Ripon. He said the great thing that struck him as an objection was these words: "The people shall dwell alone, and shall not be reckoned among the nations." I think it is extraordinary that a man of his learning and penetration of judgment should not see that in the only sense in which Israel of old ever dwelt alone was this, namely, in its spiritual and moral superiority. (Hear, hear.) In that we dwell alone, without the shadow of a doubt. (Hear, hear.) My friends, not only have we this great spiritual characteristic brought to light, but we have our great moral marks of distinction. We see British enthusiasm enlisted in everything noble and good—in the cause of popular education, in ameliorative legislation, in philanthropy, in everything that can benefit, not only ourselves, but the world; for there is one principle which has struck deep root into the British conscience, and it is the principle of the old promise, "I will bless thee, and *thou shalt be a blessing.*" Then, besides our moral superiority, we have also specially brought to light at this time our national, we may say our racial, superiority. Look at that Conference which has just concluded its sittings —the Colonial Conference—(hear, hear)—and think what that Conference represents. Think of the population, the British population, the English-speaking population, it represents—a population, as Mr. Gladstone remarks, that has increased during the last century from fifteen millions to one hundred millions, and consider how that population is still increasing, so that, at the same rate, in another century it will be a thousand millions. Consider how we have extended to the utmost points of the earth. See how the words of Moses have been accomplished in us: "The people shall push the nations together to the ends of the earth." And we see, not as a vague, uncertain guess, but as a clear deduction from the present position of our nation, a universal British empire—that is, an empire with its sixty-five or so settlements and islands all welded together into one living whole, welded together for the highest religious and moral purposes, welded together to defend liberty in all parts of the world, welded together to promote the extension of trade, commerce, and human emancipation from all evil. (Hear, hear.) You see, I say this Conference represented that, and it also represents the changed providential conditions of human life which render a universal empire practicable. The practical annihilation of distance by steam and telegraph enables men to carry on what used to be impossibilities. What was impossible by the obstacle of distance in the days of Greece and Rome has become practical to us. I must not speak too long of these facts. There are many others calling for our attention. There are the facts of our ascendancy in Syria and Egypt, in the lands of the Bible, and you will notice the Convention which is concluded in regard to Egypt between Turkey and England. It practically gives to England, I believe, certainly for three years, the supreme influence in that country; and if we have it for three years I do not believe we shall ever lose that influence again. (Hear, hear.) I come now to my second point—the theology of British-Israelism as manifested by these Jubilee facts. You say, How do these things show that we are Israel. First, because these fruits can only come out of Israel, because races and nations are not formed capriciously or by accident, and if Rome was not built in a day, Britain was not built in a year. I say that the mission which the race has accomplished in these days is essentially, by all sound philosophy, the same mission which it accomplished three thousand years ago. Again, I say, these facts prove our doctrine, because they mark out this nation, or this race, as God's chosen race, and the facts, from their very nature and consequences, are such that they are determinative of the whole future condition of humanity and of the world. But the great proof, as you have often heard, is this, if you carefully analyse the leading facts of the past fifty years, these marvellous blessings which the God of grace in His providence has bestowed upon us as a people, you will find that they are exactly the blessings that He said He would give to Ephraim-Israel in virtue of the Abrahamic covenant which was renewed in Moses and ratified by Christ. I cannot enlarge upon that point, but if you will examine the facts of the past fifty years, in spiritual blessing, in multiplied population, in extending colonies, you will find that they are exactly the blessings God promised He would give to Ephraim-Israel. (Hear, hear.) Again, this is just the time when, according to the chronology of prophecy, there should be a new departure in Israel's history, and it is just the time when precisely this new departure is taking place in British history. You will find that the new covenant with the House of Israel and the House of Judah, confirmed in Christ, came into operation when He said the old covenant was finished. And further, you will see from the prophecies of the Old Testament there were to be seven times of judgment to Israel. Take the striking passage in Leviticus, where these seven times of judgment are spoken of, just as the seven times are spoken of in Dan. iv. I cannot say now how I explain the connection of these two prophecies. But the seven times, according, I believe, to all sound interpretation of prophecy, mean 2,520 years. Israel's chastisement, then, was to wholly expire at the close of that period. Now, when we consider that it was in B.C. 721 or so, that the calamities of the nation culminated in the Assyrian expatriation, and reckon from that, we come exactly to the beginning of this century of marvellous, we may almost say, miraculous phenomena, with respect to the British race! We come exactly to the time when these identical promises to Israel through Ephraim, should come to Israel, that they have come to us. My time is up, but there are two other points that I would have touched upon. I will just indicate what they are before I sit down, but not enlarge upon them. One is the doctrine of British-Israelism in its establishment of the exact and literal truth—(A voice, "And spiritual truth")—of God's Holy Word from the beginning, in its reproducing in actual fact and history the words of the Bible, in its exaltation of the blessed Saviour, the Lord Jesus, not only as the justification of the individual soul, but as the righteousness of the *Nation* of Israel. My other point is the call to the nation, as a nation, to repent and turn to God, and the call to the nation to go forward in its high mission, and in the call to us to fulfil the command of Jeremiah to declare His praise "in the isles afar off, and say, He that scattered Israel will gather him." In all these respects the teaching of Anglo-Israelism, rightly understood, is the nineteenth century adaptation of New Testament, of Bible Christianity, to the needs, and the circumstances of the age in which we live. There is the call to us as a people to go forward in our blessed and glorious work. We are met by the most paltry objections on the part of those who oppose us. We are perfectly sure ourselves that by-and-bye the opposition must give way; and I think we are called upon to make some special effort this Jubilee year, and I will just throw out a suggestion which occurred to my own mind. I believe there are hundreds of clergymen of the Church of England who are ready to receive fair scriptural interpretations of this truth; I believe they are quite prepared to open their pulpits to men whom they can trust to set the subject forth in a fair and scriptural manner. I have myself had a great many practical illustrations of that. Some of my brethren, who were by no means professed Anglo-Israelites, have been delighted to allow me to preach on the subject; but with a large parish under my care, I cannot do the work that should be done: but it is work of the highest importance to indoctrinate the pulpits of the Church of England with this glorious truth. As an Anglo-Israel Society we want men to send forth as preachers, under proper rules and directions, to wherever they can get an opening in the pulpits of our national Church, and this is a suggestion I should make, with all deference to the friends on the platform, as worthy of the most deep and prayerful consideration. (Hear, hear.) In conclusion, let me say that I have one strong

Digitized by Google

and earnest desire, and that is, that you all may be led to the same blessed knowledge of God's holy Word that this truth has communicated to me. (Applause.) Let me conclude with an accommodation of the words of the well-known hymn:—

"Waft, waft, ye winds, this story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

(Applause.)

THE GENTILIZATION OF THE HOUSE OF ISRAEL.

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

My subject is "The Gentilization of the House of Israel," and I shall divide it as follows: 1. What do we mean by the Gentilization of Israel? 2. The Gentilization of Israel is a predicted fact. 3. The time during which Israel is to be Gentilized. First, then, what do we mean by the Gentilization of Israel? By "Israel," I mean all that part of the whole Hebrew nation which, after the fall of the Empire of the Medes and Persians, remained in the countries of their captivities, entirely disassociated in name, and in religious belief and observances, from the people, whether in Palestine or in other countries, commonly known as "the Jews." I affirm as a fact that at the time specified there was in Palestine, and also scattered in all the provinces of what had been the Medo-Persian Empire, a people consisting principally of members of the tribes of Judah and Benjamin, but also containing an admixture of all the other Hebrew tribes, recognising Jerusalem as the civil and religious centre of their nationality, renouncing all idolatry, and observing the laws of Moses, who were known then, and have been *continuously known* till the present day, as "the Jews." I affirm that this body, with all the individual members who compose it—to whichever of the Twelve Tribes they may belong—is that which is meant by the expression "the House of Judah," in all passages of Scripture which speak of "a House of Judah" as distinct from "a House of Israel" (Ephraim or Joseph) during the interval from the separation of the Hebrew nation into those two Houses to their yet future political re-union into one kingdom under one king. I affirm that the *rest* of the Hebrew nation, who are not included under this term, "the Jews," did for the most part consist of members of the Ten Tribes, which from B.C. 975 to 721 constituted the kingdom of Israel; that they became entirely separated from all visible association and distinguishable identification (as a part of the Hebrew race) with the Jews, losing gradually, as they did, their name, religion, and Hebrew characteristics, and became, to the eye of the world, and to the view of the historian, part and parcel of the non-Jewish heathen or Gentile world. (Hear, hear.) This, then, is what we mean by the "Gentilization of Israel." No words of mine better define it than those of Dean Prideaux in his standard work, "Prideaux's Connection." Speaking of Esarhaddon's populating with foreigners the land of Israel in B.C. 677, accomplishing Isaiah's prophecy of Ephraim's being broken from being a people in sixty-five years from the first year of Ahaz (Isa. vii. 8), the Dean says, "and so the Ten Tribes of Israel, which had separated from the House of David, were brought to a full and utter destruction, and never after recovered themselves again. For those who were thus carried away as well in this, as in the former captivities [excepting some few who, joining themselves to the Jews (mark this) in the land of their captivity, returned with them], soon going into the usages and idolatry of the nations, among whom they were planted (to which they were too much addicted while in their own land), after awhile became wholly absorbed and swallowed up in them, and thenceforth utterly losing their name, their language, and their memorial were never any more spoken of." Thus does Dean Prideaux witness to the fact of these people becoming the LOST Ten Tribes. Thus does he testify to what we call the Gentilization of Israel. From this fact arises another which is important to be noticed: that, there being no separate House of Israel *visible* to the world in the first century as distinct from the Jews it is "*the Jews*" who are sometimes called "Israel" in the New Testament, as indeed they are in Ezekiel, Ezra, and Nehemiah, and in Hosea iii. It is "the Jews" who are regarded and spoken of as the Twelve Tribes in the New Testament, they being then the *only visible* representatives in the world of the Twelve Tribes. Israel has, I think, in the New Testament, only two meanings. It either is used as synonymous with "the Jews" and denotes the only remaining *visible* representatives of the Hebrew race in the world at that time; or it is used without distinctive reference to either lost Ephraim or unlost Judah in passages relating to the Israelite descendants of Abraham in which the people are contemplated as a whole, though what is said of them may have its fulfilment at one time in Judah, at another in Ephraim, or ultimately in both reunited. But I doubt if ever in the New Testament "Israel" denotes the separate body which became Gentilized, the Lost Ten Tribes; for the simple reason that being lost and being Gentilized, they are referred to, when at all, as part, and indistinguishable from the rest, of the Gentile world. In fact, if you want to find out in the New Testament anything about the Lost Ten Tribes, you must turn up those passages which mention Gentiles; and in *some* of them—mind I do not say in *all* of them—you will find, if you are sufficiently enlightened, references to Gentilised Israel. In passages referring to *the circumcision* you have "the Jews" spoken of; but in passages referring to *the uncircumcision*, whilst that expression (as also the term "Gentiles") includes all the world who are not "the Jews" or "Judah"), the initiated in British-Israel views will discover latent references especially to the Gentilized Lost Tribes of the House of Joseph. My second point is, the Gentilization of Israel is *a predicted fact*. The *spiritual* promises were made to *Abram*, the father of *altitude*, but the first (Genesis xvii. 2) distinctive promise made to *Abraham*, the father of *multitude*, was that he should be the father of a multitude of nations. "Nations": the Hebrew word is *gôyîm*, which the A.V. and the R.V. render by two different words, nations or Gentiles; and probably if it were always rendered Gentiles the real meaning of the Holy Ghost would come out more clearly, and people would see that there is no absurdity in saying that it was God's design from the first that Abraham's seed through Isaac and Israel should some day become no inconsiderable part of the Gentile nations of the world, and thus that the promise that Abraham should be "the heir of THE WORLD" should receive its fulfilment. *Goyim*, nations, is *never* used of the Hebrew race inhabiting Palestine as the recognised descendants of Abraham. This is a fact of which I challenge disproof. Therefore, if we are to interpret God's Holy Scriptures, the most accurately written books in the world, and (though discovering all the diversity of style and character of their human authorship, yet) all pervaded by a unity of spirit which is of the Holy Ghost—if, I say, we are to interpret these by their own usage of words, then God told Abraham that, *out of* Palestine, and not as his (Abraham's) recognised descendants, his seed should become a multitude of nations. God predicted to Abraham, when he was 99, the Gentilization of Israel, that is, of at least some portion of his seed; and he predicted that Gentilization as something which was to be manifested in Abraham's seed, becoming not only a nation, but a multitude of nations. This is the spring of this kind of promise. Let us follow the stream. "She shall be a mother of Gentiles. Kings of people shall be of her." And, mark you, at the same time God foretold Ishmael's

Digitized by Google

multiplication into a dozen nations; and we know how the promise to Ishmael has been fulfilled, and is still fulfilling to this day literally. Can we suppose the promise concerning Isaac to have been waiting for a not less literal fulfilment all this time, even in the Christian dispensation, when the promises to Abraham and his seed were more markedly to receive their fulfilment? Witness the songs of Mary and Zacharias. These promises were made before Abraham was circumcised, to denote, as is shown in Romans iv., the interest in them, not only of Abraham's circumcised descendants, but of those uncircumcised Gentiles that were in future days to be manifested as having come out of his loins. The uncircumcised seed of Abraham no doubt includes a vast number of purely Gentile—in the ordinary use of the term as meaning non-Abrahamic, which is not its Scriptural meaning—purely Gentile believers in Christ, Abraham's seed by faith only, and members of Christ's mystical body; but I believe, whatever Paul may have meant by the words in Rom. iv. 16—23, the Holy Ghost intended a reference to the Christian nations of uncircumcised Gentiles filling the earth in the latter days, and in the end to be *manifested*—when God's time comes for it—as the once lost, outcast, dead seed of Joseph and the Ten Tribes, but now the living, expanded, Christianised, fulness of the Gentiles. Now we come to Jacob, and the time when God said, "Israel shall be thy name" (xxxv. 11). Here a still more remarkable promise is given. Bearing in mind what I have contended is the *Scriptural* meaning of *gôy*, and especially of *gôyîm* (the plural), "A nation and a company of nations shall be of thee," means "a Gentile people and a company of Gentile peoples shall be of thee." As regards the nation, this very soon began to have a literal fulfilment: for God says to Jacob (Gen. xlvi. 3), "Go down into Egypt, and I will *there* (mark the word)—*not* in the *promised land*—make thee a great *gôy*, a great '*Gentile* nation' in the midst of another Gentile nation." The next thing we notice is that this particular kind of promise is continued, not with reference to all Jacob's sons, but with reference to the two sons of Joseph, Ephraim and Manasseh. And of these two this particular kind of promise of becoming Gentile nations seems limited to the descendants of Ephraim. For thus we read in Gen. xlviii. First, Ephraim and Manasseh together "grow into a multitude *in the midst of the earth*," or in the midst of the land. (God called the *dry land* "earth." London is very nearly, if not quite, the centre of the land in the world, while New Zealand, the Antipodes, is nearly in the centre of the water on the earth. Take that for what it is worth. The words are as I quote them in Gen. xlviii. 16, and the facts are as I state them.) Then when *they* (Ephraim and Manasseh) have grown into *a* multitude, they are to split into two bodies: Manasseh a people, and great; but Ephraim greater, and "a fulness of Gentiles" (xlviii. 19). I am bound to confess that I am forcibly impressed with the fact that this promise, by a principle of limitation (so obvious in the working out of God's promises), is limited, first, out of Ishmael and Isaac to Isaac; secondly, out of Esau and Jacob to Jacob; thirdly, out of Judah and his eleven brethren to Joseph, as is still more clear from Gen. xlix. 22—26, as compared with what Jacob said of his other eleven sons; and in 1 Chron. v. 12 it is distinctly asserted that the birthright (that which Esau rejected, and which came to Jacob) was given unto the sons of Joseph, the son of Israel; of Judah came the Prince—David and Messiah—but the birthright was Joseph's. And lastly, out of Manasseh and Ephraim it is limited to Ephraim. I must confess that this goes far to drive one to this conclusion, that the extent to which this promise is to be fulfilled to Ephraim far exceeds anything which the prophetic Scriptures foretell for the other tribes. Yet in Ezekiel xxxvii., which refers to a time yet future, when there shall be two distinct sticks—viz., the House of Joseph and the House of Judah—the former does not consist *only* of Ephraim, but of Ephraim *and the Tribes of Israel his companions*, all forming one body before being re-united to the other body, the stick of Judah. It would seem, then, that in the latter days Ephraim, itself a multitudinous nation, should, with his brethren of the other tribes, form a confederacy, or company of nations, the whole being regarded as Ephraim's seed by reason of the union existing between them. I shall now pass to Hosea. In chap. i. the name of the prophet's unfaithful wife, Gomer, being in accordance with the other names in this prophecy symbolic, must denote that the Ten Tribes of Israel, whom Gomer represents as one people, should become an apparently Japhetic race, Gomer being the first name (in Gen. x.) in the list of Japhet's sons. It may go further than this, and intimate some connection or identity with peoples who figure largely in history with names in which G M R and C M R are conspicuous consonants—*e.g.*, Cimbri, Cimmerians, Cymry. Then Gomer's three children symbolise, first, the bringing to an end of the Ten-Tribed kingdom of Ephraim in B.C. 677; secondly, their being expatriated for a long time, and excluded from God's mercies, whilst Judah, punished for a briefer time, should be wonderfully and manifestly, by divine power, brought back out of captivity and delivered from their enemies; and, thirdly, their being completely cast off as God's people, divorced from all spiritual relation to Him, put away, a fate which has never befallen "treacherous Judah" (see Jer. iii. 8). Yet both here and in Hosea these terrible things are followed by words of bright hope and encouragement. This very denationalised, cast out, and repudiated Israel, reduced to the condition of heathen Gentiles, shall, in the very land of their repudiation, become an immense multitude, and be there recognised, not, indeed, as the old people (Ammi) of God, but as the pre-eminently Christian nation: "Ye are the sons of the living God. Here, then, is a by no means obscure prediction of Ten-Tribed Israel's future. Brought to an end as a kingdom in Palestine, cast out in other lands, there punished without mercy and for a considerable period, there also entirely divorced from spiritual relationship to God as His peculiar people (which Judah still continued, and still continues to be); but out of that state, and in those lands of Egyptian captivity and spiritual bondage, multiplied exceedingly, till they become innumerable as the sand, and also brought into relationship to God as His children by the *national* acknowledgment of Jesus as the Christ. Here is Israel, then, to be Gentilized and to take the lead in that distinguishing privilege of this Gentile dispensation, to become, though uncircumcised, the children of Abraham, and the children of God by faith in Christ Jesus, and by the circumcision made without hands, the baptism of water and of the Holy Ghost. I think I have sufficiently shown what Israel's Gentilization is, and that it is predicted in Old Testament Scripture.

The third point will not detain me long. When Israel and Judah together are in the land of Palestine, recognised as the seed of Abraham, and acknowledged by God as His one peculiar nation, His Ammi (My people), *then* they are *not* in a Gentilized state. From the entrance to Canaan under Joshua till the death of Solomon this state of things existed. Then disruption began. Still the two kingdoms existed side by side in Palestine. But in B.C. 721 Israel were carried away, and in B.C. 677 their end as a kingdom in Palestine came. The re-union of Israel and Judah as one kingdom under one king—viz., Messiah—in the land of Palestine, clearly predicted in several prophecies, has not yet taken place. Then *between these two lies the time of Israel's Gentilization.* But the earlier part of that was her time of punishment. And her time of blessing as a Christian people, the sons of the living God, could not commence till the Dispensation had set in. Therefore the time of Israel's Gentilization, in which she may expect to become a multitudinous people and a pre-eminently Christian nation, is in *the latter days of the Messianic time*, and more and more so as those days hasten towards the dawning of the Millennial day. (Applause.)

Digitized by Google

THE PRACTICAL VALUE OF ANGLO-ISRAEL TRUTH.

By Rev. George Hider

(*Baptist Minister, Paignton, Devon.*)

Mr. Chairman, My Dear Friends, Men and Brethren of the stock of Abraham,—After the very convincing and powerful speeches that have been delivered by those who have preceded me, I am very glad to find that mine is a much lighter duty than has fallen to them. It is no longer necessary that anything should be said to convince us that there is truth in the assertion that we are descended from Abraham; and therefore I have nothing to do but begin with assuming the truth of our Israelitish origin. What I have to do is to show that there is a practical value in that truth in itself, and in the publication of that truth. Now that it is very difficult to disprove this truth, it has become the fashion to say, "Oh, it is a very inconvenient and intrusive truth, if it be truth at all; and what is the good of it? What are you going to get out of this truth?" Well, as to its intrusion, we have only to refer to what Mr. Douglas has told us about the central position of that truth. About twenty years ago, a merchant of this city, who was the superintendent of a London City Missionary, was reading his journal, and he saw some instances of overcrowding of the people of his particular district. Among the rest of the statements was one to the effect that in one room there lived five different families. "Dear me," said the merchant "I can hardly believe that." "Would you like to come and see for yourself?" said the missionary. "Most certainly I should." And together they went to the house. In answer to their knock, a tall Irishwoman came to the door. "Is it true," asked the merchant, "that there are five families living in this one room?" "Shure it's quite thrue, yer honour; there's one in that corner, one in that, one in this corner, and one in the other corner, and one in the middle—(laughter)—and it was very comfortable we were until the gintleman in the middle took in a lodger." (Renewed laughter.) It is just so that we have been regarded in the promulgation of this great truth. We have been considered to be as the gentleman in the middle who has taken in the lodger among the five points of our theology. This truth is regarded as one of the disturbing elements. But this great truth is no more a lodger among the points of our theology than my heart is a lodger in my body. (Hear, hear.) It is the central soul of spiritual and national truth. It is that out of which all other spiritual and national truth concerning ourselves is proceeding. But it is not only by the consideration of the *central position* of this truth by which we ascertain its practical importance, but the *making known* this truth has valuable practical tendencies. One or two of these tendencies I should like to point out. In the first place, the promulgation of this truth has not only the tendency to fulfil, but it is fulfilling, the decree of the Divine Being concerning that truth. God decrees that—not this council, not this association, but He Himself, the living God, "in whom we live and move and have our being." He has told us, "Publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel," "the tribes of Thine inheritance." In Hosea, He has said: "And it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." And therefore, in publishing this great truth, we are fulfilling the Divine decree. How pleasant it must be in the sight of our Almighty Master, our glorious Lord and Saviour, that we should be engaged here to-night in considering how we should best fulfil this Divine decree concerning the British people, spreading, as they are spreading over the whole round earth, forming a belt of power around the earth, on which the sun never sets. The Duke of Wellington once said to a desponding Christian, "What are your marching orders? If God has said you should do this thing, then how can you question as to whether or not you should go forward?" It is yours not to ask about the results, whatever hindrance or circumstances may be against you. You are to obey the living and true God. In the next place, there is a very strong tendency in the publication of this truth to produce repentance. It is the goodness of God that leadeth men to repentance. If you can prove to me that all this great nation of ours has truly repented, has come into the acknowledgment of the mystery of the love of Christ, has received our Lord Jesus Christ; if there be a new heart and a true heart in every son and daughter of Adam in this great empire over which our Queen Victoria is reigning, then, of course, gentlemen, let us go no further. But the heart of England as a whole has yet to be won for God, notwithstanding the activity of all our Gospel agencies! Therefore, as the preaching of the Gospel in its partial form, as it has been preached, has failed to produce general repentance, shall we not now try the effect of this *larger* Gospel, and proclaim these *greater* glad tidings of God's goodness to our nation by the Gospel and in connection with it? Let us publish it to the praise and glory of His holy name. The Emperor of China once invited a friend to go with him and see him destroy his enemies. His friend was very glad indeed to accompany his Imperial Highness. Away they started, with a mighty army, equipped with great care and at great expense. They came in view of the rebel army, drawn up in martial array. Immediately on arrival, the Emperor sent a messenger to the rebels to proclaim their free pardon on condition that they ceased their hostility, and laid down their arms. The rebel army, tired of their rebellion, were only too glad to lay down their weapons, every man of them. His friend remonstrated with his majesty, saying, "You told me you would show me how you would destroy your enemies." "So I have," replied the Emperor, "not merely have I forgiven them, but I have destroyed their enmity, and they are now my friends. If I had killed them, they would have been my enemies even in death." And so we are, in publishing these glad tidings of our Father, of our Saviour's goodness to us, as a nation, and to our Queen, in the 19th century—we are, I say, in the strongest way, touching the hearts of England with the goodness of God. There is in this the strongest tendency to lead us to repentance. In the next place—and this is one of the great points—this truth has a tendency to produce true and deep humility. (Hear, hear.) It has been said by a popular preacher that this theory produces jingoism and national pride. Well, I should be sorry to dispute that, for in one important sense it is true. If we treat this truth as a mere theory, I cannot tell what evil things may come out of its publication, but it is *not* a mere theory, but a revealed truth. It has been proved to us to-night that it is no mere theory, but Divine and everlasting truth, laid down by the Lord of all power. I say again, the knowledge of this truth, the effect of the publication of this truth, is to produce true humility. With true greatness there is sure to be true humility. The Duke of Wellington never spoke of glory, but duty. He did not think of his great victories, but was like the great Nelson who said, amid the roar and din of battle, "England expects every man to do his duty." Duty, and not glory, is the thought of great men like Wellington and Washington. Lastly, the tendency of the publication of this great truth is utterly to abolish and annihilate all sectarian narrowness and bigotry. (Hear, hear.) There has been, in the past, a dreadful amount of Donnybrook Fair spirit in Christian rival sects. A good story is told in connection with that Fair. At the close of the day, the burly head of an Irishman was seen by another bulging from an opening in the canvass of a tent which he was passing. Up goes his shillelagh, and down goes the man at a blow. Out rushed a host of angry fellows to avenge the deed. Seeing it was one of their own party that had done it in ignorance, they exclaimed, "Ah now, Pat! didn't ye know that it was Michael O'Flannigan that ye hit?" "Och! bad

Digitized by Google

luck to me for that same! I didn't know it at all; but if it had been my own father, and his head looking so nice and convenient, I couldn't have resisted the temptation." (Laughter.) Very often we of the different sects seem to be engaged in picking out texts of Scripture, as boys pick up stones, to throw at one another's head. This is waste of power, but here we have something that would be a true bond of union. The Plymouth Brethren, and others, have tried to fight down this sectarianism, but the weapons have not been strong enough, the truth has not been broad enough; but here is a truth, broader, deeper, and higher, than our national Church, broader than all the sects and parties which are fighting together and rivalling each other—a broad, glorious, national truth; and that is to be the bond of union, the ground on which our Lord's prayer for unity shall be fulfilled, "That they all may be one as Thou, Father, art in Me and I in Thee." Dear brethren, this is the prospect that is set before us. It is with all these things in view that we go forward in the great work to which our Lord has called us, and which Philo-Israel, who is here this evening, says we are obliged to do. Men may laugh at us as much as they will, we must go forward, because our Father and Master calls us. "Speak, therefore, unto the children of Israel, that they go forward. Publish ye, praise ye, and say, O Lord, save Thy people." (Applause.)

WHAT PLACE IS THERE IN THE DIVINE ECONOMY FOR OUR IDENTITY, IN THE PRESENT DISPENSATION.

By the Editor.

I am requested this evening to say a few words to you on the subject set out on the bills opposite my name, and which reads as follows, "*What place is there in the Divine Economy for Our Identity, in the present Dispensation*," the Dispensation of Grace? You will doubtless recognise in these words a reference to one of the stock arguments of our opponents, of the *Cui bono*? kind, which they are so ready to bring up against us, and so skilled in using. But I am bound to say that those who use this argument, and say there is no place for Our Identity now, are among the most godly of men and women, those whose praise is in all the Churches; men and women who are spending and being spent in the Lord's service, in the ministry of His Word, among the home heathen and those abroad, in the effort to save their souls. What they say is this. We are labouring for the Lord Jesus, preaching the humbling doctrines of the Cross among the worldly, those lying in the wicked one. Why are *we* to be stopped in our work by considering a subject which after all is only a historical, philological, ethnic puzzle, one that even if proved will not by a hair's-breadth alter our duty in this matter, or vary our practice in respect to the heathen, to whom we are preaching. Such is our opponents' contention. How are we to reply? and what can we urge in answer to what seems so very specious an argument?

Now, let me frankly admit to you that our opponents are right so far, that this is the time when the Gospel has to be freely made known to every creature, and Foreign Missions are our nation's duty. The guiding text at this time is, "God so loved the world, that He gave His only begotten Son, that *whosoever* believeth on Him should not perish but have everlasting life. God sent His Son into the world, not to judge the world, but that the world should be saved through Him" (John iii, 16, R.V.). Besides that, there is the teaching of Psa. lxxxvi. 9, embracing the whole world:—"All nations that Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name." Also Num. xiv. 21, "As truly as I live, all the earth shall be filled with the glory of Jehovah." *Where, then, the need* of the *discovery* of Israel? Why tell of the Identity of the British with Israel, when our missionaries have need only to tell of "God's tender love to *the world*," but none of His special favour towards His people of a past dispensation—*i.e.*, of the Jews, and if you like also of the long-since departed Israelites of the Ten Tribes?

Let me try and explain. God did, and does, indeed, *so* love the world (all nations, families, and kindreds of it), that He gave His only begotten Son, that whosoever among them believeth on Him should not perish but have—what? *Mighty Empire*? No! Multitudinousness? No! Earthly blessing? the Gates? the Heathen and Colonial Empires? and abnormal wealth? No, no, no! nothing of that sort for them! Their inheritance through Christ is *spiritual*. They are, if believers, never to perish as to their immortal souls, but have ETERNAL LIFE. The nations, or non-Israelite Gentiles, therefore, have a claim in Christ to the *spiritualities* included in the Abrahamic blessings, but not a word is said in the Holy Record of the *temporalities—i.e.*, the empire, the population, the wealth, the dominion we claim to be reserved for British-Israel. Is this so? Have I any further proof of that? Turn to Rom. xv. 27, 28, R.V., and see what St. Paul told the Israelite converts and the Gentile Christians then at Rome, was the portion of the latter as the "believers in Christ." The Churches of Macedonia and Achaia had made a certain collection for the poor saints (or Hebrews) of Jerusalem. "It hath pleased them verily," added the Apostle, "and their debtors they are. For if the Gentiles have been *made partakers of their spiritual things*, their duty is also to minister to them in carnal things." The Gentile, non-Israelites, then, receive at Israel's hands only *spiritual things*, but have no inheritance in the temporal blessings God promised "to Abraham and his seed for ever," exclusively and *for a special purpose*. Here then is the measure of God's love to the world outside the family of the seed of Abraham. They receive from Israel what God stored up in Israel's hands to pass on "to all the nations, to all the families, and to all the kindreds of the earth," that is, spiritual things connected with salvation only. Such being God's love *to the world* and the object and purpose of it, is this the only exhibition of that love of God as indicated in the Word written? Surely not! There is a special love He felt and told us that He felt, and therefore feels to-day and will feel for ever, towards the children of Israel His chosen ones, His inheritance, His heritage, His people, His sons, His anointed, His holy, His separated ones, His jewels, His peculiar people, His own. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6). "For God changeth NOT." Our opponents do not recognise this love to Israel and its operations to-day. But they must! I ask now: 1. *Why does He feel that love for them?* and 2. *How long will it last?* 3. *How does He manifest it to them exclusively?*

1. *Why does God feel it?* Ask Him! He will tell us! see Deut. vii. 6—9, where the subject is explained. "Thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a peculiar people unto Himself, above all peoples that are upon the face of the earth. The Lord did not set His love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all peoples, but because the Lord loveth you, and because He would keep the oath which He sware unto your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt. Know, therefore, that the Lord thy God He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Since these words were recorded (B.C. 1451), only one hundred generations have passed away (3,300 years), and lo! nine hundred more such have to come and go (29,700 years) ere God's blessing and love to the seed of Abraham can ever approach exhaustion, even if *they* can measure blessings and covenants which were by oath promised to be everlasting (Gen xvii. 7).

The Lord loves Israel, then, "because He loves them as His

Digitized by Google

people," and because of His oath; two reasons behind which we cannot go. That love lasts for ever, and therefore exists in this, our present dispensation.

And thirdly, *how* does He manifest this love to *this*, His people Israel, as He does *not* manifest it to other non-Israelite races?

I can only touch one point, the chief one, however. He distinguishes them from all the nations by making them nationally, exclusively, His messengers and His missionaries to all the nations, families, and kindreds of the earth, to minister to them those spiritual blessings which are to be theirs. To qualify Israel for this task, they require those temporal gifts He has bestowed on them, being the British nation, exclusively, *without which they could not perform it.* Here, then, is Israel's place, which is Britain's place, now in the divine economy of grace. They are an absolute necessity. He has given them POPULATION—*i.e.*, EMPIRE (Joseph's birthright), *therefore power*; RICHES (by which God works and establishes His covenant); the BIBLE; the SABBATH; the DECALOGUE; the LOVE OF SOULS; the EVANGELIZING FUNCTION (to fit them *spiritually* for the *spiritual* duty He puts on them); a HEATHEN EMPIRE (as the theatre of their operations); a COLONIAL DOMINION, colonies becoming nations, and nations becoming a Federation of States (to extend the knowledge of Christ in the regions beyond). All this He gives them exclusively and absolutely as their necessary endowments for a specified duty.

You see, therefore, how important is Israel's position in this, our dispensation; how grand their functions. They are God's agents, servants, and messengers, *to show to the world* His great saving love to it, in sending to save it His only begotten Son. That Gospel is committed to them, and they must perform the duty assigned, for He created, made, and formed them to do it (Isa. xliii. 21). Thank God they are doing it! Thank God they are carrying out the purposes for which He made, created, and formed them thus to show forth His praise, and our faithful opponents are the chief proof thereof! We do well to point to the British, then, as the people so distinguished, and proclaim God's praise for what He is causing them to do for the world at large; and our opponents' pleas, then, are of no avail in opposition.

"What place, then, is there in the Divine Economy for Our Identity in the present Dispensation?" What *place*? It is the very central place, the chief place under Christ Jesus in the whole scheme; it is the hand, and power, and the love of God; it is the mainspring of the instrument by which He works. Here is seen His servant, His messenger, His agent, His loved ones, His missionary, those by whom His purposes of mercy are performed. "This people," He says, "I have formed for Myself; they *shall* show forth My praise." Without them, God's praise would not be effectively and effectually proclaimed; and therefore, we Anglo-Israelites reply that the dispensation of grace would fail, were Israel and Our Identity with Israel to be found a myth, a false tale, invented by man. For "Israel is to blossom and bud and fill the face of the world with fruit." "All the nations, families, and kindreds of the earth," are to be blessed in Israel and without Israel it could not be done; and all that see them shall acknowledge them that they are the seed the Lord hath blest (Isa. lxi. 9), and therefore, the Divine Economy *demands* the Identity, and without it God's purposes of grace and His glory could not, *according to His revealed purpose*, be exhibited to the world; and, therefore, men—our opponents, too—must, and shall, and ere long will acknowledge and see its necessity, and shall praise the Lord for it besides, admitting that the British nation are the people the Lord hath so blest.

I cannot illustrate what I have said to-night better than in words I find in the *Free Church of Scotland Monthly* for May 2, where the writer admits that British Christians are the appointed "witnesses" of God, besides being the evangelists of the whole world. Europe has only (he says) a "Christianised Paganism" and a "Paganised Christianity" for religion. I conclude with this writer's sentiments, since he shows us what place Britain holds in the Divine Economy in the present Dispensation, her work for God being that which Israel was to do. The Scotch journalist wrote thus:—

Here is a good thought. It appears in one of a series of letters from Rome which have been published in *The Christian*:—"British Christians, by the favour of God, have become His witnesses, and in some degree occupy a like position to that of the disciples at the first. We have become missionaries to the world, but we have not given sufficient heed to the primitive order of evangelisation. We have begun at home, and for seventeen centuries we had little thought of going further. And when we did awake to this duty we largely overlooked Samaria. The continent of Europe is our Samaria, and it lies between us and the uttermost parts of the earth. Just as in Samaria there was a hybrid religion—'they feared the Lord and served their own gods'—so on the Continent there is a Christianised Paganism, a Paganised Christianity; and in the evangelisation of the world Europe should be regarded as primary to Africa and Asia. Therefore every effort should be made to send the Gospel into the Roman Catholic countries of Europe, and to afford every encouragement to those who are already labouring there, of whatever nationality they may be."

That is, British-"Israel must blossom and bud, and *fill* the face of the world with fruit," and THAT is "the Place in the Divine Economy for Our Identity" to-day.

A JUBILEE ODE FROM SOUTH AUSTRALIA.

THE gold medal, offered in South Australia, for the best ode in celebration of the Jubilee Year, has been won by Mr. G. H. Cossins, of the South Australian Government Survey Office, with the following:—

Opening Solo.

Under the Southern Cross,
Girt by the Southern Sea,
Lieth our island home—
Our island free—
Australia!
Our island home,
O ir island free,
Australia!

Duet.

Queenly and fair, with eager, earnest eyes,
Undimmed by sorrow, Young Australia stands,
Set in the summer sea, 'neath summer skies;
And to the Mother Land holds outstretched hands—
Brown, sunburnt hands, all hardened o'er with toil;
Warm, loving hands—she holds across the sea—
Strong, kindly hands, that till her generous soil—
To her Queen-Mother on her Jubilee.

Chorus.

God bless them both, Old England and the New,
God keep them both for ever hand in hand;
Each helping each—each to the other true—
Old England and our fair Australian land.

Duet or Trio.

Full-grown and strong, yet still her mother's child,
As loving now as when, in childhood's days,
Her mother helped her with her judgment mild,
With kindly words, encouragement, and praise.
Stand out, fair land! and let the nations hear
Australia hail her Sovereign's Jubilee—
Australian men and women, far and near,
Send your God-speeds across the Southern Sea.

(*Chorus repeated.*)

A LOCAL PREACHER writes: "Having searched out I found the foundation for the truth of Our Identity stronger and stronger. My whole soul has been on fire with the subject, and hence the success that has attended my efforts. If God preserves me another Winter, I am trusting that our villages will become Israelitish."

Digitized by Google

ISRAEL'S JUBILEE.

By Mrs. G. A. Rogers.

Author of "The Coronation Stone," "The Starlit Crown," &c., &c.

An incident characteristic of the great Duke of Wellington is given in a letter from Lord Palmerston in the Life of the 7th Earl of Shaftesbury. An old and tried friend ventured to tell the Duke the rumours which were afloat respecting the mismanagement of his Strathfieldsaye property, and that his affairs required looking into. The Duke's reply was, "Mind your own affairs, and do not meddle with mine;" and for a couple of years afterwards he almost cut his friendly advisers. Meantime, his eyes were gradually opened, and when that friend was again taken into favour, the Duke confessed that if he had attended at the time to his wise counsel, he would have been saved considerable loss.

The moral of the above story is that a true friend should not be daunted by unwillingness on the part of those he desires to serve to hear facts which it is essential for their welfare to be told. One sometimes feels cast down by the apathetic indifference on the one side, or the contemptuous rejection on the other, of those truths which we know to be all important for the nation's well-being. But when our own eyes have been opened to see the fulfilment of prophecy in the unrolled chart of our national history, we cannot but recognise the grateful duty incumbent upon us to make known the fact to others. The prophet was commissioned to declare this welcome truth to the children of his people in captivity. Thrice was the command repeated to speak, "whether they will hear, or whether they will forbear;" and though 2,480 years have since elapsed, and the tidings we are able to announce are as gladsome as those of Ezekiel were threatening, strange to say, they are (for the most part) met with as wide-spread rejections by Israel in British glory and freedom, as erst by Judah in Chaldean bondage and degradation. "'Tis true, 'tis true, 'tis pity; and pity 'tis, 'tis true," exclaimed our national bard, who would have rejoiced with all the fervour of his great soul could he have witnessed the unparalleled goodness of God towards His Israel which we have to recount in this our Jubilee year.

"But, thus saith the Lord God, He that heareth, let him hear;" and gladly we admit that though many reject our message, there are also many who have heard, and who—while afresh learning to set to their seal that God is true—rejoice with joy unspeakable and full of glory in the discovery of "lost Israel" under another name.

It is well to cite some of the many who bring valuable outside testimony to the truth which we desire to impress. A letter from a friend points out that such is to be found in Mr. Grattan Guinness' recent work, "Light for the Last Days."

In connection with this year of 1887, he gives a mark suggestive of Our Identity, the more striking that the author ignores the discovery of our origin and consequent *status* as the House of Israel, with a lineal descendant of David seated according to promise upon the throne (Jer. xxx. 17). Without, therefore, the most distant thought of establishing our contentions, but simply giving the many results of his calculations and measurements, he points out, amongst other things, that starting from the fall of the throne of Judah, and the deposition and captivity of King Zedekiah, this year of 1887 marks a great epoch in its rise again. Mr. Grattan Guinness offers no solution of the problem, nor hazards a conjecture as to what may be in store for the throne of David; but all who know that our Sovereign is a lineal descendant of the Royal Psalmist, and that the immutable Word of God declares that David shall never want a man to sit on the throne of the House of Israel, have no difficulty in reading the measures offered. A Jubilee, marked by accompaniments such as the world never saw,—declaring progress such as no previous half-century has ever witnessed, ushered in by rejoicings which, without hyperbole, may be said to have already resounded from shore to shore, and the echoes thereof from pole to pole; assuming everywhere grateful form of beneficence and mercy worthy of the chosen nation, is surely an epoch as noticeable as any in Israel's earlier history. And though we cannot yet see how this will re-act upon Judah's restoration, yet filled as our throne is by a stem of the House of David, the faith which has grasped this fact can find no difficulty in believing that God will now soon "take the stick of Joseph which is in the hand of Ephraim," and put it "with the stick of Judah; and they shall be one in Mine hand" (Ezek. xxxvii. 19). And why is all this world-wide jubilation if not to shew the realisation of the promise: "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, *because He has glorified thee.*" Well may the chapter (Isa. lx.) open with "Arise! shine, for thy light is come, and the glory of the Lord *is risen upon thee.*"

"Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands." Here stands a promise, and by its fulfilment Israel is to be known; for God is not a man that He should lie. What have we to say to the incipient federation of England's company of nations, which makes our Jubilee so unique an epoch—not only in our own, but in the world's history? Has not the promise been fulfilled to the full? If so, to whom? Are we, or are we not personally interested in it? Dare we claim the promise as the privilege of our own nations? In opposition to Psa. xlv. 16 we are being perpetually reminded that "States, like individuals, inevitably tend, after a period of maturity, to decay;" and of Gentile nations we believe its true. But the *Cui bono?* which is being constantly demanded from us, we claim to be this—that if we are Israel, ours is a kingdom which, having been "set up by the God of Heaven," shall "never be destroyed, and *the kingdoms shall not be left to other people.*" Is such a claim not worthy of investigation by those to whom the inheritance belongs?

In byegone days, when the Creed was repeated, the Pomeranian nobles used to spring to their feet and unsheath their swords, to signify their readiness to be valiant for the truth. On the 50th anniversary of Her Majesty's accession to the throne of her father David, Queen Victoria will lead the devout praises and thanksgiving of her people in our magnificent Westminster Abbey. To Anglo-Israelites it will be a thrilling moment when they see their Sovereign seated once more in the Coronation Chair, upon the Coronation Stone which assures her right to reign,—recalling, as they will, that "it is *the one primeval monument which binds together the whole Empire*;" shall it not stir them up to follow the example of the Pomeranian nobles of old, and unsheathing the sword of the Spirit, which is the Word of God, declare themselves valiant for the defence and proclamation of this God-glorifying truth?

The countless blessings bestowed on the heirs of Joseph, (Gen. xlix. 22-26; Deut. xxxiii. 13-17), are they not fulfilled in us? "Yes, spiritually," is the reply of indifference. "We are a Christian and Protestant nation, and to us accordingly have the promises been transferred." Indeed! and we had trusted that with our God was no variableness nor shadow of turning! But who has made us a great Protestant nation? What is the signification of the term? A mark given for Israel's identification—when already exiled nine years from the land to which she has never since returned—was a prediction that she should glory in, or be known by that very name, for "Ye are My witnesses (*i.e.* Protestants), saith the Lord of Hosts;" (Is. xliii. 10), and again the declaration is reiterated by Him who saw the end from the beginning—"Therefore, ye are My witnesses, saith the Lord, that I am God. *I will work and who shall let it?*"

June 21 will witness Queen Victoria sitting on the sacred Stone witness of the covenant which God made with her father Jacob. Loyal Britons, turn to Gen. xxviii. 13-22 and

Digitized by Google

see if you cannot recognise your nation's title deeds. Accept them as such; prize and make them your own. Then publish to all around that "Lost Israel" is found. Then "bring forth the best robe and put it on him, and put a ring upon his hand, and shoes on his feet." Let England and her "company of nations" clustering around her hear the glad tidings. Thus shall the year of grace, 1887, be to us in deed and in truth a

JUBILEE YEAR.

"Happy art thou, O Israel!
Who is like unto thee,
O people saved by the Lord?"
—Deut. xxxiii. 29.

THE JUBILEE OF 1887 AND THE SILENT REVOLUTION.

By C. Piazzi Smyth, F.R.A.S.
(*Astronomer-Royal for Scotland*).

"The Silent Revolution" was the title of a little book which some thirty years ago excited much enthusiasm among the manufacturers in the North of England. For it so eminently glorified their position, in setting forth that the gradual progress of mechanical knowledge, combined with chemistry, geology and the development of the manufacturing system was year by year building silently up a new Great Britain—more populous, more wealthy, more influential throughout the world, than ever it was or could have been, when the agricultural cultivation of the surface of the land formed the said country's only means of support.

But that is not *the* silent Revolution to which I would call attention now. For that kind above described can most safely be left to progress by itself in its predestined course, benefiting quietly all classes in the kingdom, more or less, sooner or later. But the new and vastly different kind of revolution which I would attempt to *lasso* on this occasion, and haul out to the light of day, the talk of the empire, is one which, though noiseless, though not composed of red-republican ruffians, or burglarious "blood-and-fire" socialists, is yet, in its secret and ultimate ends, going so directly against the honour, the majesty, the universality of the future dominion of our country, a country which has now been blessed by God with the Jubilee—long period of its Sovereign's reign, that the present seems a most appropriate opportunity for raising a protest against what would speedily, if left to grow undisturbed, make our Queen's semi-sacred festival the ending of a fine earthly empire, and not the beginning of new and still better things.

Banner readers are well versed in allusions to England and "a company of nations"; understanding always thereby a company of nations to come both of her, and with her, to rule one day the entire earth in the ways and by the grace of God. But others, and by no means the least influential or worst educated of the community, hold that England is, on the contrary, to be in the future a mere one amongst many competing nations; and even to occupy so inferior a place among them, that although she may not be called on to drop her own language of speech in favour of that of another particular people,—she is, nevertheless, and quite certainly, to do the next thing to it, namely, forego her own practical language of weights and measures in all her avocations in this world. Yet weights and measures are the only efficient mode of dealing with those precious things of the interior of the earth, and heavy things of the mountains; or, to go to oft-quoted Scriptures at once,—"the chief things of the ancient mountains, the precious things of the everlasting hills, the precious things of the earth, and the fulness thereof, also of the deep"—the right understanding, comprehension, and treatment of which, as developed by the first kind of "silent revolution" amongst us, has raised this country during the present century to so vast a height and magnificent a strength that she may reasonably and scripturally hope, within but a few years more, for the accomplishment in and by her of the evangelisation of the whole earth, in the cause and for the glory of God.

But whence can come any danger to a nation going on thus far, and even up to the present moment, so prosperously?

Alas! it is close by, and even at our very doors! We are living in days of compulsory education for all classes, low and high. Certain Government text-books have to be learnt by the poorest children, almost at the point of the bayonet; and no scions, even of the richest families, are allowed to enter any Government office or service, without passing stringent Government examinations, and showing their acquaintance with, and perfect grounding in, certain modern manuals of science, wherein almost all the references to Nature in the heavens above and the earth beneath are no longer expressed in British measures, but in those of another European nation, at perpetual and even threatening variance with ours—*viz.*, the French.

And as two absolutely opposite principles cannot be safely cultivated side by side, any more than the service of God and the demands of Mammon—that one which is made compulsory by the Government of the country, and encouraged by the chief scientific societies therein allowed to bear the title of Royal before their names, is, in a human point of view, certain to prevail; as well as to place this country, before long, in the position of a helpless, stupid vassal, in both intellectual operations and industrial concerns, to another nation. Nay, more, and far worse; in the position of a people which, having received in primal time the gift of a divinely-inspired system of weights and measures, adapted in the most admirable manner to form a harmonious and intelligent connection between the infantine works of man, and the majestic creations of God,—has yet, first of all allowed that system to become rusty and adulterated during mediæval days of barbarism,—and is now ending by trying to throw it bodily overboard in favour of a confused and confusing, but highly vaunted, modern invention by a most atheistical nation.

Compared with this terrific act of apostacy, Esau's bartering away of his blessing for a mess of pottage was surely a very venial offence. But then, "What can *we* do?" may despairingly cry many a truly religious-minded Banner reader, "if Government and the great scientific societies are on the opposite side! The sin, together with the calamity it will assuredly lead to, are national; while we are private individuals only, and as yet very few and far between in the land."

True; but every nation is made up of private individuals, and according to the number and *activity* of such necessary component items, when all of one way of thinking and acting, so will the progress of the nation ultimately prove. Nor do I believe that the British Government, though just now acting unhappily, is wilfully and determinedly on the wrong side. It is rather simply unable to lift itself out of the metrological ruts laid down to entrap both it and the nation by rich societies with secret councils, and by the restless over-reachings of some of their too-zealous members, through whose designing handiwork it has come to pass that the chief modern English manuals of science at the service of Government in the present day, for examination and practical purposes, are almost all of them expressed in French weights and measures. In which case, however, the very nature of the disease points straight to its remedy. For who disputes the honest old maxim, that when bad men conspire, good men must combine and meet them on the same field.

Without further delay or hesitation, therefore, let a Jubilee series of scientific manuals in every branch of Natural Philosophy be prepared, wherein only British, or British perfected by the Great Pyramid, weights and measures, as well as the British language, shall be used, for either merely approximate instruction, or up to the highest degree of accuracy and refinement ever required in original research. And then, with those

Digitized by Google

references and foundations at their command, Government may be rightfully approached, and requested by the proper political agitators to ordain that henceforth no scientific examinations of any of its candidates for office or employment in Great Britain or the Colonies shall be carried on in terms of French weights and measures: while they also withdraw all their contributions of British money from any and every scientific society in the land which does not publish its results in terms of British weights and measures.

As a mere beginning of such a series, which must be contributed by many distinct individuals, here one and there another, each according to his special studies hitherto,—I have now in preparation a fuller account, in English language and British terms of measure, of nearly the whole length and breadth of the new insight into the constitution of matter, both cosmic and terrestrial, opened up by the happy invention of SPECTROSCOPY within just the time limits of Her Majesty's now Jubilee crowned reign,—than has yet appeared in probably any language. And though of course all that I, like the majority of purely scientific authors, can do, is to prepare the MSS. of my particular subject, yet I rest in firm faith that in such a cause, the means of printing and publication will come in due time, if the MSS. be completed within the Jubilee year.

It was on the occasion of a Royal procession, nearly four hundred years ago, as it went careering through the streets of London, delighting and entrancing all, both young and old, rich and poor with the instant glories of its gorgeous cavalcade, the flauntings of silks and gold and scarlet, the pomp of music and military display, the crowding of the populace and the shoutings,—that one humble individual, as loyally impressed by all that part of the festival as anyone else, yet bethought him, as soon as it had all gone by, and left him alone in the empty street, What could he do—more particularly by his own labours in his own line of education and experience—to show that he appreciated it all? So he, whose name was Sebastian Cabot, went out into the Western sea, and discovered North America, or those regions of the Western Continent which, two hundred years after, were to become the refuge of the Pilgrim Fathers of long-time English Manasseh; and are now the scene of the greatest extent of Anglo-Saxon population that the whole world can show.

Why, then, should not every good reader of the BANNER go, and within his own compass and opportunities, do likewise? that is, enjoy the coming open-air display of the Jubilee celebration to the utmost; but then retire to his closet, and give thanks in prayer to God, and in the following days and weeks and months try if he cannot accomplish something which, in some way, or to some degree, or somehow or other, may eventuate in bringing out the Israelitic descent of this great nation, while placing it in its institutions or literature closer to what is characteristic thereof, and is likely to be approved by God and His Christ.

JUBILATE.

By the Rev. Denis Hanan, B.D.

MUCH is being written and spoken concerning the history of the nation during the past fifty years. Secular and religious writers and speakers recall the wondrous and unparalleled advance made during the period that our Queen has occupied the throne. Under her gentle sway, and fostered by her high example, this advance has been so guided that in this her Jubilee year she and her people are willing to give God the praise; and amid the many causes for national thanksgiving which our God has given us, there is none greater than this: that the nation is willing to offer to Him its public thanksgiving.

We know not what advance may yet be made in science and art, but this we must perceive, that the world is more ready now than it was fifty years since to receive a yet further knowledge of God. This knowledge we teach by our national and individual ascription of praise.

Now more than ever the peoples of the world have to be taught that God rules, in order that they may learn that God loves.

The existence and power of God have ever—in His wisdom—been witnessed to by the controlling power which has been manifested in history—the history of the one selected nation, and of the nations as connected with it. Israel had first to be taught; when the nation or any part of it forgot, it was reminded of its history; when the nations declared that the God of Israel was but as their gods, His deliverance of His people was the constant reply. Thus it is that God's rule over Israel has ever been His manifestation of His being to them and to the world; and then came the further revelation concerning His love manifested in Christ the Lord.

This work of witnessing for God's existence and glory, through His rule, is needed now; there are those amongst our own people, and there are nations—alas! how many—who have not learned the lesson, and until they do learn it they cannot receive the further truth, the Gospel.

Our Jubilee rejoicing, inter-permeated as it is with the recognition by Church and State, by Sovereign and people, of God's goodness and guidance and forbearing love, is our unequivocal witness that *God is*. The opportunity has been given, and it has been availed of. "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and shew us former things? let them bring their witnesses that they may be justified: or let them hear and say it is truth. 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 there be after Me. I, even I, am the Lord, and beside me there is no Saviour. I have declared, and I have saved, and I have shewed, and there was no strange god among you; therefore ye are My witnesses, saith the Lord, and I am God. Yea, since the day was I am He; and there is none that can deliver out of My hand: I will work, and who shall let it?"

But our Jubilee is cause for further rejoicing, because of the hope which it sanctions of yet further blessing, whether the time be long or short, before Shiloh comes.

When Israel of old was faithful she kept Jubilee; when faithless she did not do so. The Jubilee faithfully kept was the period from which a new advance was to be made. The immediate result of the release effected when the silver trumpets sounded was—under the social conditions then existing—to give a new spring of life and energy to the people. The mistakes of the past were undone, the hope of the future was unshackled. Israel, having observed the Jubilee in the fear of God, was empowered to witness more fully for God.

This hope is ours, and it ought to add to our rejoicing. The nation, although yet in God's wisdom ignorant of its origin and destiny, is witnessing for Him. We rejoice, and day by day while rejoicing we testify that everyone of Israel's birthright blessings are ours, not one good thing has failed us. Together with, and because of, the gift of His Son, and the gift of a pure faith in Him, we have received the "blessings of heaven above, blessings of the deep that croucheth beneath, blessings of the breast and of the womb," "unto the utmost bound of the everlasting hills." Obedient, brought under the new covenant, the Lord our God has "set us on high above all the nations of the earth," and all the blessings enumerated in Deut. xxviii. 1—14 are fulfilled to us. The empires of the past have lost their power, and the empire of the present grows, the stone becomes a mountain, and the world looks on and wonders. But the

Digitized by Google

world has yet to learn that all has been brought about by the direct rule of the God of Abraham, and because of His faithfulness to His covenant with Israel. At present it seems that He has filled the world with a nation and company of nations, with a nation blessed with supreme blessings, to the exclusion of the seed of Abraham; and God, who is faithful and true, is not known, as He will yet be known, when the truth so blindly rejected now is made manifest. Then will God indeed witness to Himself as of old, through Israel. Until that truth is known our people will not universally acknowledge His hand, and the world will not believe; but when it is known—and we advance to certain victory—then the further knowledge of God in Christ will have free course and be glorified.

The nation rejoices, but there can be no joy equal to that which is the portion of those who know that our past, our present and our future has been, is, and will be guided by Him who said, "I am a father to Israel, and Ephraim is my firstborn." God's gifts to us are the fulfilment of His covenant with our forefathers; therefore, "Sing with gladness for Jacob, and shout for the chief of the nations; publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel."

FIFTY YEARS OF RIGHTEOUS TENDENCY.

By F. Gass.

National progress makes for righteousness. When it ceases to do this, it is no longer progress. At the present moment the nations of Continental Europe are not in the true sense of the term progressive. Their actions are not equal to the greatness of that trust to which the order of Providence has called them; the development of the arts of peace and goodwill towards men. The result is the breaking of God's laws in at least two most serious points. The Scriptures declare that "all they that take the sword shall perish with the sword." But the continental nations are rapidly perfecting fearful manslaying machines, enormous armies, prepared to kill on a gigantic scale, for ambition's sake only. And that they may not be behind in this unholy race, they are heaping public debt on debt, producing mountains of indebtedness, beyond their utmost powers to honestly repay. But the Lord be praised. He has provided British-Israel a little sanctuary, surrounded by a silver streak of sea, that saves us from the terrible, but self-imposed, inflictions and burdens of less fortunate peoples. The Jubilee is the climax of a reign of growing and splendid prosperity, when the life of England has grown in wealth, in commerce, and in Colonial Empire. During the fifty years' reign of our most wise and constitutional sovereign, Queen Victoria, the British Empire has become the grandest that the world has seen. Ancient Rome spread her territory far and wide, in the then known world, by the conquering power of her legions, but ours have been peaceful conquests, which have fallen into our arms unsought for, and often uncared for, because we did not as a people understand our high and noble destiny. By God's sign-manual, the Bible, we are to be a blessing to all nations, and for this cause He has given us the heritage of the heathen.

One of the greatest of living English philosophers, Mr. Herbert Spencer, has said that "There is a stream of tendency that makes for righteousness." Without inquiring too closely into the precise meaning the author intended to be put on his famous aphorism, it can be claimed as truly applicable to the British nation. There is but one stream of righteous tendency in the world; it issues direct from God, and His Son, Jesus Christ. This, by the guiding mercy of the Father, flows a sparkling river of eternal life through all the length and breadth of her Majesty's dominions. The rustling wings of our gigantic mercantile navy cover every sea, and with it go to all parts of the earth bands of earnest missionaries, to preach to Jew, Turk, heathen, and infidel, the message of Israel's blessed Saviour. The cry, "only believe and thou shalt be saved," penetrates to the centre of Africa, across China, and throughout the Indian Peninsula. The brightness of British progress will never grow dim while we have such men as Livingstone, Moffat, and Gordon, and such women as Florence Nightingale and Sister Dora, to represent us. An Englishman's word is his bond. Public integrity is the nation's watchword. With us, international treaties are made to be righteously kept. Great Britain's word is taken throughout the world as ample security for countless millions. The nation expects from its political leaders entire self-sacrifice for the common weal, and it is rarely disappointed. If a man were called of God for a high purpose, would he not govern his actions with scrupulous and conscientious care? How careful, then, ought we, the chosen nation of God, to be in our transactions, with those peoples that He had granted us the power to rule over. The desolate heritages of the earth are ours by divine charter. The patriot statesman, Edmund Burke, in one of his speeches, said*: "By adverting to the dignity of their high calling, our ancestors have turned a savage wilderness into a glorious empire, and have made the most extensive, and the only honourable conquests, not by destroying, but by promoting the wealth, the growth, the number, the happiness of the human race." God's privileges have made our empire all that it is. God's privileges will make it all it can be. It is our duty, under His guidance, to see that there is an increasing stream of righteous tendency, flowing through it constantly in perennial freshness. Let us in all our dealings with the great heathen empires of the world be above suspicion. The greed of commerce must be restrained by the responsibilities of our unique opportunities. The textile fabrics supplied must do strict justice to the buyer. When the poor heathen toiler purchases a simple outfit, suitable to his environment, he should always have cause to thank the British firm that manufactured it, for the genuineness of the material. Ardent spirits should be cast into the sea, rather than supplied for the sake of a little filthy lucre. We must wash our hands of the opium traffic. And above all, the fruitful examples of morals and language demand to be above reproach. If we are conscious of the high and holy position in which it has pleased God to graciously place us, and glow with zeal to fill it as becomes our situation and ourselves, we may go forward in conscious assurance of His increasing favour, pressing onward to that universal millennium, that awaits only the hour of the nation's decisive answer, as Israel, to the roll-call of its Redeemer, the Lord Jesus Christ. Israel, praise ye the Lord for all His mercies. Pray for the peace of Jerusalem.

TEN-TRIBED ISRAEL'S JUBILEE ODE.

Hail! Queen of Israel, hail!
How wondrously transpires what God of old declared!
Confirmed stands David's Throne,
Whose heirs should never fail.
And lo! the mysteries of Prophecy are bared.
Soon shall the nations own
Thy Heav'n-decreed entail!
For thou dost Judah's sceptre wield by right Divine!
And Israel's foes shall quail,
And crouch as suppliants, prone
To serve the new-found Head of long hid David's line!
Hail! Guardian of the Stone—
Blest Bethel's Lia Fail!†
As incense curls to Heav'n, this prayer ascends for thee—
"God bless thy Jubilee."

Philip John Le Geyt.

20, Devonshire Place, St. Heller's, Jersey.

* On conciliation with America.

† *The Stone*—Jacob's Pillow—which lies under the Coronation Chair in Westminster Abbey.

Digitized by Google

PAST AND CURRENT HISTORY AND ITS TESTIMONY TO OUR IDENTITY WITH ISRAEL.

A LECTURE BY MISS V. M. COX, DELIVERED AT BATH AND CLIFTON ON APRIL 28 AND 29, 1887.

(*Continued from page* 240).

PART IV.

Is Our Identity proved? Of course our opponents say "no," but they have not been able to disprove it. Their little stock-in-trade of stale arguments against us have been met and fully answered, not once nor twice, but still no new ones are forthcoming; still men persist in quoting as objections to our belief some of the very strongest of our proof texts (*vide* Num. xxiii. 9); and still we inquire in vain how they propose to harmonise the apparent discrepancies of the prophetic writers if Israel is to be left out of the reckoning, while Judah only is considered. But it is not our opponents alone who declare that the Identity is not proved; that in fact it does not, from the very nature of the case, admit of demonstration.

Such was the view of one of the ablest of the defenders of our faith; one whose scholarly, comprehensive presentation of the whole subject, has brought conviction to the minds of scores, and awakened interest in the hearts of hundreds. In this respect, however, we cannot subscribe to his opinion. We think, if we assert that the Identity is not proved, it will follow that nothing ever has been proved on circumstantial evidence, and that nothing ever can be. If I, in a specified place, lose an article bearing certain peculiar marks which I have myself put on it; and if it is at length restored to my keeping with every mark still traceable on its surface; if I further learn that it has been found near the very place whereabouts I lost it, shall I not be mad to doubt the identity of that article, even though I may have lost it in Europe and regained possession of it at the Antipodes?

Why do we assume that the deductions of astronomers are correct, and why do we accept as accredited facts their statements regarding the velocities and distances of the heavenly bodies? Surely it is because they have given us proof positive of the correctness of their calculations, in the exactitude with which they are able to predict a transit of Venus or Mercury, a lunar or solar eclipse, or the reappearance of a comet within the limits of the solar system. In like manner if the belief in Our Identity enables us to forecast with any degree of correctness political events, we claim that *our* premises are proved to be right ones, and that we ought to receive, no less than the astronomer, the credit due for the reasonableness of our conclusions.

Not that we aspire to establish a reputation for the gift of prophecy, which we certainly do not claim to possess; we merely accept the predictions of inspired writers as literally and absolutely true, and we thus gain an immense advantage over those who do not know Our Identity, in forecasting the probable issues of affairs closely affecting our country's well-being. For Anglo-Israel truth is not only a key to prophecy but a clue to current history. It empowered us to predict without hesitation the failure of the Separatist policy, the defeat of the Premier who advocated that policy, and the establishment of a government whose watchword should be "Union." It enabled us to foresee the futility of the repeated efforts of the late Government to evacuate Egypt, and it still makes us bold to say that so surely as the Ministry now in power pursue a similar course, circumstances will arise to frustrate the design; till Israel has been made a means of blessing to the land of Egypt, and having been already used to smite that land, shall also be instrumental in its healing, according to the prophecies (Isa. xix).

It is unnecessary to multiply instances. Any constant reader of the BANNER will have been impressed over and over again with the clear insight displayed, and the correctness of the opinions given in advance by Anglo-Israelite writers; opinions which have often been in opposition to what appeared probable, yet which, shortly after the publication of the articles, have been entirely justified by the events that have taken place, Does not this *prove* that we reason from correct premises, and that the teaching we advocate is founded on an incontrovertible truth?

Yet, like many another great truth, it begins with a small following, and is not at present very generally received. The reasons for this are not far to seek, the principal one is gross ignorance as to the nature of Joseph's birthright and destiny; nay, as to the possession of the birthright itself. Not long ago a very able man, pastor of a Congregational Church near London, came to me and said, "I am told you are a strong advocate for the theory that the British are the Lost Tribes of Israel; now it is a subject I know very little of, and I should like a chat with you about it, as I am curious to learn what grounds you have for accepting such a conclusion." "Yes," I said, "I shall be very pleased. Will you first tell me which of the twelve sons of Jacob became the inheritor of the birthright blessings?" After a moment of hesitation he replied, "Really I am not sure that I *can* say certainly, without referring to the passage: was it not *Judah*?" (!) Now this rev. gentlemen had received a college education, was a fair classical scholar, and had for years made the study of the Bible the chief occupation of his life, yet of Joseph's unique position he knew just nothing, for indeed he was not aware that Joseph had any special pre-eminence or privilege! On two separate occasions I have been asked by Christian ladies, both constant students of Scripture, and one of whom really seems to have the New Testament at her tongue's end, the surprising question, "Which *tribe* is it that is lost?" So superficial is the knowledge of Biblical *History* even among those who treasure their Bibles highly and read them frequently. Blinded by prejudice or tradition they read prophecy relating to Israel (as the Jews read that which refers to Christ), with "a vail over their hearts," and miss the true meaning altogether. You may be aware of the existence of an excellent society calling itself the Church Sunday School Institute. Associated with this institution is the Church Sunday School Choir, which during the present year will hold a Jubilee Festival gathering at the Crystal Palace, giving a selection of music chiefly patriotic in character; and this is the chorus which concludes the programme:—

"Mighty Britannia! Mother of nations!
Glory and honour surround thy throne;
Hark! o'er the ocean, loud acclamations
Echo the homage that here is shown.
Vast is thy empire, wide thy dominion,
Circling the globe with an endless chain;
Far as the sea-wind sweeps on its pinion,
There shall Britannia be Queen of the main.

Stretch forth! stretch forth! from the South to the North,
From the East to the West, stretch forth, stretch forth!
O strengthen thy stakes and lengthen thy cords,
The world is a tent for the world's true lords!
Break forth and spread over every place,
The world is a world for the Saxon Race!
England sowed the glorious seed,
In her wise old laws and her pure old creed;
Her stout old heart and her plain old tongue,
And her resolute energies ever young,
Her free bold hand, and her frank fair face,
Her faith in the rule of the Saxon Race.

O! Englishmen, everywhere, faithful and free,
The lords of the land and the kings of the sea;
O! brave Anglo-Saxons, honest and true,
By hundreds of millions, my word is to you.
All love one another! As brothers embrace,
That the WORLD may be blessed in the Saxon race!"

Now I think that if a special committee of "crazy" Anglo-Israelites, with the Editor of the BANNER as Chairman, had been empowered to arrange that programme, they could not possibly have selected anything stronger than this. Yet we

Digitized by Google

must suppose that those who really did sanction the choice, would be about the last to admit Our Identity.

Really it is inexpressibly shocking that such language as this should be put into the mouths of our Church of England Sunday Scholars; language well adapted to prepare the way for teachings which numerous dignitaries of the Church have stigmatised as dangerous, heretical, and even blasphemous! If a good many of the members of the Church Sunday School Choir should develop into Anglo-Israelites, it will not be surprising! "The world is a world for the Saxon Race." Exactly! We always maintained that! but we should like to be informed who it was that received a distinct intimation from on high, that he should be "heir of the world." We would further inquire to what nation the exhortation was addressed, "Stretch forth the curtains of thine 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 cause the desolate cities to be inhabited;" words imported verbatim into the poem, a most unwarrantable proceeding if the Identity be not true. The Anglo-Saxons we are told are "the lords of the land!" But *who* was guaranteed an inheritance whose only limit should be "the utmost bound of the everlasting hills:" they are also "the kings of the sea!" But of whom are the words recorded, "I will set his hand also in the sea, and his right hand in the rivers"? And again:—"He shall pour the water out of his buckets and his seed shall be in many waters . . . and his kingdom shall be exalted!" (Ps. lxxxix. 25; Num. xxiv. 7). Lastly, we have a hint that the union of the English-speaking peoples will eventuate in blessing to the whole world. But of such a mission for any people except Israel *only*, the Word of God is absolutely silent. What is the obvious conclusion?

Our opponents have set their seal to the sentiments expressed in the lines, by admitting them into the programme of the Sunday School Jubilee Festival Concert; they are therefore shut up to two alternatives, that of eating their own words, and acknowledging that the hopes they entertain for the English-speaking nations are wholly devoid of foundation; or that of impugning the veracity of the clearest statements of Holy Writ as to Israel's position "in the latter days." Unless they are prepared to do either the one or the other, they are bound as candid men to admit that we are right, and that the inheritance of the world by the Anglo-Saxon Race is the *fulfilment* of the promises, not their nullification!

I cannot conclude without a brief allusion to that essentially Israelite celebration, the Jubilee, which is just now engaging all minds, and is the foremost topic of conversation on all tongues. Every loyal Anglo-Israelite (and I believe a disloyal one would be hard to find) must delight to do honour to that admirable woman who has been permitted to rule for 50 years over the British people, and who, during the whole time, has most worthily discharged the onerous duties incumbent on the monarch of so colossal an empire. Of no other Sovereign have we been allowed to know so much of the inner life and personal character; yet the more that we learn, the more do we feel constrained to love her. We scarcely know which most to admire; the splendid ability which she has manifested in holding the reins of government, the stainless purity of her private life, or the unselfish devotion she has exhibited in her family relationships, as wife and mother. We see her, when all but heart-broken under her crushing grief at the removal of her noble husband, putting aside her own great sorrow in order to send a message of loving sympathy to the widows and orphans of men who perished in the disastrous Hartley Colliery accident. We see her entering the homes of the humble poor around Osborne, and carrying to the aged and afflicted words of heavenly cheer and consolation from the pages of God's Holy Book. We see her hastening to the hospital ward where a tiny sufferer lay stretched on a bed of weariness and pain, and speaking in tones of touching gentleness to the little child who had said that if she could only see the Queen she thought she should grow strong and well again. And we praise God for giving us a Sovereign whom we can not only reverence as a ruler, but love as a tender-hearted woman, and honour as a consistent Christian. Many monarchs have been dignified (some most undeservedly) with the title of "great." She will be remembered less for her greatness than for the worth and beauty of her character, and *her* name will go down to all future generations of the world's inhabitants as, pre-eminently, "VICTORIA THE GOOD!"

(To be continued).

LAUS DEO.

OH! happy nation, kingdom blest, thou Israel of the Lord,
Now in a ringing strain of praise let all thy sons accord;
Praise for the tender care and love that erst have watched o'er thee,
And brought at length this crown of years, thy Monarch's Jubilee!

Praise for thy God-appointed home, the Islands of the West,
Where, shielded safe from every foe, the people dwell at rest
(2 Sam. vii. 10).
Where faith and glorious liberty, thine angel guardians, stand,
And peace her sheltering wing extends o'er all thy favour'd land
(Deut. xxxiii. 28).

Praise for the oracles divine, Jehovah's written word;
The custody of heavenly truth on Israel's race conferred (Ps. cxlvii. 19).
Praise for the high commission, His salvation to proclaim,
And bear to every distant shore the Saviour's precious Name (Isa. lxvi. 19).

Praise for the empire of the sea, upon whose flowing tide
Our ships of commerce and defence float proudly side by side.
(Num. xxiv. 7).
Praise for the Gates that guard the whole, a world-engirdling chain,
Securing Israel still supreme upon the trackless main (Gen. xxii. 17).

Praise for the throne that *cannot* fall, established and secure,
Upholden by divine decrees, unalterably sure. (Jer. xxxiii. 17).
Praise for the Queen who rules the realm with strong, yet gentle hand;
Whose name is known through every zone, and loved in every land.

Praise for the noble hearts and true, beyond the surging sea,
That beat as one with Israel's own, to hail the Jubilee!
Northward, and South, and East, and West, their thronging hosts are seen, (Gen xxviii. 14).
All faithful to the dear old home, all loyal to their Queen!

Praise for the earnest of that boon, that gift of matchless grace,
By oath and covenant assured to Israel's sinful race; (Isa. xliv. 3).
That source of life, and light, and joy, the Spirit of the Lord,
On old and young, on rich and poor, to be one day outpoured
(Heb. viii. 10, 11).

Oh! happy people, favoured land, lift high the notes of song;
Peal out your anthem far and near, the tuneful strain prolong.
In one exultant chorus now let every voice accord,
Extol the glory of His Name, and praise, oh! praise the Lord!
(Ps. cv. 1—6)

Abingdon, June, 1887. V. M. COX.

Correspondence.

DEAR MISS RUSH,—I have been very ill again, and not able to read the BANNER till now, but I feel I must tell you that I fully agree with you about "the Name of Jesus." That is why I try to send it far and near, because in every number the way of salvation by Jesus Christ only is so fully set forth. I send it to eight or nine (men, all but one) and I have heard that God has blessed the reading of it. I cannot write more, only my kind regards.

Yours very truly,

E. L.

Hastings, May 30th, 1887.

Digitized by Google

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

A CHRONOLOGICAL and GEOGRAPHICAL TREE. Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations. Price 8d., mounted and varnished, 2s.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth, gilt, price 5s. Free for P.O.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

JEHOVAH TRIUMPHANT. The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, Compiled from the Sacred Scriptures. Cloth gilt, price 10s. 6d., post free for Postal Order or Cheque.

THE GEOGRAPHY OF THE GATES. By PHILO-ISRAEL. With Map, and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.; post free.

THE WORD: THE WORLD: THE BRANCH. By J. LEYLAND FIELDEN, Esq. Price 12s., post free.

EPHRAIM-ENGLAND. The Nineteenth Century Revelation of the Fruits of History. By Rev. R. DOUGLAS, Vicar of Kidsgrove. Cloth gilt, lettered, 4s., gilt edges 5s., free by post.

FIFTY REASONS WHY THE ANGLO-SAXONS ARE ISRAELITES of the Lost Tribes of the House of Israel. By Rev. W. H. POOLE, D.D. Price 6d., post free 7d.

BIBLE LESSONS AND REFLECTIONS. By the late ROBERT GAIRDNER, of Kilmarnock, N.B. Price 2s. 6d., by post 2s. 9d.; cheap edition, limp cloth, 1s., by post, 1s. 2d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A E I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each. 12 copies, post free, 6d. Specimen packet for 6 stamps.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By MISS BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

THE CORONATION CHAIR,

WESTMINSTER ABBEY.

The "Daily Telegraph" writes:—

"With opportune reference to the great event of the year, Mr. Alfred T. Dawes, of Thorncliffe Road, Clapham Park, has designed a model of the CORONATION CHAIR in Westminster Abbey. The Chair is in oak, with the four lions at the feet in brass, and the "STONE OF DESTINY" under the seat has been arranged so that it may be used as an inkstand. It is a pretty momento of an object of unique historical interest, in which all the Sovereigns have been crowned who have reigned in England since Edward I."

For full particulars and price apply to

ALFRED T. DAWES,

10, THORNCLIFFE ROAD, CLAPHAM PARK.

Fourth Thousand, crown 8vo., cloth, price 1/6.

The Coronation Stone; and

England's Interest in It. By Mrs. G. ALBERT ROGERS, author of "The Folded Lamb," "The Star-lit Crown," etc.

The Star-lit Crown: Brief

Memorials of the Life and Work of the Rev. G. A. ROGERS, M.A., late Vicar of Christ Church, Dover. Price 1s., cloth.

JAMES NISBET & Co., Berners-street, London, And of all Booksellers.

Where Is The Firstborn?

Crown 8vo., wrapper, price 6d. By the Rev. G. A. ROGERS. Edited by his Widow.

R. BANKS & SON, Racquet-court, Fleet-st., E.C.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. Israel's World. Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.

2. Going to Afric. 1s., post free 1s. 1d.

3. Fernando Po Mission. 1s., post free 1s. 1d.

4. West African Scenes. 2s., post free 2s. 2d.

5. Consecration. 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

EDWARD HINE'S PUBLICATIONS.

SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.

CUI BONO? 6d., post free, 7d.

LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.

F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

Price 2s. 6d., Cheap Edition, 1/-

BIBLE LESSONS & REFLECTIONS.

By ROBERT GAIRDNER, of Kilmarnock, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever." —*Banner of Israel.*

ROBERT BANKS & SON, Racquet-court, Fleet-st.

The Identity Demonstrated

See new book by the Rev. R. DOUGLAS, M.A.

(Vicar of Kidsgrove, Stoke-on-Trent) entitled,

Ephraim-England.

London: Sold by R. Banks & Son, Racquet-court, Fleet-street, E.C., who will forward a copy free on receipt of P.O.

Price 3d., post free 3½d.

PRESENT-DAY PROBLEMS,

How Anglo-Israel Truth Explains and Solves Them.

By V. M. COX.

Author of Ephraim-Israel, the Pivot Nation of Prophecy and History

"A book to read is 'Present-Day Problems: How Anglo-Israel Truth Explains and Solves Them.' By V. M. Cox. This little book is an excellent summary of the clearance effected in the great burning questions of the time, the moment it is understood that the Anglo-Saxon folk is the very Israel of God. Federation of the Empire, the Irish question, the Eastern question, our relation to Russia, our hold on Egypt, submitted to this solvent, become parts of one intelligible scheme. The paragraphs on Foreign Missions, as the special work of Israel, and on our relation to our fellows of the Tribe of Judah, are especially good.—*The Messenger.*

R. Banks and Son, Racquet-court, Fleet-street, London.

A New Light.

BY A E I.

Author of "The New Old Story," "4,000 Years Old," &c.

This pamphlet is prepared specially for general distribution, and as a means of introducing "Our Identity" to persons unacquainted with the subject will be found particularly useful. It is printed on good paper, in clear type, and bound in primrose colour cover.

Price 2d., post free 2½d R. Banks & Son, Racquet-court.

New and Useful Work for Students of the Origin of the British Race and Their Mission.

Just published, price 5/-, free by post for Postal Order.

WHO ARE WE?

AND

WHAT IS OUR MISSION?

By J. THORNHILL HARRISON, of Ealing.

With Seven Maps, printed by the Woodbury Permanent Process, illustrating—

1.—Showing the Dispersion of the family of Noah after the Flood. 2.—Great Western and Eastern Plains. 3.—Colonisation of the Tribes of Dan and Asher from Phœnicia, B.C. 1,400 to 740. 4.—The Assyrian Empire, B.C. 710. 5.—Extent of the Persian Empire and its Division into Twenty Satrapies, B.C. 521 to 464. 6.—The Parthian Empire, B.C. 207 to A.D. 226. 7.—The World with the Commencement of the Christian Era.

The Work is printed on good toned paper, and handsomely bound in cloth, bevelled boards, with handsome design in gilt on cover, gilt lettered.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

WORKS BY

J. LEYLAND FEILDEN, Esq.

The Word, the World, the Branch. Handsomely printed in Octavo, substantially bound, and ILLUSTRATED BY A LARGE DIAGRAM, or Chart of the Line of Time, from the Creation to the Final Destruction of the World, comprehending a Period of Fifty Thousand Four Hundred Years. Also Illustrated by Separate Diagrams of the Six Days, or Periods of Creation, and of the Seventh Day of Millennial Rest. Price 12s., sent carriage paid on receipt of remittance.

The Meeting of the Nations in the Universal Day. 1s., post free. A book for the times.

Links in the Chain of Evidence Connecting Israel and England. Price 2s. 6d., cloth, gilt, by post 2s. 9d.

Israel's Jubilee; or, 1882. Contents:—"Children of the Most High"—Four Folds: One Flock—"The Dust of Jacob"—Who Are the Gentiles?—Bethlehem and Greenwich—"The Princesses, the King's Daughters"—The Testimony of the Pyramid—Who Are the Turks?—Who Are the Russians?—Ritualism—The Three Destructions—The Site of the Temple—"The Ransomed of the Lord Shall Return"—Temple Bar—"Behold the Fig Tree"—The Lia Fail, or Fatal Stone—The Number Fifty-Two—A Dream—The Cross a Symbol of Paganism. Price 1s. 6d., 2s., and 2s. 6d.; by post, 1s. 8d., 2s. 2d., and 2s. 9d.

The Gentiles and the Times of the Gentiles. Price 6d., by post 7d.

Israel Ubiquitous: A Letter to an Enquirer. By "Reuben." With Diagram. Price 4d.

Genealogy of the Brigantes or Douglas. A Synopsis of the Genealogy of the Most Antient and Most Noble Family of the Brigantes or Douglas. Price 6d., post free

ROBERT BANKS & SON, Racquet-court, Fleet-st, And, by order, of any Bookseller.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 13 6
Three Copies " " "	1 0 4
Four Copies " " "	1 5 6
Six Copies " " "	1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo, Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY,
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

LEAFLET FOR THE YOUNG.
WHO ARE YOU?
Price 1s. per 100; postage 1½d.

To be obtained from the Hon. Sec., Anglo-Israel Association, 27, Pulteney Street, Bath; and of R. Banks & Son, Racquet Court, Fleet Street.

"A happy effort, well and successfully made, and likely to lead to good results. The Leaflet teaches the Scriptural distinction between Israel and Judah. . . . The separate captivities. . . Our nation's possession of the Gates, the Sabbath, etc."—*Banner of Israel*, Mar. 16, 1887.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification with the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son, Racquet-court, Fleet-st.

Price 2d., 12s. 6d. per Hundred,

Is Not Queen Victoria the Royal Seed to King David's House, and Are Not Her Subjects, the British People, the Ten Lost Tribes?

By WILLIAM HOPTON,
Colliery Manager (Author of "Conversations on Mines"), St. Helen's.

London: R. Banks & Son, Racquet-court, Fleet-street.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

R. Banks & Son, Racquet-court, Fleet-street.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

Thoughts for the British Folk.
Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

London: R. BANKS & SON, Racquet-court, Fleet-street.

Price Sixpence, by post Sevenpence.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—DR. PALEY.

ROBERT BANKS & SON, Racquet-court, Fleet-st.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!
Save, Purify, Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot.
Is the Best Known
Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.

Throgh Chemists or Post Free from Makers.

NERVOUS EXHAUSTION.

PULVERMACHER'S WORLD-FAMED GALVANIC BELTS, for the cure of Nervous Diseases, have received Testimonials from three Physicians to Her Majesty the Queen, and over Forty Members of the Royal College of Physicians, London.

The distressing symptoms of Nervous Exhaustion and Debility are speedily removed by means of PULVERMACHER'S world-famed Galvanic Belts, which are so arranged as to convey a powerful electric current direct to the affected parts, gradually stimulating and strengthening all the nerves and muscles, and speedily arresting all symptoms of waste and decay.

Dr. VINES, Fellow of the Royal College of Physicians, writes, 19th September, 1885: "Having used Mr. Pulvermacher's Belts for many years, in the course of medical practice, I am in a position to speak of their great value as a curative agent in cases of nervous disease or functional malady where Electricity is likely to be serviceable. I am entirely convinced of their efficacy."

Dr. C. HANDFIELD JONES, F.R.C.P., F.R.S., Physicians to St. Mary's Hospital, says: "I am satisfied that Mr. Pulvermacher is an honest and earnest labourer in the field of science, and I think he deserves to meet with every encouragement from the profession and scientific men."

Dr. GOLDING BIRD, M.D., Physician, Guy's Hospital says: "I can hardly recommend Mr. Pulvermacher's invention too strongly to the notice of my medical brethren."

For full Price List and Particulars see New Pamphlet, "Galvanism, Nature's Chief Restorer of Impaired Vital Energy." Post free from

Pulvermacher's Galvanic Establishment,
194, REGENT STREET, LONDON, W.

ISRAEL IN THE NEW TESTAMENT
OR,
Proofs of the National Conversion of the Ten Tribes to Christianity.
By SURGEON-GENERAL J. M. GRANT, M.D.

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London: R. Banks and Son, Racquet Court, Fleet St., and by order of all Booksellers.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

A BOON TO SUFFERERS.
HARNESS' ELECTROPATHIC BELT.
Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the HARNESS' ELECTRIC BATTERY BELT has been very beneficial in strengthening the system generally, as well as instrumental in relieving the Neuralgic pains from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and remit 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. MEDICAL BATTERY CO. Ltd.,
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GURST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JUNE 22, 1887 [*All rights reserved.*]

Digitized by Google

"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. XI., No. 548. Entered at Stationers' Hall.] WEDNESDAY, JUNE 29, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Benefits of British Influence in Egypt	261
The "Messenger" and Mr. Edward Hine	262
Comparative Criminality	263
Past and Current History and its Testimony to Our Identity with Israel. By Miss V. M. Cox.—Part V.	264
The Queen's New Title	265
The New Coinage	265
Blessed Are the Meek—An Identity. By H. R. Shaw	266
The South American Missionary Society	266
Correspondence	267

THE BENEFITS OF BRITISH INFLUENCE IN EGYPT.

IT is not often we are able to quote the London *Daily News*. It is a great satisfaction to us that we are able to do so in respect to its Cairo correspondent's report, published on June 3, as to the effect of the threat of the British evacuation of the country in the three years mentioned in the Convention just signed. The writer in Cairo declares that when the British army goes, "there will be a great exodus of foreign merchants, tradesmen and shopkeepers of all sorts and conditions." Even the French tradesmen, it appears, declare they will leave when the British troops do. Our government have, most unwisely for the good of Egypt, declared their intention to depart at the end of three years. The result is that the signs of the revival of trade and prosperity which were beginning to shew themselves are now rapidly disappearing. The effect, says the *Daily News* correspondent, is most disastrous, and the conclusion he arrives at is ominous. "If we wish (he says) to have another rebellion in Egypt, and thus secure an excuse for re-occupying it, then evacuation at as early a date as possible is advisable, but otherwise it is impolitic."

The consequence of our withdrawal will certainly be what the correspondent says, and we wonder that Lord Salisbury should have sanctioned such a Convention, noted as he is for shrewdness and sound judgment. If he desires to bring about fresh troubles to justify another and a final occupation of Egypt, then the experiment, besides being immoral, will be the height of cruelty to the Fellahin of Egypt, as well as to all those foreign (including British) merchants and tradesman who, depending on the enforcement of law and order by the British troops, have settled in the land and carry on business there. The correspondent founded his opinions and conclusions on such arguments as these, which seem to us fair and cogent. He wrote thus:—

From all parts of the country, and from various classes, I have reports which prove that the benefits of a British occupation are thoroughly appreciated. The poor fellah says, when he is quietly by himself, that he never sees British troops, but that he knows that the fact of their presence in Cairo secures him in his rights and saves him from being plundered and illused by Government officials. One thing, too, that comes home to him with peculiar force is, that he is no longer subjected to the "Kourbash," nor is he fleeced by tax-gatherers, for the taxes are equitably collected. He values, too, his freedom from the corvée, or forced labour. These advantages he fully recognises, and fears that with the disappearance of the red coats from Cairo, things will gradually revert to their former condition, and that his last state will be worse than the first.

There is a good deal of practical sense in this fellaheen view of the matter. True, we have succeeded in getting control of many of the administrations, but even in these the influence of the English officials will only last while material force is at hand. Withdraw that force, and the whole fabric will, little by little, crumble away, disturbed as it will inevitably be by the insidious work of our foreign friends, who will use every endeavour to supplant us, and who will poison the minds of the natives and induce them to intrigue against every English official in the country. The police as a body could never be depended upon in case of emergency, and it is open to question whether the army, with the wide gulf that exists between the English officers and the rank and file, could be relied on either.

If the *Daily News* agent can say that from all parts of the country and from various classses he has reports that the benefits of our occupation are thoroughly appreciated, then it is clear that Isa. xix. 20—22 is under fulfilment, and that the British are Israel "in the midst of the land," a blessing to afflicted, smitten Egypt. We have saved the down-trodden Fellahîn from plunder, and illusage from his own native rulers. We have delivered him from the "Kourbash" or flogging, to which he was ever liable. We have freed him from injustice at the hands of tax-collectors, and forced labour, or the Corvée, is abolished. These things amount to a revolution in the condition of the peasantry of the land, and the saviours of Egypt in these respects have been the British alone. We feel confident that God, who has begun a good work in the land of Egypt by the hand of His people Israel, will continue it to the end. Isa. xix. 20 *et sequitur* makes no mention of Egypt's retrocession into anarchy or misery which would follow our departure from the land, and therefore we believe that there will be no evacuation of Egypt three years hence, but a continued Protectorate depending on the

Digitized by Google

presence of British troops, in however small numbers, just to notify to the world that Israel is the God-appointed guardian of Egypt, and "*nemo me impune lacessit*," shall be her cry.

Those who have watched God's dealings with the land of Egypt, and how He has employed our nation to smite her and now commence to heal her, must be struck with the manifest interposition of the Lord in the affairs of that most unfortunate land. God has allowed us, by a sudden and startling victory, that of Tel-el-Kebir in 1882, to obtain the sole dominion in the land of Egypt. Yet from that hour we have struggled hard to get rid of the treasure the God of Israel put into the hands of His chosen people, to bless and save it, and bring it to His Son for His Inheritance. God means to constitute the Egyptians His people, that is, to incorporate them with Israel, as Isa. xix. 25 teaches us. Yet Israel, by her accredited rulers, Mr. Gladstone and Lord Salisbury to wit, have over and over again declared they will abandon Egypt to her own devices and evacuate that land. In vain! Each attempt has been frustrated by the Lord with sharp and stern rebukes; by blood and fire and pillars of smoke; till now by a solemn Convention the government of Lord Salisbury repeats the mistake, and declares before all the nations that in three years he *will* carry out Mr. Gladstone's intention and evacuate the land! We believe the intention will be met and frustrated by the God of His people Israel and Egypt, and that we shall (if the crisis does not arrive before 1890) find that the British Protectorate is then finally proclaimed, to the blessing and satisfaction of Egypt, and to the glory and praise of the God of His people Israel. So may it be!

THE "MESSENGER" AND MR. EDWARD HINE.

We beg to draw attention, but without particular comment, to some words which appear at the foot of p. 207 of the June number of the *Messenger*, and beg our readers to note that they refer to the Banner, as may be seen by going back to Vol. x., p. 414. The words are these :—

"The harmless reference in the *Messenger* article to the social shyness of the Scots 'to strangers, especially if English,' evoked an outburst from those people who call themselves 'Anglo-Israelite' teachers, which I ask you to let me say boldly was lamentable for stupidity and dishonesty. I pray continually that we may be delivered from such teachers. They have hindered the work in Scotland more than words can tell. Happily the *Messenger* is now everywhere displacing their crude and even illiterate ineptitudes." . . . "To make out that this is pointing the finger of scorn and hatred against the Anglo-Saxon is pure dishonesty." . . . "That the truth be paramount, let these people leave off lying by calling the Scots 'English' which they never were, are not, and never will be, whether they be Ephraim or no." The following on p. 205 is remarkable, and the allusion to the writer who has had "the adjustment of petty transactions with niggers," is hardly worthy of a journal with high literary pretensions. The words were these :—"The cruel mischief is that we are afflicted and the work more hindered than helped by teachers . . . parading what you have called their 'ridiculous personality,' and whose exiguity of information about the commonest things, not to speak of breeding, and whose ill-concealed malignity makes one think they must have passed their lives shut off from the world in some remote obscurity, adjusting petty transactions with niggers."

Our readers must judge whether such a mode of presenting "Our Identity with the lost Ten Tribes" to outsiders, is likely to have a good effect on those whom we are all striving to persuade. Discourtesy and violent language can benefit no cause; but when used by a journal which professes to tower above all others, and chiefly above the Banner, it seems needful to remind those who conduct it that the words recorded in 1 Peter iii. 8 are the words of God, and that language such as we have quoted is neither loving, pitiful, nor courteous. We fear the words evince violence and hatred against brethren in the same cause. In the Special Federation Edition of "Britain's Inheritance," issued by Mr. George Bullock, of Liverpool, is a smart article, extolling Mr. Edward Hine, and depreciating most of the other "Identity writers of our time." The editors of the *Messenger* and of the Banner of Israel, however, are not mentioned at all; the latter, we suppose, because the writer of the review thought he did not deserve notice, and the former—well we need not explain that! What we wish to say is this—At the end of that article is the following: "We have not fawned in his (Mr. Edward Hine's) face by applauding his unavoidable errors, and stabbed him in the back as so many have done. The men who have stolen all they retail in their scribbling from Hine, habitually sneer at him as 'the despised Edward Hine,' and pretend to pity him! Let them spare their hypocrisy—Hine needs no pity. He can hold his own against them and all comers on his own ground, and we feel that to the world Edward Hine and the Identity of Israel and Britain in race and work are synonymous—and all other writers upon it nowhere." We only quote these words to explain that we, and we only, have used the words, "the despised Edward Hine," and we have used them but once during the whole course of our connection with the subject of Our Identity with Israel. Our readers will find the words in Banner, Vol. x., No. 501, p. 314, in our review of the Rev. Robert Douglas' last work, "Ephraim-England." We are sorry to find that not only has our (not too flattering) mentor misunderstood us, but our own friends, in some instances, have been led into the error of supposing that in speaking of Mr. Hine as "the despised Edward Hine," we expressed our own sentiments! Such was not the case. We were putting the words into the Rev. Mr. Douglas' mouth, and telling him that though *he* despised Mr. Hine, he had adopted one of the latter's peculiar views in regard to Acts ii. 36, but never explained why he did so, contrary to the universal opinion of his own cloth in the matter. Mr. Douglas clearly entertains but a poor opinion of Mr. Hine, and he expressed it in the preface to the book in question. In reviewing the latter, we noticed this fact. We have never "despised" Mr. E. Hine. We were for long one of his literary fellow-helpers in "Life from the Dead" and "The Glory Leader." We always had a high opinion of his ability, and only regret that extreme views in regard to his own position and calling, also as to the question of the Jews and their salvation, prevented our working further in union with him. Latterly Mr. E. Hine indulged in some strong language in regard to ourselves which has made the gulf quite impassable; but we cannot plead guilty to the accusation that we have thought him a person to be "despised." God is using him, no doubt, to carry the truth into quarters where our own influence does not and can not extend; and we therefore desire to honour those whom God honours—but never to despise such men.

To the Editor of the "Banner of Israel."

Sir,—It has taken the *Messenger* half a year to hatch another egg on the Scoto-Ephraim supposition, and although the deliverance is scarcely formidable, it is clear from the robust language employed that what appeared in the Banner on the subject has gone where it was intended to go—straight home. I opine that you are one of the editors who cannot edit, and I will be one of the writers who cannot write. To write like the amiable contributors to the *Messenger* is not my ambition. That *would* be an accomplishment! It might be an easy task for me to retaliate, and administer a few Rolands for each Oliver, but I prefer to leave childishness to children, and make a further remark or two on the real point at issue. The identification

Digitized by Google

of the different tribes is not at the present moment a matter of supreme importance, but it is one of interest. With the enlightened staff on the *Messenger*, however, it seems to be merely a channel for the conveyance of their clannish prejudices. The claim, and the spirit in which the claim is put forward, are equally amusing. The idea that the Scotch are Ephraim is eminently ridiculous. Scotland is no more composed of a single tribe than England is. The *Messenger* is correct when it states that the tribes have been kept in a large measure distinct, and it so happens that these tribal distinctions are even bolder in Scotland than they are in England. Scotland is a geographical expression, and has no racial significance at all, as it is a combination of the Gaelic, Cimbric and Teutonic elements that colonised Britain in succession. The border between England and Scotland is purely artificial, and as Sir John Lubbock recently showed, the racial boundary lies not from East to West, but from North to South—the East, generally speaking, being Anglo-Saxon, and the West Cimbro-Gaelic. The N., E., and Midlands of England and the S. of Scotland are inhabited by essentially the same people, —viz, the Engles, who set up the four kingdoms of East Anglia, Deira, Bernicia and Mercia, stretching from Ipswich to Edinburgh. The separation of Bernicia into two parts, and the union of the Northern portion with the Keltic Highlanders, was a political alliance, and has no bearing on the ethnological character of the country. This being so, it is evident that the writers in the *Messenger* are as ignorant as they are impertinent. The two things, in fact, usually do go together. They are also in the dark as to the import of the term "Scot." All the "Scots" may be "Scotch," but the "Scotch" are certainly not all "Scots." The Highlanders are Scots, but they call the Lowland Scotch "Saxons," and are as distinct from them tribally as the English are from the Welsh. Hence there is no nation of Scots in reality, and no Scottish people except in a political or nominal sense.

The Scotch writer has not taken the advice tendered him to buy a good map of the world and study its surface. He has bought an "Anglo-Israel Almanack" instead, which is in keeping with the national repute for economy. He has (he informs us) made a careful analysis of the British victories, and finds that out of a total of 309 commanders 111 have Scottish names. This also is in keeping with the national repute. Much, of course, depends on what we are to understand by Scottish names. Campbell is a Scottish name, and so, in certain circumstances, is Smith. It is even affirmed that Adam was Scotch, being the undoubted father to Macadam, of that ilk. But after looking over the list I may say that, whatever the number of Scotch names, not more than forty were Scotchmen, and the number of Scots proper is still fewer. Indeed, if we take the Scots particularly, and exclude the English district of Scotland, it will be found that the "Scots" are not at the "head" but the "tail" in all departments, for they have not produced a great genius of any kind, unless it be the editor of the *Messenger*. The somewhat injudicious statement is made that the victories go back "centuries before the Scots and English came together." This is ominous, for what was the "leading tribe" doing during all these centuries? While England was pounding away at the toes of the image, Scotland was pounding away at England, or stealing her neighbour's sheep. What remarkable behaviour for the "head tribe!"

The means by which the *Messenger* construes Scripture into teaching that Ephraim had to dwell separate from his brethren are worthy of the Rev. John Wilkinson, and it fails to see, moreover, that if Scotland is "separate" from England in law, etc., England is "separate" from Scotland to exactly the same extent. The "dwelling alone" suggestion is consequently as long as it is broad. Your contemporary repeats the assertion that the Scotch hate the arrogant and narrow provincialism of the English, and I therefore repeat that England, not Scotland, must necessarily contain Ephraim, by its own proving. We are told that this hatred does not imply "hatred against the Anglo-Saxon personally." This is consoling, and will help to make life bearable. But two remarks may be passed. The first is that if they hate the Anglo-Saxons, either personally or collectively, they hate the greater proportion of Scotland. The second is that if they hate the people of England they certainly love the country. And for the patriots who mis-conduct the *Messenger* to accuse others of narrowness or provincialism does surely seem to be the climax of incongruity. It is intimated that the BANNER and its supporters are doing "a vast amount of harm." If the BANNER is doing "harm" who is doing all the "good?" What has brought the Identity to its advanced position? It is difficult to comprehend what service the *Messenger* is rendering the cause. It may tickle the fancy of a few laddies across the border, but it will alienate every sober-minded person, which is not a satisfactory recompense. If the aforesaid magazine has nothing else to do save stir up ill-feeling at the extremities of the nation, it has no reason for existing. Mr. Gladstone has devoted himself to this noble object, so that the occupation of the *Messenger* is gone, while the fate of Mr. G. ought to convince it that the occupation is at best not a popular or paying one.

Yours faithfully, SASSENACH.

COMPARATIVE CRIMINALITY.

THE following statement, which we suppose may be relied upon, has been published in the *Southern Free Press* lately, and was forwarded to us by a zealous Anglo-Israelite as something suitable to our columns. The returns made by "The Italian Statistical Society" are highly flattering to our people as compared with the alien races of Europe. In 100,000 inhabitants, it is wonderful that as regards the British Isles, there should be only 1.70 convictions for "crimes against morals," while in Belgium they amount to 15·11 and in Germany to 14·03.

In regards to "blows and wounds," we were prepared to learn that our race was beyond comparison more addicted to such violence than others, and that the Continentals were less inclined to such acts. We find, however, that Austria leads the way with 248 out of 100,000 inhabitants committed;—whereas in these Islands the number is only 7·13! We cannot answer for the figures, but if true, these returns go to show that as a nation we are a more peaceful and law-abiding people than our Gentile neighbours; but Austria, Belgium, Italy, Germany, and France are the worst! Our quotation is as follows:—

COMPARATIVE CRIMINALITY.—The Italian Statistical Society has recently published the following interesting figures concerning the number of criminals in every 100,000 inhabitants of the different European countries. Of crimina s condemned for all kinds of homicide the proportions are—In Italy, 8·12; Spain, 7·83; Hungary, 6·09; Austria, 2·24; Belgium, 1·78; France, 1·36; Germany, 1·11; British Isles, 0·60. Under the heading "Blows and Wounds" we find the following number of persons condemned out of 100,000 inhabitants—Austria, 248; Belgium, 177; Italy, 162; Germany, 129; France, 65; Hungary, 46; British Isles, 7·19. The statistics with regard to "crimes against morals" run as follows—Belgium, 15·11; Germany, 14·03; France, 9·77; Austria, 9·18; Hungary, 6·25; Italy, 3·77; British Isles, 1·70.

How are we to account for this wonderful superiority of the British over Continental races in the matter of crime and offences against the law? Surely it must be caused by the fact that the Spirit of God dwells with this people as He does not with other nations? The promise is to that effect in Exod. xxxi. 16; xxix. 45, 46; and Haggai ii, 5; and it shows that

Digitized by Google

"God goes with us," "dwells amongst us," and by His Spirit "remains with us," as His people Israel. He sends His word to us also according to Psalm cxlvii. 19, 20; which declares that "He showeth His word unto Jacob, His statutes and His judgments unto Israel; and that He hath not dealt so with any nation." God's presence with us, and His special instruction given to us in His holy Word, are enough to account for our superior national morality (such as it is) as compared with other nations. But sin nevertheless lies at our door, and we have no reason to boast! In God's sight we are accounted vile indeed. The early history of our race is painted in black colours by Moses in Deut. ix. 5, 6, 7. They were, he declared, "unrighteous," "stiffnecked," and "rebellious." They were idolatrous afterwards; continually disobedient to their Heavenly King; "incurring" wrath and punishment at His hands, till at last, "there being no remedy," they were driven into exile and banished from their land (2 Kings xxxvi. 16.) What they were in exile, and how they appeared when they reached these shores, we have historical testimony to show. The sad catalogue of Israel's offences against the Lord culminates in the fact that they were seduced into Popery, and remained in their wilderness retreat for many centuries in that sad condition, till God in mercy sent them renewed light; the Bible by the hand of John Wickcliff first in A.D. 1322, and then the blessed Reformation in the sixteenth century. But the testimony of God's Word is true. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (Hosea viii. 11). And they "have been unto him to sin" even to this hour! The time of Israel's blessing, however, is near at hand, and we believe the day approaches when the nation will be baptized with the spirit of the living God, and then we shall all know Him, from the least of us to the greatest of us, and our national "sins and iniquities He will remember no more" (Jer. xxxi. 33, 34.; Hebrew viii. 10-12.)

PAST AND CURRENT HISTORY AND ITS TESTIMONY TO OUR IDENTITY WITH ISRAEL.

A LECTURE BY MISS V. M. COX, DELIVERED AT BATH AND CLIFTON ON APRIL 28 AND 29, 1887.

(*Concluded from page* 258).

PART V.

OUR opponents tell us sometimes that Our Identity is a selfish and vainglorious doctrine; calculated to puff us up with a sense of our own importance, and to make us more aggressive and domineering than we are, which, they say, is quite unnecessary. It is true that but for the grace of God, a spirit of vainglory might take possession of us, in contemplating the grand destiny in store for us as Israel. But rightly considered, the knowledge of our origin should tend to humiliate us when we remember our national shortcomings, and how unworthy we are of the divine favour so richly bestowed upon us, but which is ours because Jehovah cannot break His covenant, and because Christ has appeared for the national redemption and restoration of the chosen race, *as well* as "for salvation to the ends of the earth."

But with regard to the other charge, that ours is a selfish doctrine, we say, "*No*, a thousand times NO!" for it represents Israel blessed on purpose that she may become a blessing; enriched that she may succour the needy and distressed; and entrusted with divine light that she may flash the lamp of truth into earth's darkest corners, and thus dispel the gloom. This she has begun to do, and the work, as we have tried to show, is rapidly progressing. Where Israel's glorious language goes, the faith of Christ goes too, and it is leavening the world. To this end science too has given up her secrets, and we have so girdled the earth with the electric wire that distance is practically annihilated; all with the same object,—that Israel may be a blessing to all nations, and that the splendid future of which the American poet Whittier sang, when first the Atlantic Cable was completed, may become a joyful reality.

"What saith the Herald of the Lord?
The world's long strife is done!
Close wedded by that mystic cord,
The Continents are one.

And one in heart, as one in blood,
Shall all the peoples be.
The hands of human brotherhood
Are clasped beneath the sea.

Throb on, strong pulse of thunder! Beat
From answering beach to beach;
Fuse nations in thy kindly heat,
And melt the chains of each.

Weave on, swift shuttle of the Lord,
Beneath the deep so far,
The bridal robe of earth's accord,
The funeral shroud of war!

For lo! the fall of ocean's wall,
Space mocked, and time outrun;
And round the world the thought of each
Is as the thought of one.

The poles unite, the zones agree,
The tongues of striving cease:
As on the Sea of Galilee
The Christ is whispering '*peace*'!"

To these lines, breathing as they do, the very spirit of tranquillity, an awful contrast is presented in the state of Europe at the present hour. Vehement jealousies are agitating the nations, and all are absorbed in increasing their military strength, and in storing material for a terrific conflict which, we apprehend, cannot long be delayed, and which may be at any moment precipitated by some untoward combination of circumstances; a conflict in which we believe we shall bear no part, but that, while it rages, we shall remain in hiding, preserved by the mercy of God from those fearful judgments which are described by the prophets as the inevitable fate of the Gentile nations, but not of God's people Israel. Our Home Gates are safeguarded by divine promise (Isa. lx. 11); and those on the ocean highways we are proceeding to fortify. But nothing except Our Identity with Israel insures our safety from the horrors of the impending European war. As the BANNER has lately shewn us, men are still deluding themselves with fallacious hopes of continued peace; literally dancing on the edge of a precipice, and seemingly unconscious of the fearful abyss beneath. But it is a false security, and its very existence may be an indication of their extreme peril; since the Word tells us that "When they shall *say*, 'Peace and safety,' the hour of their sudden destruction is at hand, and they shall not escape."

And what of Israel? Is hers to be one long vista of undimmed sunshine, and of immunity from chastisement and tribulation? Not so. Her dross must be purged, and her national character tried as by fire, ere she enters into the full enjoyment of those blessings which, together with Judah, she is to inherit under the New Covenant. Ephraim's distinctive portion is hers already; the company of nations, the supremacy in many waters, the Gates, the evangelising function, the multitudinous seed, and the heritage of the heathen—all these she has already in possession; but under the millennial reign of her divine Redeemer a future awaits her which as far excels her present as the full brilliancy of the noontide sky exceeds the first pale glimmering of the dawn. Vividly does the prophet Isaiah depict this future in the cheering language, "Violence shall no more be heard in thy land; wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise! The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory! Thy sun shall no more go down, neither shall thy moon withdraw itself, for the

Digitized by Google

Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever; the branch of My planting, the work of My hands that I may be glorified!" (Isa. lx. 18—21).

Ought not we who believe in our glorious Identity to derive unspeakable comfort from a prophetic declaration such as this? Apart from our truth what gleam of hope could penetrate the dense gloom that everywhere prevails, and which every moment intensifies? but here we behold a rift in the inky cloud, and through it streams a flood of Heaven's own radiance; while we realise that though "darkness that may be felt" envelopes the Continental peoples, it will be true of us, as of our fathers in Egypt more than 3,000 years ago, "the children of Israel had light in their dwellings."

"Oh! Israel! thou shalt NOT be forgotten of Me;" is the divine message of cheer and comfort to this unworthy nation. And as the recipient of such a gracious promise, though she may have yet to pass through the darkest hour of her national history Israel may rejoice in the knowledge that the millennial glory lies beyond it; and assured of His immutable faithfulness and everlasting love, she may unfalteringly and unreservedly

> "Trust the Lord of Light to guide her people
> Till the thunders pass, the spectres vanish,
> And the Light is Victor; and the darkness
> Dawns into the Jubilee of the Ages!"

THE QUEEN'S NEW TITLE.

WE cannot do better than direct our readers' attention to the following short but satisfactory sub-leader which we find in the London *Times* of May 7, 1887. The Proclamation, when issued by authority, will announce to the world that the Federation of "the Nation and Company of Nations" is all but complete, and that the House of David has assumed the title of Sovereign, or King, over the whole House of Israel of the Ten Tribes. The Colonial Conference has done a good work. It has paved the way for the Federation in a manner which must fill with amazement those who convened it in the hope of its serving some good purpose. It has been a prophetic meeting of the Colonial Empire of British-Israel and has already planned an efficient defence for the distant Australian colonies, and secured for the outlying "Company of Nations" a Sovereign Head of the House of David, which will proclaim to the non-Israelite nations of the earth that Israel is found, and is about to assume her destined position as heir of the world (Rom. iv. 13). The *Times* wrote as follows :—

One of the last acts of the Colonial Conference is likely to be not the least memorable record of its work. It has agreed to recommend that the title of Her Majesty should, in recognition of the unity of the Empire, be "Queen of the United Kingdom of Great Britain and Ireland and of the Colonies and Dependencies thereof." The proposal was adopted unanimously by the Delegates, and throughout the length and breadth of her dominions there will be but one opinion as to the seemly nature of the proposal, which is expressive of the sincere desire of multitudes. It seems to be suggested that the proclamation announcing the change should be modelled upon that published on November 1, 1858, informing the people of India that henceforth all acts of the Government of India would be done in the name of the Queen. How dissimilar the circumstances of publication! The latter appeared at the close of a fierce struggle over one of the members of the body of the Empire; it was the sign of truce and an offer of grace and amnesty. The new proclamation is the fit crown of a period of profound peace, and is symbolical of the happy truth that never were the relations between the Mother Country, the colonies, and the dependencies smoother and more harmonious than they now are. When Her Majesty was proclaimed Empress of India in 1876, the new title was not received with universal favour. Dark designs were seen in it; predictions, which now seem foolish, of the consequences of "Imperialism" were common. No such criticisms will be heard with respect to the latest addition to her style and title. It is the cover of no perilous policy—it is the record of peace and friendship. It is not disparaging the other work accomplished by the Colonial Delegates to say that this last act is among their most important achievements. In the discussion in Parliament in 1876 on the Royal Title, much use was made of the argument that in selecting India for recognition the colonies were treated with indifference; Lord Sherbrooke in particular pressed this point. Whatever force it had—and it was little—would disappear with the adoption of the designation of Queen of "the Colonies and Dependencies."

So far the *Times*. The *St. James's Gazette*, on the other hand, accords only a qualified approval to the proposal, but wants something more simple than the title now to be given to Her Majesty. It wants a name applicable to every part and portion of the Empire—a general term which is to "English, Irish, Scotch, Welsh, Canadian, and Australian, as German is to Prussian and Bavarian." We think we can supply the writer with the term he demands. It is the name, "ISRAELITE." The article was to the following effect :—

The Colonial Delegates are in favour of some modification of the royal title by which the claims of the colonies would be recognised. There is, of course, not the least reason why their wish should not be gratified. It may be hoped, however, that next time some amendment of the royal title is attempted the result may be to make it more simple rather than more cumbrous and complex. It is a pity that we have no single name which would connote any "Anglo-Saxon" subject of Queen Victoria. *We want in fact a new national adjective and substantive*; but it does not seem easy to find them. Colloquially, we talk of ourselves as Englishmen; but that, of course, would not be accepted, even as sufficient in the United Kingdom, by Scots, Irishmen, or Welshmen. The adjective "British," again, has been accepted, both in America and the colonies, as distinctively applying to the Government and inhabitants of these islands. We want a general term which is to "English," "Irish," "Australian," and "Canadian" as "German" is to "Prussian" and "Bavarian."

THE NEW COINAGE.

THE proclamation recently issued respecting the new coinage that is shortly to be put in circulation includes a double florin, or four-shilling piece. The issue of this coin will bring some consolation to those who, like Professor Piazzi Smyth, dread the gradual introduction of the decimal coinage in preparation for the universal metrical system of weights and measures, as used by the French and other continental nations. For "four shillings is not the tenth of anything—and is not even a division of half-a-sovereign—and so its adoption may be regarded," says the *Times*, "as a definite renunciation of the decimalists and all their works." The legend, "one-tenth of a pound," now visible on the silver florins, is to be omitted in the new ones to be issued, which is another move in the right direction. The double florin will, however, be an unpopular coin. It will be large, heavy, and cumbersome. The same objection will exist in regard to the five-pound and two-pound pieces it is proposed to circulate; and therefore, being unpopular, we believe these coins, like the double florin, will be little used by the public, and so fall into disuse. Those who look on the alteration of the coinage as likely to favour the decimal idea and the metrical system of British weights and measures, may leave the solution of this peril and difficulty to the God of Israel, who has the matter under His entire control and guidance. He has brought us safely hitherto out of the peril, and He will yet keep His unworthy people from the danger they deserve to incur. With the difficulty, there will always be made a way for us to escape; and we have, therefore, no anticipation ourselves that the metrical or decimal systems some of us so seriously dread will ever be forced upon this reluctant nation; for the Lord God of Israel reigns over His people, and in such a matter His will must and shall prevail. Let Israel, therefore, praise the Lord!

Digitized by Google

BLESSED ARE THE MEEK—AN IDENTITY.

By H. R. Shaw.

The subjoined extract from a leading article appearing in the *Daily Telegraph*, of May 31st, 1887, seems worthy of notice by readers of the Banner. It appears that the International Arbitration Association have been gathered together a few evenings ago at Exeter Hall to listen to a witty and good humoured lecture by M. Max O'Rell, in furtherance of the objects of the Association, and treating more particularly upon the subject of the differences and possibilities of friendship between the two great nations divided geographically by the silver streak. Much of the lecture as reported seems to consist of a reproduction of the matter contained in the lecturer's book, entitled "John Bull et Son Ile," with which the public is already familiar, but the application of the moral by the newspaper writer is certainly remarkable. The extract is as follows:—

Of M. O'Rell's account of our own tendencies in the matter of warlike enterprise we have no reason to complain. It is satirical, of course; but there is no venom in the satire, and, after all, we can easily foil an ironical compliment by accepting it as serious. The French fight for glory, observes our critic—that is, we suppose they used to do so in their unregenerate days; "the Germans fight for a living; the Russians to divert attention from home affairs; but John Bull, who is a reasonable, moral, and reflective character, fights to promote trade, to maintain peace and order on the face of the earth for the good of mankind in general, and if he conquered any one it was to improve his condition in this world and to secure his welfare in the next." Many a true word, we may remind M. O'Rell, is spoken in jest, and really this is not by any means an inexact account—we do not say of John Bull's motives, for that would be unbecoming, but of the results of his military adventures. The promotion of trade is an achievement which we suppose that even the most grudging of our critics will consent to put to our credit. The epigram, again, about our going to war to maintain peace and order "on the face of the earth" derives its point from what is merely an apparent and not a real contradiction. The lecturer's audience laughed at it, as they did, we are proud to say, at every hit at themselves. We wonder if a French audience would have shown the same power of humorous self-detachment; but, as a matter of fact, the laugh was obtained from them under false pretences. There is only a verbal opposition between making war and maintaining peace. In the order of nature, in the region of facts as distinct from that of words, the former work is almost always a necessary forerunner of the other. Indeed, if M. O'Rell were to flash this epigram of his before a native of Bengal, on whom and whose forefathers a few years of war have conferred a century of the blessings of the British peace, we venture to predict that the mild-eyed Bengali would not see the point. To him the proposition that a war of conquest has resulted in the "maintenance of peace and order," and with them the promotion of happiness in a land to which it had for ages been a stranger, would appear to be no joke whatever, but simply the expression of a patent and most beneficent fact. Other subject races of our Empire might possibly go so far as to demolish another of M. O'Rell's epigrams, and to admit in all seriousness and good faith that British conquest has not only "improved their condition in this world," but done something towards "securing their welfare in the next." The last point, however, is one of too conjectural a nature to allow of our insisting upon it with safety, We will stop short at contending that our conquests have generally resulted, as a matter of fact, in improving the condition of the conquered in this present world, and we only regret that the countrymen of M. O'Rell were so insensible to that compensating accompaniment of our occupation of Egypt. This cause of jealousy, however, is destined, as we hope, at no distant time to disappear. We fully share our French critic's amiable aspiration that the "most brilliant nation in the world may shake hands with the wisest," and that two races who, "in spite of their past and of clashing interests, were formed to respect, esteem, and even love each other, were it only on account of their contrast," may be drawn more closely together in the future.

So the journalist would foil the Frenchman's ironical compliment to our nation's warlike tendencies, by accepting it as serious, and no doubt he is quite correct in so doing; but he is also proud to note the fact that the lecturer's audience laughed at the epigram upon John Bull's apparent contradictions as they did at every hit at themselves, and he immediately questions if a French audience could show a similar temper. The question is not expected, of course, to be answered in the affirmative, but until our neighbours have reached a similar pitch of self-detachment to that of the Exeter Hall audience, it is to be feared there cannot be much chance of the most "brilliant nation in the world shaking hands with the wisest," with any degree of cordiality. And upon reflection such a contingency is Scripturally impossible inasmuch as the journalist has lighted upon a characteristic which is just now almost if not quite unique to our race, and which is none other than the meekness spoken of by King David (Psa. xxxvii. 11), and quoted with a blessing by the Founder of Christianity (Matt v. 5); and if the marginal reference from the latter passage to Romans iv. 13 may be accepted as correct, then the meek to whom is given the inheritance of the earth is none other than Abraham's seed made righteous through faith and not through the law; in other words, Christian Israel, who must according to this have arrived, ere entering upon their inheritance, at such a pitch of self-effacement among the nations of the earth as to be accounted, *par excellence*, "the meek."

There is no need to write more—the Almighty's promise to Abraham was that his seed should, in a Christian state, inherit the earth and possess the Gates of the enemies; the Psalmist and the Saviour declared that the meek shall inherit the earth; M. O'Rell and the *Daily Telegraph* have discovered between them what is palpable to every one—viz., a nation meek or ostensibly so, and yet preparing to swallow up all the others and bless them notwithstanding—in fact fulfilling the role of Israel of the latter days. Wherefore this same British nation and Israel are one.—Q. E. D.

24, Ludgate Hill, E.C., 2nd June, 1887.

THE SOUTH AMERICAN MISSIONARY SOCIETY.

In the report of the South American Missionary Society for 1885, issued last year, a passage occurs near the conclusion which must find a place in the pages of the Banner. The writer of that report must, we think, have had some idea of Our Identity, and permitted his knowledge to leak out in presenting his thoughts to the Society at its annual meeting in 1886. He declared that it is the peculiar mission of the English-speaking people to diffuse their civilisation throughout the world; that in doing this in the most distant lands and under the most adverse circumstances, they have made the desert to blossom as the rose. Other races, he says, have failed to accomplish this. The French, Spaniards, and Portuguese have all essayed to plant colonies after the manner of the British, but failed. The latter alone have laid the foundations of enlightened freedom and true religion in many and distant lands, for the benefit of rising empires in ages to come. Surely in all this the report was drawing the picture of God's people Israel, and unconsciously proving our nation's identity with them! The testimony is that we have nationally been a blessing to all the nations, families, and kindreds of the earth—thus performing Israel's functions. In making the desert to blossom as the rose we have but been doing what Israel was to achieve according to Isa. xxxv. 1, 2; Gen. xxii. 18, xxviii. 14; Acts iii. 25. The portion of the report to which we allude is as follows:—

To carry to the poor wandering Indians the Gospel of peace and the hope of heaven; to supply the sacred ministrations of their old English Church to the thousands of Englishmen

Digitized by Google

scattered throughout the mighty continent of South America, and indirectly to hold up to the admiration and instruction of the native peoples an example of holy living and the type of a purer and holier faith; these have been the objects of this Society—objects which are naturally suggested by the spiritual privileges and the grand and unprecedented dominion which has marked the history of our British Empire. That Empire at this moment comprehends more than one-sixth portion of the earth, and nearly one-fourth of its population; and if America be united to our Empire, they represent a fourth part of the globe, and more than a fourth of the human race. It seems, under God, to be the peculiar mission of the English-speaking people to diffuse their civilisation throughout the world. "They have," as has been well said, "established their laws, their religion, their industries, their system of education, and their code of morals in the most distant lands and under the most adverse circumstances, and made even the desert to 'blossom as the rose.' Other races have not been so successful. Long before the settlement at Jamestown, or before the pilgrims landed at Plymouth Rock, the French and Spanish nations planted their colonies in Canada, Florida, Mexico, and Peru. And what has been their fate? They have either remained stationary, or failed to make progress in the essential elements of civilisation." For centuries have the descendants of the Spanish and Portuguese conquerors held the Continent of South America; but so far as Christian civilisation is concerned—the only civilisation permanent or worth having—they have held this great trust only to leave behind debasing superstition, a low morality, and the bloody tracks of constant wars, both with the Indians and amongst themselves.

It has been the unspeakable privilege of England's nation and England's Church to show the "better way;" and though, through political antagonism, disloyalty, and unbelief, the nation may be agitated and the Church threatened at home, it is a subject of deep thankfulness to Almighty God that both Church and nation have laid the foundations of enlightened freedom and true religion in many and distant lands for the benefit of rising empires in ages to come.

So far the report. What we wonder at is, that the writer and others who refuse to admit the Israelitish origin of the British, can hold the views the report expresses above in respect to our nation, and yet fail to see who the nation must be which responds to such clearly Scriptural features! For instance, can they not see that this nation, as the report describes it, is the one to which Psa. lix. 13 (R.V.) points. There the Psalmist David, after referring to the case of the wicked, and calling down on them the just wrath of God, proceeds to sing thus: "Consume them in wrath; consume them that they be no more! And let them know that God ruleth in Jacob, unto the ends of the earth." The secret of our success, and the failure of other nations in establishing everywhere "enlightened freedom and true religion," with "our civilisation throughout the world," is that "God ruleth in Jacob unto the ends of the earth," which is just where the British Power to-day has extended!

God guides our nation, and is ever present with it, thus causing us "to dwell alone" (Exod. xxxiii. 16); and the result is that He rules in Jacob, and He makes us to be a blessing to the nations, according to such prophecies as Gen. xii. 2, 3, xxii. 18, xxviii. 14; Isa. xxvii. 6, lxi. 9, and the like: "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" (Psa. cxlvii. 19, 20). But He has given us the commission, with our Bibles in our hearts and hands, to go to the ends of the earth, where He rules in Jacob, and there and everywhere proclaim 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;" and to Him must be, and is, and shall be, all the praise from British-Israel, "the seed the Lord hath blessed" (Isa. lxi. 9).

THE poem by Miss Cox in our last issue is now published as a leaflet, on tinted paper, price one shilling per hundred. Robert Banks & Son, Racquet-court, Fleet-street, London.

Correspondence.

DAWLEY CIRCUIT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—When my last letter said, "I do not ask for any more help," and "this is probably my last on the subject," I did not mean that the great distress was removed, nor that I was wearied in receiving and giving relief; but having done all I could, I wished to leave the matter to God and His providence.

Then came donations from yourself and family, with these encouraging lines, "Let me have another letter by-and-bye with more gifts to record." Others wrote me in the same cheering strain, so that I accept it as providential to continue in this work.

I most thankfully acknowledge the following:—

Philo-Israel, 10s.; Mrs. Bird, 3s. 6d.; Miss Bird, 2s. 6d.; Miss K. Bird, 2s.; R. G. C. 10s.; "A Friend from Nottingham," £1; Rev. S. Minton-Senhouse, £1; Agnes Nuttall, £1; John J. Dean, 2s. 6d.; "Food for the Poor," 1s.; J. R. Humphreys, £1; Frances Deane and Sister, 10s.

Last week I visited here sixty-five families from house-to-house, and found at least fifty entire families suffering by local distress. Some had neither money nor food, and many articles of ordinary furniture had been sold for bread. Of course I relieved the most needy. Painful details I now forbear giving. "I was an hungered and ye gave Me meat . . . Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Yours in the trials and glories of Israel,

HENRY ROE, *Minister.*

Dawley, Salop, June 2nd, 1887.

To the Editor of the "Banner of Israel."

SIR,—Being believers in the "Identity" doctrine, and regular readers of the BANNER OF ISRAEL under your able editorship, and taking great interest in the subject, my wife and I are desirous in every way possible to diffuse a knowledge of the theory.

Having a son established in the Indigo districts of India, we regularly forward to him the BANNER OF ISRAEL, and after he has read them, he sends them, I believe, to Burmah. By the mail arrived this day, I had a letter from him, from which I beg to annex an extract, as it contains, I think, a valuable suggestion, and perhaps through your influence might be put in train for early accomplishment—though, perhaps others may have suggested the same thing.

I remain, &c.,

W. C. L.

May 2, 1887.

EXTRACT.

"Thanks for the BANNERS you send me so regularly—they are a source of great enjoyment to me. Why don't they explore the Hill of Tara, and excavate it? It would set at rest all doubts on the subject—one way or the other, if they did so.

"The fact of their not taking any steps to explore the mound, leads one to suppose they are afraid of the story of the Princess not turning out to their satisfaction, or that the proofs of her having been Zedekiah's daughter would not be found. I think they are bound to explore the place, as they make so sure of the story being true, and the important link between David's line and Queen Victoria's depends upon that one solution of the problem.

"Is the Hill of Tara private property, or does it belong to Government?" W. C. L.

[NOTE BY THE EDITOR.—The Hill of Tara is private property, and cannot yet be explored, as it is believed to be sacred ground by the peasantry around, and there would be difficulty in obtaining permission to dig up the Hill. Besides, the evidence regarding Our Identity does not depend upon the tomb on Tara Hill; nor would the remains of Tea Tephi, if found, prove our case one iota. If nothing were discovered, such fact could not invalidate the proofs we have in abundance that the British are Israel! "The link between David's line and Queen Victoria" depends, not on Tea Tephi's tomb, but upon Jer. xxxiii. 17, and 25, 26, and the fact, proved by sufficient evidence, that the British nation is the Lost Ten Tribes. We never can understand why people consider that the discovery of the Tomb, if extant, on Tara, in Ireland, will strengthen the proof already existing that the English, Scots, North Irish, and Welsh, are the remnant of Israel, in truth.]

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo, Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY.
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

ISRAEL IN THE NEW TESTAMENT
OR,
Proofs of the National Conversion of the Ten Tribes to Christianity.
By SURGEON-GENERAL J. M. GRANT, M.D.

Price 4d., post free, 4½d.; 12 Copies, post free, 4s.

London: R. Banks and Son, Racquet Court, Fleet St. and by order of all Booksellers.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification with the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son, Racquet-court, Fleet-st.

Price 2d., 12s. 6d. per Hundred,

Is Not Queen Victoria the Royal Seed to King David's House, and Are Not Her Subjects, the British People, the Ten Lost Tribes?

By WILLIAM HOPTON,
Colliery Manager (Author of "Conversations on Mines"), St. Helen's.

London: R. Banks & Son, Racquet-court, Fleet-street.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel: How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d per 100. 16 pages, crown 8vo.

R. Banks & Son, Racquet-court, Fleet-street.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors."

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

Thoughts for the British Folk.
Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

London: R. BANKS & SON, Racquet-court, Fleet-street.

Price Sixpence, by post Sevenpence.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

ROBERT BANKS & SON, Racquet-court, Fleet-st.

THE TEETH, THE TEETH, THOSE PRECIOUS TEETH!
Save, Purify, Beautify.
GEORGE & WELCH'S
CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot.
Is the Best Known
Cleanser, Preserver, and Deodoriser.

Dental Guide says:—"No Tooth application equals the Carbolics."

Proprietors: GEORGE & WELCH, Worcester.
Through Chemists or Post Free from Makers.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

A CHRONOLOGICAL and GEOGRAPHICAL TREE, Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations. Price 8d., mounted and varnished, 2s.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth, gilt, price 5s. Free for P.O.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham the "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

BY REV. HENRY ROE.
(Fifteenth Thousand).

1. Israel's World. Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. Going to Africa. 1s., post free 1s. 1d.
3. Fernando Po Mission. 1s., post free 1s. 1d.
4. West African Scenes. 2s., post free 2s. 2d.
5. Consecration. 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

RHEUMATISM, GOUT,
SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY
HARNESS' ELECTROPATHIC BELT
ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED
Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JUNE 29, 1887 [*All rights reserved.*

Digitized by Google

"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. XI., No. 549. Entered at Stationers' Hall.] WEDNESDAY, JULY 6, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"Hallelujah!" A Jubilee Retrospect of Her Majesty's Reign, and the Glorious Jubilee Itself	269
"There Remaineth Therefore a Sabbath Rest for the People of God."	270
The Lord Jesus Christ's First Sermon	271
The Plagues of Egypt. By John T. Gott	272
British Difficulties	273
The Colonial Empires of Britain and of Foreign Nations Compared	274
The Jubilee at Kadur, in the Mysore State, South India	276
Is the British Throne and Dominion Safe? By W. S. Cavill	277
Lord Wolseley at Southampton on Emigration and the British Empire	279
The Mission of Israel of the Isles	280
The Work of the Colonial Conference	281
Report of the Glasgow Anglo-Israel Identity Association	281
Anglo-Israel Free Distribution Fund	282
Blind Evidences by Cruden in 1861	283
Israel's Scripture and Prayer Union	283
Correspondence	283

"HALLELUJAH!"

A JUBILEE RETROSPECT OF HER MAJESTY'S REIGN, AND THE GLORIOUS JUBILEE ITSELF.

THE *Bristol Times and Mirror*, issued on June 18th, a long and interesting retrospect of Her Majesty's life and reign (apropos of the Jubilee celebration on June 21st), from which we take a few extracts which deserve to be reproduced in our columns, as follows :—

The changes that have taken place in our own country are paralleled by those that have occurred abroad. The continent of Europe has been rearranged. The maps issued at the commencement of Her Majesty's reign, are as useless as those of one hundred years ago. France, which has during the fifty years of Queen Victoria's reign, veered from Monarchy to Republicanism, from Republicanism to Empire, and lastly back to Republicanism, has acquired provinces in the South, and lost others in the North. Germany, formerly a cluster composed of petty principalities and states, has become consolidated into a powerful empire. Italy has thrown off the yoke of Austria, and the separate states have become fused into a strong and united kingdom. Even Spain, under its late wise king, has progressed. Portugal is happy in having no history to record. Russia has advanced so far to the East as to be practically in contact with our Indian Empire. Sclavonic nations have separated from Turkey, and if not eventually absorbed by their Northern neighbour have a grand career before them.

In other continents events have not stood still. North America has, at the immense cost of a sanguinary civil war, abolished the slavery of the negro population, and Brazil, in a peaceful manner, is more slowly, but no less surely, accomplishing the same feat. Africa, formerly known as the Dark Continent, has been opened to the light of civilisation. Japan has revolutionised itself; the oligarchy that ruled with despotic power is at an end, and a limited monarchy is now established in its stead. Even China, that most conservative of empires, seems moving in accord with the progress of the Western world; whilst India and the Colonies, many of the latter not being as old as her Majesty's reign, are more closely drawn to the old country than they have ever been before.

During the half-century that her Majesty has held sway over the British Empire, her influence has been in great part personal. The purity of her Court, the absence of political intrigue, no less than her outspoken sympathy with all who have been sick or suffering, have caused her to reign in the hearts, no less than in the minds, of her people; and she has never been less popular as a true, noble-hearted woman than as a Constitutional Monarch, who, whilst maintaining her own rights, has never sought to infringe on those of her people.

In this year of Jubilee the British Empire throughout the world under Queen Victoria, exceeds in greatness and extent that of any other, ancient or modern. Besides Great Britain and Ireland, British Colonies and possessions are as follows:—The Indian Empire, Burmah, Aden, Socotra, Ceylon, Hong Hong, Labuan, British North Borneo; The Straits Settlements, comprising Singapore, Penang, Province Wellesley, Malacca; Cyprus, the Dominion of Canada, Newfoundland, British Guiana, British Honduras, the five Colonies of Australia, as follows: New South Wales, Victoria, Queensland, South Australia, and Western Australia; New Guinea, New Zealand, Tasmania, the Fiji Islands, the West Indies, which include Jamaica, Trinidad, Turks and Caicos Islands, the Leeward Islands, Antigua; Montserrat, St. Kitt's, Angulla, Dominica, the Virgin Islands, the Windward Islands, consisting of St. Vincent, Grenada, Tobago, and St. Lucia; the Bahamas, Barbadoes, the Bermudas, the Cape of Good Hope, the Colony of Natal, Zululand, Mauritius, Sierra Leone, Gambia, the Gold Coast Colony, Ascension, the Falkland Islands, South Georgia, St. Helena, Gibraltar, the Channel Islands, Heligoland, and the Isle of Man.

"God save the Queen—all nations
In this great prayer unite—
And crown her coming eventide
With rays of heavenly light!"

So far the Bristol paper. During one of the meetings for prayer held in Clifton, June 20th, in anticipation of the splendid event which will make Tuesday, June 21st, 1887, ever memorable in the annals of Israel, the chairman, the Rev. Vicar of Clifton, made mention in his concluding prayer of the unique fact that the British nation had rapidly developed by the enlargement of her

Digitized by Google

colonies into "a company of nations," all of whom were Christians and Protestants. He thanked God for this, and sought for them grace from above to enable them to offer Him the praise due to His name. It was strange that a divine who saw this, and acknowledged the fact in the presence of His Maker, was unable to discover that a nation so blessed is blessed as God said He would bless the after seed of Abraham. As God cannot change or lie, the consequence is manifest, that the British, who in this unique manner are in possession of one of the chief of the Abrahamic promises must be of the seed of Abraham, but not otherwise. The prayers offered on this and other occasions were most fully answered. The great and splendid success of the Jubilee commemorations has been proof that these prayers were heard. God has given such an answer to His servants' requests, that the day passed off without accident or injury to our beloved Sovereign, her family, and guests. The Jubilee service is of Hebrew origin and the fact that our whole nation threw itself heartily into that celebration, is an evidence of some value that the British are Israel. The object of the celebration was the performance of a national, religious, Israelitish act. It aimed at the acknowledgment before God, that by His directing care, and blessing, the British Queen had concluded fifty years of a prosperous and happy reign; also that the end of that period finds the empire infinitely greater, grander, richer, holier, than it was when it began. The deeply interesting details which we have all been reading of the circumstances of the celebration, show us that the people love their Queen, and that the Queen respects her subjects and their rights, and knows the value of their love and allegiance. The story of that day's proceedings is, regarded from an Identity standpoint, most affecting and encouraging. In the first place the weather was bright and cheerful. It was Queen's weather. The sunshine was uninterrupted the whole day; tempered, however, by a North-East breeze, which made the hot, blazing, sun less trying than it would have been had that been a calm, instead of a breezy summer's noon. Not a hitch, not a misfortune damped the joy of the United Kingdom, and it was remarked throughout the country, North, South, East, and West, that the people in their millions were orderly, good-humoured, sober, law-abiding, and courteous throughout the week. Kings and Princes—European, Asiatic, and Australasian—came to this land from immense distances from beyond sea to do honour to Israel's Queen (Isa. lx. 3). Princes were her body-guard—and her own sons and sons-in-law—a gallant, noble band, surrounded her, who had yet a stronger defence—even the love and loyalty of a united happy people—nay, the strong arm of the Lord God of His chosen ones, to safeguard and defend her from the dynamite and the dagger, which were so daringly threatened against her life. God defended and saved our Queen from all harm—Her people and the princes of Israel were her defence, upon her right hand and on her left. Shall not we, Israelites, who prayed so earnestly that she might be kept safe, join in one loud shout of praise to Him who heareth prayer, and who calls for our praise when He shows towards us His shining face and saves us? "Turn us again, O God," has been our prayer, "and cause Thy face to shine, and we shall be saved." He has graciously turned us again as a nation, and given us, as a people, improved and more sober habits than we had in 1837. Now has the Lord caused His face to shine on us in the matter of the Queen, and our own national Jubilee; and we justly regard this as a foretaste of that blessing the Lord is ready to bestow upon His chosen ones,—even that salvation which is promised to them nationally in Jer. xxxi. 33, 34, and Heb. viii. 10—12.

The lessons we have to learn from such a Jubilee as that we have just celebrated, are, first, the stability of our monarchy. It has lasted a thousand years, and is as dear to the nation now as ever. It is David's sceptre over Israel, and therefore God has provided that it shall lovingly unite the people by its righteous character. In France there is no stability, because no guarantee from God that that nation's government shall last in any form. Fifteen years are declared by French writers to be the average length of any system of French Government. Hence we have seen poor France pass through various changes in a hundred years. First, as our journalists observe, from a Monarchy to a Republic; then to an Empire; to a monarchy again; next to a second Empire; and lastly to a Republic once more. It is an incalculable blessing to have such a Monarchy as ours, beloved by the nation, blessed of God, guaranteed to exist for ever, because it is that of "David's over Israel," and exists for God's glory. Israel, praise ye the Lord and shout aloud for joy, for all the blessings He has so graciously given you during the late joyous time of our beloved Queen's glorious, happy, Jubilee! and let Him have all the praise.

"THERE REMAINETH THEREFORE A SABBATH REST FOR THE PEOPLE OF GOD."

THESE words were addressed by St. Paul in the Epistle to the Hebrews, "to God's people," Christianized Israel. A careful perusal of Heb. iii. and iv. will clearly prove that. There the references are entirely and exclusively to the history of the children of Israel. The Mosaic allusions in chap. iii. 3—6, 16—19; the quotation from Psa. xcv. 7—11, addressed to Israel; the comparison between Israel of old and the Hebrews of St. Paul's day in Heb. iv. 1—5; the statement regarding the High Priest in ver. 14, as compared with the great High Priest, the Lord Jesus Christ; all these prove that chapters iii. and iv. of this Epistle particularly deal with the children of Israel, but not with the Gentile Church, as we are so often taught by the teachers of our establishment. The word "rest" occurs in our A. and R. Versions as the translation of the Greek noun (and derived verb) *katapausis*—a "cessation" or "ceasing," in chap iii. 11 and 18; and iv. 1, 3, 4, 5, 8, 10, 11. Eight times is the word repeated, and in each case this same one was selected by the Spirit of God to explain His meaning. But when he wished to describe the future blessedness awaiting "the people of God,"—that is, "Israel"—he used quite another phrase—not *katapausis*, but *Sabbatismos*, "a keeping of Sabbath"—as reserved for them. St. Paul coined a word in fact to express his meaning, and he took it from the Hebrew vocabulary to show us, we believe, that the Lord has reserved the thing specified for the children of Israel (and those joined to them)—who are alone "The people of God," according to the testimony of the inspired Scriptures. "These people of God" are existing to-day, not only in Great Britain but in South Africa, and New Zealand; nay, in all parts of the earth where the Lord has scattered them. They are those of whom St. Peter wrote in his first Epistle ii. 9, R. V., where he called them "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light, which in times past were 'No people,' but now are 'The people of God, which had not obtained mercy, but now have obtained mercy." This passage is only a translation into Greek of the *general* Hebrew description of the Ten Tribes as given us in Hosea i. 8, 9, 10, and of "Israel obedient" in Exod. xix. 6. "God's "elect race" are "His chosen ones," and 1 Chron. xvi. 13, tells us distinctly that these were "the seed of Israel;" but not otherwise. Therefore "there remaineth the Sabbath rest for the children of Israel;" they did not obtain it under Joshua, as Heb. iv. 8, admits. The Sabbath-keeping rest is therefore future even now, as it was in St. Paul's days; it is reserved for "the people of God," British-Israel, as their inheritance in the time yet to come.

What is the "Sabbatismos?" Surely it is the glorious hope of Israel's return to the Land of the Inheritance to welcome the

Digitized by Google

King of Israel, Jevohah-Jesus, there; and never to cease to be "the people of God" from that time and onward (Ezek xxxvii. 22—28). Surely it is to realise that great change to come over the whole nation of Israel, as distinguished from Judah, which Jeremiah and St. Paul both so accurately describe—the one in the Hebrew tongue in Jerem. xxxi. 33, 34; and the other in Greek in Hebrew viii. 10—12; which Ezekiel also pictures in prophetic language, very literal in its signification, too, in Ezek. xxxvii. 14. The new covenant blessing which will baptize Israel with the Spirit of God (comp. Joel ii. 28), will transform the nation in such wise that they will then enjoy the "Sabbatismos," or "keeping of Sabbath," in the land which is to be their happy portion, according to the prophecies.

To apply Heb. iv. 9, to the Christian Church gathered from all nations, or to tell us that the promise of the keeping of Sabbath is to be the future portion of "the people of God," meaning the true believers in Christ everywhere now, is, we think, to take the heart and meaning out of St. Paul's argument, and to do despite to the sworn promises of God to His chosen or elect people Israel, who only are "the people of His choice." St. Peter's words in his 1 Epistle ii. 9, already quoted, declare that his reference was to a holy or separated *nation*, (not to scattered believers); to a people for God's own possession —that is, a purchased and redeemed people; and who can those be but the Ten-Tribed House of Joseph, in the face of such texts as Deut. iv. 20, Zech. x. 6 to 9, and many others like them familiar to our readers? The people of God are therefore a redeemed people; and the testimony of 2 Sam. vii. 23 and 24, R. V., is that the redeemed ones are Israel only. "What one nation in the earth is like Thy people" (is the declaration), "even like Israel whom God went to redeem unto Himself for a people, and to make Him a name and to do great things for you, and terrible things for thy land. . . Thou didst establish to Thyself Thy people Israel, to be a people unto Thee for ever; and Thou Lord (Jehovah) becamest their God." This is also the statement of Isa. xliii. 1 and xliv. 6. We ask, then, where in the Word of God can it be found that any other nation but Israel is God's chosen, purchased, redeemed, separated people—named by His own Spirit "the people of God"? We know of none. We declare, then, that to the people of Israel, therefore to the British people, and to all who join themselves to them out of the Gentile non-Israelite races, there remaineth in the Land of the Inheritance a keeping of Sabbath, or Sabbath-rest, to God's glory.

THE LORD JESUS CHRIST'S FIRST SERMON.

In an article published in Banner, Vol iv., page 47, on Feb. 4th, 1880, and written by the Rev. A. J. J. Cachemaille, the respected Vicar of Oldham, there appeared under the heading, "Our Lord's Mission and Commission" (Isa. lxi. 1; Luke iv. 17), some very excellent remarks on the subject of our Lord's first discourse, on the first named text in Isaiah, preached in the Synagogue of Nazareth, His native place. The writer did not mention the fact that our Lord only read Isaiah lxi. 1 to 2—closing with the first sentence of the latter verse, but omitting the words, "And the day of vengeance of our God." Why did He omit these words? Because those He addressed were not concerned with the "Day of vengeance of Jehovah," but had their portion only in the comfort, deliverance, and rescue promised to the Hebrew people, to whom those He spoke belonged. They were probably moreover of the House of Israel, and the blessings were promised to them, but not to the other branch of it, the House of Judah.

But when they realised that He would perform no miracles there, they became filled with rage and envy. They required the Lord to do among them the great and miraculous works they heard were done among the people at Capernaum on the borders of Galilee of the *Gentiles*. Our Lord's answer exasperated them, for He showed them that in former times the aliens were blessed, but Israel of the Ten Tribes missed the blessing. In the days of famine in Elijah's time, for instance, the widow of Sarepta, in Sidon, was fed; but no widow of Israel was so distinguished, and in Elisha's time, the leper, Naaman, the Syrian, was healed, but no Israelite leper was cleansed!

The Gospel of the Grace of God was however to be preached to them in the place where He was brought up, but His fellow villagers rejected it, and probably never heard it again after their bloodthirsty attempt to destroy Him, when His gracious message to them, founded on Isaiah lxi. 1 and 2, was rejected.

The Lord's sermon, in fact, described His own "mission and commission." It clearly had reference to the House of Israel, then in banishment, and not to the remnants of that House joined to Judah which resided in Galilee of the Gentiles. The language used referred to a Hebrew people, blind to their origin—poor, oppressed, and meekly submitting to their degradation; to the broken-hearted. To them as such He came, in the technical language of Levit. xxv. 10; Jer. xxxiv. 8, 15, 17; Isa. lxi. 2, and lxiii. 4, to "proclaim liberty to the captives." Our Lord went accordingly to the Ten Tribes. He rejected Nazareth. Capernaum, Chorazin, and Bethsaida were cursed with terrible woes (Matt. xi. 21—24). But to outcast Israel He was sent, and His commission He thus described:—

"The Spirit of the Lord is upon Me,
Because He anointed Me to preach good tidings to the poor,
He hath sent Me to proclaim release to the captives,
And recovery of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord" (Luke iv. 18, R.V.).

In Isa. lxv. 1, R.V., it is recorded that the Lord did according to the prophetic statement, "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,' to a nation that was not called by My name" That nation was not Judah, or the Jews, for "the kingdom of God" was destined to be "taken away from them and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Those to whom the Lord went were "the blind," and who is blind but My servant? or deaf as My messenger that I send? who is blind as he that is at peace with Me, and blind as the Lord's "servant"? (Isa. xlii. 19, R.V.). These were the House of Israel as distinguished from the House of Judah, whose character was ever that of the rebellious House (Isa. lxv. 2; Ezek. ii. 3, 6, 7).

The question now comes forward for reply, Has the Lord's promise to Israel and His mission and commission for their benefit been fulfilled? Not yet!

The gospel has been preached to the poor and meek of Israel. He has "proclaimed liberty" to the enslaved people of the house of Israel. But He has not yet restored them to their land, the forfeited possession. The blind are not yet a seeing nation, and the bruised are still held captive by Satan and their sins. "The acceptable year of the Lord" is preached continuously from ten thousand pulpits, but still the people are in captivity, and the return of Israel has not taken place. What prevents the fulfilment of the Lord's gracious purposes? The sentence that in Nazareth the Lord refused to utter, must be carried out, and then Israel will be restored, the blind eyes will then see; the liberated captive will then go free, and the land will again welcome its people. "The day of vengeance of our God" upon the Goim or Gentile nations, must come first; and then will "He comfort all that mourn" to "appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi. 3, R.V.).

"The day of vengeance" that is to befall the Gentile non-

Digitized by Google

Israelite nations, may be seen described in Zeph. iii. 8; Isa. xxvi. 20, 21; Mal. iv. 1—3; Isa. xxxiv. 1—15; Rev. xvi. 18. These terrible judgments overpast, then will the Lord remember mercy towards His people, restore them to His favour and to the land which He hath promised to their fathers for an inheritance (Jer. iii. 18).

THE PLAGUES OF EGYPT.

By John T. Gott.

The wise man hath said, "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun" (Ecc. i. 9).

Under many different forms, and by many different writers, this idea is continually reiterated in the pages of Holy Writ.

The history of Israel in Egypt is strange, mysterious, yet marvellous issues were involved. It seems to be—prophetically—a graphic outline of Israel's history in the *world* in the latter days: *i.e.*, what took place in Egypt nearly 3,400 years ago, is a prophetical outline of what we may anticipate to be experienced in our days, not in Egypt, but among the nations of the earth; Egypt, at this early date, evidently indicating the world *in miniature*. Then, remarkable men were raised up (Moses and Aaron), men endowed with much power and wisdom, and dwelling richly under divine favour. They were raised up at a time when the Israelites were in deep trouble and distress, when hope was almost extinguished. But there was a divine object in this, for it is written, "The Egyptians shall know that I am the Lord, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them" (Ex. vii. 5). Precisely the same thing is to take place in the latter days, when the Lord "shall set His hand the *second* time to restore the remnant of His people which shall be left from Assyria, and from the islands of the sea" (Isa. xi. 10—16).

The plagues that fell upon Egypt were regarded as national calamities: so we must anticipate corresponding national calamities among the nations of the earth ere the God of Israel shall be known, Israel identified, and restoration times begin. These plagues were peculiar in their character, and each aimed a decisive blow against the most prominent forms of Egyptian idolatry. They were blows, smitten with a suddenness that startled the people, with a rapidity that alarmed them, and with a climax that utterly confounded them. And this was done that *the Israelites* might know, and *the Egyptians* know, the Holy One of Israel. The plagues "were eminently adapted to impress the unreflecting, and to instruct the thoughtful." In the Egyptians we see *the* world-power of that era, a great military power, confiding in horses and chariots of iron. They were face to face with a seemingly weak people, but with a people who were multiplying and increasing at an alarming rate. They had spread all over Egypt. From being slaves—a captive people—some had forced their way into positions of power and influence, and we find one in the palace of the king—"one who was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts vii. 22). Prophecy declares that in the latter days, *two nations*, shall, in the same manner, stand face to face with each other, in Bible terminology, "Gog *v.* Israel." Time changes all things. Old nations, old diseases, and old things, are now known under new names. We look abroad to-day, and see a nation, Rnssia, with a tremendous land force (as the Egyptians had), a nation striving for world-wide supremacy, and they are face to face with a people who have spread over the world in precisely the same way that the Israelites spread over Egypt. And this people have gained power, wealth, and influence throughout the whole world, and a strange fact to contemplate, is, they have a prince who is connected with the palace of the Tzar.

One general remark may be made about the plagues of Egypt. They were extraordinary events, national calamities: but so long as the magicians could do what Moses and Aaron did, there seemed to be nothing marvellous in the miracles. But a plague came which they could not imitate (Ex. viii. 18); and then they acknowledged "This is the finger of gods," for "they spoke as heathens." And as the plagues increased, and the "wise men" were powerless to stay or cure them, the Egyptians were gradually compelled to admit that there *was only one God*—the Holy One of Israel.

The unsettled state of the times, and the ominous cloud in the Eastern sky, are absorbing the attention of politicians and theologians throughout the world. Strange events may be anticipated any day. Russia, the modern Gog, is seeking allies, and they are all armed to the teeth, but Israel, the "silly dove," is literally helpless. Her people are scattered throughout the whole world, her land and sea forces similarly spread abroad, and we seem now to be an easy prey, just as the Israelites seemed to be to the Egyptians of old. But, let them not reckon without "the covenant-keeping God of Israel." Then the Israelites experienced hard and bitter times, and similar times must be experienced again, and for the same reason, that the heathen may know the people whom the Lord hath blessed, and thus shall Our Identity with lost Israel become established.

The plague of darkness calls for a passing thought. It could be felt: it lasted three days: "the longest night the book of God specifies." It rested over all the land of Egypt, "but all the children of Israel had light in their dwellings."—So is it now. Israel-Britain *has* "light" on the destiny of the Empire, light on the future of her people: "light" on the hitherto dark pages of prophecy: "light" on the true meaning of the "signs of the times:" but the Gentile nations of the earth, like the Egyptians of old, do not seem to understand this in the least. And this leads us to reflect that "blindness in part" hath happened to Israel, a development of the "horror of great darkness" which fell upon Abram. What can be more gloomy than the grave? Yet this is Ezekiel's description of lost Israel in the dark valley. Now it must be remembered that not many of the Israelites had much faith in Moses and Aaron. Their troubles, instead of becoming lighter, became worse than ever, and yet restoration times were close at hand. The hand of God was at work; His servants were at hand: the time was ripe: and the enemies of Israel were jubilant over a supposed easy victory. So is it now, in these latter days, with Israel-Britain. In our national history, there never were such times as we have just passed through. And during this identical period, identity truth has been quietly forcing its way, and has become known to every intelligent man in the country. But, with what result? Not many of the Israelites in Egypt believed in Moses and Aaron! And not many now believe "all that Moses and the prophets have written." There is an idea very prevalent, that prophecy long ago "spun itself out." It is a very erroneous idea, but one that has taken firm root, producing outrageous indifference to Bible truths, and forming sad impediments to Identity teaching.

Those who believe in the inspiration of the Scriptures may easily see the hand of God in history, and especially British history, if they can read between the lines. National calamities are the direct result of national sins. It does not necessarily follow that in these latter days national calamities will take the *same* form as befel the Egyptians. The times are changed, but "the finger" of Jehovah may still be seen manifestly at work. Amid the many tokens recently vouchsafed to the watchers in Israel, we single out one which arrested the attention of the whole world: which held, for a time, all the nations in Europe in breathless suspense: one in which the "finger of God" should have been seen, felt, and acknowledged, but we are afraid was not, owing to the ignorance that abounds with respect to the literal meaning of the predictions

Digitized by Google

of the prophets. We refer to the time when the Russians (the Gog of the Bible), anxious and eager for world-wide supremacy, marched down to seize the Gate of Gates, Constantinople. But a mysterious hand led Israel-Britain's Queen* into close proximity with the king of the North, which was a decided and most unmistakable "check."

The political chess-board of Europe was then so complicated that there was only one move left—Retreat—a retreat speedily effected—without a shot being fired, or a man lost. "Turned back," is the Bible phrase. Russia will make similar attempts to achieve her object. She will renew the role of Sennacherib of old, and like him, the war will meet with similar rebuffs. "I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest" (Ezek. xxxvii. 29).†

It will be observed that Pharaoh the oppressor endeavoured on several occasions to compromise matters with Moses and Aaron. First, he would let the men go: then he would let the people go and their little ones, but not their flocks, which brought the reply from Moses that "not a hoof" should be left behind. This was too exasperating for such a despot. "Get thee from me," said he. "Take heed to thyself: see my face no more" (Ex. xi.). This was the final conference. Israel-Britain has had her conference with Russian-Gog, but the *final* is yet to come. During the plagues, indifference and unbelief among the Israelites gradually succumbed. They were "signs of the times," and the Israelites clearly saw the predictions of Moses verified, and this brought about a time when they became *unanimous*, willing to hear, and ready to obey. "Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people" (Ex. xi. 3). This unanimity of feeling and action symbolises Federation in the latter days.

(Last plague.) He "called for all the elders of Israel," and gave them instructions respecting the preparation that was to be made for the "night of observations"—"a night to be much observed unto the Lord" (xii. 42). Of all the night-scenes recorded in the Old Testament, this is the most memorable and the most solemn. "None of you shall go out of his house until the morning" (ver. 22). And the result was to be that God would give them the land promised to their forefathers, after He had smitten the Egyptians, and delivered His people Israel. Condensed, we have in all this, "obedience, faith, humiliation, and deliverance." Now comes an end of all human agency. "At midnight, *the Lord* smote all the first-born in the land of Egypt," &c. (29—30). And there arose "a great cry" in Egypt for there was not a house where there was not one dead.

The "light" we have at the present day ought to make this instruction plain and practical. Danger looms ahead in the threatened European war. Israel-Britain's safety lies in Federation, the necessity of which is plainly understood both at home and in the Colonies. The "Elders of Israel" are symbolical of our Parliamentary Houses, the governing body of the Empire, and in the leaders, when the time occurs, we most look for men with remarkable characteristics. There will be ready obedience to their dictates throughout the empire. The dangers encompassing the empire on all sides will be so great that it will bring about a day of national humiliation and prayer, for it is predicted that at this particular time Jehovah "will yet for this be inquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37). And as the Israelites at this set time were not to go out of their houses till the morning, so Israel in the latter days is divinely instructed to act in the selfsame way. "Come, My people, enter thou into thy chambers, and shut thy doors (Gates) about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, *the Lord* cometh out of His place to punish the inhabitants of *the earth* for their iniquity" (Isa. xxvi. 20—21). The agitation existing at the present time respecting the defence of our coaling stations (Gates) is a manifest sign of the times. There arose a great cry in Egypt during the night, but peace and quietness reigned in Israel: "not a dog moved his tongue against man or beast:" for the Lord "put a difference between the Egyptians and Israel" (Ex. xi).

In prospect of a European war, there are many who persist in the opinion that we must be drawn into it. But being Israel-Britain, we cannot, as this is *the Lord's* work, and it is so predicted. And if "a great cry" rose up from the land of Egypt on that dread night, what will be the wail of woe that will rend the heavens when that brief but destructive conflict takes place between *millions* of men on the battle-plain of Europe. May the dark gloom of midnight soon give place to the dawn of that bright day which shall bring deliverance and restoration to the remnant of all the Tribes of Israel, and universal peace to all the peoples of the earth!

May, 1887.

* The British Fleet.

† "Pharaoh the Oppressor" may be seen in a glass case in the Bulag Museum, and we may now stand face to face with the figure of the King who was alarmed at the multitudinous character of the Israelites, the king whose daughter adopted Moses, the king who sought to slay Moses. (*vide* "Scribner's 19th Century" for May, in which will be found an interesting account of the finding of Pharaoh). Those who believe in the writings of Gall, Lavater, and Fowler, will also find a graphic description of the personal appearance of "the King who was worshipped as a God."

"BRITISH DIFFICULTIES."

THE *Russian Press* is making itself happy by anticipations of the growing difficulties with which the British Empire is apparently environed, and predicts that as we grow weaker and weaker their own national prospects will become brighter.

A specimen of the kind of thing which is now appearing in Russian papers we give below, taken from one of our provincial journals lately. We must clearly be in a bad way if the Russian accounts be even approximately correct. Thank God we know them to be far from that! Our quotation is as follows:—

A RUSSIAN ESTIMATE OF ENGLAND'S DIFFICULTIES.

In an article headed "British Difficulties," the Odessa *Listok*, one of the leading South Russian papers, makes out a most gloomy case for England. The principal theme of the article is the Anglo-Turkish Convention with reference to Egypt, which the *Listok* says "will not be agreed to by the European Powers." Sir Henry D. Wolff's and Sir William White's success at Constantinople is accounted for thus:—"Thanks to gold—so at least the foreign papers believe—Sir H. D. Wolff and the British Ambassador at Constantinople, Sir W. White, have won over Turkey to the side of England, and concluded the Convention by virtue of which Egypt will be given over to the exclusive power of John Bull." The article goes on to say that, among the many difficulties England is groaning under, the Irish question is practically as much as she can manage; and as there will be a considerable party in the House of Commons who will object to the Convention, not to speak of the serious opposition by the leading European Cabinets, England will be forced to give way. After remarking that "Sir W. White is strongly agitating for the re-election of Prince Alexander to the Bulgarian Throne," the article winds up by referring rather exultantly to the Irish evictions, in which Michael Davitt could so defy the British power as to be present and superintend the resistance to the British law—"an example showing plainly the inherent weakness of England"—and informs its readers that on the occasion of the Queen's Jubilee celebration the Irish dynamite party in America "intend to give a series of 'pyrotechnic' displays in honour of the event in England." Exultation over our apparent difficulties, and a hope that they will be too much for us, is the general feeling of the press in Russia.

We cannot, any more than the Russian paper, anticipate how the Anglo-Turkish Convention is going to terminate; nor are we aware that it will be abrogated by reason of our

Digitized by Google

domestic difficulties in Ireland, or because the European Powers will object to it. The weakness of the British nation, as exhibited in its dealings with the contemptible Irish difficulty, is, of course, a serious matter, because that weakness is caused, not so much by the strength of the Irish rebellion as by the seeming inability of the British Government to use the enormous powers they already possess, but will not, or can not exert. How the dynamite party were purposing to punish us during the Jubilee rejoicings is not now worth considering. The thing is matter of history. It was found they were impotent to injure, or perhaps had no heart to make the attempt, in the face of an entire nation's congratulations offered to their beloved Sovereign, and of that Sovereign's solemn acts of worship and thanksgiving to the Lord God of Israel, for His wondrous blessings granted her during her fifty years of glorious reign over His inheritance, Israel. What we desire to notice now, is the fact that we are, as a nation, surrounded with difficulties, and those difficulties are clearly of God's own creation.

These are, as the Russian journalist says, the problem of Egypt, where we are in possession, but wish to depart out of the country as soon as we decently can. We seem ready to yield to the clamours of France and of our own ultra-Radicals, and are prepared in three years to throw up all the advantages of our position at present, and leave Egypt to ruin, our road to India insecure, with not a single commensurate advantage to follow, which any sensible person can recognise.

Then there are the Irish difficulties. We have admitted Irish Papists into the House of Commons as our equals, and the result is, that Government by free Parliament has become a by-word,—the freely elected Parliament of a free people cannot call its soul its own, and is obliged to follow meekly the rabid minority of Irishmen, led by the ex-Prime-Minister of England! All Legislation is at a standstill in consequence; even the business of Ireland these Irish patriots (?) will not allow to be transacted, and as to the domestic affairs of England, Scotland, and Wales, they never permit them to be so much as approached! As to the Irish evictions, it is quite true that women with boiling and dirty water have put to flight police and soldiery sent forward by the Government to defend the majesty of the law; and we present to the foreign world a sorry figure, indeed, when it is admitted as a fact that we cannot make the Queen's writ "run" in many parts of Ireland; and that even when the soldiery of Great Britain stand up, the authorities are afraid to call upon them to put their hands on the rebellious unarmed crowd before them! All these things are difficulties, but all are from God. He has brought each upon us for a purpose—a purpose we cannot yet see, no doubt, but which will be apparent enough ere long. In all this, God is doing by His people Israel only what He said He would do, in Isa. xlii. 16, when He declared—"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 I will not forsake them."

It is God, then, who is leading us, His people Israel, in the present dark and critical crisis in which we find ourselves nationally; but we know what the end will be, and, therefore, need not fear. What is darkness now will ere long be light; and the places which look crooked now will become straight, because, being Israel, God has said He will do these very things to us: but will never, never, no never leave us nor forsake us (Josh. i. 5; Heb. xiii. 5, R.V.).

The Russians may gloat over our apparent helplessness in the matter of Egypt and of Ireland, but they will find in the future, as in the past, that the lion can stand up and roar when the crisis comes, and then Russia must submit, and find herself a conquered foe, for the Lord God of Israel, her God as well as ours, has judged her, and will yet put her under Israel's feet. Quite recently Russia deemed the access to India was gained when she made the advance to Pendjah, and Herat seemed within her grasp. But that very success raised such a shout of loyal defiance from every native tribe, and Hindu and Mussulman potentate, from one end of India to the other, that she must have been convinced that Hindostan may be threatened from the North-west, but never can be torn or wrested from Israel's hands, and fall into her own. Russia must conquer God Himself, and destroy "the power of His work," as Psa. cxi. 6 teaches us, before she can hope to take the heathen from the Lord's Christ, and from His inheritance Israel, and make their lands her own! Israel, praise ye the Lord for all His distinguishing mercies to your unworthy race! You are in His care and safe-keeping! Live, then, as those so highly distinguished should and ought to live!

THE COLONIAL EMPIRES OF BRITAIN AND OF FOREIGN NATIONS COMPARED.

A THOUGHTFUL and fair exposition of the subject of our "British and Foreign Colonial Dependencies" appeared in the *Scotsman* of January 29th. The views of the writer must find expression in the BANNER, though he had nothing to say to Our Identity, and spoke of the colonies of our continental rivals with respect. He pointed out blots in our management of our own military possessions, which put us at some disadvantage. He admitted, to begin with, that our own nation is by far the most extensive colonial Power in the world, but pointed out that France and Germany are determined to be our rivals, and are working hard, with success, too, to acquire military possessions everywhere, that shall intercept our trade, if they do not supplant us altogether. They are beginning, says the writer, to discover that their own plans for Outland Empires were not in past time founded on correct principles, but that the British succeeded because they deserved to succeed. They have lately, therefore, followed our lead, and are endeavouring to secure possessions beyond sea, which shall, like ours, yield them commerce, wealth, and colonial possessions of a valuable kind. The writer of the notice in question quotes a M. Valbert, a Frenchman of ability and intelligence in the domain of colonial matters. His words are complimentary to our nation, but he and the French in general are resolved that they will, in future, imitate us, and strive, at any rate, for a large share of the supremacy of the sea, as well as for the dominion of foreign territories, from which they see we derive much of our wealth, influence, and power. The following are some suggestive extracts from the article in question:—

> The position of Great Britain is without precedent in the world's history. Mr. Valbert accounts for it by saying, "*Les Anglais ont été mis au . . . monde pour dominer sur les mers comme les abeilles pour faire du miel.*" This is very complimentary, but the French have an eye to a share in this dominion, and are ceaseless in their vigilance in every quarter of the globe to obtain it. Englishmen, also, have been known to speak lightly of some of their possessions, as if they had been secured without trouble, whereas they have all been acquired by the concentrated efforts of the most vigorous of the race during successive generations. Now the work is done, it is easy to say that in founding colonies or commercial settlements our emigrants and merchants only followed where their interests and inclinations led them; that they emigrated and traded to better themselves, and not to extend the power of Great Britain; that, in fact, they only pursued their natural vocations. While French writers tell us the British Empire has become powerful because the British race was born to rule the sea and to colonise, they are alive to the fact that possessions have first to be acquired by Governments, and held by a strong arm, before they can be available for colonisation, if not for trade.

This last sentiment is one which we hope our readers will note. Governments must acquire lands and hold them by force of arms before such can become colonies or marts for trading, or

Digitized by Google

localities where the Gospel of Christ can be peacefully propagated. The flag must precede the Gospel, as trade also follows the flag. For lack of this power, which is of "the earth, earthy," we cannot extend the Gospel to Afghanistan, for instance. But where the British dominion extends, as over Hindostan, Burmah, the Fijis, and North Borneo, there the Missionary can stand and preach Christ, no man forbidding him. The protection of the flag goes first, then the power to trade, to colonise, and evangelise the earth and its inhabitants follows. The writer in the *Scotsman* recognises the fact that the French as colonists are wanting in "surplus-population." But he observes that this is no hindrance to the acquisition of "possessions which Europeans only hold for trading purposes and for the ends of Empire." The French seek not for colonies so much (like Australia), but for "suzerainties where they can manipulate trade"—for Gates, in short, like Gibraltar and Malta, Singapore and Hong Kong, which, aided by fleets and powerful armies will "always suffice for such work" as they desire to do. One of the reasons why we British have succeeded in founding a Colonial Empire, but the French have comparatively failed, is described by the writer in the following words:—

The acquisition of territory is an easy matter compared to the keeping of it. Mere success in arms would not have given Great Britain her position to-day if she lacked the necessary qualities to deal with the possessions she acquired. Her old and time-honoured home institutions have developed in her sons certain habits and beliefs, among which loyalty to the crown and detestation of bureaucratic meddling are the most prominent; they love to be left alone without Governmental interference, but under the flag. One of the main characteristics of British rule, in colonies of British race, is that the people in these dependencies regulate their household and internal affairs after their own fashion, as much as they please. Keeping in view the main objects of empire, British statesmen have, on the whole, in recent times, tolerated and even supported the social customs and religion of every alien people under British rule; and where British civilisation and institutions are making any way among alien races, it is because the people themselves desire the change. All the races under the dominion of the Queen are, consequently, in sympathy with her Crown, because under it they believe their interests and hopes will, on the whole, be secured to them and their posterity. Neither racial affinities, nor similarity in language, nor identical beliefs and habits of life, can so surely knit an empire together as a persistent force which attracts all equally from its unquestioned superiority of administration, its justice, and undoubted benefits conferred, and which never seeks to crush out what is honestly believed and cherished by any considerable section of a people. The British nation of itself never countenances wrong, and there are societies established to uphold and vigilantly guard the rights of aborigines, and to see that no injustice is done to the weak. Nowhere else have ever such things been seen. It is more easy to commit a wrong deed and to be oppressive in almost any country in Europe than in the most obscure and distant possession under the British flag, due to this public opinion.

The following are sentiments worthy of notice—

If there is a divine power which points the road a nation should follow, and writes empire on its brow, there are also some qualities expected from the fulfilment of this great career; it cannot recede from its acquired position without moral degradation; if it fails it will be because it deserves to fail. There have been nations holding possessions comparatively as widespread as the British, but they have left no traces that have survived their passage. In such cases a close study will show they became unworthy, they held lightly to their responsibilities, they conferred no benefits, they respected no time-honoured institutions, they had no influence over the home-life of the people they were among, and therefore could have none over the future of the race, and their power has faded away like the baseless fabric of a dream. Nations have sometimes so tyrannised over their dependencies that their own offspring have turned on them. The just and vigorous have left their mark for ever in the centres where they had their seats. There are no want of examples in history to warn and to encourage. If the British Empire, as it now stands, reposes on the goodwill of the several peoples composing it, who are all equally interested in the maintenance of its power as the surest bulwark of their common rights, yet, with the facts history before us, it would be folly not to perceive how necessary it must be to vigilantly guard this inheritance in its integrity—integrity meaning not only the right of empire, but its duties, which comprise the rights of the people. There have already been losses, and we know the danger of them. The rivals of Great Britain looked eagerly to see her stagger under a blow. These rivals of British power know better perhaps than the people of the United Kingdom, how the loss, if not by conquest, by their falling into decay, of any colonies and possessions would be the draining of so much life blood. When we come to regard all the British colonies and dependencies from a true standpoint, future difficulties will be much lessened.

Most other nations—all those that have failed—have looked on possessions, especially those that have happened to be distant or inhabited by alien races, as being outside of the nation itself, and they have often been treated from a purely mercenary point of view. The result is seen in the eventual loss. The British Government, happily, is inclined to follow another system, although it has not always done so. The British people themselves respect in fellow-subjects of other races what they most value at home. But this very faculty of desiring to make the interests of all in the one empire identical, increases responsibility by making any loss the greater felt.

So far the *Scotsman*. All this is very interesting reading. But it entirely puts on one side the dominant fact which really rules this question. That fact is British Identity with Israel; also our possession, therefore, of all those blessings and qualities which go to make ours the ruling, colonising, world-blessing race. Given these, and our position is accounted for. We have gained the colonies, and the boundless possessions we retain at this hour, because we are Israel, to whom such were promised. We have, besides, all that the writer in the *Scotsman* describes as national pre-requisites to qualify us for our position, and to make our acquisition and retention of our colonial empire easy, natural, and rational. To no other nation have such blessings and their results been promised. If it seems likely for the moment that France and Germany are about to become powerful Colonial Empires, then we must recall the past history of France, and remember that she once promised to become a mighty North American, Canadian Power; that the Mauritius was colonised by her; that India once was likely to become French; that she had a large interest in Egypt; but that all these countries have passed into the power of God's people Israel.

So it will be again, we believe. The power that France and Germany are acquiring in foreign lands will be difficult to retain, what time the Great Earthquake Woe ravages the European continent. Then we expect that these nations will be forced by distress at home to relinquish all their outland dominions, causing them thus to lapse, as India and Canada, and the Mauritius have lapsed, to the seed of Abraham, the heir of the world; for whom the Lord the God of Israel will then ordain peace, according to the prophecies (Isa. xxvi. 12, R.V.). Let Israel, therefore, praise His gracious, glorious Name!

THE QUEEN'S LETTER OF THANKS.—The following letter from the Queen has been received by the Right Honourable the Secretary of State for the Home Department:—"I am anxious to express to my people my warm thanks for the kind, and more than kind, reception I met with on going to, and returning from, Westminster Abbey, with all my children and grand-children. The enthusiastic reception I met with then, as well as on all these eventful days, in London, as well as in Windsor, on the occasion of my jubilee, has touched me most deeply. It has shown that the labour and anxiety of fifty long years, twenty-two of which I spent in unclouded happiness shared and cheered by my beloved husband, while an equal number were full of sorrows and trials, borne without his sheltering arm and wise help, have been appreciated by my people. This feeling and the sense of duty towards my dear country and subjects, who are so inseparably bound up with my life, will encourage me in my task, often a very difficult and arduous one, during the remainder of my life. The wonderful order preserved on this occasion and the good behaviour of the enormous multitudes assembled merits my highest admiration. That God may protect and abundantly bless my country is my fervent prayer."

Digitized by Google

THE JUBILEE AT KADUR, IN THE MYSORE STATE, SOUTH INDIA.

THE *Daily Post* is a newspaper published in Bangalore, Mysore State, India. On March 1st, it issued an account given by "a native correspondent" of how the Queen-Empress' Jubilee was celebrated at the little town of Kadur. It is a remarkable history. The rejoicings were got up by natives, paid for by natives, intended to be witnessed only by natives, and yet at the chief ceremony of the day the President of the proceedings, a native officer of the Revenue service, the Amildar, delivered a first-rate speech *in English*, which by accident was listened to by a young English officer of the South Mahratta Railway Company's staff, and pronounced to be an admirable address. Mr. Srinivassa Rao (for that is the Amildar's name), acquitted himself so well that we desire to reproduce his speech for our readers' information, to prove to them the kind of thing our education is effecting in India among the educated classes of native gentlemen; and that they may see how loyal and true were the sentiments of this servant of a native Independent Prince in regard to the British Râj. Before we quote the speech we think a few words explaining how the Jubilee was celebrated in that small out-of-the-way town *outside* British Territory, will amuse and interest our friends. The committee of management (all natives):—

1st. Fed the poor of all classes and ranks in Kadur.

2nd. They put up a flagstaff in front of the Image in the Temple of Channakasavadavaru as a permanent memorial of the day!

3rd. They held sports for the school children, and gave treats also of sweetmeats.

4th. They gave cloths to the poor of all classes.

5th. They held a grand Durbar in honour of the day, at which the Amildar, Mr. S., made his speech.

6th. They illuminated the fronts of all houses at Kadur at night.

7th. They carried the Idols of Kadur in procession all round the place.

To carry all this out, the municipality voted 150 Rs. (£15) and private subscription gave 100 Rs., or £10 more. The villagers, besides, paid the cost of their own almsgiving. They fed accordingly 2,160 people of all classes, ages and sexes. At the sports the sum of 10 shillings (Rs. 5) was spent on prizes! Fourteen people received cloths. One hundred boys and others received treats in sweetmeats; but the grand sight was the illuminations at night! Kadur never saw such a sight as that before! But Kadur would do the thing handsomely! mark that! Then came the Durbar! Everything gave place to that! Quite 200 people were there!! Mr. B., the assistant railway engineer, was specially invited as he arrived at the place unexpectedly that morning. A salute of 101 guns were fired by some Sepoys present. Two (!) prisoners were released by order of the Maharajah in honour of Her Majesty's Jubilee, and the Amildar made the following observations, first in English, and then in Canarese, for the benefit of those *who did not know English*! He said, *inter alia*:—

GENTLEMEN,—I am sure that all present in this assembly realise the character of the occasion on which we have met. It is an occasion which many of us have never before heard of. Moreover, it is an occasion which it does not fall to the lot of people of every generation to witness, and it is one which seldom if ever, occurs more than once in one's life time. We are met here, as you all know, to commemorate the joyful occasion of Her Most Gracious Majesty Queen Victoria, Empress of India, attaining the 50th year of her singularly benevolent rule. This Sovereign Lady unites in her person the office of the Ruler of Great Britain and Ireland with that of the ruler of the vast Empire of India. Though the foundations of the English rule in India were laid in the time of her predecessors still the work of consolidation dates from no earlier period than that of her accession to the rule. It may be metaphorically remarked that though the seeds were sown in former years, it was reserved for Her Majesty to see them germinate and become young plants, it was reserved for her to water them and otherwise nourish them so as to enable them to arrive at a bearing state. To enumerate the various blessings derived from English rule in India would be a needless task; for there is none but knows and feels what those blessings are. We know and feel that our life and property are safe, and we can enjoy them in any manner that best pleases our fancy. This, it may be said, is no more than what we have a right to expect from any government to which we may be subject. But let us consider whether we had from previous governments what we have now learnt to regard as no more than our right. We learn from our old people that it was the general custom of the country even for rich families to live in poor houses and to expose outside their houses, to the public gaze, the coarsest kind of grain, in order to conceal the real circumstances of their position. They had to bury their wealth under their hearths. All this was done to save what was their own from the needy grasp of their wicked neighbours. Now any person may fearlessly parade his wealth in the shape of palatial buildings and magnificent vehicles of locomotion. Instead of burying his wealth under ground often to find that his wealth is no more, he may now publicly employ it in such a way as to multiply it to any extent that his wit can reach. We performed our journeys before at snail's pace, by vehicles of the clumsiest construction. We can now whirl along in mechanical conveyances, and at a speed which we may justly say annihilates time and distance. When our friends left us on a journey to a distant place, we ceased to hear of them till they came back to us again. We can now exchange thoughts with them in whatever part of the habitable globe they may be, and that, with the swiftness of thought itself, in fact we now feel as if separated from them only by a thin screen.

Perhaps the greatest of all good that we have derived from England is knowledge in its various departments, which we have acquired by means of English education. This education has admitted us into what I may call a museum, where the richest gems of intellect that ever world produced are stored,—gems, whose power to promote the happiness of mankind and to do good, otherwise is unlimited and unsurpassed by anything under the sun. All over India, there are men who have imbibed large draughts of Western education in all its varieties—men who, from being mere nonentities, have by the power of education, been made so strong as to be able to compete with those from whom they originally derived their strength.

These men, not satisfied with the privileges extended to them, are clamouring for more, in the fulness of their confidence that they are deserving of more. What a contrast to our former existence, when we used to be treated by our rulers as little better than slaves! What a mighty triumph England has achieved, in that she has been the means of not only making her Indian subjects deserving of what she can bestow upon them, but of emboldening them to ask for more!!

We of Mysore have certainly more reason than the subjects of any other State in India to feel grateful to England for the favours conferred on us. Having taken up the direct administration of the country at a time when nothing short of what was done could have adequately met the then condition of things, she has corrected the defects which existed, improved the administration so as to bring it to a perfect level with that which obtains in the British Provinces, trained our beloved Maharajah for the efficient performance of the arduous work of administration, and in a spirit of disinterested generosity, whose value it is impossible to overrate, restored the country to the rightful native dynasty which long ruled it. Even had she stopped here, she would have done enough to entitle herself to our lasting gratitude. No, she did not stop here. Half measures would never content her. With the act of restoring the country to native rule, she has not withdrawn her protecting arm from us and our beloved Maharajah. She allows us still to rest ourselves in peace and security under the shadow of her divine flag, and guarantees to us a non-recurrence of those evils of maladministration which at one time rendered her direct interposition necessary. Have we not mighty good reason to think ourselves specially favoured?

All these blessings, and others too numerous to mention, have we enjoyed under the benign rule of Her Most Gracious Majesty Queen Victoria. There is something peculiarly interesting in the idea that it should have been reserved for a woman to dispense to us blessings such as no other sovereign either before or after her

Digitized by Google

ever did or ever will dispense. But she is no ordinary woman. She is a lady endowed with the richest gifts that nature or education can confer, and she possesses, in its highest perfection, the power to win the hearts of all her subjects. This power consists chiefly in the general simplicity of her nature and in the sincere sympathy which she is ever prone to feel for the slightest affliction that may befall to any living creature. For the possession of these inestimable qualities, it is likely she is in some measure indebted to her sex. If for instance we had a male sovereign, equally good and kind as Her Majesty, we are not quite sure we would have felt equal love for that sovereign. As it is, we are unconsciously led to love her. Even the meanest peasant—the most illiterate and ignorant peasant—feels a sort of pride glowing in his bosom, when he observes to another "Yenu, Idu Rani Dowlat Itey," "what, this is Queen's reign." We love her more as a child loves its mother than as a subject loves his Sovereign. We feel as if there were a peculiar charm in the name Victoria. Indeed, it looks as if some prophetic angel suggested the name when she was christened; for her whole life has been one grand series of glorious victories nobly achieved. Oh, how we wish we could see her with our eyes, and throw ourselves down at her feet! But this is not to be. It is a happiness which we are not destined to enjoy. Let us therefore transport ourselves mentally though not bodily to England and there behold her. Let us all pray to God, from the inmost depths of our heart, to preserve for us, for many, many years to come in all health and prosperity, this treasure of our Sovereign, our august mother, Queen Victoria, Empress of India.

So far Mr. Strinivassa Rao, the Amildar! He made a capital and a loyal speech, and one which we quote because we desire our readers to see first how the blessings of our rule are appreciated by intelligent natives; next, what a blessing our English education has been to them; and finally, how after his fashion this Hindu fellow-subject of ours blindly proves that the British are Israel, by showing that in India we have dispensed untold blessings, "blossoming and budding and filling India with fruit" (Isa. xxvii. 6). To the Lord Jesus who has given us India be all the praise! (Rev. ii. 26, 27.)

IS THE BRITISH THRONE AND DOMINION SAFE?

By W. S. Cavill.

The present century has been marked by rapid and marvellous progress. The prolonged peace which the overthrow of the would-be despot of Europe on the plains of Waterloo secured, has yielded grand and auspicious results. Thenceforward the pillars of European society rested on a firmer basis. Freedom rejoiced in its release from the oppressive thraldom of ignorance and superstition. The aspirations of humanity have since been directed to loftier spheres, and the burden of life's daily task has found embodiment in the numerous and varied institutions, the inauguration of which has been a leading feature in the history of the past half-century, and the objects and work whereof demand our admiration at this hour. Knowledge has rapidly spread, scientific investigations have moved apace, arts and industries have wonderfully improved, trade and commerce have received world-wide extension, and the power of Gospel truth, in witnessing fulness, has been felt in every known land. In the political world, too, great changes have taken place, and these are of such a nature as to be exerting gigantic influences at the present moment. The absorption of small States, and the uprising of large ones, are too important elements in recent and passing history to be overlooked. Thus the rapid march of Russia over wild and difficult regions, and the consequent strong aggregation of States under the autocratic rule of the Czar, forms one striking illustration; while we have again the consolidation of Germany, and the independence gained by Italy—the last named event being accompanied with the repression of the temporal power of the Roman Pontiff.

But great as has been the progress made by the civilised nations of the earth in general, the progress which Britain herself has made has been truly greater, and has formed a theme for anxious consideration to many of her sons. When the century opened, the population of Great Britian was under eleven millions; at the last census, (1881), the population of the British Isles was more than thirty-five millions, and that notwithstanding the ever-moving tide of emigration to distant lands. In the United Kingdom and the colonies there will be a population of more than fifty millions, and which is ascertained to double itself in forty years. From owning two-and-a-quarter millions of square miles when Her Majesty ascended the throne, Britain has passed to rule over a territory of nearly nine millions of square miles. And our responsibilities, in this respect, are continually increasing, in spite of the adverse principles which have again and again been put forward from different sources. Nearly sixty territorial divisions are comprehended within the empire, many of which enjoy some form of government of their own—in some cases, as in Canada, the Governor-General alone being chosen by the Crown.

From these few facts, we must recognise the importance of the position which Britain holds in the world, and be prepared for the considerationof the varied questions associated therewith. Two distinctly opposed views are held by those who seriously reflect upon these facts. There are those, in the first place, to whose minds reflection brings dark and unwelcome forebodings. They regard the sun of British prosperity as having passed its meridian altitude. They look back into history and read that Assyria, Babylon, Persia, Greece, and Rome, have all fallen, each succeeding empire being larger and more extensive than its predecessor; and from hence they reason that Britain's turn to sink in the scale of nations must inevitably draw near, and that no very distant future may witness her giving place to the United States, or some other invigorated Power. We simply need to remark here that there is a very marked difference between Britain's position in the world and that enjoyed by her predecessors. She has been, and remains, the pioneer in the path of progress, in civilisation, freedom, and truth, taking up her position on the side of religion; whereas the empires that have passed away were purely military in their character, holding the subject peoples under despotic rule.

The supporters of the opposing view to the preceding, look with pride upon the strength, power, wealth, and dominion of Britain. They look upon her as the pioneer in the path of civilisation, as the friend of the cause of freedom, and the champion of truth. They recognise with pleasure her advance in the acquisition of new territories, and the dissemination of her influence over the earth. It is to them a matter of profound pleasure that the English language bids fairly to come into universal use at no very distant date, a result which is being accelerated by the marvellous increase of the Anglo-Saxon race. British law and British customs are finding favour, and gaining assimilation throughout the empire. They would have security established in all parts of the Queen's dominions, and in promotion thereof welcome the scheme, now under development, of Imperial Federation, as the welding together for high and beneficial ends of the now separated and disunited sections of the empire. To this they look as leading largely to the consolidation of our power, to the increase of our wealth and comfort, and to the promotion of the world's truest interest, that of peace.

Such is the confidence expressed; but whence is it drawn? What is the basis whereon we rest for the permanence of our power, our wealth, and our influence? Why are our minds withdrawn from the consideration of the fate of preceding empires, as though Britain had some specially granted charter?

If we take the ordinary view of events we must own that the ground thus taken up is untenable. Such an assumption demands a very high sanction. That sanction can alone come to any people from the Supreme Ruler over all, who has declared, "I will work, and who shall let it?" (Isa. xliii. 13).

Digitized by Google

Has any such sanction been given in His dealings with mankind? This is the crucial—the important question. History gives a distinctly affirmative answer, and prophecy affords abundant, rich, and glowing confirmations.

Firstly, the promises to Abraham and the confirmations in the prophets are most distinct and clear. Abraham was to become "a great and mighty nation, and all the nations of the earth were to be blessed in him" (Gen. xviii. 18). Jehovah declared He would be with Jacob until all was accomplished (xxviii. 15). This doubtless included the development of Jacob's seed into "a nation and a company of nations," as unfolded later (xxxv. 11). Joseph's blessing was rich and world-embracing, both as conferred by Jacob and Moses (Gen. xlix. 22-26; Deut xxxiii. 13-17). To Ephraim and Manasseh were given special blessings (Gen xlviii.), and we must look therefore to their posterity for the realisation and enjoyment of the birthright inheritance. What do we find, then, in history? The Ten Tribes were in revolt after the death of Solomon, led by Ephraim, successful in their efforts, because having the divine sanction (Kings xii. 24), and taking to themselves the name of Israel. Under the influence of their newly chosen king, the revolted Tribes entered upon a course which led to their complete estrangement from the service of their covenant God, and their history in Old Testament times is marked by such a declension as led eventually to their removal from off the land (Hosea i.), as Moses had foretold (Deut. iv. 26). Under the constraint of the Divine Power they passed into exile, and so must they remain (Amos ix.i-10). Yet, though hidden from human recognition (Hosea i. 9), still preserved (Amos. ix. 9), and that for a definitely assigned purpose (Isa. xlix. 8, 9). In their exile they would be brought to the enjoyment of the rich blessings which were comprehended in the promises made to the fathers, and all that they might be placed in the position to shew forth the praises of Jehovah (Isa. xliii. 21; and see also Isa. liv. 1—3; Mic. v. 7, 8). Carefully reflecting upon the prophecies which follow: Hosea i. 10, 11; Isa. liv. 4—10; Jerem. xxxi. 31, 37; Isa. xi. 11, 14; Ezek. xxxvii. 11—23, do we not see clearly that the House of Israel, which to human view has been lost, is to be assuredly brought back, and inherit with Judah the land of sacred promise. Wherever they are they will have Jehovah as their sanctuary (Ezek. xi. 14—16). Wherever found, it will be as "the chief of the nations" (Jer. xxxi. 7). When they return it will be as "the righteous nation" (Isa. xxvi. 2), having the glory of God upon them (lx. 1, 2), under the terms of a new and everlasting covenant (Ezek. xxxvii. 26).

Considering that by all students of the prophetic word we are deemed to be now living in the last days, where shall we look for the nation of such peculiar favour and blessing? Where can we find it, but in our own race? And if this be so, do we not see the folly of holding gloomy views of our future? Rather we should be grateful to our covenant God for the abundant tokens of His favour, and labour to fulfil the mission entrusted to us.

Secondly, the promises to David are equally clear and distinct. Jehovah would build him an house (2 Sam. vii. 11). His posterity might err, and be corrected, but Divine mercy would not be removed, but his house and kingdom would be established for ever (ver. 12—16. His seed did err, and God punished them, but He himself provided for the perpetuity of His servant's House, as distinctly stated in Ezek. xvii. The argument which deals with this highly important matter is too intricate to treat of here, so the reader is referred to an excellent work entitled, "England the Remnant of Judah and the Israel of Ephraim," by the late Rev. F. R. A. Glover, M.A. The work will repay perusal, and should lead to the conviction that our own beloved monarch can be none other than the lineal representative of David's House. The preservation of the seed of David in the sceptral sway has the same grand security as that of the elect seed—the oath of Jehovah (see Jer. xxxiii. 17—26). And if this be so, what do we see to-day? Even the exact fulfilment of what is declared—namely, that under the shelter of the branches of the goodly cedar should dwell fowl of every wing. And are not the trees of the field truly recognising the exaltation which has been given to the once tender plant? And let those who would fain take up lines of opposition to God's anointed, beware; for it is written, "His (David's) enemies will I clothe with shame; but upon himself shall his crown flourish" (Psa. cxxxii. 18).

We thus give two most valuable truths. The nation and the throne of Britain are both secured, being under the safe keeping of our covenant God. Whatever may be the conflicts of surrounding nations, no harm can come to our race. God, indeed, may correct, and correct severely. Yea, He has even said that He will correct His people in measures, not leaving them wholly unpunished (Jer. xlvi. 28). The nation has the promise of 2 Sam. vii. 10, but the individual must not slacken effort in attention to his duties, for while the time tarries for the outpouring of the Spirit, when Israel will be brought to know their God, "from the least to the greatest" (Jer. xxxi. 31—34; Isa. xxxii. 13—15), there rests over us a declaration of Divine purpose to take away from us the rebels, and them that transgress against God, and that they "shall not enter into the land of Israel" (Ezek. xx. 38). Let us, then, shun all semblance of idolatry, cast forth from ourselves all strange doctrines, cling to the simple testimonies of the written Word, and so seek to be truly waiting for God's appointed time.

Having the aid of this Divine light, we, as British-Israelites, look on passing events, not only with confidence, but with the assurance of a strong and unyielding faith in the promises of God. Britain's position in the world is, in our view, the exact fulfilment of what was fore-declared to the Fathers. With our fellow-countrymen we rejoice in the numerous signs of abiding strength. The progress made with the question of Imperial Federation—the presence of the colonial representatives in the capital of the Empire for purposes of high State policies—the additions continually being made to our territorial possessions, are all verily signs of the approaching consummation. Nor does the threatening war-cloud in the European firmament disturb us. This also is a sign equally expressive. And wherever we turn, we behold these signs in grand and effectual accumulation.

But these are only means to the attainment of a mighty purpose. Israel is truly great; but why? We should never lose sight of the reasons—the "great and mighty nation" into which exiled Israel has developed exists that, by the instrumentality of the greatness, and power, and wealth, and privilege, and influence, thus vouchsafed, the mission work of the Gospel may be truly and effectually accomplished. But for this, no elect people would have been summoned into existence. And therefore to us does not belong the glory, but unto Him through whose wonder-working our nation stand at this hour as the foremost in the path of progress, and in the championship of freedom and truth.

THE LOST TEN TRIBES OF ISRAEL.—On Monday evening, May 2nd, Surgeon-General J. M. Grant, M.D., gave a lecture on the above subject to a large audience at St. Peter's parish room, Lee-Green, the Rev. R. J. Simpson, M.A., vicar of St. Peter's, Eltham-road, presiding. Dr. Grant sought to show, in the course of his lecture, that the dispersed Ten Tribes are to be found in the Anglo-Saxon race, and advanced various theories, supported by certain prophecies, to substantiate this view. At the close of the lecture, which was of about one hour's duration, discussion was invited, but the only person to accept the invitation was the Rev. Mr. Williamson, of St. Mildred's, Burnt Ash, who put a question to Dr. Grant as to whether the German nation could claim also kindred with the scattered tribes, which was answered in the negative. A vote of thanks to the lecturer, proposed by the chairman and duly accorded, followed by the Benediction, closed the proceedings.—*Lewisham Gazette.*

Digitized by Google

LORD WOLSELEY AT SOUTHAMPTON ON EMIGRATION AND THE BRITISH EMPIRE.

We take the following report of a lecture given some weeks since at Southampton by Mr. Arnold White, under the auspices of Lord Wolseley, who was in the chair (the subject being "Free Emigration"), from the *Southampton Times and County Newspaper* and the *Hampshire Advertiser* :—

FREE EMIGRATION.

On Thursday evening the Lecture-hall of the Hartley Institution was crowded to hear a lecture by Mr. Arnold White upon the subject of "Blacks, Boers and Whites," a scheme for free emigration, privately aided, to the Cape of Good Hope. General Viscount Wolseley occupied the chair, supported by the Mayor (Alderman H. Coles), Canon Wilberforce, and Colonel Lynden Bell.

The noble and gallant Chairman, who received quite an ovation, briefly introduced the Lecturer, saying there was no man in the kingdom more qualified to speak upon the subject to be brought to their notice than he was, as, at great trouble and inconvenience to himself he had gone out to the Cape, and put people in the way of gaining their own livelihood and improving their prospects in life, establishing themselves in a healthy and prosperous country to their own comfort and the credit of the nation to which they belonged. (Applause).

Mr. Arnold White said he should try to make it clear, in the first instance, why English people must forthwith take steps to organise on a new basis, and with greater determination than hitherto, a system of colonisation. In this country there were only 72,000 square miles, and the acreage was not increasing. There were over thirty-seven millions of human beings, who were increasing at the rate of 330,000 per annum, and there were 330,000 babies who came into the world naked, hungry, and bringing no land with them. (Laughter.) The mouths were increasing, but not so the means of livelihood. Until recently they held the supremacy in the manufacturing markets, but they now had to compete with the ability and machinery of all the nations of Europe. They had also an inroad into England for foreign paupers, which did not exist in any other civilised country. Half-education had made people discontented, especially amongst the agricultural labourers, who were crowding into the towns, which seemed to exercise a magnetism over them like magic. In London, the greatest city in the world, crowds of hungry men fought every morning at the dock gates for work, which could be given to one out of ten, and he had seen men pick up from the road traffic-stained crusts and eat them ravenously, while a well-fed animal would have refused them. Girls worked at cigar-rolling for 4s. 6d. per week, upon which it was impossible for them to maintain themselves decently. Then there were the sweating tailors, who worked fourteen hours a day, with barely sufficient to keep body and soul together. Such a state of things was wholly unnecessary while they had such a magnificent inheritance as the Colonies, won by the bravery of the soldiers of the past and present day. (Applause.) The question was where to go, and he enumerated our foreign possessions, and how we became possessed of them. After laying down certain rules for successful colonisation, he explained the reasons why he chose South Africa, believing it to be best suited for village settlements. He hoped to receive the names of twenty-five families from Hampshire. Each man must not be over 40, would be allowed five children, must have a knowledge of digging or agricultural work, and undertake to abstain from intoxicating drinks. (Applause.) Their passage money would be paid, they could take their household goods, they would find huts built and furnished for them, knives, forks, carts, oxen, cocks and hens, an allotment of forty acres partly cultivated, so that work could be commenced at once, with common rights over 2,500 acres. Rations would be served to them for six months, and at the end of twelve months they would begin paying back what had been advanced, and this would be applied in assisting other emigrants. Measured by time, he pointed out that the Cape was no farther from London than Edinburgh was 100 years ago, and as to the voyage, he would rather go to the Cape than from Dover to Calais. He referred to the Kimberley diamond pits, from which four tons of diamonds had been dug, worth forty millions of money.

Lord Wolseley said he had listened with intense interest to the very interesting lecture which had been delivered, and the lecturer had travelled over a great portion of the country in South Africa which was well known to himself (Lord Wolseley). He had on two or three occasions in his career as a soldier been engaged in duties of various sorts in the Cape of Good Hope and the adjacent provinces, and he could testify to all the lecturer had said as to the health of the country and its climatic advantages. The subject of emigration was one that had always been of the greatest importance to England, as shown by the great disproportion which existed in regard to the acreage of these two small islands of ours as compared with the lands and provinces belonging to the empire situated in various other parts of the world. Those great possessions—our colonies—had been created by us, and had been built up for us, at various times, dating back for a great number of years. They had been produced almost invariably by great wars, which had been followed up by emigration and by colonisation. The subject of emigration was one of the greatest importance to England, because, remembering what a small and insignificant island ours was of itself, and how small and insignificant a Power we should be if we were deprived of our possessions abroad, we could realise what a great calamity it would be, whether through any extreme folly on the part of ourselves or our rulers, if we were to break up this great empire, which had been built up by the courage of our soldiers and sailors, and which had been afterwards consolidated by the emigrants who had gone out from this country to seek prosperity and happiness in distant climes. But if this colonisation had been of great importance in the previous history of the nation, never had it been of such importance as at the present time. The lecturer had adverted to the difficulty experienced in obtaining employment by large numbers throughout the country, and if they went to any of the great centres of population they found a great craving for labour, in order to obtain an honest and proper living. This was a subject altogether distinct from party politics, but it was impossible not to see that there were two prominent subjects before the minds of the English people, and which presented two great difficulties which we were struggling to get over—one was the difficulty in Scotland as to the Crofters, and the other was the land difficulty in Ireland; and he believed that the only one great cure for these difficulties was to be found in emigration. (Applause.) It was to him melancholy to think that our rulers and governors, who were supposed to be, above all things, English people, should allow the present condition of things to exist; that hundreds and hundreds of thousands of people should be craving for employment or for land on which they could not support themselves or their families, while abroad, under the British flag, there were thousands upon thousands of acres which had never yet been touched by the plough. It was the duty of our rulers, then, to take measures whereby our surplus population could be to a great extent removed from our shores in the manner described by the lecturer, and anything done in that direction might considerably lessen the difficulties in dealing with the two great questions to which he had referred. (Applause.) He remembered some years ago the present Lord Derby said that the English people would be more prosperous if we had two million people less in these isles. Of course they made allowances for differences of opinion on the question; but they could not get rid of the fact that we had an over-teeming population, while the land was incapable of supporting the people. The poverty existing amongst a large number of the people was undeniable, and where there was poverty there was a temptation to crime. In the reference which Mr. Arnold White had made to the colony which he had planted, he had displayed the greatest modesty, as he had made no reference to himself; but he (Lord Wolseley) should like to incidentally allude to the great part which that gentleman had taken in establishing a prosperous colony at the Cape of Good Hope. If he was addressing any who were inclined to accept Mr. Arnold White's invitation to go out, he would impress this upon them, that they must not do so in the expectation of finding any royal road to success, comfort, and happiness, any more than he could do in this country. Success in any of our colonies or in any foreign possession had to be achieved by hard work, energy, and determination. (Applause.) Where a man was not diligent and thrifty there would be no success in life. A man going abroad must carry with him the determination to work, which had been one of the best characteristics of the English race, wherever that race had penetrated. But although colonists might live on most intimate terms with the natives, and regard them as an inferior race, they could take lessons from many of those whom they regarded as barbarians. The Zulus were as virtuous a body of people as could possibly be imagined until some of the white traders introduced their intoxicating

Digitized by Google

liquors. Up to then the Zulus were a most prosperous people. He hoped, therefore, that if any persons emigrated from Southampton and its neighbourhood, they would by their example and exhibition of Christian virtues endeavour to obtain the respect of the natives with whom they were brought in contact. It was too much the habit of white people to try and lord it over the natives, because they knew themselves to be superior in bodily strength, courage, and endurance; but it was by no such lordly manners that they would succeed in ingratiating themselves in the affections of the people with whom they would have to mix, and, moreover, they should be careful to take no mean advantage of any of the natives in their dealings with them—truth and justice being characteristics which should always be pre-eminent. Then let those who emigrated carry with them the great sentiment of love to the Mother Country from which they had started. (Cheers.) Remember that we all belonged to a great empire. At the present time the English-speaking race bade fair to become the predominant race in this world; and he thought they were justified in looking forward to the time, which he believed to be a no very distant one, when the largest proportion of people who spoke any one language in the world would be those who spoke the English language. Therefore he hoped that wherever the English people went they would never cast off entirely the rope which joined them to the country from which they had come. It was of the greatest importance, not only in regard to the greatness of the empire in a national point of view, that the nation should be prosperous, but also in the interests of humanity and civilisation. As the home of freedom, and freedom of institutions, this country, in the interests of mankind and of civilisation, should be foremost in the world. The Queen's Jubilee would not be celebrated simply in these islands of ours, but in almost every latitude and longitude of the earth. (Applause.) He only hoped that those who emigrated to South Africa would so act that they would do honour to the greatness of the country from which they came, and that whatever was done would be done honestly and justly, and in such a way as would tend to strengthen the bond which united the various portions of the great empire to which we had the privilege of belonging. (Loud applause.)

So far Lord Wolseley.

Our readers will notice how closely his lordship came to the Scriptural description of Israel when he described the British empire. He noticed that our race bade fair to become "the predominant race in this world." But this was to be Israel's destiny (Deut. xxviii. 1 and 13). He said that our English language would soon become the language of the largest proportion of the people of the world. But as the language must follow the race, he plainly indicated by his words that, in his view, the British would be more numerous than other races. This, however, was God's promise to Israel (Gen. xxii. 17; Hosea i. 10). In the latter part of his speech he pointed to this as a great nation and empire, whose various portions would be and were united or federated. The promise of God to Jacob was, "A nation and a company of nations shall be of thee" (Gen. xxxv. 11).

THE MISSION OF ISRAEL OF THE ISLES.

"THE Isles afar off" from Jerusalem were, we believe, "the appointed place" of Israel's sanctuary which the Lord indicated in 2 Sam. vii. 10 and Jer. xxxi. 10, R.V., when He said, "Hear the word of the Lord, O ye nations, and declare it in the 'isles afar off,' and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." "The Isles afar off" from Jerusalem were the "gathering place" of scattered Israel, where the Shepherd of the sheep, the Lord Jesus Christ, "allured them" as into the "wilderness," and spoke "comfortably to their heart" (Hosea ii. 14, R.V.), saying, in the words of Isaiah lxv. R.V., "I am enquired of by them that asked not (for Me); found of them that sought Me not. I said, Behold Me, behold Me! unto a nation that was not called by My name." That nation was the British-Israelite nation, and that place the "far off" wilderness-land of the British Isles. In Isa xli. 1, 2, we believe the history of these "wanderers," who had found refuge in "the Isles of the West" when expelled from their distant home in the East, is very clearly, accurately, and graphically told. The afflicted wanderers, slowly journeying Westward from the land of their captivity in Media and Assyria, were gathered at last in these British Islands during many centuries, commencing with the eighth or ninth before Christ to the eleventh A.D. Rifts and remnants of the same race are doubtless still coming in, even now, from time to time, to complete the number of God's chosen or elect ones. They reached these shores in those early times before A.D. 1066 in an enfeebled, exhausted condition, cut to pieces by war and struggles of all kinds, by land and sea. The first direction God sent them prophetically on arriving was translated into history in the fact that after they reached these shores they gradually recovered national strength, increased in population, power, and wealth, till they were ready, in the sixteenth and following centuries subsequently to the era of the Reformation (after A.D. 1558, when Queen Elizabeth ascended the throne), to carry out their further destiny as the conquerors and rulers of the East, in order that the kings and people thereof subdued to Christ might submit to Him, believe, and be saved by Him, nationally. To the islands and the inhabitants thereof God first spoke in Isa. xli. 1, R.V., "Keep silence before Me, O islands, and let the people (the Israelite, Ephraimic, Christian nation) renew their strength. Let them come near (to God). Let us come near together to judgment." Those that so approached to God must have come by and through the Lord Jesus Christ, and therefore were Christian people saved by His grace. Then God demanded of Israel an answer to a question which can only apply to them, and could never have been answered with any confidence till the eighteenth century, and more fully now:—"Who hath raised up one from the East whom He calleth in righteousness (that is in Christ, as a Christian nation) to His foot?" This is what the Lord Jehovah did for His righteous one, Israel, righteous only in Christ (Isa. liv. 17). "He giveth nations before Him," not one but many "nations," and those Gentile non-Israelite Goim or Heathen nations; the "Heathen Empire," in short, of India, Burmah, New Zealand, South and Central Africa, Borneo, and the Fijis. "He maketh him (*i.e.*, Ephraim-Israel) rule over kings," the kings and Rajahs of Hindostan, Ceylon, Burmah, Borneo, and the heathen world of the East. "He giveth them as dust to his sword, as the driven stubble to his bow"; words exactly descriptive of the way in which God caused us British to triumph over the heathen in India and elsewhere. "He pursueth them and passed on safely; even by a way that he had not gone with his feet." These sentences describe with great accuracy the passage by the Cape, and the "overland" sea routes by which God sent the British from their "Isles of the West" back to the East, that there they might reduce the Eastern potentates to subjection, and bring them under the standard of the kingdom of Christ. They went by a way they had not travelled with their feet. They sailed and steamed over the Atlantic and Indian Oceans, and thus reached the shores of the Heathen Empire, where nations contended with them—nations of idolaters—but were unable to withstand them in the shock of battle. They were as "dust to our sword, and as the driven stubble to our bow." History tells us this record is true! At Plassey, at Assaye, at Argaum, at Mooltan, at Guzerat, at Delhi, at Lucknow, and in Burmah, the same facts have been repeated over and over again, and every where, at all times, on a thousand fields, the record has been that God has given the heathen as "dust to our sword, and as the driven stubble to our bow." By sea we have reached these our enemies, and on their own lands, with every advantage in their favour, we have continuously and always beaten and subdued them. And "who hath wrought and done it, calling the generations from the beginning? I, the Lord Jehovah, the first and with the last, I am He!" "The isles (the British

Digitized by Google

Isles) saw it and feared," because of the abnormal enlargement of their Heathen Empire; "the ends of the earth," in India and elsewhere, "trembled: they drew near and came." The object of their assemblage as idolaters seems to have been opposition to the people of Jehovah, but God's promises to Israel in verses 8 *et sequitur* make that opposition hopeless. "Thou Israel," said the Lord, "art My servant, Jacob whom I have chosen, the seed of Abraham, My friend! thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art My servant, I have chosen thee and not cast thee away. Be not dismayed, 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"—a people so favoured and so protected by Christ's righteousness must needs be a Christian people, a race whom God assures, not twice nor thrice, that they have no need to fear, for he will uphold and bless them in their terrible contention with the infuriated nations of the Eastern heathen world. And this our God has done by giving British-Israel the "Gates" of the Eastern world, to enable His people to acquire those lands (thereby "showing the House of Joseph the power of His works"—Psa. cxi. 6); and by giving them also the Gates of the routes to the East, to enable Israel to retain their hold upon their Heathen Empire (Gen. xxii. 17). To Him be all the praise!

THE WORK OF THE COLONIAL CONFERENCE.

THE Colonial Conference closed on May 9, when its final sitting was held. It was congratulated by the Secretary of State on the satisfactory results achieved, and the members parted with the feeling that they had not met in vain, but that the Conference had brought the component parts of the Empire closer together. The Federation, in fact, had been advanced a step. "Sir Samuel Griffiths briefly summed up the work of the Conference, and the advantages which had been secured from it. He expressed a confident hope that the results which might be expected from it would tend to strengthen the Empire; and draw the colonies closely together, both with the Mother Country, and each other."

This good wish clearly pointed to the welding together of the Empire by the operation of Federation,—thus developing a state of things when it will be said of Britain and her colonies that they are "a nation and a company of nations," united in maritime defence, having one fleet, one commerce, one Sovereign, one heart, one mind, and one polity. Our own people at home have hardly realised the facts as they affect our home in these Isles of the West. But those who reflect on the change in respect to maritime defence, and as regards the "Australian and Cape Squadrons," which this conference will probably inaugurate, will be aware that we are on the threshold of changes which will alter the whole aspect of the world. It will make the British-Israelite Empire, though "a nation and a company of nations," yet one strong, powerful dominion, strategically placed on the outer circle of all the other non-Israelite races, to their West, their South, and their East; whereby the ocean highways of the world will be Israel's, to control as the guardians and police thereof, by reason of their preponderating numbers, their gigantic wealth, and their world-wide influence.

The French occupation of the New Hebrides group of islands is a burning question which the Conference has, no doubt, helped to solve. The Australian colonies feel this subject acutely, and deeply resent the desire of the French to make these islands French penal colonies. The conduct of the British Government in so long winking at the virtual annexation which the French have been allowed actually to accomplish, has also been viewed with displeasure; whether the islands are about to be restored to their normal condition of independence, or allowed to lapse to France for a time, we know not. There is no doubt they ought to belong to the Australian colonies, and ought not to be ceded to a Power which is hostile to our interests wherever it has the opportunity of exhibiting its opposition. The Conference has done something to make the postal and telegraph communications between the United Kingdom and the Australian colonies cheaper and more expeditious. It is supposed that the rate of postage for a letter now charged sixpence may be reduced soon to threepence, in accordance with a proposal made by the Government of Victoria. This will serve to bind the two distinct portions of the Empire together, and so make Federation, when it comes, easier. An oceanic penny postage is what our statesmen desire to see established, but whether it is possible as a question of revenue is a doubt.

On the whole the Conference has done a good work, and done it well. We hope it will ere long be repeated, but that when it next comes together it may be as a permanently elected body, chosen by the colonies, as "daughter nations," to represent the diverse, but important interests, at a national council in their old mother's capital in the West; and so form the united Federation Government of Israel's "Nation and Company of Nations."

REPORT OF THE GLASGOW ANGLO-ISRAEL IDENTITY ASSOCIATION.

THE Council of the Glasgow Anglo-Israel Association, in presenting this, their first published Report, are happy to be able to announce progress—a progress not so rapid, perhaps, as is to be desired, but nevertheless progress. During the past year thirty new members have been added to the Association, many of them doing good work by reading papers, and otherwise doing what they can to create an interest—amongst the Young Men's Christian Association and other meetings that they are connected with—in the grand truths we are established to advocate, viz., the Identity of the Anglo-British race with the long-lost but now recovered Ten Tribes of Israel, God's own chosen people.

During the past year your Council have spared no efforts to extend the work of former years, consistently with their income, to promote the objects of the Association, whether by means of lectures, the distribution of Anglo-Israel literature, or the encouragement of correspondence upon this subject in the public press.

Under the auspices of this Association, lectures have been delivered and public meetings held in the following places:—Govan, Partick, Bridgeton, Airdrie, Motherwell, Lennoxtown, Paisley, Johnstone, Bridge of Weir, Kilbarchan, and Greenock. In some of these places a course of six lectures has been delivered by our agent and lecturer, Mr. Robert Jamieson, who lectures on the Glasgow Green every Sabbath evening from four o'clock till dark, to audiences of sometimes three thousand people. It is a matter of regret that your Council have not been able to recompense him for his labour for want of the necessary funds, and we feel assured that this has only to be made known to be remedied.

During the year your Association entered into their present premises, 1, Antigua-place, Nelson-street, City, which they have found very suitable. There is a good-sized hall, capable of holding over 300 persons, with committee rooms attached, and a house in which our agent and his wife resides, so that any Anglo-Israelite visiting Glasgow will be made welcome either by night or by day, and shall receive any information that it may be in their power to give. There is also a very good reference library of over 600 volumes, which is very much appreciated by the members. Lectures and addresses have been delivered in the Hall every Sabbath evening since the month of August by our agent and the following gentlemen, to whom the Association is very much indebted:—The Rev. Archibald Allison, Prestwick; the Rev. John M'Kay, Bridgeton; Mr. H. Brittain, Birmingham; Mr. A. M'Millan, President; Mr. N. Colville, Secretary; and Mr. D. M'Callum. The attendance at each lecture was very good, many coming long distances, so great was their interest in these

Digitized by Google

lectures, proving, as they did, that our God is faithful, and that "Lost Israel is found."

Your Council feel indebted to Sir Archibald Campbell, Bart., of Blythswood, M.P. for West Renfrewshire, for having kindly consented to be our Honorary President. During the past year we have found Sir Archibald's name to be invaluable. People who have looked upon our teachings as a craze have been compelled to reconsider their position, as it is well known that Sir Archibald would not countenance anything that could not be substantiated by evidence and sound reason; and we feel certain that during the present year, both numerically and financially, his name will have an influence for good.

It is with feelings of the deepest gratitude your Council are able to refer to the rejection of the so-called Home Rule (or Separation) Bill, and the vindication thereby of the fact that this nation is one of the Almighty's witnesses that "He is God," who said every tongue that shall rise against thee in judgment thou shalt condemn (even Mr. Gladstone's); and we feel gratified that our Hon. President had a share in the rejection of the Bill, and at his triumphant return to Parliament with an increased majority at the last General Election.

Your Council take this opportunity of expressing their thanks to those who have helped on the work by subscriptions or donations, amongst whom we think it right especially to name our Hon. President, Sir A. Campbell; William Kidston, of Ferniegair; Mrs. Giels, of Ardmore, Cardross, who has been very liberal both with cash and literature; the late Councillor David Logan; and Dr. Sutherland, 243, Sauchiehall-street, who has proved a friend indeed when your Association was in need. There are others whom we would have been glad to name, but space will not permit. Next year we hope to be in a position to publish a more extended Report, giving full details of income and expenditure.

The receipts for the past year have amounted to £38 5s. 5d., and the expenditure to £41 15s. 7d., with liabilities outstanding estimated at £35.

A. M'Millan, *President.*
N. Colville, *Secretary.*

GLASGOW ANGLO-ISRAEL ASSOCIATION.

Hall and Offices—1, Antigua-place, Nelson-street, City.

To Protestants, and all Christians interested in the spread of the Kingdom of God by the preaching of His Word, and active opposition to the Papal and Infidel error.

Brethren,—Our institution has now been a recognised part of the organisations of Glasgow, for educational purposes, for several years. There, and at our Green meetings, thousands of our fellow-citizens have heard the truth proclaimed as it is taught in the Scriptures.

To keep pace with the age, we have issued, by our agent, thousands upon thousands of tracts and pamphlets, not only on the subject of the Identification of our race with the "Lost House of Israel," but those simply pointing out the Lamb as the sole hope of man.

Our platform has been occupied by ministers and laymen representing nearly all the evangelical denominations. Nor has our work been unblessed. Many cases might be related did space permit, besides good done, which must, in the nature of things, be unknown until the Day shall declare it.

To carry on our propaganda, funds are needed. Hitherto these have been mainly supplied by the pence of the operatives. Our work could be made to effectively cover more ground were we not so unhappily restricted by want of finance.

Those who desire to identify themselves with us, may become members for the quarter by payment of one shilling; for the year by payment of four shillings; for life, by payment of £1. Friends at a distance wishing to arrange for lectures on the Identity ought to communicate with our agent, who will be glad to do all he can to spread the good news that lost Israel is found.

Nathaniel Colville, *Secretary.*

Dr. Alder Smith, F.R.C.S., contributes to the July number of *Israel's Hope and Destiny* the paper he recently read before "The Prophecy Investigation Society;" the subject being—"Where, and in What Condition are the Ten Tribes at the Present Time? And What will be their Place in the Millennium?"

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Forty-third Monthly Report.

The following donations and subscriptions, from May 14th to June 17th, are very gratefully acknowledged:—

Received by Miss E. M. Rush: Miss M., 4s.; M. C., for Banners, 1s. 6d.; a Sower, Bridge of Allan, Jubilee gift, £2; Rev. A. B. C., 5s.; the Lady J. E., Jubilee gift £5; Mrs. T., 1s.; Colour-Sergeant M., 3s.; "1, 2, 3," per Colonel F. W., 5s.; G. J., Hamilton, N.B., 2s. 6d.; Miss B. (P.O.O. ten francs), 7s. 11d.

By Mr. C. Horner: G. W., 1s.; Mrs. C. B. (monthly subscription), 5s.; Miss. F., 2s. 6d.

By the Treasurer: E. L. D., Launceston, Tasmania, a collection, 12s.; S. L., Horndean, 5s.; Mrs. M., Doncaster, 2s. 6d.; Mrs. M., Stroud, 3s.; Mrs. D., 3s.; H. G., two months' subscriptions, 2s.; J. C., Auckland, New Zealand, per Mrs. A., 5s.; Mrs. S. T., £5; Major St. G. P., 5s.

Total, £15 15s. 11d.

J. Lawrence, *Hon. Treasurer.*

One to three Banners are forwarded weekly, and two fortnightly, by the Secretary, to St. John's, South Africa; Ohio, U.S.A.; Birkenhead, Upper Teddington, West Kensington, Mechanics' Institute, Crewe, Richmond, Maesteg; to the Wandsworth and Wimbledon Free Public Libraries, and Rome.

Also eighty-two packets, varying from one to two, were despatched as follows: To Aberdeen, Aston, Barrow-in-Furness, Bethnal Green, Birkenhead, Birmingham, Blackpool, Bolton, Bradford, Brighton, Bristol, Cambridge, Chester, Crewe, Coventry, Derby, Exeter, Doncaster, Dundee, Ealing, Glasgow, Handsworth, Hereford, Halifax, South Hayling, Kingston, Kidderminster, Leamington, Leeds, Liverpool, Manchester, Middlesborough, Newbury, Newburyport, Newcastle-upon-Tyne, Newport, Norwich, Nottingham, Paisley, Reading, Rochdale, St. Helens, Runcorn, Salford, Sheffield, North Shields, Sidcup, Stockwell, Rainham, Edinburgh, Tring, Mere, Upper Teddington, West Kensington, Lambeth, Brixton, Ludlow, Tunbridge Wells, Par, South Wimbledon, Rome; Launceston, Tasmania; Auckland, New Zealand.

By Miss E. M. Rush:—It is a pleasure to report that this last month of my stewardship for the Anglo-Israel Free Distribution Fund has proved to be one of good things for many Sowers, who may have to experience some little delay before anything else will reach their hands. Two most welcome "Jubilee gifts," amongst other kind donations of money, and 1,000 very useful leaflets from T. D. Almond, Esq., have enabled me to send Seed packets to almost all Sowers who have hitherto looked to me for supplies, and have made it possible to start others in free distribution work in several new fields opened by reliable hands; consequently sixty-five parcels of "Identity" literature have been sent to the following places, in some of which two or more Sowers are working quite independently (necessarily so) of each other: London and suburbs, Aldershot, Blackfen, Chatham, Devonport, Ford, Ponsanooth, Portsmouth, Jersey, Bishopston (Bristol), Buxton, Walton-on-Naze, Great Yarmouth, Alvaston, Sheffield, Whittingham, Stockport, Liverpool, Carlisle, Dundee, Edinburgh, Glasgow, Hamilton, Northroe (Shetland), Dublin, Montreal, Toronto, Barbadoes, Cape Town, Port Nolloth, Pietermaritzburg (South Africa), Walla-Walla (New South Wales), Kandy, Colombo (Ceylon), Hong-Kong, Rangoon (Burmah), Poonah, Meerut, Bangalore, Secunderabad, Trimalgherry, Peshawur (India), Assam (Nile), Malta, Munich, Crest (France), H.M.S. "Orion." By Indian and Ceylon Parcel Post, on Monday, June 30, I hope to despatch a packet to C. P. Bird, Esq., B.C.S. District Judge Ambala, Punjab, India, who has kindly offered to act as agent for the Anglo-Israel Free Distribution Fund, for the Punjab and N.W. Provinces, India. On the same day, and by the same service (P. and O.) I anticipate sending supplementary packets, which now await packing, to Peshawur, Secunderabad, Poona, Bangalore, Rangoon, Hong-Kong. 130 Banners have been sent out each week up to June 8th, that, with the exception of a few issued this week, being the last issued.

E. M. Rush.

We continue to receive satisfactory letters from various parts where the action of the fund is in operation. Notably the work is progressing in and around Sheffield. Our chief Sower there writes: " . . . Best thanks for last parcel. I received the

Digitized by Google

enclosed from one of my district Sowers, and was so pleased with the good news that I transmit it for your information." . . . "As a Sower of literature, I have great cause to thank God that so many are beginning to have their eyes opened to the truths we are spreading. I may say that in our Sunday-school we can count upon seven or eight male and a few female teachers who are believers, with one or two in our select Bible Class who are earnest students. One of our teachers has begun to take in the BANNER weekly, and works assiduously with the light he possesses, seldom losing an opportunity of broaching the subject to his friends. All this may be said to have been brought about by my own exertions in the way of papers, and more especially the free distribution of leaflets which you have been kind enough to send to me. Giving all the praise and glory to the Lord God of Israel and His Son and Holy Spirit."

Our Manchester correspondent writes: "I intend to extend operations in this quarter. There are a few Free Public Libraries here in this town, and as you send BANNERS to other libraries I do not see any reason why Manchester should not be included in the list. I have already started to put leaflets on the tables of three of the different reading-rooms, and if you send any BANNERS and other such literature for the same purpose I will see to them being laid on the tables also. I have nothing to report but steady progress." We had already under consideration the question of extending our supply of BANNERS weekly to various public libraries, and communications are taking place with the object of ascertaining at which they will be acceptable.

Those of our readers whose custom it is to spend some weeks away from home during the summer months should take every opportunity of serving the cause by scattering leaflets broadcast. The Secretary will therefore be most happy to provide friends applying for them with suitable selected packets of a hundred.

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; or by Mr. Chas. Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed, "London and Provincial Bank, Teddington Branch." Grants of literature will be made, as far as funds allow, on application to the Secretary.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the past month three cards of membership have been sent out. Owing to the necessity for using cards returned by a local secretary, the number issued remains as before, 1,423. A donation of 2s. 6d. from No. 1,413 towards the expenses of the Union, is thankfully acknowledged.

The secretary requests that new members, when writing for cards, would kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, etc.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for July is printed:—

1st ...	Psalm	clxvi.	12th ...	Prov.	vii.	23rd ...	Prov.	xviii.
2nd...	,,	clxvii.	13th ...	,,	viii.	24th ...	,,	xix.
3rd ...	,,	clxviii.	14th ...	,,	ix.	25th ...	,,	xx.
4th ...	,,	clxix.	15th ...	,,	x.	26th ...	,,	xxi.
5th ...	,,	cl.	16th ...	,,	xi.	27th ...	,,	xxii.
6th ...	Prov.	i.	17th ...	,,	xii.	28th ...	,,	xxiii.
7th ...	,,	ii.	18th ...	,,	xiii.	29th ...	,,	xxiv.
8th ...	,,	iii.	19th ...	,,	xiv.	30th ...	,,	xxv.
9th ...	,,	iv.	20th ...	,,	xv.	31st ...	,,	xxvi.
10th ...	,,	v.	21st ...	,,	xvi.			
11th ...	,,	vi.	22nd...	,,	xvii.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, 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. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been a reader of the BANNER now about two years, and am always glad to receive it every week. I must say it puts Scripture truths in a different light to that I ever saw them in before. Being a member of a Bible-class, conducted by a very efficient teacher, whenever a fitting occasion has presented itself, I have brought forward the question of the identity in our discussions. This has always been received with good humour by our leader, who is a clergyman of the Church of England. When he was about to leave us for another parish in this city, he kindly consented to our having a meeting to open up the subject properly, he himself taking the chair. On Wednesday last, January 19th, the meeting was held; but being the first time I had spoken on the subject in public, I scarcely knew in what way to take it, as there are so many different points connected with it, but I decided to put it in this way:—

"The promises to Abraham, Isaac, and Jacob, fulfilled in the Anglo-Saxon Race," quoting portions of Scripture, and comparing them with the history of this country. In order to show that the promised blessing, especially those to Ephraim and Manasseh, were not fulfilled in Palestine, I quoted Romans xi. 25, where St. Paul regarded them as still future; I showed that this cannot be a "Gentile parenthesis," by the figure which the apostle Paul uses of the Olive-tree—viz., that only some of the branches were cut off for unbelief, which branches everyone present knew to be the Jews. After the lecture there was a rather lively discussion; some could not agree that we were the House of Israel, thinking that most probably they were in the place of their captivity, or that the people of Kurdistan were they. Others agreed that possibly we were the House of Israel, but that room would not be found in Palestine for all the Anglo-Saxon race. To the first I replied, that such a race as the Kurds were unfitted for the high position that God assigned to Israel in the world; to the second proposition I replied, we should go back "representatively" to Palestine, "one of a city and two of a family." One of the members present, not quite understanding my quotation that "all Israel should be saved," thought that being Israel we need not be particular how we live, to whom I said it would fare far worse with an Israelite out of Christ, than with a Gentile. I was rather glad the last speaker mentioned this, because it gave me an opportunity to show that identity is not salvation. The Rev. Chairman, while not being decided as to Our Identity with Israel, yet thought there was a great coincidence.

I thought that very probably you would like to see we thought a little of the identity in Exeter. In fact, I believe the effort is leading people to think seriously of the subject, and I hope I may be able to still further endeavour to promote the knowledge of it.

Yours, &c.,

Exeter. W. H. H.

BLIND EVIDENCE BY CRUDEN IN 1761.

To the Editor of the "Banner of Israel."

SIR,—The following forms part of the dedication of Cruden's Concordance, published June, 1761, and dedicated to His Majesty King George III. Taken in conjunction with his religious views, as they are stated by his biographer in the same work, I think he must have had an idea of our Hebrew origin.—Yours, &c.

A TEN YEARS' READER OF THE BANNER.

Ashton, January 13, 1887.

"The memory of Hezekiah, the religious King of Judah, is precious. He has been celebrated in all ages of the Church for his pious zeal in the reformation of his people at the beginning of his reign; for God honours those that honour Him, and they that despise Him 'shall be lightly esteemed.' It is said of that pious king, that 'he trusted in the Lord God of Israel, so that after him there was none like him among all the kings of Judah, nor any that was before him; for he clave to the Lord, and departed not from following Him, but kept His commandments, which the Lord commanded Moses.'

"Hezekiah, like your Majesty, began his reign in his youth; yet his zeal for the worship of God, and for promoting religion among his subjects, carried him through the great difficulties of informing a people who had so much degenerated into gross idolatry. May the great God be the guide of your life, and direct and prosper you, that it may be said by the present and future ages that *King George the Third* has been an Hezekiah to *British-Israel.*"

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,

14, King William-street, Charing Cross, W.C.

J. E. NELSON, Esq.,

Will LECTURE

ON THURSDAY EVENING, JULY 7TH, IN THE LIBRARY OF THE ASSOCIATION,

Subject: "The Ethnology of the British Isles;"

AT HALF-PAST SEVEN O'CLOCK.

Admission Free.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & Co., 126, Clerkenwell Road, London, E.C.

Price 2d., 12s. 6d. per Hundred,

Is Not Queen Victoria the Royal Seed to King David's House, and Are Not Her Subjects, the British People, the Ten Lost Tribes?

By WILLIAM HOPTON,

Colliery Manager (Author of "Conversations on Mines"), St. Helen's.

London: R Banks & Son, Racquet-court, Fleet-street.

Price 3d., post free 3½d.

PRESENT-DAY PROBLEMS,

How Anglo-Israel Truth Explains and Solves Them.

By V. M. COX.

Author of Ephraim-Israel, the Pivot Nation of Prophecy and History

"A book to read is 'Present-Day Problems: How Anglo-Israel Truth Explains and Solves Them.' By V. M. Cox. This little book is an excellent summary of the clearance effected in the great burning questions of the time, the moment it is understood that the Anglo-Saxon folk is the very Israel of God. Federation of the Empire, the Irish question, the Eastern question, our relation to Russia, our hold on Egypt, submitted to this solvent, become parts of one intelligible scheme. The paragraphs on Foreign Missions, as the special work of Israel, and on our relation to our fellows of the Tribe of Judah, are especially good.—*The Messenger.*

R. Banks and Son, Racquet-court, Fleet-street, London.

A New Light.

BY A E I.

Author of "The New Old Story," "4,000 Years Old," &c.

This pamphlet is prepared specially for general distribution, and as a means of introducing "Our Identity" to persons unacquainted with the subject will be found particularly useful. It is printed on good paper, in clear type, and bound in primrose colour cover.

Price 2d., post free 2½d R. Banks & Son, Racquet-court.

Price 2s. 6d., Cheap Edition, 1/-

BIBLE LESSONS & REFLECTIONS.

By ROBERT GAIRDNER, of Kilmarnock, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever."—*Banner of Israel.*

ROBERT BANKS & SON, Racquet-court, Fleet-st.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

The History of the House of Israel; How they were Lost, and How they were Found, Told for the Children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fourth Edition. Eleventh thousand

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d per 100. 16 pages, crown 8vo.

R. Banks & Son, Racquet-court, Fleet-street.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors.

Robert Banks and Son, Printers, Racquet-court, Fleet-street, London, E.C.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

London: R. BANKS & SON, Racquet-court, Fleet-street.

Price Sixpence, by post Sevenpence.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

ROBERT BANKS & SON, Racquet-court, Fleet-st.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

A CHRONOLOGICAL and GEOGRAPHICAL TREE. Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations. Price 8d., mounted and varnished, 2s.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth. gilt, price 5s. Free for P.O.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

A BOON TO SUFFERERS!!

HARNESS' ELECTROPATHIC BELT CURES Gout, Rheumatism, Lumbago, Sciatica, Epilepsy, Indigestion, Constipation, Liver and Kidney Complaints, Ladies' Ailments, Nervousness, Neuralgia, General and Local Debility, etc.

HARNESS' ELECTROPATHIC BELT

NEVER FAILS to promote HEALTH, STRENGTH, AND VITAL ENERGY; therefore it will pay you to procure one without delay.

NERVOUSNESS CURED.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and send a P.O.O. or cheque for 21s., for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials post free. THE MEDICAL BATTERY CO. (LTD.),

52, OXFORD STREET, London, W.

(CORNER OF RATHBONE PLACE.)

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW.
WEDNESDAY, JULY 6, 1887
[All rights reserved.

Digitized by Google

"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. XI., No. 550. Entered at Stationers' Hall] WEDNESDAY, JULY 13, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Home Rule for Wales	285
The Geography of the Gates.—The Bermudas, or Somers' Islands	286
"Thy Seed Shall be as the Dust of the Earth"	287
The Sons of God	288
Archbishop Lynch, of Canada, and the Roman Catholic Church	289
"The House of Judah Shall Walk to the House of Israel" (Jer. iii. 18)	290
The American Church	291
Correspondence.	291

HOME RULE FOR WALES.

IF it were not a fact, which is notorious, we should be inclined to doubt whether Mr. Gladstone, the lately honoured Prime Minister of the British nation, had really been busy striving to persuade the Welsh people that they were entitled (as he believes the Irish are entitled) to "Home Rule" and detachment from the hated jurisdiction and control of "the English" in all but Imperial affairs. He has, however, done his best to secure the Welsh, as supporters of his policy respecting Ireland, by promising them freedom from the control of the rest of this island, where their lot is cast. But if Wales, with a population of only 1,360,000, is entitled to be independent of the 22,000,000 of English and Scotch, who occupy the rest of the neighbouring country, on what principles of justice does Mr. Gladstone ignore the 1,750,000 of Ulster-Irish, who are Protestants and Loyalists besides, when he desires to give Ireland, as a whole, "Home Rule," which means the rule of Mr. C. Parnell and the men of the dagger and the dynamite, who are his fellows? The Right Hon. John Bright's letter, published in the *Times* of June 9, is much to the point here, and we refer to it as the view of a Liberal Unionist and former supporter of Mr. Gladstone, but who now prefers the Unionist to the Separatist policy of his former leader. The letter was as follows:—

MR. BRIGHT ON MR. GLADSTONE'S WELSH SPEECHES.

The following important letter was received yesterday from Mr. Bright by Mr. Thomas Sinclair, of Hopefield, Belfast, in reply to one enclosing copies of resolutions passed at a recent Liberal Unionist meeting in that town:—

"One Ash, Rochdale, June 6, 1887.

"Dear Sir,—I thank you for your friendly letter, and for the copy of the resolutions passed at your recent great meeting on the question of the Union.

"I have just been reading Mr. Gladstone's speeches in South Wales. He speaks as if there were no province of Ulster, and no Protestant or loyal Catholic population in Ireland.

"He seems ignorant or unconscious of the fact that the whole of Wales had a population in 1881 of only 1,360,000, which is, I think, less than that of Ulster by something more than 300,000. Ulster may be a nationality differing from the rest of Ireland, at least as much as Wales differs from England, but Wales is treated to a flattery which, if not insincere, seems to me childish, and Ulster is forgotten in the discussion of the Irish question.

"Is it not wonderful how onesided Mr. Gladstone can be, and how his great intellect can be subjected to one idea, and how he can banish from his mind everything, however important, which does not suit the purpose or object he has before him? He speaks, too, as if it were a good thing to make Wales almost as un-English as he assumes all Ireland to be. He conceals the fact that there are more loyal men and women in Ireland than the whole population of men and women in Wales. It is sad that a great Minister should descend to artifices so transparent, and that crowds of his countrymen should be thus imposed upon.

"Yours very sincerely,

"JOHN BRIGHT.

"Thomas Sinclair, Esq., Hopefield, Belfast."

Here, then, is exposed the artifice of the enemies of Israel to promote disintegration and distrust among a people whom God has "made, created, and formed" to be "a nation," united "to show forth His praise." Mr. Gladstone's effort is to frustrate that purpose of His Maker, and to sever the Irish from the British, and the Welsh from their Anglo-Saxon and Keltic brethren, and to give Ireland as well as Wales (and, therefore, why not to Scotland, Norfolk, Devonshire, and Yorkshire?) separate Parliaments, and discord instead of union and stability! The effort, thank God, we know, will never succeed. It bears on its face the stamp of failure. The plan is concocted by the arch-enemy of our God and of the chosen people of God, but will, from the necessities of the case, fall to the ground a miserable failure. It may be argued that the separate Parliaments which Mr. Gladstone promises to Ireland and now to Wales will not necessarily lead to the separation of "the three nations," if such a phrase is admissible in this case. But we answer in the words of Sir George Trevelyan, with which the *Times* of June 10 furnishes us, as below:—

SIR GEORGE TREVELYAN.—Replying to a correspondent at Nottingham, who had addressed him on the subject of the retention of the Irish representatives at Westminster, Sir George Trevelyan has written from Grosvenor-crescent as follows:—"Dear Sir,—I am much interested by your letter, but I should do no good by publishing my opinion on the details of a scheme for retaining Irish representatives at Westminster. If we have

Digitized by Google

not a common Imperial Parliament I conceive that the virtual separation of the two countries would ensue.

"I remain, yours faithfully,
"G. O. TREVELYAN."

Under Mr. Gladstone's proposals we shall *not* have a common Imperial Parliament, and therefore the virtual separation of Ireland from Britain, and of Wales from England and Scotland must, according to Sir George Trevelyan, speedily follow. These consequences, however, never can ensue, because this nation is Israel, and the union of its component elements, so as to form "a nation," is guaranteed by God Himself in Jer. xxxi. 36. Mr. Gladstone's plans, therefore, are foredoomed to failure, and never can be carried out. He has ruined himself by his proposals, destroyed his party, and sown the seeds of discord and trouble among his countrymen, which will one day, we feel sure, recoil on himself by annihilating his hopes of ever regaining power in the Councils of his Queen and fellow-subjects, which is his ambition. It is, when we see plans like these, conceived and proclaimed by such an one as the Right Hon. Mr. Gladstone, that we realise the value of Our Identity. Without it, what hope would there have been of the continuance of our world-wide Empire? The people worshipped their idol, Mr. Gladstone, and whatever he desired they were ready to grant and do.

The folly of the people, however, cannot frustrate the purposes of the God of Israel respecting His people. Therefore, we see that our God raised up opposition to the late Premier among his own followers, and thus Lord Hartington, Mr. Chamberlain, John Bright, Sir Henry James, Mr. Goschen, and a host of other Liberal celebrities, forthwith abandoned his leadership, and joined the Constitutional, or Unionist, party in the State: in order thus to preserve God's people Israel from a deadly danger, and to safeguard the Empire in the four quarters of the globe which He has given, is giving, and will yet more abundantly give to them in the time to come, according to the prophecies. Mr. Gladstone's efforts to break up the Empire should serve this purpose. It should prove what dangers Satanic malevolence can bring against God's own inheritance, and show how easily those dangers can be averted by the gracious interference of our heavenly King. A few months ago no one could possibly have predicted that a man beloved of the people could have conceived the idea of compassing the separation of Ireland from Great Britain, and Wales from England and Scotland. But still more difficult would it have been to imagine that we should have lived to see Mr. Gladstone abandoned by his most able Liberal lieutenants, the giants in the ranks of statesmen on the Liberal side, and that these would have stood shoulder to shoulder with Conservatives to defeat Irish miscreants with their dynamite and cruel weapons of revenge, such rebels to their Queen having for their chief defence and champion the Right Hon. William Ewart Gladstone, late Prime Minister of Great Britain! Surely God's hand is visible in all this! And we should be ungrateful if we did not acknowledge it, and praise Him for His tender mercy to His people Israel. The Lord is manifestly on our side, and therefore we need not fear! Nay, we may and must rejoice, and praise His glorious name for His lovingkindness to us His chosen nation.

MR. NAVILLE and his co-workers on the staff of the Egypt Exploration Fund have succeeded in unearthing some stupendous relics of the ancient city of Bubastis, the Pi-Beseth of Scripture. Among the statues are several representing Rameses II. The bas-reliefs, which are at present in Cyclopean heaps, are believed to have formed two large tableaux, one of which represented the great festival given by King Osorkon II. It is not a little strange that the fragment of an inscription which refers to a festival as one "which takes place every fifty years" after being hidden from the eye of man for uncounted centuries should have been brought to light in the Jubilee year.

ERRATA.—Page 253, col. 1, line 26, read "unwelcome truths." Col. 2, lines 28 and 35, read "nation" and "kingdom."

THE GEOGRAPHY OF THE GATES.—THE BERMUDAS, OR SOMERS' ISLANDS.

IN our work on "The Geography of the Gates" of Israel, we made no mention of one of the oldest and most important of them all—the Bermudas, or Somers' Islands. They were discovered in A.D. 1522 by a Spaniard named Juan Bermudez, and afterwards, in 1609, Sir George Somers was wrecked on these Islands. They, therefore, bear both names. Soon after Sir George's misfortune—that is, in 1641—a brother of Sir George led a colony of sixty persons to settle on the Islands. The colonists were from England and Virginia. During the American war, in 1779 or 1780, the Americans, under Washington, made some effort to wrest the place from the British; but they did not get the Islands! They were reserved by the God of Israel for His people, to constitute for them an important Atlantic Gate—one almost, if not quite, impregnable to attack. The Five Islands forming the British Gate belong to a cluster, said to be 365 in number, and are situated in the North Atlantic in lat 32° 20′ N. and long. 64° 45′ W. They lie mere specks on the Ocean, 600 miles East of the South Carolina coast, and their area is only 20 square miles!—that is, they contain in all about 12 or 13 thousand acres. The population is about 15,000, and the capital is Hamilton, on the larger, or Southern Island. This spot, which is a true Gate, is placed in a superb harbour difficult of approach by strangers. "The Islands are very strongly fortified, and possess extensive arsenals, and one of the Islands has been a convict station for some years."

The vegetation is sub-tropical, and the verdure is consequently perpetual. The peculiarity of the Islands is that the harbours and anchorages are all inside the Island, "reached by a few deep and safe passages through the reef, difficult for strangers." To the British these Islands are invaluable as a maritime or sea fortress of the first class, for they lie midway between the West Indies and the Canadian territories, and in the centre of the North Atlantic they form a good coaling station and *rendezvous* for our ships of war and our merchant vessels. The size of the islands may be estimated, when we say that even in the largest no point is more than one and a-half miles from the sea. The rest are mere "rocks, or islets." The town of St. George, in the North Island, "has a fine, spacious, and safe harbour, admitting vessels drawing 22 feet of water; but the entrance of the harbour is under 22 yards wide." The following account of the climate and picturesque character of the place will be interesting to all Anglo-Israelites, who know the value of the British Gates, and can appreciate one which is so wonderfully and strategically placed in mid-ocean, in the very track of the trade between Canada and the West Indian Islands on the one hand, and between the latter islands and "the Mother of Nations" in the West on the other. We take the account from the *Scotsman* of Edinburgh, of March 14th, 1887:—

BERMUDA.

Bermuda ("the still vexed Bermoothes" of Shakspeare's "Tempest"), indicated on some of the best maps of the Atlantic by a few small dots, which might be made by the nib of a fine pen, is really a small compact group of some 200 islands—some say 300 or 365, corresponding in number to the days of the year. They lie due East from Charleston about 650 miles, due South from Halifax 700 miles, and the same distance South-east from New York. From Halifax there is monthly communication by one of the Cunard steamers, and from New York by a fine class of steamers, once a week in the crop season, from the middle of March to the middle of June, and fortnightly during the rest of the year. In the crop season a number of extra steamers are employed transporting the agricultural produce of the islands, which consists of potatoes, onions, tomatoes, and other vegetables, to New York and other markets, where it finds ready and profitable sale, being three or four months in advance of the local produce. The scenery of Bermuda cannot be styled grand, but it is charming and fairy-like as an "Arabian night's dream." The

Digitized by Google

ever-changing tints of the water—opal, emerald, sapphire, and the purest crystal—would defy ingenuity to give adequate expression to on canvas. The still water in the numerous inlets and sheltered places is so transparent that one never tires of gazing at the beautiful objects to be seen at the sea bottom—coral of various forms, sea fans of pinkish hue, like delicate lace-work, and almost every variety of marine flora that make the bottom of the sea in this and similar regions a beautiful flower-garden, in which can be seen myriads of fishes and creeping things innumerable. Every island, although not bigger than a small parlour floor, is covered with vegetation, from the sage bush, lantano, cedar (*Juniperus Bermudiana*), the same as our fragrant pencils are made of, to the palmetto or tall cocoanut palm. The aggregate area of the islands is between 12,000 and 13,000 acres, of which less than 3,000 acres are under cultivation. The population numbers about 15,000, including the naval and military departments. About half the population, or rather more, are coloured people, descendants of manumitted bondsmen, who are now a well-to-do, respectable, and industrious class.

The climate is a perpetual spring. The winters are like our English summers, and the summers are not oppressively hot like New York, where the thermometer rises to 105 degrees in the shade. Here the temperature in winter is from 60 degrees to 70 degrees, and in summer from 75 degrees to 85 degrees. The weather is variable, as experienced on a ship at sea in similar latitude, but tempered from the shelter afforded by the numerous islands and their arborescence. It is only within the last two or three years that it has become famous as a health resort, to Americans at least, who go to it in large numbers at the time when their own country is bound up in frost and covered with snow. Two and a-half days' steaming from New York transports the traveller from the rigour of a hard winter to the felicity of an English summer, or sub-tropical region rather, where oranges, lemons, bananas, and varieties of tropical fruits may be seen growing in the open air in the months of December and January, along with grapes and occasionally an apple-tree, but the latter is regarded more as an arboricultural curiosity, and barely lives in that climate. Flowering trees, flowering shrubs, herbaceous flowering plants abound in greatest profusion, and most gorgeous colour. Many of our commonest weeds are there found with their colours changed. Our common chickweed there changes the colour of its flower from white to scarlet. The beauty and salubrity of Bermuda have long been appreciated by transient visitors, mostly of the naval and military class, who had business in the islands, but it is only within the last thirty years that any one resorted to it for health, and only a very few from North America, generally in the last stage of consumption. Within the last two or three years, however, the place has become an American sanatorium. Formerly there was not a single hotel in the islands; now there are at least a dozen, all created within a very few years. The selection of Bermuda as a winter residence for Her Royal Highness the Princess Louise in 1882-83 has been the means of attracting hundreds of Americans to these islands in winter. The fairy-like transition from arctic to tropical scenery in two and a-half days must be a great sensation even to the most stolid American. Sir J. H. Lefroy, formerly Governor of Bermuda, recommending Bermuda as a winter residence for the Princess, says: "In selecting it, I fearlessly assert that Her Royal Highness has selected one of the most healthy spots, one of the most delightful winter climates, and most loyal communities to be found within the range of our colonial possessions." Her Royal Highness (February 22, 1883), replying to an address of welcome by the Corporation of St. George's, says: "My sojourn upon these islands in that

'Eternal Spring
Which here enamels everything,'

among such a frank and genial people will, I assure you, be ever gratefully remembered by me."

The inrush of winter visitors has given a great impetus to the building trade of the islands, which, however, has been long generally prosperous. The houses are all built of stone, and are neat and commodious, from the humblest cottage of the negro to the handsome villa of the merchant or judge. The stone is a very soft concretion of the *detritus* of coral and shells, porous as a sponge, but durable. It is usually plastered or cemented to resist moisture.

As a "Gate," the use of the Bermudas is obviously to afford naval protection to British trade travelling North and South off the coast of the United States. It acts as a coaling station to our vessels, and for importance is second to none. About the same time that God gave us Madras, on the Coromandel coast of South India (1639), He gave to our nation the Bermudas also (1641). In the former case it was the firstfruits, or promise of the whole Peninsula. In the case of the Bermudas it was the guarantee that the British should become possessors of the whole continent, and that the Atlantic, like the Indian Ocean, should at last become their highway, owning the power of the House of Israel. Israel was "to rule the waves," not only in the Eastern, but also in the Western Oceans, and accordingly God gave to our race the Indian Gates as well as those leading to it from Gibraltar, and He granted also to our nation the mid-Ocean maritime fortress Bermuda, as an island Gibraltar to remind the world that everywhere the "Meteor Flag" must at last prevail, because it is the banner of the chosen ones of the great King, the King of Israel, and to Him must therefore be all the praise!

"THY SEED SHALL BE AS THE DUST OF THE EARTH."

A REMARKABLE leading article appeared in the *Daily Telegraph* of January 25, 1887, dealing with the subject of the rapid rise in the population of the British Islands between the years 1816 and 1861. The friend who drew our attention to the article remarked that the period under comment by the London journal commences with that which we regard as marked by the Great Pyramid Step, "the level breathing period granted to Ephraim-Israel" wherein "to renew their strength" and "spread abroad to the West, and the East, and the North, and the South," according to the prophecy of the Lord, addressed to our forefather Jacob in Gen. xxviii. 14. The journalist was passing in review Mr. Spencer Walpole's "History of England between 1815 and 1861," the period which succeeded the close of the Napoleonic wars. Those forty-five years, as the writer justly observed, beginning with 1816 and ending with 1861, comprise a period full of the most wonderful "facts and figures which will be received with no ordinary surprise." Some of these we reproduce for our readers' information. In 1816 the British Islands contained 19 millions of inhabitants; in 1861 there were 29 millions! Exclusive of Ireland, where the population rapidly decreased after 1821 by reason of the potato famines, Great Britain's census in 1816 gave 13 millions as the number of its people, while in 1861 they were 23 millions, a rise of 75 per cent. in 45 years! The comparison of the incomes of the people of this country, however, at the two periods is more astonishing still, and this is how the *Daily Telegraph* describes the rapid growth of wealth in these Islands during the period:—

The incomes of the inhabitants of Great Britain paying income-tax in 1816 were one hundred and fifty millions of pounds, whereas in 1861 they had ascended to three hundred and twelve millions of pounds, or at the rate of more than one hundred per cent. In 1816 incomes of fifty pounds a year and upwards were charged to the tax, while in 1861 incomes of one hundred a year and upwards were alone assessed, so that within those forty-five years the true increase in the incomes of the upper and middle classes in England and Scotland was at least one hundred and fifty per cent. In other words, the incomes of these classes were increasing from 1816 to 1861 twice as rapidly as their numbers.

But it is when the entire English-speaking races of the world are compared at the two periods in question that the figures become bewildering and astounding. Quoting from Mr. Walpole's history the journalist wrote thus on this point:—

At the conclusion of the Napoleonic wars, there were not thirty million persons in the world who were English in race and language. In 1861 there were about seventy millions. *Thus the*

Digitized by Google

English-speaking races double their numbers in every thirty-three years. If this progress continues, they will number one hundred and fifty million souls at the end of the present century. "Before the close of the twentieth century they may perhaps comprise almost as many persons as are now living on the face of the globe." No parallel to this wonderful growth can be found in the past history of the world.

We have here, then, two wonderful signs of our Israelitish origin, unique in their character, and unmistakable in their teaching. They are the two chief marks God put upon His chosen people by which they were to be infallibly identified. Multitudinousness was one sign. The "power to get wealth" was another. The former was predicted over and over again in the Scriptures as the peculiar attribute of God's people. They were to be always prolific, and their power of rapidly doubling their numbers was to be unique. "Be fruitful and multiply," was the Lord's command to His servant Jacob in Gen. xxxv. 11; and in chap. xxviii. 14 the promise was, "Thy seed shall be as the dust of the earth." Later on, in the history of this people, when Israel of the Ten Tribes was cast out of their land under the displeasure of their offended God, the message of mercy which was sent after them in Hosea i. 10 was this: "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured or numbered. . ." This blessing followed them from the first to the last, and by this mark and sign they are to be known in all ages, but especially at the end. Accordingly our public historians and journalists notice that the increase in the numbers of the English-speaking races is so great and so rapid, that already they double their populations once in 33 years, or over three times in a single century. So that a people numbering 37 millions (as ours do to-day in Great Britain) must in 33 years become 74 millions, 148 millions in 66 years, and 298 millions in 99 years!

In regard to national riches, Deut. viii. 18 tells us that God gives us "the power to get wealth" as He has never given it to any other race upon the face of the earth. "Thou shalt remember" (He said in Deut. viii. 18) "the Lord thy God, for it is He that giveth thee power to get wealth that He may establish His covenant which He sware unto thy fathers as it is this day." Such a promise as this appears nowhere else within the four corners of God's Word addressed to any nation but Israel. It was to be their portion, and theirs alone. And accordingly we find in the *Daily Telegraph* that fast as our numbers have increased, our riches have increased nationally faster still—that is, in the ratio of two to one. Surely our opponents, if men of the world, and not likely to be influenced by the value and character of the spiritual gifts God has given to us, the British people (because we are Israel) must see in the abnormal description of the two temporal blessings we have received at God's hands that our race is none other than His hidden, but not forgotten people, the House of Ephraim. "There is no parallel to this wonderful growth" (either as to numbers or wealth) "in the history of the world," and therefore we rejoice in the comfort the facts give us, and we call upon all our readers also to praise the Lord."

"THE SONS OF GOD."

THE lesson that is to be learnt from Gal. iv. 4—6 is a spiritual and yet an Identity lesson. In the first place, the Epistle of Paul in question was addressed to the strangers of the dispersion of Pontus, Galatia, and other parts of Asia Minor, as chap. i. 1 teaches us, and therefore chap. iv. 4—6 must be held to apply to the Ten Tribes, but not otherwise. What are the apostle's words as recorded in the Revised Version?—"When the fulness of time came, God sent forth His Son, born of a woman—born under the law—that He might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying 'Abba' Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God."

There are several lessons taught here applicable to the individual believer in Jesus, as also to the nation of Ephraim-Israel. They are these:—1st, That men in general, and nations in particular, are not by nature sons of God, but by nature and birth are subjects, creatures, and servants of God, to whom He is under no sort of obligation or covenant. Thus, in Abraham's family were two sons, Isaac and Ishmael. Both were equally entitled to the shelter of their father's house, and to the father's love. But there was this difference, they were not both accounted his sons. One was elected for that honour; the other as a servant and a subject was destined to be cast out (Gen. xxi. 9—13). Esau and Jacob were other instances. Jacob was of the seed royal of the sons of God whom God "loved." The other, "a profane person," who when the time came, was rejected and received no saving blessing from the Lord. Jacob, God loved. Esau was not preferred; he was "hated" in respect to the election (Gen. xxvii. 30—40; Mal. i. 2, 3; Heb. xii. 16; Rom. ix. 13).

The next lesson is that those whom God chooses for His sons must be redeemed with the precious blood of God the Son, who fulfils the law for them, and then, being recognised as sons, they must receive the Spirit of the Son of God into their hearts, which will teach them to cry, "Abba"—that is, "Father." Once a son so sanctified, set apart, and sealed with the adoption of sonship, they have no more to fear. They may transgress, and for such transgression there will be fatherly chastisement, but no vindictive judicial punishment, to which those are obnoxious who have no sonship and no Spirit of Jesus in them to witness that they are Christ's. These views are often enough enunciated in the pulpit, in reference to the condition of the saved sinner, redeemed by the precious blood of Jesus Christ, sanctified by the Spirit of Christ, and made a child of God, therefore an heir—an heir of God, and a joint-heir with Christ, as stated in Rom. viii. 16, 17. But why is it we never hear of the national election; this national adoption of Israel into the sonship of God; of her redemption by the same precious blood; the same sanctification, or setting apart for the service of God, and of the heartfelt cry through the Spirit of the Son, "Abba," Father? Yet the facts are on the surface, and demand of our clergy and ministers their most patient and careful consideration. All nations, it is true, were once before God in the condition of rebellious subjects, servants, and bondsmen. They had no more claim on the Fatherhood of God than Ishmael had on Abraham. They were obnoxious to God's wrath for sin, and were not His sons in any sense. But God early chose one special nation to be His sons from among all the rest. How is it our clergy never notice that? The fact is stated everywhere in the Word of God, so that no one can mistake its tremendous importance. In Deut. vii. 6 there is an unconditional declaration that should decide the matter if any one can be found to doubt it. "For thou art," said Moses, repeating the Lord's own words, "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." To this effect is also 2 Sam. vii. 24; Isa. xli. 9; 1 Chron. xvi. 13; Mal. iii. 6; Rom. xi. 1, 29; Rev. vii. 2—8, etc., etc., etc. This being so, and God's character for unchangeableness, for faithfulness and truth, being such as these Scriptures and Numbers xxiii. 19, 20 describe, it is perfectly certain that God has chosen one nation among all the rest to be His sons, and with the adoption of sons means to give, and has given them all the blessings, both spiritual and temporal, tied up to that condition in His holy Word. In Exod. iv. 22, 23 we have the Lord, on an official and solemn occasion, declaring to Pharaoh that Israel was "His son"—nay, "His firstborn." In Jer. xxxi. 9 we read again, centuries

Digitized by Google

afterwards, that even when the Ten Tribes were outcasted from the land, and had fallen so low as to be rank idolators in the lands of their captivity, God still called Himself "a Father to Israel," and declared that "Ephraim was His first-born." The Ten Tribes on their part regarded God as their Father, and prophetically called Him so in Isa. lxiii. 16—19; lxiv. 8. But there is further prophetic evidence that in the latter days (our Christian times) the Ten Tribes, being God's *Lo-Ammi*, outcast people still, were to be converted to Christ, to receive the privilege of the sonship of God in Christ, with all the spiritual and temporal blessings appertaining to the same. Hosea i. 10 furnishes the proof. When banished and brought very low, the promise in their favour was this: "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 was said unto them, 'Ye are not My people' (Lo-Ammi), it shall be said unto them, The sons of the living God." The latter term means conversion to Christ, belief in His Name (John i. 12), adoption into the family of God, and salvation by grace through the blood of the Sacrifice on Calvary. Here, then, is the fulfilment of Gal. iv. 4—6, which our pastors apply to the individual Christian, but never to the people that were under the law, and yet were redeemed by the Son of God. These thus redeemed ones are blessed with the Spirit of Christ, and even now cry, "Abba, Father." They will yet more universally and nationally do so when Jer. xxxi. 33, 34 and Heb. viii. 10, 12 are fulfilled in them as a nation, and the law of God is written in their heart and mind, in such wise that "they shall all know Him, from the least of them to the greatest of them, and He will remember their sins and their iniquities no more." The adoption into the sonship of God through Christ confers the following blessings upon Israel the nation:—It gives them safety, freedom, and a right to the inheritance; safety, including salvation by grace, for which they pray, as directed in Jer. xxxi. 7, "O Lord save Thy people, the remnant of Israel;" freedom from the curse and power of sin what time the Lord writes His law in their minds and hearts, and "when they shall no more say each one to his neighbour and his brother, 'Know the Lord,' because they shall all know Him, from the least to the greatest of them;" and the right to the inheritance, since God has given it to them by a gift never yet revoked, and it has become doubly theirs since they are now heirs of God and joint-heirs with Christ. The people to whom all this refers are the British; and let us therefore praise the Lord!

ARCHBISHOP LYNCH OF CANADA AND THE ROMAN CATHOLIC CHURCH.

THE following appeared in *The Toronto World* on April 21st, 1887, and deserves a place in the BANNER. We only reproduce a part of the article, which contains also a glorification of Mr. W. E. Gladstone, as well as a prophecy that Ireland is sure to have Home Rule by his influence; matters regarding which we decline to say anything favourable or the reverse in these pages. We republish our extract for reasons which will be apparent to the reader:—

Archbishop Lynch lived a long time in Texas, if *The World* is rightly informed, and the fact perhaps accounts for the violent language in which he carries on his controversy with the enemies, as he considers them, of Ireland. An Irishman is naturally fond of a scrimmage, but a Texan Irishman, it is evident, bangs Banagher in that line. We respectfully submit that as a high ecclesiastical dignitary he ought to endeavour to restrain his ardour when he has a pen in his hand. For example, we do not think it was right in a loyal subject of Her Majesty, which we understand the Archbishop to be, as one who "fears God and honours the king," to threaten the British Government with the conquest of Canada by Irishmen from the States if it does not grant Home Rule. He ought to have remembered that Canadians, among whom he lives and by whose representatives in the Government and Legislature he is allowed to exercise considerable influence, would be injured by such a raid, and that blood would be spilt as in 1866. In spite of his sojourn in Texas, the Archbishop is one of the kindest of men, and would not hurt a fly if it did not wake him from his after dinner nap, but he ought to restrain his pen lest he cause the uncircumcised to triumph.

Then, again, as a loyal subject of Her Majesty he should not say that "proud England" is "now low enough in the estimation of the civilised world." *The World (Toronto)* can make allowance for a good deal of feeling among Irishmen at the present moment.

* * * * * *

No individual nor people is always just or enlightened, but when Dr. Lynch speaks of England as "low in the estimation of the civilised world" he only shows his inability to judge her dispassionately. Where is her equal on the face of the earth? To what quarter of the world do not her arms, her commerce, her language, her religion, penetrate? What rival has she in the justice, the clemency, the liberality of her rule? What people stands higher than she for valour, honesty, generosity and morality? "Regenerated humanity," says the Archbishop, cries against England. England has done more to regenerate humanity than all other nations combined. She was the first to commence the great movement which freed the modern world from superstition and tyranny. Her revolutionary movements in the seventeenth century gave the keynote to the system of self-government by the masses of the people now happily spread over the civilised world. Her Puritans who settled in New England made America republican, and largely influenced the French Revolution and produced the French Republic, while Spain, Italy, Austria, Belgium, and the Scandinavian States have now adopted her form of government. No man suffers on account of his politics or his religion where Britain or British principles of government hold sway. Can the Archbishop say the same of the gods of his idolatry? The Archbishop ought to remember that it is to Englishmen whom he slanders that Ireland must look for relief from landlordism.

So far our Canadian kith and kin. Of course the Roman Catholic prelate hates the great witnessing nation of God—which has protested against the idolatry of his fallen Church. The true *animus* of Rome against Israel, God's chosen, comes out in Canada! Here, in England, Rome puts on quite another aspect. Her prelates and her priests are patriots here; and pretend to love their Queen and country because no other attitude would permit them to ingratiate themselves into this people's hearts, and so enable them to capture, as they hope to do, that imperial race which alone stands up against the pretensions of Rome, and convicts her of idolatry, as well as of insult to the Majesty on High. "Superstition and tyranny" are Rome's characteristics, and against them it has been British-Israel's duty for the last 300 years to protest. For such protest Archbishop Lynch hates "proud England" as he calls her; she who *The Toronto World* declares is "the head and not the tail, above only, and not beneath" all other nations "in valour, honesty, generosity, and morality"—who has regenerated humanity by the Reformation, and sent her language, religion, commerce, and arms to the four quarters of the globe. Here the character of Israel of the House of Joseph is described by the journalist, and he becomes a "blind witness" to the truths of Our Identity in his contention with the prelate who owes obedience to a foreign potentate, the enemy of our God and of His Christ. The journalist calls on our adversary to tell him what other nation is like the British for justice? She is "the righteous nation" (Isa. xxvi. 2). For clemency?—She is the nation whom the Gentiles seeing among them declare to be the one the Lord hath blessed (Isa. lxi. 9). For the liberality of her rule?—She "reigns over many nations, but none reign over her;" all therefore acquiesce in her benignant sway, and none desire that the sceptre should leave her grasp, for she is "Israel obedient" (Deut. xv. 4—6).

Whatever Archbishop Lynch may say or do, the fact will

Digitized by Google

remain in spite of him. The British are Israel and will survive; for God has blest them from the first. He gave command to Balaam to bless the people—and He hath blessed and neither Balaam nor Archbishop Lynch "can reverse it" (Num. xxiii. 20). Whereas the Canaanitish Irish, who are the Archbishop's clients, "must perish and be utterly wasted" —for they will not serve or obey Israel—God Himself has pronounced their doom in Isa. lx. 12, and nothing can stop their miserable fate. Already these misguided people are perishing from off the face of Ireland by wholesale emigration—misery and want of energy. They are in the United States striving hard to make the Government of that country impossible; but among the fifty millions of British-Americans, it is not likely that the two or three millions of rebellious Irish will be able there to disturb the peace of the two Anglo-Saxon British nations who are the "remnant" of Ephraim and Manasseh, constituting the God-blessed House of Joseph. These Irish are "the pricks in our eyes and the thorns in our sides, our vexation in the land wherein Israel dwells"—prophetically prescribed for our distress and trouble because of Israel's failure to obey the commandment of the Lord. But their day has its prescribed end; and the time is at hand when the Canaanite and the stranger who is the alien in Israel's borders now will be banished never to re-enter the house of the Lord of Hosts or to appear in Jerusalem (Joel iii. 16; Zech. xiv. 21). Then shall "Jacob be in rest and be quiet, and none"—not even Archbishop Lynch and his fellow-Irishmen—"will be able to make him afraid" (Jer. xxx. 10). At present their object is "to make him afraid" with dynamite, daggers, fire, and sword, as applied to men, women, and children, and houses; by cruel houghing of cattle and horses, and by lawless conduct in general; destruction of all confidence between man and man in civil contracts and the ordinary business of life. All this will cease, for the Word of God has promised it, to Israel's great comfort and joy.

"THE HOUSE OF JUDAH SHALL WALK TO THE HOUSE OF ISRAEL" (JER. III. 18).

THE following extracts from a remarkable article in the *St. James's Gazette*, of April 29, regarding "the Jewish colonies in the provinces," seems to be startling "blind evidence" that "the British are Israel," and that the preliminary steps are being taken by the House of Judah to bring the return of "Israel and Judah united" to the land of their inheritance within measurable distance of practical politics. The "walk" of Judah to our land is evidently taking place surely, steadily, almost silently, until from the pressure of so much poverty, not in London only, but throughout all the large towns in the provinces, the Jewish Board of Guardians are in some places driven to apply for relief from the rates. While our own people are forced to emigrate, and we are losing the best of our working classes, their places are filled, and more than filled, by thousands of our Jewish brethren in the lowest depth of poverty, and working for wages on which our own people would starve! The "hunters" are indeed doing their work prescribed by Jer. xvi. 16, 17, and the "hunted" Jews are being driven from every hole and corner where they have hidden themselves. Manasseh will have none of them unless they bring with them the wherewithal to live. Therefore to us, in increasing numbers, they come! We wonder if these facts will open the eyes of our rulers and our clergy, and enable them to see that prophecy is being fulfilled in spite of themselves, and that Judah is now "walking to Israel," preparatory to the great exodus towards Palestine, which the cost and trouble to us of this "Jewish invasion" will compel us nationally to facilitate, by every means in our power! The extract is as follows:—

THE JEWISH COLONIES IN THE PROVINCES.

A glance at the Jewish settlements in the provinces, supplemented by a few figures gleaned from the reports of Hebrew charity organisations there, suffices to show that the wholesale immigration of foreign paupers to which we have lately drawn attention is by no means confined to London. Much the same thing has been going on in various parts of the country, only in the provinces the influx of poor Jews has been proportionately greater than in London. Many towns in the Midland and Northern counties have, in the past decade, become the seats of Jewish pauper colonies, the members of which are to be reckoned not by hundreds but by thousands. The spectacle presented by the East-end settlement finds its exact counterpart in the provincial "Jewries," which are crowded with Russo-Polish immigrants, unclean, untaught, who bring with them to this country all that is evil in the foreign Ghettos whence they spring. In smaller towns "nests" of the pauper colonies that are to be are already forming. And everywhere the number of these people is increasing at a very rapid rate.

These provincial "Jewries" are all recent creations. A few years ago a Jewish pauper was unknown in the country. There were, of course, some poor who were relieved from the local synagogue funds. The "schnorrer" (Jewish tramp or beggar) went his regular rounds through the provinces; but he had a sort of licence, and half-a-crown and a blessing twice a year sent him on his way rejoicing. Occasionally a poor resident got into difficulties, and then he was assisted out of the funds of the Philanthropic Society to which he had himself, in nine cases out of ten, been a contributor. But, throughout the length and breadth of the land there was not, save in the metropolis, a single organisation dealing with chronic Jewish pauperism. Now such institutions have had to be formed in nearly every great provincial town. Manchester, Birmingham, Liverpool, Leeds, Hull, Sheffield, Newcastle, Glasgow, Middlesbrough, and Cardiff, all have their Jewish "Board of Guardians" after the London pattern. Liverpool has its "Jew streets" equal to anything the East-end can show in the same line; "Crown-court" and "Back Vernon-street," in Manchester, are as Jewish and as squalid as Wentworth-street, Whitechapel; and Sheffield has its "Petticoat-lane"—a bad copy of its London namesake—where the wigs of the Jewesses and the Hebraic jargon spoken inform the wayfarer that he stands in one of the provincial "Jewries." The number of pauper Jews in these country towns is, in the aggregate, enormous. In Lancashire alone, where the total of Jewish residents probably does not exceed sixteen to eighteen thousand souls, the average of paupers may be set down at over ten thousand.

Take a few figures referring to Manchester—a town largely affected by foreign immigrants who come from Lithuania and Galicia. It has altogether not more than from ten to twelve thousand Jews. Now an examination of the reports of the Manchester Jewish Board of Guardians shows that the average number of families on the books of the charity is over twelve hundred in receipt of ordinary relief. This will represent a pauper community of nearly six thousand souls; for Jewish families are large as a rule—among the poor at all events. Then there is another section of the poor, about one-third as numerous, which is helped from an industrial and loan fund, besides those benefited by the lesser philanthropic societies and the Passover distributions. So that we have here a pauper colony of nearly eight thousand in a body of Jews not exceeding, all counted, twelve thousand persons. And how many of these poor people are natives of this country? Less than ten families, says a report of the Manchester Jewish Board before us: just upon one per cent.! The rest are all foreign immigrants. Can anything throw clearer light upon the gathering flood of foreign pauperism? Nothing, unless it be the figures showing the rate at which the number of poor Jews is being augmented every year. Two hundred and twenty families is stated to be the annual increment on the books of the Manchester charity, and these come "direct from abroad."

Liverpool can tell a similar tale of foreign pauper immigration. It has a smaller Jewish community, but a relatively larger foreign poor-list. The pauper colony settled on the banks of the Mersey is over 2,500 strong, and is increasing as rapidly as that of its neighbour Manchester. The additions are at the rate of at least 1,000 annually for the last two years. In 1885 the Jewish Board of Guardians found the "magnitude of the pauperism" it had to deal with "unparalleled," and the new cases—235 families, or about eleven hundred souls, counting five to each family—more numerous than in any previous year. The "previous year," though, had seen a "serious increase," like the one before it.

Digitized by Google

And here we may give an instance of the way in which the foreign immigrant beats down the price of labour. The Liverpool board cast their eyes round to arrange "some easy occupation in which unskilled labour was employed." They found that there were a number of poor Gentiles in the town who contrived to keep themselves from the union by making the cheap coarse mattresses required by steerage passengers on board the American liners. Forthwith the foreigners (partly supported, of course, by the charity-dole they received) were set to work upon such mattresses, being paid for them at the rate of 9d. per dozen. Imagine three-farthings for filling, sewing, and finishing a mattress! The experiment was successful: the new comers earned sufficient to keep themselves. Of course the other workers were displaced; and down went the current rate of pay.

"A more striking instance yet is furnished by Glasgow. The figures we have given represent nothing like the actual volume of Jewish pauperism in the provinces; they only indicate the average numbers in receipt of relief at a certain time. . . At the present moment the three counties, Lancashire, Yorkshire, and Warwickshire, have between them a Jewish pauper list of probably not less than 20,000; and every packet from Hamburg entering Hull or Grimsby is adding to the numbers."

It may seem hard to many that any notice should be taken of this immigration of poor foreigners; but one question settles that point. What is the use of "relieving the congestion of the population," and reducing the poverty of the country by emigration of our own poor, if their places are taken by a swarm of penniless creatures from the continent?

THE AMERICAN CHURCH.

"YESTERDAY morning the chapel of Lambeth Palace was the scene of a ceremony the interest in which, far from being confined to those who took part in it, will be widely spread both in England and in the United States. A hundred years having elapsed since the consecration in that chapel and by English bishops of the first bishops for the American Episcopal Church, a service in commemoration of that event was conducted yesterday by the Archbishop of Canterbury on the scene of the original consecration. Apart from the special interest attendant on the circumstance of such a celebration there was another and scarcely less impressive character imparted to it by reason of the venerable associations which centre in the Palace of Lambeth. The chapel itself, a small but well proportioned edifice with groined roof and stained glass windows of singular richness and beauty, has played no unimportant part in many familiar episodes of ecclesiastical history. From among these may be selected as perhaps the most noteworthy the arraignment of John Wycliffe in 1378 before Archbishop Sudbury for heretical teaching on the doctrine of transubstantiation. Nor is the chapel wholly without evidences of the affectionate relations existing between the Anglican and American Churches, for the central light of one of the lancet-shaped windows was presented as an offering by the American bishops in commemoration of their presence at the Lambeth Conference in 1878. The hour fixed for the service was 9.45 a.m., and shortly after 9 o'clock those who had received invitations to be present began to gather in the outer chapel, where they were received by Mr. Mandeville B. Phillips (the assistant secretary) and conducted to seats within the chapel. Among those who attended at the service were the American Minister and Mrs. Phelps, Mr. Charles Phelps, Mr. Henry White (Secretary to the Legation), Lord Norton, the Rev. Henry White, the Rev. Treadwell Walden (Boston), the Rev. Dr. E. W. Syle (Tokio), the Rev. T. Teignmouth Shore, the Rev. J. Cave-Browne, Mr. L. W. Ginsaburgh (Washington), Mr. George Glanvill, and General Lowry. The officiating clergy were the Archbishop of Canterbury, the Bishop of London, the Bishop of New York, the Bishop of Rochester, Bishop Lyman (Bishop of North Carolina and bishop in charge of the American congregations on the Continent), the Dean of Windsor, and the Rev. Montague Fowler. The service, which was that appointed for the celebration of the Holy Communion, was conducted by the Archbishop of Canterbury, assisted by the Bishops of London and Rochester. The sermon was preached by Dr. Potter (Bishop of New York) In the course of his sermon the preacher reviewed the circumstances from which the American Episcopal Church had taken its rise, and the history of the growth of that Church. After having dwelt at some length on these points, and having alluded to the fact that a telegraphic message had been received by the Archbishop of Canterbury from the Bishop of Pennsylvania expressing the cordial thanks of that diocese for the centenary service in Lambeth, the preacher asked if it were strange that the American Church should wish to come back to that venerable shrine where she had drawn her first breath as a daughter of the Anglican communion. Never were the influence and example of the Church of England more potent in all their best elements in America than now. Never was the memory of her saints and martyrs and doctors more reverently cherished than at this hour across the sea. To-day the children of the Church sent the greeting of their homage and their love, and surely they too might be permitted to remind themselves that half of their first century had been covered by the reign of a single Sovereign, who, whether as wife, mother, or ruler, had endeared herself to the people of two hemispheres. And so as some of them came back to that historic spot to keep the first centennial birthday this was the prayer they breathed:—"Honoured mother, hitherto you have been pre-eminent in Christendom—by faith, sound learning, and pure manners. you have already borne witness to the Catholic doctrine in all its primitive simplicity and power; and when another hundred years are gone, and children's children gather here, may you still be found in all the splendour of advancing triumphs, rich in treasures of your God and head—'fair as the moon, clear as the sun, and terrible as an army with banners.'

"The offertory was then made, and it was explained by the Archbishop of Canterbury that, at the request of the Bishop of New York, the sum collected would be given to the Church House fund. Then followed the celebration of the Holy Communion, after which the hymn, 'Jesu, gentle Saviour,' was sung, and the service concluded by the pronunciation of the Benediction by the Archbishop of Canterbury."

The above, taken from the *Times* of February 5th, 1886, is a remarkable illustration of the brotherly love still existing between Ephraim and Manasseh, and a pledge we hope of the coming Federation of the two nations, brethren in fact, whose interests are all one. For they are united in religion, laws, language, manners customs, and institutions. They love their Mother Church, and unitedly Israel's Queen as well.

Correspondence.

"OCEANA" AND THE JUBILEE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you two extracts from Froude's "Oceana," which are interesting as showing how it is possible, after sneering at a sermon which probably contained much that is true to adopt unconsciously the same way of speaking soon after. At p. 98 of the cheap edition, Froude says:—"It was . . . . a somewhat ambitious sermon on the English race and its destinies. We were to regard ourselves as the salt of the earth, as a nation chosen above all the rest to represent the Spirit of Christ. It was good to tell us to exhibit Christ's Spirit, but was flattering our vanity the best way to bring us to it." And at page 191, "The inhabitants of Victoria and New South Wales are as completely subjects of the Queen of Great Britain as any of ourselves. They are as proud of their sovereign—they are as heartily loyal—they as little dream of throwing off their allegiance. Nay, perhaps they have *more part in David* than those who are nearer the throne. Their attachment is enhanced by the emotional enchantment of distance." Froude says, in effect, that the Australian colonists are better Israelites than ourselves, because more loyal to a sovereign who has exhibited more of Christ's Spirit than perhaps any other before her. These sentiments being suitable to the Jubilee may fitly find a place in the BANNER, between our gracious Sovereign's birthday and her coronation day; for which we praise the Lord.

C. P. BIRD.

District Judge, Ambala, Panjab.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

Price 4s., Crown 8vo., cloth, pp. 208, illustrated with 15 Woodcuts.

THE TOWER OF EGYPT;

Or, the Types and Chronology of the Great Pyramid. By A. R. G.

In this work the chronology of the Grand Gallery and Ante-chamber passages of the Great Pyramid of Egypt is re-investigated by a NEW MEASURING KEY, based upon the sacred inch-unit, whence it is found that the Pyramid Date for the Second Advent suprisingly harmonises with that deduced by the Rev. H. Grattan Guinness from independent sources.

"We recommend this thoughtful and well-written book to the attention of all Pyramid students and readers of the *Banner*. . . . We shall be surprised if it is not found at last that this work is a real advance in Great Pyramid knowledge."—*Banner of Israel.*

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW;
R. BANKS & SON, RACQUET-COURT., FLEET-ST.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE JULY QUARTERLY PART
OF
ISRAEL'S HOPE & DESTINY

CONTENTS:

Jubilee Hymn. By Hecla.—The Jubilee of Queen Victoria.—Honour to Whom Honour is Due.—Gog's Attempted Invasion Against Israel. Does it Take Place in India or Palestine? Being Alexander MacPhail's Second Reply to John T. Crosthwait's Views.—"The Ancient of Days"—Where, and in What Condition are the Ten Tribes at the Present Time? and What Will be Their Place in the Millennium? By Dr. Alder Smith, F.R.C.S.—Armageddon. By John Gilder Shaw.—How to Preserve a Record. By A. M. Searle.—Metropolitan Anglo-Israel Association.—Review.—Mother of Nations.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

Price 2d., 12s. 6d. per Hundred,

Is Not Queen Victoria the Royal Seed to King David's House, and Are Not Her Subjects, the British People, the Ten Lost Tribes?

By WILLIAM HOPTON,
Colliery Manager (Author of "Conversations on Mines"), St. Helen's.

London: R. Banks & Son, Racquet-court, Fleet-street.

A New Light.

BY A E I.

Author of "The New Old Story," "4,000 Years Old," &c. This pamphlet is prepared specially for general distribution, and as a means of introducing "Our Identity" to persons unacquainted with the subject will be found particularly useful. It is printed on good paper, in clear type, and bound in primrose colour cover.
Price 2d., post free 2½d R. Banks & Son, Racquet-court.

EDWARD HINE'S PUBLICATIONS
SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.
CUI BONO? 6d., post free, 7d.
LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.
F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

London: R. BANKS & SON, Racquet-court, Fleet-street.

Fourth Thousand, crown 8vo., cloth, price 1/6.

The Coronation Stone; and England's Interest in It.

By Mrs. G. ALBERT ROGERS, author of "The Folded Lamb," "The Star-lit Crown," etc.

The Star-lit Crown: Brief Memorials of the Life and Work of the Rev. G. A. ROGERS, M.A., late Vicar of Christ Church, Dover.

Price 1s., cloth.

JAMES NISBET & Co., Berners-street, London,
And of all Booksellers.

Where Is The Firstborn?

Crown 8vo., wrapper, price 6d. By the Rev. G. A. ROGERS. Edited by his Widow.
R. BANKS & SON, Racquet-court, Fleet-st., E.C.

Price Sixpence, by post Sevenpence.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.
ROBERT BANKS & SON, Racquet-court, Fleet-st.

SEND US FOUR STAMPS. and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & CO., 126, Clerkenwell Road, London, E.C.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

A CHRONOLOGICAL and GEOGRAPHICAL TREE, Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations. Price 8d., mounted and varnished, 2s.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth, gilt, price 5s. Free for P.O.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the HARNESS' ELECTRIC BATTERY BELT has been very beneficial in strengthening the system generally, as well as instrumental in relieving the Neuralgic pains from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and remit 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. MEDICAL BATTERY CO. Ltd.

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JULY 13, 1887 [All rights reserved

Digitized by Google

"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. XI., NO. 551. Entered at Stationers' Hall.] WEDNESDAY, JULY 20, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
How the Great Gate was Nearly Lost	293
Extraordinary Development of Emigration	294
A Lecture at Clifton. By Surgeon-General J. M. Grant, M.D.	294
Is Constantinople the Gate of Promise? By G. N. Walsh	296
The Racial Characteristics of Israel. By F. Gass. Part I.	297
The BANNER British-Israelite Jubilee Funds	298
Correspondence	299

HOW THE GREAT GATE WAS NEARLY LOST.

THE *Times'* correspondent at Paris sent to that paper on May 9th a remarkable statement, which, if true, as we suppose it is, proves that just before the Berlin Treaty, at the end of the Turko-Russian War, the Russian General was within an ace of occupying Constantinople with his troops, and that humanly speaking it was a mere accident the catastrophe was prevented! The so-called accident was followed by another most unlooked-for circumstance, namely, the sudden and vigorous resolve of the British Cabinet, when summoned by the Sultan, to resist the Russians by force of arms, and to regard the occupation of the Gate as a *casus belli*. The attitude of the British Government and nation previously had been so equivocal that the Russian Ambassador at St. James's was quite deceived, and telegraphed to the Czar to order the troops to occupy Constantinople, as the British would offer no opposition, if only Gallipoli and the English Fleet were left unmolested. When the crisis came the true attitude of Israel was seen! She refused to allow her promised Gate to fall into the hands of her enemies, and claimed it herself at the point of the bayonet! The Russians of course retreated, and so Constantinople escaped. The extract from the *Times* we allude to was as follows:—

Paris, May 9th.

The following gives an absolutely authentic account of an unknown episode of the Turco-Russian war, and may be read in connexion with my despatch published in *The Times* of to-day.

To understand the violent disappointment of the Russians after the Congress of Berlin one must know the following incident, which shows that Russia thought at the end of the war that she was absolute mistress of the Turks and of European Turkey. Count Schouvaloff, then Russian Ambassador in London, repeatedly telegraphed to the Russians to enter Constantinople, affirming that England would not raise a finger against the occupation of Constantinople on condition that Gallipoli should not be occupied, and that no attempt to blockade the English fleet should be tried. Accordingly a telegram was sent from St. Petersburg to San Stefano and to General Ignatieff, ordering the commanders to enter Constantinople and to occupy it at any cost. This telegram in cipher passed through Turkish territory, and before being transmitted to San Stefano came under the eyes of the Turks. An attempt was made to discover the cipher, but this trial succeeded only partially. Nevertheless, the Turks understood that the occupation of Constantinople was ordered by the Czar. To gain time they mingled the ciphers of the Russian despatch in such a fashion that it became absolutely unintelligible, and under this form transmitted it to San Stefano. There General Ignatieff vainly tried to discover the sense of the order, and after two days' hard working asked for an explanation.

Meanwhile Musurus Pasha was ordered to inform the British Cabinet of the designs of Russia, and to ask the help of Great Britain. The English Cabinet was summoned in haste to a meeting, and an order was given to Lord A. Loftus at St. Petersburg to see the Czar, and to inform him or his Chancellor that an occupation of Constantinople by the Russians would be considered by England as a *casus belli*, and that he, Lord A. Loftus, would have in this case to ask for his passports. The Czar then changed his mind, and when General Ignatieff's despatch asking for explanations reached St. Petersburg the idea of an armed occupation of Constantinople had been abandoned by His Majesty.

From this one may understand the bitterness of the Russian resentment at having been despoiled by the Berlin Congress of nearly all the most important advantages gained by the San Stefano Treaty. Austria alone, without a shot or the loss of a man, kept her conquest by virtue of the draft of 1876 and of the treaty between her and Russia.

So far the *Times* correspondent. Those who depreciate the peerless Port and regard it as quite a secondary "position of arms" in these modern days must ask themselves why, if that be the case, the Russians are so determined to secure it, and why, when the alternative presented itself to them, the British Government lately refused to allow its military occupation by the Russians? The fact is, it is the most magnificent Gate in the world, regarded as the outlet of a sea which is now a Russian lake, and which teems already with Russian arsenals, harbours, and docks. If only the outlet were in Russian hands the Russian Fleets would be largely augmented, and our passage to the East by the Suez Canal, or by the Euphrates Valley, would be for ever compromised. For once the Russians are in possession of the Bosporus it would cost millions in money and torrents of blood to expel them. The occupation of Palestine by the British and the Jews would after that be a most difficult, if not impossible, operation; and therefore, we see God has reserved the place for us, but has not permitted

Digitized by Google

the Russians to occupy it when it was within their grasp, only a few years ago. It is said by some that the value of Constantinople as a commanding Gate is greatly lowered since the date of the Berlin Treaty, because of the Pacific Canadian route now opened *viâ* Esquimalt, and because the ocean highway past the Cape is still in our own grasp. Granted, if British interests were only what God cared for! But He cares for more than that. He is pledged to carry out the restoration in peace and safety of His united people Israel and Judah to their own land of Palestine, and to give them there wondrous prosperity and enlargement. How can this be done humanly speaking, and without a standing miracle, which we have no right to expect, if the Russian armies are to be in possession of the mighty Gate, and all the resources of that Empire will be for ever ready to block the passage of Israel's commerce with the East, and her communications with her sons in the Holy Land? Russia at the Bosporus in power would prevent the restoration of Israel and Judah, and would, if it were effected, lead to the evacuation of the land again by reason of the flank of the British march being in the hands of the enemies of the people of the Lord! We believe, however, none of these adverse events will take place, but that when the time comes, and the pear is ripe, the Gate will fall into the hand of God's people, and remain with them forever.

We feel confident of this, not because we claim any prophetic function. Far from that! But simply because God's Word gives the Gate to Israel; and the British, being Israel, have all the Gates already, with one magnificent exception. As the Gates generally, without Constantinople, would be worthless, we conclude that God means this strategic city to be ours like the rest. We put forward this expectation, with the line of reasoning which leads to it, for our readers' adoption or rejection as they may think fit. It suffices for us; and we believe the end will see our race in possession of the stronghold, what time the Turkish Empire collapses, according to the prophecies. At the date of the Treaty of San Stefano the "times of the Gentiles" who now are treading down Jerusalem was not fulfilled, consequently they were not expelled from the city then, and Russia was not allowed to take possession. When that event which will make Jerusalem free occurs, and the Turkish Empire falls to pieces, the last word in the Eastern Question will have been asked and answered. "Who shall have Constantinople?" is that question of questions. To our mind the answer is conveyed in the words of Gen. xxii. 17: "Thy seed" (Israel's) "shall possess the Gate of his enemies."

The British are Israel; therefore the conclusion seems inevitable. But to the Lord will be all the praise!

Extraordinary Development of Emigration.—The *Liverpool Mercury* says:—The remarkable revival of trade in the United States and Canada has led to a substantial increase in the proportions of the emigration from Europe. So pronounced is this that nearly all the Atlantic lines have issued notices to their agents to stop booking for the present. The special feature of this position is that numbers of mechanics are going out, especially bricklayers, plasterers, and masons, from Scotland, Wales, and the Northern districts of England, in response to advices from the other side that good openings are now presenting to such craftsmen. The general prospects of the emigration trade are equally brisk. The German lines are understood to be already fully booked, and a considerable accession to the numbers of Germans passing through Liverpool is to be expected. The Swedes and Norwegians are fully to the fore. The attractions of the Canadian North-west, and especially of the Canadian Pacific slope, are distinctly in the ascendant, more emigrants having been booked for British Columbia during the past two months than in the preceding year, and, indeed, for a long time previous. Altogether the emigration trade of the current season is more brisk than at any time during the previous seven years; and the prospects point to a long period of activity.—Forwarded by F. S. G., of Manchester.—*The Manchester Evening News*, April 5th, 1887.

A LECTURE AT CLIFTON.

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

A lecture was given by Surgeon-General Grant, in the Victoria Rooms, Clifton, on the evening of Friday, 3rd June, on "The Present and Future of Israel." The chair was taken by Commander Roberts, R.N., and there was a good attendance.

The lecturer introduced his subject by remarking that all search for the "Lost Tribes" had heretofore been unsuccessful because it had been made by the light of history and ethnology instead of that of revelation; "that all secular knowledge must be in itself unavailing in searching for a people whose history and nationality God had declared that He would obliterate; and that such knowledge could be of no value whatever, except in so far as it might confirm what the prophets had spoken." He then went on to show some of the conditions under which prophecy declares that Israel must be found in "the latter days," or the Christian dispensation, such as :—

1st. *Separate from Judah.*—Under this head he exposed the error of Canon Rawlinson and others who affirm that the Ten Tribes became merged in their conquerors, or that the few who remained distinct returned with the Jews from Babylon, pointing out that this error originates in a misinterpretation of the book of Ezra, where the word *Israel* is applied to *Judah*; all Jews being *Israelites*, although all *Israelites* are not Jews, and Judah having been the only representative House of Israel extant when the book of Ezra was written, because the other House had long since ceased to be a people. This error, too, was to be traced to the very common practice of trusting to isolated texts, for if the whole book of Ezra were studied in its connection with other Scriptures, it would be seen that the edict of Cyrus was promulgated in fulfilment of a prophecy by Jeremiah which had reference to the kingdom of Judah only, and that the *Jews* were to return from Babylon to their own land after seventy years, not by bow, or by sword, or by battle, but by the Lord their God; whereas the other House of Israel was to be gathered *from the nations*, not into their own land, but into the wilderness of the people, with a mighty hand and a stretched-out arm; and with fury poured out—that is, after long and desolating wars, which exactly corresponded with the early settlement of Britain. He showed from the writings of St. Paul, comparing Jer. xviii. and xix. with Rom. ix., that the apostle recognised two Houses of Israel as existing in his day, the one *Gentile* and *Christian*, and the other clinging in stubborn unbelief to *the law*, and he insisted that unless we accept the teaching of St. Paul on this point we may draw a wet pen through the whole of the Old Testament writings, and the greater part of the New, because if the Jews are the only remaining House of Israel, the mission of Christ has proved a failure. He has not redeemed Israel from the bondage of the law, nor fulfilled the prophets, whom He tells us that He came to fulfil. The absurdity of the objection raised by the Rev. H. Bonar in his celebrated letter to the *Sunday at Home*, that the early Britons could not have been Israelites because they brought no Israelitish books or ritual with them was also dealt with. "How could they," asked the lecturer, "considering that they had been sunk in heathenism for about a thousand years?" They brought with them *Druidism*, which in many respects was identical with Baal worship as described in the Bible; and a form of worship much more significant of their origin than the most exact pattern of the temple service could have been."

The second condition under which we must look for Israel was that of a widely-spread Gentile nation, separating into two great peoples, the one greater than the other—and under this head, the lecturer referred to the 48th chapter of Genesis, where Jacob blesses *first Joseph* and next his two sons, transferring the blessing of the father to the younger son Ephraim, and thus constituting him the federal head of the House of Joseph;

Digitized by Google

and predicting that he would become the fulness of the Gentiles, or a multitude of nations; that is, that he would spread abroad from the place where he would originally settle as a Gentile people, and establish himself in all parts of the world, being known amongst the Gentiles as the seed which the Lord had blessed, a prophecy which was fulfilled by attaching a condition to the captivity of Israel which was not attached to that of Judah—viz., rejection from the covenant of Moses. He then went on to show that the distinction between an Israelite and a Gentile, was that the one was in covenant with God under the law of Moses, and the other was not; and that as Israel had been divorced from that covenant and never brought under it again, they became Gentiles and remain Gentiles to the present time. He traced to the misapprehension of this important truth the universal error of the theologians expressed by the Church of England in the doctrine of the Epiphany, that when the Jews rejected Christ the oracles of God were taken from them and committed to the heathen; a doctrine which he said contradicts the most solemn utterances of the Word of God, because our Lord told the Jews that the kingdom of God would be taken from them and given to *a nation* bringing forth the fruit thereof, and St. Paul, in telling them that the salvation of Christ which they had refused would be sent to the Gentiles, added that *they would receive it*, which must mean that they would receive it, as the Jews had rejected it in a body, or as a people; a condition which does not apply to the heathen at large, or any heathen nation, but which is in accord with the universal voice of prophecy that the Jews would so reject, and that Israel would so receive it. In connection with this Gentile condition of the people the question of their circumcision was considered. It was contended that the Galatians must have been Israelites, because St. Paul converted them from heathenism, not Judaism, and yet he speaks of them as a people which had been at some former period under the law, and remonstrates with them on their wish to be again under its bondage, especially in this matter of circumcision, which of course they would not have abandoned if they had been *Jews*; and the inference he drew from their case was that the rite had been generally abandoned by Israel as distinct from Judah in apostolic times, and that it never could have been re-imposed, because one of the first acts of the early Christian Church had been to abolish it, "so that," continued the lecturer, "the objection that we cannot be Israelites because we are not circumcised, has no weight whatever." With regard to the prophecy that the House of Joseph would separate into two great peoples, our contention that it had been exactly and literally fulfilled in the separation of America from England, and the development of both, unexampled in the history of nations, yet showing a vast preponderance in our favour, was treated by our opponents with a good deal of flippant ridicule. The commentators interpret the prophecy as having been fulfilled in the past history of Israel, "inasmuch as Joseph was the only son of Jacob who was the progenitor of Two Tribes," and so forth; but they do not tell us how the branches of the fruitful bough of Joseph ran over the wall in Palestine, that is, extended beyond it; how Ephraim became the fulness of the Gentiles there; or how Israel became a nation and company of nations in Old Testament times. Such plain *temporal* promises, said Dr. Grant, they *spiritualise*; a process in which it is impossible to follow, and idle to answer them.

The next mark put upon Israel by the prophets was that she would be *Christian*; a promise in which all the others, temporal and spiritual, made to the fathers centred. Dr. Grant fully conceded to opponents the point upon which they so strongly insist, that Christ was "the promised seed" in whom all the families of the earth should be blessed, but he reminded his hearers that the after seed of Abraham in the line of Isaac was associated with Him as the heralds of His work of redemption by the further promise that they should be an holy nation, a kingdom of priests and a peculiar people, formed by God for Himself, to show forth His praise. With reference to this latter promise the lecturer showed that it had no reference to Old Testament times, because God distinctly told the people of Israel that they would break His covenant and mix themselves with the heathen before they entered into Canaan; and that it was evident from the 49th chapter of Genesis, the 24th of Numbers, and St. Paul's teaching in the 13th chapter of Acts, that all the promises to Israel centred in Christ, and were intended, at the time that they were made, to have their fulfilment in the Christian dispensation; so that the common objection that the people forfeited the promised blessings by their disobedience in Canaan was not only unscriptural but impious, as impugning the truth and faithfulness of God.

The next mark upon Israel was that she should be chief of the nations, and in possession of all the blessings promised to her, while obedient, in the 28th chapter of Deuteronomy—blessings which she had forfeited, or never fully attained to, through her disobedience in Canaan, but which had been purchased specially for her, in order that she might communicate them to the world, by Christ, the Redeemer of Israel. In connection with this part of his subject, the lecturer pointed out that it would have been perfectly impossible for the Church to carry the Gospel to the heathen; that such a work required the intervention of a strong nation, having the will as well as the power to carry it out, established in security in all parts of the world, and having the dominion of the sea, or possessing, as the inspired penman expresses it, "the Gate of her enemies;" and such a nation, for such a purpose, God had specially educated--in Egypt, in the wilderness, and in Palestine.

The next mark noticed was that Israel must be found as a vast imperial dominion, under the rule of a lineal descendant of King David, in support of which view the old Irish legends were compared with prophecy; and the lecturer maintained that from their exact correspondence with Scripture we were justified in considering them authentic. He noticed the common objection that we cannot trace the dynasty of David from the 33rd chapter of Jeremiah, because a similar promise is made to the priests, the Levites, and we do not know where they are. He contended that there was no necessary connection between the two cases, and that they were not parallel, because in the case of David we had two promises—first, that Israel would not cease from being a nation for ever; and secondly, that there would never cease to be a descendant of David sitting on his throne and ruling over Israel. So that having found the nation, we have, as a necessary consequence, found the throne; whereas in the case of the Levites, Jeremiah prophesied that there would be a breach of continuity in their office, during which a posterity would be preserved to them to do sacrifice continually, or without further interruption, at some future time, which he does not specify, but which we learn from the concluding chapters of Ezekiel to be the next dispensation, so that those who live then will have the same means of recognising the descendants of the Levites as we have of recognising those of David now, because they alone will be ministering at the altar.

The lecturer summed up this part of his rather extensive subject by remarking that if it had been shewn from prophecy that Israel must exist in the Christian dispensation as chief of the nations, her whereabouts had been indicated with sufficient clearness to enable the most superficial readers of English history to determine it for themselves; that we might cull forty-seven identifications from the Bible, or forty-seven hundred, but they must all resolve themselves into the two conditions of Christianity and national ascendency.

With regard to the future of Israel, Dr. Grant contended that in the next dispensation she would be as she had been in the two which had preceded it—God's witnessing nation, His kingdom, and the channel of His blessing to the world. He pointed out that before the separation of the nation many

Digitized by Google

people joined themselves to the Lord by union with His people because they saw that a special blessing rested upon them; that after the captivity of Israel the witnessing function devolved upon Judah, and that she alone kept the lamp of truth burning till Christ came, when, having rejected Him, the kingdom and oracles of God were taken from her and committed to the other House of Israel, which from that day to this has become His kingdom and the custodians of His oracles, under the sacred trust that they will communicate them to the world. In the next dispensation the two nations will be united, remaining, of course, established, as Israel already is, over all the world, but the seat of government being moved from London to Jerusalem; and in this state of unity they will witness for God as they have done heretofore, but with more energy and success, because the Holy Spirit will be more abundantly poured upon them. The purposes of God do not change, continued the lecturer, so that from the time that He formed Israel into a nation and said to them, "You only have I known of all the families of the earth," there has been no instance, individual or general, of the conversion of the heathen to God except through her instrumentality; so that wherever we find a Christian Church planted amongst the heathen we know that it has been *planted* there, that it is not indigenous to the soil, and that its members, of whatever nationality they may be, have all been admitted into spiritual communion with the family of Abraham, through the Israelitish rite of baptism; and therefore there is not, and never has been, such a thing as a "Gentile Church" in the sense in which we generally regard it—that is, a Christian Church outside and independent of Israel.

The lecturer went on to show that the mission of Christ was not to *change* God's government of the world, but to restore it; so that when His mediatorial and kingly work should have been accomplished, and the works of the devil destroyed, one of them being the separation of the human family into languages and races; there would be one people and one language as at the beginning, and that then Christ would restore the kingdom to the Father—that is, the restored kingdom of Israel, including, as it then would do, all the people of God in the world—He being subject to the Father as the second Adam, although as the glorified head of the House of Israel He would reign over it for ever and ever, as expressly declared in Psa. xlv. 6, 7. Such, continued the lecturer, is the plain teaching of the Bible regarding the everlasting kingdom of Christ and the glory of His people Israel as being associated with Him in establishing it over the world; and I think it is to be regretted that this "Gospel of the kingdom," which He commanded His Apostles to proclaim to all nations, should have been so much obscured as it has been by spiritualising interpretations.

A short and rather animated discussion followed, chiefly on the two questions of the restoration of sacrifices, and the nature of Christ's kingdom. Upon the former the lecturer replied that "the one sacrifice for sins for ever" had been made in the Lamb slain from before the foundation of the world; that sacrifices which could be distinctly traced back to the time of the Deluge, and probably existed in Eden, were typical, or anticipatory of the Atonement, while the spiritual sacrifice which we now offer in the Communion had its duration limited by our Lord's own appointment, to the time of His coming again; and it would be reasonable to suppose, even if Ezekiel did not distinctly tell us, that when this mode of commemoration should cease, the ancient mode of sacrifice by presenting the beasts slain for the food of the people as an offering to the Lord should be resumed in commemoration, as they had formerly been instituted in anticipation, of the great sacrifice which, in the counsels of God, with whom there is no beginning nor ending, had been ordained from before the foundation of the world. At least, the lecturer said that the prophecies of Ezekiel were, to his mind, conclusive that sacrifices would be restored, and he did not see how it was possible to spiritualise that portion of Scripture with any regard to the truth of the Word of God.

The second objection was raised to a remark by Philo-Israel that God is now, and has been for centuries, spreading His kingdom by means of the conquering sword of British-Israel, and was to the effect that the kingdom of God was righteousness and peace; to which it was answered that although peace would undoubtedly be the characteristic of the millennial reign of Christ, His kingdom was not yet established over the world, as He testified before Pilate, and He Himself declares that He came not to send "peace upon the earth, but a sword" during the present dispensation.

A vote of thanks was accorded to the lecturer, and the meeting closed with singing the Doxology.

IS CONSTANTINOPLE THE GATE OF PROMISE?

By G. N. Walsh.

The leading article in the Banner, March 30th, No. 535, entitled "Russian Finances and the Coming Wars," contains an extract from an Indian paper, upon which you comment as follows:—"So far the *Madras Mail*. We do not, of course, see with the Eastern journalist that Constantinople is likely to fall into the hands of Russia, because we know better. Our Identity with Israel informs us the Madras paper is wrong, and that, so far from the Cossack getting into the peerless port, it is destined for the British people, as the promise of Gen. xxii. 17, to the after-seed of Abraham, being God's best blessing to the race. 'Thy seed shall possess the Gate of his enemies.'"

My reason for calling attention to these remarks of yours is because it appears to be an almost unanimous belief with Anglo-Israelites that the Turkish metropolis must eventually become a British possession in consequence of its unique position and present strategical importance. But, I would ask, is it not somewhat hazardous to conclude so confidently that this peerless port must some day fall into our hands, in the absence of any direct scripture testimony to that effect? For after all Gen. xxii. 17 is only a general statement, and cannot be construed into a reference to any particular Gate. Personally I am of opinion that Russia *will* succeed in obtaining possession of the long-coveted prize, for I cannot imagine her coming down with her armies upon the mountains of Israel "like a cloud to cover the land," and leaving a place of such strengh as Constantinople, garrisoned by an enemy, in her rear. Russia may, by treaty or by conquest, ultimately secure to herself the sovereignty of Stamboul, but it by no means follows that she is certain to reap the advantages she expects from its acquisition: for it is more than probable that, in the not far distant future, this "Queen of Cities" may be shorn of much of its value and importance.

A startling scheme was propounded some years ago for restoring Palestine to its pristine loveliness, and making it the most valuable tract of territory on the face of the globe. This scheme (at present in abeyance) was to have effected its purpose by the cutting of two canals, one from the Red Sea to the Lake of Sodom, the other from the Mediterranean, near Mount Carmel, to the River Jordan, thereby establishing a water communication between the two seas. Only a sterile and unproductive waste of country would be submerged by these operations, and two or three towns of minor importance engulphed; with respect to one of which, however, it would appear to be a remarkable fulfilment of a singular curse. "And thou, Capernaum, which are exalted to heaven, *shalt be thrust down to Hades*" (Luke x. 15). As verily it would be if pressed down beneath the super-incumbent weight of six hundred feet of water, that being its depth below the level of the

Digitized by Google

sea. The extraordinary depression known as the Jordan Valley being thus filled up, a great inland sea would thereby be formed, measuring some two hundred miles in length, with an average of five or six in width, whose waters, as surveyors have shown and Ezekiel foretold (chap. xlvii. 8, 9, 10), would reach from En-gedi on the one side, to En-eglaim on the other, and lave also the foot of the hills upon which Jerusalem stands.

The carrying out of this grand purpose is, I believe, but a question of time. If ever it should be accomplished Constantinople would at once lose the proud distinction she has so long enjoyed, of being the pivot upon which the whole Eastern Question turns. This distinction would then be transferred to Jerusalem, which would thenceforward be regarded (to use your own expression) as the "Peerless Port"; her commanding position on the shores of the New Jordan Sea constituting her Mistress of the World. As a commercial port standing midway between the Eastern and Western worlds, and situate where all the lines of traffic must necessarily converge, her position will be unrivalled. As a fortress she could be made impregnable. For charm of position she would again be "the joy of the whole earth." And when beautified and restored to fit her for the noble and important part she is destined to take in the future history of the world, our Zion will indeed be a name and a praise in the earth.

When these things are accomplished, then will the visions of Ezekiel xlvii. 1—12 be fulfilled. The New Jerusalem fronting towards the East will overlook a great expanse of sea, whose waters, to those standing on the heights in the city, will appear to issue from its threshold on the South, or right-hand side, and going Eastward for a short distance, will turn and go in the direction of what was once the desert and the Dead Sea, now obliterated by the overwhelming waters of the Mediterranean, and thus forming the New Jordan Sea, whose shores will be the remunerative and inexhaustible fishing grounds for a large population, and on whose fertile banks will grow a profusion of trees of almost endless variety, producing fruits in every month, the fruit thereof being for meat, and the leaf thereof for medicine (see also Rev. xxii. 1, 2).

In the foregoing remarks it may be thought by some that I am looking a long way ahead into the future, but these events are probably nearer than many of us imagine, and although the great engineering work I have spoken of is not likely to be commenced until the Holy Land is owned by the British, and possibly not until after the great conflict between the King of the North and his numerous allies on the one side, and Israel on the other (Russia and England)—Ezek. xxxviii., xxxix.—yet, as I firmly believe that Great Britain will, within two or three years have undisputed possession, not only of Egypt, but also of Syria, as far North, perhaps, as Aleppo, in fulfilment of the promise to Abraham, "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates" (Gen. xv. 18), and repeated in somewhat different terms by Moses (Deut. xi. 24), it may be that the accomplishment of Ezekiel's prophecy is less remote than most people suppose.

Western Bank, Sheffield, April 7th, 1887.

NOTE BY THE EDITOR.—The best rule for us all is "not to prophesy unless we know." No one can tell whether Constantinople is the Gate promised in Gen. xxii. 17, or if the canals described by Mr. Walsh will eventually be cut to render Stamboul no longer a strategic position. But we may safely declare:—

1st. That the promise in Gen. xxii. 17 gives to Israel, in this our Christian Dispensation, "The Gate '*par excellence*' of her enemies."

2nd. That "the enemies" of Israel of Ezek. xxxviii. and xxxix., and of modern notoriety, are Gog-Magog, that is, Russia.

3rd. That the Gate of the Empire of Russia as described by her own writers continuously, is Constantinople.

4th. That the Eastern Question, which is the question of the Lord's "recompenses for the controversy of Zion," is an Israelite question, and circulates round Stamboul, the last word in it being, "Who shall have Constantinople?"

5th. That the settled determination of ninety-nine out of every hundred British men and women, quite irrespective of Our Identity, is, that "Russia shall not have it, but that Britain must, as a question of mere self-defence."

Personally we believe our possession of Constantinople will bring about the invasion of Palestine described in Ezek. xxxviii., as the last desperate throw of a ruined, ambitious Power. If we could imagine that God would give so commanding a Gate as "the Peerless Port" to Israel's enemies, then indeed we should begin to doubt the doctrine of the Gates. Then we should wonder why God, who has given us all the Gates everywhere, should have handed to Russia, our enemy, the one which military men know (but Mr. Walsh does not) is "the Gate of all the Gates," the chief dominant city of the earth, with its stupendous arsenals and ocean dock-yards behind it, in the Black Sea; which is also the bridle, in short, in the lips of Germany, Austria, and the Thracian peninsula, as well as the spot which commands the approach to the valley of the Euphrates, and the road to India. With the chronology of Mr. Walsh's vivid dream of the great inland sea we cannot deal—not being prophets. He may be right, and we hope he is. But we fail to see, if he be, how, with the strategic port of Constantinople in our enemies' hands, our engineers will be able to cut the wondrous and costly canals in question, Russia being in the Gate which commands the sea route to Palestine, also the landward approaches besides, from the North and East. In fact improbabilities surround Mr. Walsh's views on all sides and lead us to repeat the caution—"we had better not prophesy until we know!"

THE RACIAL CHARACTERISTICS OF ISRAEL.

By F. GASS.

PART I.

IN dealing with the race characteristics, such as physiognomy and form, of the Tribes of Israel, it is important to bear in mind a special peculiarity of the Hebrews as a people. Unlike other nations, they were divided into twelve sections, called "tribes," who did not intermarry with each other. It is, therefore, probable that there were considerable physical distinctions between these families, which would be increased by their being the descendants of five people—Jacob, Leah, Rachel, Bilhah, and Zilpah. A widespread belief, based on the rendering of the A. V. of Isaiah iii. 9, "The shew of their countenance doth witness against them," is that a miraculous change of countenance, or to speak more exactly, of physiognomy, came upon Judah as a mark and punishment for the awful crime of crucifying our Lord. But the theory, for several reasons, is a doubtful one, and is, so far as I can learn, destitute of evidence to support it. The supposition that the cruel persecution and contempt to which the Jews were subjected for ages wrought the change in their physiognomy referred to does not seem to have a scientific basis. That it might bring about a change in the expression of the face, such as a melancholy, hard, or impassive look, is very probable, and, I think, true; but this is widely different to a radical change in the form of the features and, to a certain extent, of the frame. There is a broad distinction between the "Western" and "Eastern" type of nations. The great European nationalities North-west of Palestine have, in common, the "Western" type of physiognomy. The racial type of the Jews is distinctly "Eastern" in face and form, which is to be accounted for by their exclusiveness, they seldom intermarrying with strangers. The persecution

Digitized by Google

of the Jews would have missed its mark for want of recognition, if a strong physical distinction between them and the nations amongst whom they dwelt had not been patent from the earliest Christian times. Without that, they could have successfully hidden their identity from their persecutors. Esther and Mordecai passed among the Persians without their Jewish descent being known; and this is often referred to as proving that they had not the prominent features of the Jews of to-day. But this evidence tends just in the opposite direction. "The Persians, like the Afghans, were a high-featured race, with strong Jewish features;"* and, as Mordecai and his niece passed among them unnoticed, the inference is that they were of the same type as the general populace around them. David was "ruddy, and withal of a beautiful countenance," but this does not show forth his type of physiognomy; many fair Jews are to be met with who yet have the Jewish cast of face, and in the East red hair and blue eyes are quite common among them. The Scriptural quotation relied on to prove a miraculous change of physiognomy is only of value in connection with the context; and the whole of the third chapter of Isaiah is a prophecy of the calamities that would be occasioned by the Babylonish invasion and captivity. Verse 9 probably refers to Judah's sinful courses, particularly the sin of idolatry. Bishop Lowth, in his commentary on Isaiah,† gives the words "the shew of their countenance" a different turn. He has it, "*the steadfastness of their countenance*. They appear to be bent on iniquity; their eyes tell the wickedness of the heart. The eye is the index of the mind. Evil passions look most intelligently out at the eye."

What, then, is the reason of the peculiar physiognomy of the Jews, and the marked difference in that respect between them and their brethren of British-Israel, the descendants of the Lost Ten Tribes? Experts differ as to the cause of the racial characteristics of the Jews. At the meeting of the British Association, held in Birmingham, on Sept. 7th, 1886, Sir George Campbell, K.C.S.I., the President of the Anthropological Section of the Society, stated that after the Babylonish captivity the Jews intermarried freely with the Persians. He said that "the Persians had large, strongly-marked features, which by marriage they communicated to the Jews."‡ This settles the matter, provided it is correct; but another authority, Professor James K. Hosmer, holds a different opinion. In his fascinating book, lately published, on the Jews,§ he speaks of the unique solidarity of the race: "In mental and moral traits, in form and feature even, the Jew to-day is the same as when Jerusalem was the peer of Tyre and Babylon. Abraham and Mordecai stand out upon the sculptures of Nineveh, marked by the same eye and beard, the same nose and jaw, by which we now recognise their descendants." Says Mr. E. A. Freeman: "They are very nearly, if not absolutely, a pure race in a sense in which no other race is pure. Their blood has been untouched by conversion, even by intermarriage."

Mr. Jacobs, in a paper on "The Racial Characteristics of the Modern Jews,"‖ read recently before the British Anthropological Institute, declared in favour of the purity of the race. He said that "it depended on the number of proselytes made by the Jews in ancient and mediæval times. The earlier proselytes, before the foundation of Christianity, were mostly fellow-Semites, and would not affect the type; while the number made afterward was too small to modify the race. A considerable number of Jews, the Cohens, were not allowed to marry proselytes, and must, therefore, be tolerably pure." But Dr. A. Neubauer differed from Mr. Jacobs. He read a paper on "Race Types of the Jews," the purport of which was to show that "there had been considerable intermixture in the Hebrew race, from the time of Abraham down. Joseph married an Egyptian woman, and Moses a Midianite; David was descended from a Moabitess and Solomon was the son of a Hittite woman. So we read of the non-Jewish women in contact with the Israelites; and, undoubtedly, the proselytes increased the mixture of races by marrying Jewish women. Quite a marked difference prevailed in the middle ages, and still exists, between the Jews residing in different races." It is not likely that Dr. Neubauer meant us to infer that the physical characteristics of the Jews were obliterated by admixture with foreign elements, but rather that the type was toned down only. His paper, therefore, does not much assist in explaining the reason of their strongly-marked features. Nor can I quite follow Sir George Campbell in supposing—for there is no proof of it—that Judah's is a Perso-Jewish physiognomy. There may have been, and probably was, considerable intermarriage between the Persians and the Jews at Babylon, especially as they lived together on a friendly footing. Ezra's enforced separation of all who had made heathen marriages, in which number were many priests and Levites, supports this. But this is a different matter to saying that intercourse with the Persians changed the face and form of the Jews, and seriously impaired the purity of the race. This is a theory I should be slow to adopt, remembering the constant conservative racial instincts of the Jews, instincts which were founded on religion, the strongest of all forces for preserving a people intact.

(*To be continued*).

* The *Times*, September 8th, 1886. Report of Meeting of British Association

† Dr. Adam Clarke's Commentary *in loco*.

‡ *St. James's Gazette*, 8th September, 1886.

§ "The Story of the Nations: The Jews."

‖ *Knowledge*, April, 1887.

"THE BANNER OF ISRAEL" BRITISH-ISRAELITE JUBILEE FUNDS.

OUR readers will see in another column the result of the experiment we made some time ago in regard to the three Jubilee British-Israelite Funds which we thought it would be well to open in connection with the BANNER OF ISRAEL for the benefit of the Church Missionary Society, the Society for the Promotion of Christianity Amongst the Jews, and for the Bible Society. The sum realised has exceeded our expectations, and we thankfully announce that the total is £126 0s. 11d., all now duly paid over to the three Societies. The receipts were as follows:—

	£	s.	d.
For the Church Missionary Society ...	80	15	9
For the Jews' Society...	14	17	8
For the Bible Society	30	7	6
Total	£126	0	11

We had hoped that the sum subscribed for the Church Missionary Society might have reached £100, and that for the Bible Society £40; but we are content to know that we have been the means, under God, of giving very substantial help to the three Societies in question. We beg to offer the subscribers our heartfelt thanks for their willing response to the appeal we made to them during Her Majesty's Jubilee year, to notify to our opponents and all others that Anglo-Israelites are a loyal, God-fearing body, anxious to show their devotion to their Queen, and yet ever ready to bring forth fruit to the glory of God by furthering His work among the ignorant and careless, the heathen, and the ungodly throughout the world. The proof thus afforded has already borne good fruit. One who has hitherto looked with much contempt on our views was obliged to declare, when he heard how generous the Anglo-Israelite public had been in the matter of the Church Missionary Society, that "if the list increased much more he should be almost persuaded to become an Anglo-Israelite himself." The three Societies concerned cannot but feel that the much-abused Israelites are, after all, their very earnest and self-sacrificing friends, desiring the conversion of the Jews and of

Digitized by Google

the heathen, as well as the world-wide circulation of the Word of God.

We beg to notify that although these three Jubilee Funds are now closed *pro formâ*, we shall be very glad to receive any other contributions to the same objects if our friends who have not yet subscribed feel desirous of adding their help. Only £19 4s. 3d. are wanted to make up £100 for the Church Missionary Society, and £9 12s. 6d. more will make the Bible Society's portion the round sum of £40. We ought not to give less than £20 to the Jews' Society, and for that we would ask £5 2s. 4d. In short £34 more are needed, and we shall be very glad to receive that sum. We trust that those who can afford it for the Lord's service will gladly and gratefully pay it, to mark a glorious epoch, as well as to help our own cause before God and men in an adequate manner. *Laus Deo!*

CHURCH MISSIONARY SOCIETY.

	£	s.	d.
Amount acknowledged on pp. 163, 203, and 243...	54	2	1
F. J. (per Miss Rush) ...	0	2	0
K. E., Wandsworth ...	0	2	6
Anglo-Israelite, Folkestone	0	2	6
Mr. Thos. Weir (per Miss Rush)	0	2	6
Mr. G. Cowar (ditto) ...	0	1	0
A Friend (ditto)... ...	0	1	0
Mr. S. Cunningham (do.)	0	1	0
Mr. J. Richardson (ditto)	0	0	6
Miss Clayton, Clifton ...	0	3	0
F. H., Lamport, Northampton...	0	2	6
G. A., ditto	0	2	6
J. C. F., London... ...	0	1	8
Mr. E. Brett, Plaistow (per Miss Rush) ...	0	2	0
L. W., Plaistow (ditto)...	0	2	6
Z. Z., Plaistow, (ditto) ...	0	0	6
Mrs. Phillips, Bangor ...	0	2	6
K.A.M. (value of trinket), Buxton...	0	3	0
From A Friend, Buxton	0	10	0
MissE.Tavender,Islington	0	2	6
Mrs. Mallett, Richmond, Surrey	0	5	0
I. and J. W., Halifax ...	0	3	0
A. M., Clifton	20	0	0
J. Anderson, Esq., Croydon	0	5	0
T. E. M., Buckingham ...	0	2	0
Mr. and Mrs. Hunter, Helensburgh	0	4	0
Mrs. Scarborough, Egremont, Cheshire ...	0	5	0
Mrs. Stones, ditto ...	0	2	6
Mrs. J. Calvert Jones, Newill Hall, Bracknell	2	0	0
Ellis Jones, Esq., Sheffield	0	5	0
F. and M. J., Kingsworth	0	2	6
C. E. Priestley, Esq., Manchester	0	2	6
A Member of the A.-I. A., South Wimbledon ...	0	1	6
Mrs. Sandiland, Sandown	0	10	0
	£80	15	9

JEWS' SOCIETY.

	£	s.	d.
Amount previously acknowledged	11	17	0
An Anglo-Israelite, Folkestone	0	2	6
Mr. G. Jackson (per Miss Rush), Hamilton, N.B.	0	2	6
Mr. G. McDougall (ditto), ditto	0	2	0
Mr. J. Hiddow (do.), do.	0	2	0
W. J. W., A.S.R. (do.), do.	0	1	0
P. S. (do.), do.	0	1	0
W. J. G. McL. (do.), do.	0	1	0
Miss E. M. Rush (do.), do.	0	2	6
Miss Clayton, Clifton ...	0	3	0
Mrs. Smith, Folkestone...	0	4	0
J. C. F., London ...	0	1	8
Miss Brown, Bangor ...	0	1	0
Mrs. Phillips, Bangor ...	0	2	6
K. A. M. (sale of trinket), Buxton...	0	4	0
Mrs. Ralph, London ...	0	1	0
Miss Babington, Harrow-road, London	0	2	6
Mrs. J. Calvert Jones, Newill Hall, Bracknell	1	0	0
A Member of the A.I.A., South Wimbledon ...	0	1	6
Mrs. Crichton, Tenby ...	0	5	0
	£14	17	8

BIBLE SOCIETY.

	£	s.	d.
Amount previously acknowledged	19	9	4
W. J. W., Crewe... ...	0	2	6
An Anglo-Israelite, Folkestone	0	2	6
A Friend (per Miss Rush, Hamilton, N.B.) ...	0	2	0
Mr. J. Wilson (ditto) ...	0	1	0
Mr. J. Robertson (ditto)	0	0	6
Mr. J. Pendie (ditto) ...	0	2	6
Quarter-Master-Sergt. Cooper, H.L.I. (ditto)	0	1	0
Miss Clayton, Clifton ...	0	3	0
J. C. F., London... ...	0	1	8
Miss Williams, Bangor ...	0	1	0
Mrs. Phillips, Bangor ...	0	2	6
K. A. M. (value of trinket) Buxton...	0	4	0
Mrs. Bates, Leicester ...	0	2	6
Mr. T. Smart, „ ...	0	2	6
E. C. Beale, „ ...	0	2	6
P. G. C., Sheffield ...	5	0	0
A. Henly, Isle of Wight	1	0	0
Miss Smallwood, Isle of Wight	0	2	6
Mrs. Scarborough, Cheshire	0	5	0
Mrs. Stones, Cheshire ...	0	2	6
Mrs. J. Calvert Jones, Newill Hall, Bracknell	2	0	0
Ellis Jones, Esq., Sheffield	0	5	0
A Member of the A. I. A., South Wimbledon ...	0	1	6
Mrs. Sandiland, Sandown	0	10	0
	£30	7	6

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the *Times* of the 22nd inst. the Chief Rabbi, Dr. Adler, is reported in his Jubilee sermon to have said, "That he might speak to them of the marvellous growth and expansion of the Empire. He preferred, however, to dwell upon the righteousness and godly fear that had been the leading traits in the character of our beloved Sovereign. . . . There existed a small band of enthusiasts, who claimed that the indwellers of this island were descended from the Lost Ten Tribes of Israel. Never was theory broached that rested on a more slender foundation. England had, however, a moral kinship with Israel (?)." May I be allowed to remark, that as Chief Rabbi Adler does not believe that the Messiah as man has lived and died on earth, his judgment in the matter of evidence may well to Bible lovers seem of small account. Likewise, that if we "enthusiasts" are "a small band" resting our views on one of the slenderest foundations, it seems strange the Chief Rabbi should have considered us worthy of any notice. At any rate, he acknowledges that though of the "slenderest," there *is* yet some foundation for our "theory." It would be satisfactory to know what is the point which affords this very slender foundation!

Yours faithfully, L. P.

June, 1887.

To the Editor of the "Banner of Israel."

DEAR SIR,— I came upon the enclosed blind evidence (?) last night, in a little collection of hymns by Cowper, Wesley, &c., but this one is "Anonymous":—

"Thou Holy Paschal Lamb,
Whose blood for us was shed,
Through whom we out of Egypt came,
Thy ransomed people led.

Angel of Gospel grace,
Fulfil thy character,
To guard and feed Thy chosen race,
In Israel's camp appear.

Throughout the desert way
Conduct us by Thy light,
Be Thou a cooling shade by day,
A cheering fire by night.

Our fainting souls sustain
With blessings from above,
And ever on Thy people rain
The manna of Thy love."

I see the little book is called "Select Poetry," and published 1825. A. B.

Exmouth, March 29th, 1887.

DEAR MISS RUSH,—I had hoped to have this small offering ready in time for your Jubilee Fund, to which every true Israelite should feel it a privilege to subscribe. I do not see how anyone who reads his Bible by the light of the Identity can for a moment doubt its truth. I have come to this conclusion, that if Israel is non-existent, then the prophecies have but little meaning; but by that light it is delightful to trace the glorious truthfulness of our God. You will see by my style of writing that I have not education to fully express myself as I should like; but be assured of my deep, earnest interest in the good work you have undertaken. I have been reading the BANNER for about three years, and much enjoy its teachings. I take two numbers weekly for lending out. Many read them, some believe in them, others doubt; but in *His* own good time *God* will remove the veil and we shall see clearly. I had thought to send you six dozen old BANNERS for the army and navy, but Mr. W—— told me he would be glad of them for the Hamilton Barracks. I trust you will not think me presumptuous in asking you to draw the attention of our much respected editor, Philo-Israel, to Jeremiah xxiii. 5, 6, 7 and 8. I have been reading them over and over again. I think by reading between the lines it points to two distinct characters—First, to an earthly king, under whose just reign in the latter days Judah shall be saved, and to the final coming of Christ.

Yours very respectfully,

G. J.

Hamilton, N.B., May 5th, 1887.

P. S.—We should be glad to have a lecture here, but must wait till we can make arrangements. G. J.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE JULY QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

CONTENTS:

IMPORTANT PAPER BY DR. ALDER SMITH

Jubilee Hymn. By Hecla.—The Jubilee of Queen Victoria.—Honour to Whom Honour is Due.—Gog's Attempted Invasion Against Israel. Does it Take Place in India or Palestine? Being Alexander MacPhail's Second Reply to John T. Crosthwait's Views.—"The Ancient of Days"—Where, and in What Condition are the Ten Tribes at the Present Time? and What Will be Their Place in the Millennium? By Dr. Alder Smith, F.R.C.S.—Armageddon. By John Gilder Shaw.—How to Preserve a Record. By A. M. Scarle.—Metropolitan Anglo-Israel Association.—Review.—Mother of Nations.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

Price 2d., 12s. 6d. per Hundred,

Is Not Queen Victoria the Royal Seed to King David's House, and Are Not Her Subjects, the British People, the Ten Lost Tribes?

By WILLIAM HOPTON,

Colliery Manager (Author of "Conversations on Mines"), St. Helen's.

London: R Banks & Son, Racquet-court, Fleet-street.

A New Light.

BY A E I.

Author of "The New Old Story," "4,000 Years Old," &c.

This pamphlet is prepared specially for general distribution, and as a means of introducing "Our Identity" to persons unacquainted with the subject will be found particularly useful. It is printed on good paper, in clear type, and bound in primrose colour cover.

Price 2d., post free 2½d R. Banks & Son, Racquet-court.

Price 5s., Cloth Bound, Gilt Lettered, 584 p.p., free for Postal Order. COMPLETE EDITION OF

FIFTY YEARS IN THE CHURCH OF ROME.

BY FATHER CHINIQUY.

"No history like it since the time of Luther."—*New York Witness.*

"The work is a good one, and we pray that it may succeed in opening men's eyes to the deadly dangers which are in our midst."—*Methodist Recorder.*

ROBERT BANKS & SON. Racquet-court, Fleet-st., E.C.

Price Sixpence, by post Sevenpence.

Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel?

By Rev. W. H. POOLE, D.D.

"There is a principle which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."—Dr. PALEY.

ROBERT BANKS & SON, Racquet-court, Fleet-st.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

London: R. BANKS & SON, Racquet-court, Fleet-street.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & CO., 126, Clerkenwell Road, London, E.C.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

A CHRONOLOGICAL and GEOGRAPHICAL TREE. Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations. Price 8d., mounted and varnished, 2s.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth, gilt, price 5s. Free for P.O.—

THE LOST TEN TRIBES OF ISRAEL By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Six Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.

Established 1851.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

RHEUMATISM, GOUT,

SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY

HARNESS' ELECTROPATHIC BELT

ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JULY 20, 1887 [All rights reserved

Digitized by Google

"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. XI., No. 552. Entered at Stationers' Hall.] WEDNESDAY, JULY 27, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
July 4th, 1887	301
The Racial Characteristics of Israel. By F. Gass. Part II.	302
The Rev. Josiah Strong, D.D., of the United States, on "The Anglo-Saxon and the World's Future"	303
Navigation Among the Ancient British, Phœnicians, and Hebrews. By J. Thomson. Part I.	304
Progress in St. Alban's	305
Are the British People Hebrews?	306
Review—Dr. Alder Smith, M.B., F.R.C.S., on Our Identity	306

JULY 4TH, 1887.

Surely Monday, July 4th, 1887, was a day much to be remembered by the House of Joseph. It was a day when the two sections of that House—namely, Ephraim and Manasseh, each in its separate way, Scripturally and literally testified to the world that God's Word recorded in Gen. xlviii. 19 was fulfilled in their two cases respectively, and that therefore His Word was true and worthy of all reliance, and that God is a faithful Creator fulfilling His promises; therefore, also His threats, to the very letter. On July 4th the American nation, which we know to be Manasseh of the House of Joseph, kept high holiday throughout their Western lands, celebrating with joy the fact that as on that day, more than one hundred years ago, they became an independent and "great" people, according to the prophecies. The following telegraphic news from America testifies to the fact very clearly. We take it from the *Times* of July 5th:—

PHILADELPHIA, JULY 4.

The 4th of July has been celebrated with the usual patriotic demonstrations throughout the United States. A special feature of the celebration was a reunion of Federal and Confederate soldiers on the Gettysburg battlefield, the occasion being the dedication of monuments marking the positions on the field where the Philadelphia Brigade of the Union troops met and repulsed Pickett's charge. Eight hundred survivors of the Philadelphia brigade and 300 survivors of Pickett's charging column met on the field, where many thousands of spectators had assembled, and held joint ceremonies, each side testifying to the burial of animosity. Mrs. Pickett came with her husband's troops. The festivities were continued all day, both organisations being encamped on the field.

"He also shall become a people, and he shall be great," is God's testimony respecting Manasseh. On July 4th the American people testified to the world that they had become a great and independent people when they separated from their brethren of Ephraim in anger. They now keep the day as one of national rejoicing, thus publicly notifying the fact to all the world that God's will has been done, and that on July 4th, 1776, the seal was put on the fulfilment by a solemn act of State.

But if Manasseh acted prophetically on July 4th, what occurred in Ephraim-Israel's—that is, in British—lands, to testify that God has not forgotten His promise to that section of the House of Joseph? On that date, a very red-letter day in our nation's history, Her Majesty Queen Victoria laid the foundation-stone (before 12,000 people gathered from all quarters and all classes of her dominions and subjects), of the Imperial Institute, which is meant to be a permanent memorial of her fifty years' reign, and the symbol of the extent of her sovereignty. She thereby proved that hers is a world-wide dominion, an Indian and Colonial Empire, one virtually federated already, and about to be ere long consolidated by political ties, which will fulfil the Scripture, "a nation and a company of nations shall be of thee" (Gen. xxxv. 11; xlviii. 19). That this is the object and purpose of the Imperial Institute appears from the Address of the Prince of Wales to the Queen on July 4th, and from Her Majesty's reply, portions of which we quote to illustrate our point. The Prince's Address stated, *inter alia:*—

It has been our desire, in pursuance of the ideas which gave birth to the Colonial and Indian Exhibition of 1886, to combine in some harmonious form a broader and more enduring representation of your Majesty's Colonies and India, as well as of the United Kingdom; and our confident hope is that this Institute may hereafter not only exhibit the material resources of the Empire, but may be an emblem of that Imperial unity of purpose and action which we believe has gathered strength and reality with every year of your Majesty's reign.

The Queen's gracious reply put the idea of Federation clearly before the nation in the following well-chosen words:—

One indirect result of that movement has been to bring more before the minds of men the vast and varied resources of the Empire over which Providence has willed that I should reign during fifty prosperous years.

I believe and hope that the Imperial Institute will play a useful part in combining those resources for the common advantage of all my subjects and in conducing towards the welding of the Colonies, India, and the Mother Country into one harmonious and united community.

In laying the foundation-stone of the building devoted to your labours, I heartily wish you God-speed in your undertaking.

Digitized by Google

The ceremony, then, which took place on July 4th, 1887, was Ephraim-Israel's public avowal of the necessity that exists for the Federation of the Empire, and the Queen's anticipation that the United Kingdom, the Colonies, and India will be finally "welded into ONE harmonious and united community." Then will be fulfilled the prophecy uttered by the Lord Jehovah Himself through His prophet Jacob: "but truly his (Manasseh's) younger brother (Ephraim) shall be greater than he" (that is, than Manasseh), "and his seed shall be a fulness of Goyim" (or Gentile peoples outside Palestine). The prayer which the Archbishop of Canterbury offered to the divine King of Israel in the name of the Queen and people was a very remarkable one, and demands a record in the BANNER. He said, speaking to the Lord:—

We yield Thee hearty thanks, O Heavenly Father, for the abundance of dominion, the loyal majesty and might of India and the Colonies, wherewith even to this year of jubilee, Thou hast multiplied the Empire of our Queen, and fortified it. We praise Thee for the swift increase of knowledge with power, freedom with reverence, and truth with faith, and for gifts untold above all that we could ask or think. And of all these things, O Lord, we pray Thee to make this Institute, for future and for past, an instrument and record. And humbly we beseech Thee to grant that, overmastering all base passion and selfish greed, protected against temptations and delivered from all evils, the unnumbered peoples of the Queen may be kept in dutiful remembrance of her laws and Throne, and serve Thee with brotherly bearing of one another's burdens; through Jesus Christ our Lord. Amen.

Here were many Identity points solemnly urged on a historic occasion before the whole nation representatively assembled in an address to God Himself. The Archbishop declared that the Lord had given abundance of dominion, the heathen and Colonial Empires, swift increase of knowledge with power, the multiplication of the Empire and its fortification. He declared that the "peoples" of the Queen were "unnumbered," and prayed for them what amounts to the blessing of the new covenant of Jer. xxxi. 33, 34, and Heb. viii. 10, 12. These are all Israelite benefits, promised to Israel exclusively, but all claimed at God's hands by the Archbishop for the Queen's subjects, the British nation and peoples! (Psa. cxi. 16, ii. 8; Isa. xlix. 8; Hosea i. 10; Dan. vii. 27, etc.). The record of the *Times* concludes with some striking words which we must quote, as they well draw the contrast between the national Jubilee Thanksgiving of June 21 and the pageant and spectacle of July 4th, 1887, indicating a distinction which ought to be remembered. The writer said:—

As the eye roved from end to end of that great theatre and fell upon the thirty tiers of spectators rising from the floor in regular gradation until the topmost almost touched the canvas covering overhead, the mind unconsciously reverted to the Jubilee Thanksgiving in Westminster Abbey. The ceremonial of yesterday was felt by all who witnessed it to be a happy sequel and a fitting complement to that historic scene. But it was more than this, it was a contrast also. In the one case the prevailing sentiment was one of retrospection, in the other it was one of hopeful anticipation. And so the scene of yesterday, brilliant and imposing though it was, was fraught with an interest far deeper and far more abiding than any that pertains to mere spectacular magnificence. It was the symbol of the fact that the triumphs of peace have contributed more than those of war to the greatness of our Empire.

The blessing of the God of Israel has given our Empire the prosperity it enjoys, and whether it be for the mercies of the past or for the coming glories of the future, let us never forget that we owe our nation's thanks and praise to the God of Abraham, Isaac, and Jacob, who has given us all, because of His promises to them, and because He is the faithful covenant-keeping Jehovah.

ERRATUM.—Page 288, col. 1, line 50, read "the description of the two abnormal temporal blessings," &c.

THE RACIAL CHARACTERISTICS OF ISRAEL.

By F. GASS.

(*Concluded from page* 293).

PART II.

PROFESSOR HOSMER, referring to the Assyrian slabs, tells us that "according to the inscription on the slabs, the number of families that were driven from Samaria was twenty-seven thousand two hundred and eighty. These are the Ten Lost Tribes of the House of Israel, and one may see them sculptured on slabs like those in London (at the British Museum), some going to augment the splendour of Nineveh with unrewarded toil, some to people in distant and barren regions far to the East. *There is no mistaking the Jewish faces; the same lines mark them which mark the faces of the Abrahams and Mordecais of to-day*" (the italics are mine). This statement, if it is not, from some unexplained cause, a mistaken one, puts the matter at rest by demonstrating that the present Jewish physiognomy was common to the whole of the Twelve Tribes of Israel prior to the era of the captivities.

The Talmud, the traditional oral instruction of the Jews, faulty as it may be, has been held in high veneration among them for ages, ensuring by its prescriptions unity of faith and uniformity in ceremonial practices. It became a powerful moral barrier, a high surrounding wall, effectually neutralising the dissolving influences from outside. The probability is that this, and the honour paid to the Scriptures containing the law of Moses have kept them a comparatively pure race. But on the other hand, after the Assyrian captivity, the Israelites of the Ten Tribes, the progenitors of British-Israel, had no such safeguard to be "a lamp to their feet and a light to their way." They were in the bitter position of *Lo-Ammi*, God had cast them off and they were "not His people." They had lost their landmarks, the Scriptures and remembrance of their origin, and were among the heathen worshipping stocks and stones. Their religion was a mixture of false faiths. Having lost their material and moral anchorage it would have been a matter for wonder if they had not largely intermarried with the women of the nations among whom they were wanderers for a thousand years. There is therefore no difficulty in understanding that their physiognomy has undergone a change since they left Palestine two thousand six hundred years ago.

Another fertile cause of change of physical characteristics is due to climatic influences. An immense period of time has passed since Israel became a nomadic race, and for a large part of that time they, who were originally nurtured in a hot climate, have resided in a temperate, even a cold one. The descendant of a few generations of native-born Americans can be recognised in any part of the world by his form and features. Seeing that so great a change can take place in a branch of the Anglo-Saxon race in a couple of hundred years, what limit can we put to the change in British-Israel during a period at least ten times as long?

British-Israelites are a finer race of men than the Jews, taller and deeper chested. But it was not always so. The British people were once of smaller stature, and less breadth of limb than now. This is clear from the fact, well-known to military men, that an average sized Englishman cannot get into our old armour. The race, when well cared for, still progresses in a remarkable manner. It is stated on good authority that the normal schoolboy of to-day weighs several pounds heavier than his father did at the same age.*

Professor Hosmer says that "A little company of Hebrews had dwelt in Rome even from ante-Christian days. Unmixed with Romans or barbarians they had transmitted their blood. More indestructible than a column of brass, the little troop survived the Nemesis of the ages." It is reasonable to suppose that this colony of early emigrants, established before Christ,

* *Standard*, sub-leader, March, 1887.

Digitized by Google

must have had the peculiar Jewish cast of countenance, or they would not have been known as Hebrews. In the Revised Version, the alternative or marginal reading in Isaiah iii. 9, does not apply to a miraculous change of countenance, "Their respect of persons doth witness against them." Joseph's marriage to an Egyptian woman would tend to increase any original difference between the Ephraimites and the descendants of Judah.

THE REV. JOSIAH STRONG, D.D., OF THE UNITED STATES, ON "THE ANGLO-SAXON AND THE WORLD'S FUTURE."

A WORK entitled "Our Country: its Possible Future and its Present Crisis," has been published by the Rev. Josiah Strong, D.D., of New York, and the book has reached its 45th thousand. Its object is to persuade the American people that they are part of "the great Anglo-Saxon race destined to inherit the earth." He speaks of the British, their colonists, and the people of the United States, as all entitled to the same glorious privileges. To this race, he declares, belongs two great ideas, the first that of civil liberty, the other that of pure spiritual Christianity." Drawing a comparison between the Anglo-Saxon Protestantism and the Protestantism of the Continent, he declares that the latter has degenerated into mere formalism. In Berlin and Leipsic only a little over one per cent. of the Protestant population are found in church. "Protestantism on the Continent seems to be about as poor in spiritual life and power as Catholicism. "And," adds Dr. Strong, "that means that most of the spiritual Christianity in the world is found among the Anglo-Saxons and their converts, for this is the great missionary race" (p. 160). The evangelisation of the world, says our author, must be looked for chiefly from the English and American peoples, for German contributions received by all their missionary societies together do not equal those of the smallest of the three great English missionary societies, either as to the number of workers or the amount of contributions." "The Anglo-Saxon," he considers, "is divinely commissioned to be, in a peculiar sense, his brother's keeper." He has the peculiar blessings to administer to the world, which are included in pure spiritual Christianity and civil liberty combined (p. 161). "Besides that," says Dr. Strong, "the destiny of this race is shown by its rapidly increasing faculty. In 1700 the race numbered only 6,000,000 souls. In 1800 they were 20,500,000, and in 1880 they were 100,000,000 strong. They multiplied five-fold in 80 years. The expansion of the race, he shows, too, is unique. "In one century the United States has increased its territory ten-fold, while the enormous acquisition of foreign territory by Great Britain, and chiefly within the last hundred years, is wholly unparalleled in history." "The mighty Anglo-Saxon race," wrote Dr. Strong, on pp. 161 and 162, though comprising only one-fifteenth part of mankind, now rules more than one-third of the earth's surface, and more than one-fourth of its people. If this race, while growing from 6 millions to 100 millions, thus gained possession of a third portion of the earth, is it to be supposed that when it numbers 1,000 millions, it will lose the disposition, or lack the power to extend its sway?" In regard to the rapidly multiplying power of the Anglo-Saxon race, the Doctor writes, on p. 162, quite eloquently: "This race," he says, "is multiplying not only more rapidly than any other European race, but far more rapidly that all the races of Continental Europe." In 1980 he thinks its numbers will reach 1,343 millions of souls, while those of the Continent, at present rates of increase, will be only 534 millions. On p. 163 our author notices the fact that when Germany loses her sons by emigration they go to the Anglo-Saxon Colonies, and there in one generation become, as to their children, Anglo-Saxons themselves! We do not follow Dr. Strong when he goes on to anticipate that the American branch of the Anglo-Saxons will be in future the ruling, governing dominant race, because of its vast population, and its immense country. The Americans according to him are to be supreme; for

"Time's noblest offspring is the last,"

and they occupy "the latitude of power." Dr. Strong notices that the English language is to be the language of the world, the great agent of Christian civilization throughout it (p. 178). In fact "We," he wrote, "of this generation and nation occupy the Gibraltar of the ages, which commands the world's future" (p. 180).

In respect to all this and a vast deal more of the same kind which runs through this book, we could ask Dr. Strong, "If the Anglo-Saxon race are to inherit the earth, what becomes of the solemn oath of God to Abraham that *his* seed was to do so; unless the Anglo-Saxons are Israel?" He notices, as we have seen, the possession by the Anglo-Saxons of "a pure *spiritual* Christianity," and "Civil Liberty." But where could they have got these apart from God's blessing to Israel (the after-seed of Abraham) to whom was promised the presence of the Spirit of God, in Exod. xxix. 45, 46; Haggai ii. 5; and Matt. xxviii. 20? Theirs also was the promise of the Word of God (Psa. cxlvii. 19, 20); the kingdom of God (Matt. xxi. 43); and the Gospel of God (Gen. xxii. 18: xxviii. 14; Acts iii. 25).

Dr. Strong admits that the evangelization of the world is chiefly to be looked for from the "English and American peoples." But God declared in Isa. xxvii. 6 that "Israel should blossom and bud and fill the face of the world with fruit." "The English and Americans," therefore, must either be the peoples of Israel, and are thus found to possess their blessings, or God's Word has failed; and not Israel at all, but another (alien) race has inherited this Israelite benefit, which God forbid! The rapid increase of the Anglo-Saxon race is admitted by the Doctor to be unique. It is "wholly unparalleled in history," as he allows (p. 161). But this is a certain sign of Israel's Identity in these last days. In Hosea i. 10 the Prophet declared that Israel in its outcast condition was to become "as the sand of the sea which cannot be measured nor numbered" and Zech. x. 6—9 uttered predictions which were to the same effect. The Anglo-Saxon increase in population has been and is unparalleled in history; and Israel's was to be the same, according to the prophecies. Dr. Strong admits that the Anglo- Saxon race now rules over more than one-third of the earth's surface, and more than one-fourth of its people! God's Word predicts that this shall be the very destiny of His people Israel, if obedient to His will. "Thou shalt reign over many nations," He said, "but they shall not reign over thee" (Deut. xv. 6).

In short, Dr. Strong, in his chapter on "The Anglo-Saxon and the World's Future," has been blindly drawing the portrait of "Israel in the latter days," according to the Scriptures, while writing almost a monograph on the subject of the British and American Anglo-Saxon races, in their wonderful increase and expansion, their imperial position in the world, and their moral superiority over all the other nations of the earth in respect to their possession of a pure *spiritual* Christianity and civil and religious liberty, which have their home among them. To those who desire to read Dr. Strong's book, and it is well worth perusal, we recommend them to write for a copy from The Baker and Taylor Co., 9, Bond Street, New York, U.S., or to the Rev. Josiah Strong, D.D., at "The American Home Missionary Society," New York. The price is fifty cents. in cloth, twenty-five cents. in paper covers.

The friend who sent us the work for perusal writes thus: "You will see how Dr. Strong, starting from quite a different point, arrives at the conclusion that the Anglo-Saxons are to rule the world; but though writing with strong religious sentiments it has never apparently occurred to him that he is very successfully proving the truth of the promises made "to Abraham and his seed for ever" by God, and that these are rapidly being fulfilled.

Digitized by Google

NAVIGATION AMONG THE ANCIENT BRITISH, PHŒNICIANS, AND HEBREWS.

By J. Thomson.

PART I.

I.—THE ANCIENT BRITISH NAVY.

That the ancient Britons had a navy something better than that with which they have generally been credited, is evident; for without ships, of some reasonable size, they could not have carried on the foreign trade, which it is acknowledged they possessed. Julius Solinus describes the ancient British "coracles," and says that they who used them "abstain from eating during their passage from Britain to Ireland, lest they should overweight their vessels!" It is indeed wonderful what some people will believe! Their faith must be great that believe this. Coracles similar to the ancient ones, (which were made of wicker work, or light wood, and covered with skins), are still used on the Wye, and the upper parts of the Severn, and other rivers in Wales, by fishermen:* but if our old British ancestors did indeed use such to cross over from Britain to Ireland, they were very clever, and brave fellows. We should like to see some one try it now-a-days; and he can have a week's fasting beforehand to boot, that he may become "as light as a feather." Or, failing a "coracle," the venture may be tried in an Oxford or Cambridge outrigger. Just as well may a visitor from China or Japan, describing a University boat race, try to persuade his countrymen that such boats constituted the present navy of Great Britain!

The ancient Britons, no doubt, covered their ships with skins, as Julius Cæsar describes them doing; just as we now sheath ours with copper, zinc, and iron; and possibly, for the same reasons—to increase their strength, and for protection: but then their ships must still have been of considerable size, for otherwise they could not have sent their wheat and their tin to Gaul, which we are assured that they did. Indeed, from one account we might infer, if read without due thought, that no timber was at all used in the construction of these vessels, and which, notwithstanding, we are informed were used to transport tin across the sea. It would be very difficult indeed to make vessels of skins only, that could carry such weights as ingots of tin; ballast is required to make even a timber-built ship sail properly; but what could any one do with skins only in making a ship? Adamnan, in his life of St. Columba, describes the "currach," which that apostle of Scotland employed in his voyages, as "possessing all the parts of a ship, with sails, and oars, and with a capacity for passengers;" and, he adds, that in this roomy, though seeming fragile vessel, he sailed into the North Sea, and during fourteen days, remained there in perfect safety.† Cæsar speaks of the navy of Gaul as being a full match for his own, and indeed superior in build; while from Acts xvii. 37, 38 we know that the Roman merchant vessels were occasionally large in size; and as he also describes the Britons as instructing the Gauls in many important matters, we can hardly imagine that they were so much their inferiors in navigation. How, it may be asked, without a greater navy than the Britons are generally supposed to have had, did the Belgæ invade Britain about 350 B.C.? The Britons also sent a fleet to assist their allies the Veneti (a kindred tribe in Britany), when Cæsar made war against them; and the destruction of this fleet at that time by Cæsar, was the principal reason for his finding no naval opposition to him when he shortly afterwards invaded Britain. The possession of ships, *i.e.*, of vessels built of planks, with beams, and decks, is an evidence of civilization: while a canoe, *i.e.*, a vessel hollowed out of a tree, or one piece of wood, is an evidence of barbarism, as it is the product of a degenerate mind. Centuries before the era of Julius Cæsar, the Hebrews, Phœnicians, and Carthagenians had commercial intercourse with Britain; from them the Britons most probably learnt the art of ship building, they, most probably, being the first colonists of this country; and it is not at all likely that during the interval between the overthrow of the Carthagenian empire in the third century B.C., and the advent of the Romans, that the Britons had lost the art, and that all they possessed in the way of ships, was the ancient "coracle"; but they must have had vessels fit for the navigation of the wider seas, and even to take safely a voyage of 2,000 to 3,000 miles, as from Carthagenia, Palestine, and Phœnicia in the East, to the British Isles in the West.

II. ANCIENT KNOWLEDGE OF THE MARINERS' COMPASS.

It may here be objected that the voyages of the ancient British, as also those of other ancient nations, must have been very circumscribed and limited to coasting, for they had no knowledge of the mariners' compass; which is assumed to be a modern discovery. But that this assumption is very questionable, to say the least, is certain; for there is much evidence to the contrary. Mr. Godfrey Higgins, in his "Celtic Druids," says, "It is not unlikely that Marco Polo might bring home what *he* thought a modern discovery, but the mariners' compass was certainly previously known in Europe." Alonzo el Sabio, in his code of laws promulgated in 1260, observes,—"And as mariners guide themselves in the dark by the needle, which is the medium between the magnet and the star; in like manner ought those who have to counsel the king, always to guide themselves by justice." Fuller, in his "Miscellanies," asserts that the Phœnicians knew the use of it: and which knowledge they tried to conceal from others by all possible means. The Rev. William Maurice in his "Ind. Antiq." (vi. 191—199), says that "the magnet is mentioned by the most ancient classical writers, under the name of *Lapis Heraclius*, after its asserted inventor, Hercules."

He also contends that the vase given by Apollo to Hercules in which he sailed over the ocean, contained the mariners' compass; and quotes the passage in Homer which describes the vessels of the Phæacians (*i.e.* Phœnicians) as "instinct with mind," and gliding through the pathless ocean, without a pilot to guide them, as alluding to the compass.* The name of this stone, *Lapis Heraclius*, and the gift of it from Apollo to Hercules, is important evidence. Hercules, in the symbolical Phœnician literature, was the personification of the Phœnician mariner, and Apollo was the *north star*. The stone pointed *northwards* to its reputed divinity; which is evidently the meaning of the name Lapis Heraclius. In the Sanconiathon, *i.e.*, *the old beginning of time*, an ancient fragment of Phœnician literature handed down to us by the Greeks, we read, "It was the god Ouranos devised Betulia, contriving stones that moved as having life."† That is *Ouranos*, (which was Astronomy personified) taught Hercules, (the Phœnician mariner) that the magnet pointed to *Apollo* (or the *north star*) who thereby is said to have given the magnet to Hercules.‡

In addition to this very ancient allegorical tradition, we are informed by Dr. Hyde that the Chaldeans and Arabians have immemorially made use of the magnet to guide them over the vast adjoining deserts: and 1,000 years B.C. according to the Chinese records, the Emperor Ching Vang presented the Ambassadors of the king of Cochin-China with a sort of mag-

* "Boats made of wicker, and covered with a skin, resembling the upper skin of a tortoise (whence the fabled tortoise-shell boats), are frequently used for passing rivers in different parts of India. Boats of a similar structure are found in Wales, where they are called *coracles*. They are supposed to have derived their name from being covered with *coria* or hides."—Lane's "Arabian Nights," Vol. III., note on p. 93. New Edition. London: Bickers & Son, Leicester-square. 1877.

† 'Gazetteer of Scotland," Intro., p. lviii.

* Pope's "Homer's Odyssey," B. viii. lines 601—616.

† Is this not very probably what the Apostle Peter had in view as his illustration, in 1 Peter ii. 4, 5?

‡ "Etruria Celtica," II., pp. 10, 19, 22, 268. Edition, 1842.

Digitized by Google

netic index. The Chinese call this instrument *chinan*, a name by which, at this day, they denominate the mariner's compass.

In addition to these testimonies may be added a bronze Etrusco-Phœnician nautical compass of eight points, now in the museum at Florence, and also a smaller similar compass of eight points, sculptured on a tomb in marble at Perugia; plates of both are given in Sir W. Betham's "Etruria Celtica" (Vol. II.) On each of these, according to Sir W. Betham, there is an inscription fully explaining its use; which inscriptions he has, by the aid of the old Irish character, rendered intelligible to modern readers. That on the bronze at Florence runs thus; "In the night on a voyage, out or home, in sailing happily, always in clear weather, is known the course of going." The inscription on the other, found on the tomb, in our idiom reads thus: "This power of steering, in boisterous voyages, on the ocean, by night and day, out and home, over the ocean, enabled us when on the ocean to guide the rudder." This evidence may not satisfy those who will not believe, or cannot conceive how the ancients had so much scientific knowledge; but, as Sir W. Betham observes, "we confess and feel that it *demands* and *coerces* acquiescence in its truth. It is more difficult to refuse, than to admit its force."*

It is only proper, however, here to observe that some modern authorities differ considerably from Sir W. Betham respecting this supposed Etruscan "nautical compass;" one even calling his discovery of it, a "mare's nest." Thus, in Dennis's "Cities and Cemeteries of Etruria"† (II. p. 105, note), we read; "Sir William Betham, when he found this mare's nest, had evidently made acquaintance with the relic only through illustrations, which all present but one view of it. Had he personally inspected it, he must have confessed it a lamp" ("an eight-branched lamp") as it is described in the text), "with the holes for the wicks, and reservoir for the oil. The inscription runs in a circle round the bottom," and Mr. Dennis gives it in Roman letters, but does not venture upon any interpretation; which, perhaps, shows wisdom on his part, and is hardly to be wondered at, seeing he has confessed that "the language of Etruria, even in an age which has unveiled the Egyptian hieroglyphics, and the arrow-headed character of Babylon, still remains a mystery," (I. pp. xlvi. —xlvii). In the centre of this assumed "lamp," *ne* "compass," is a "Medusa's head, with wings on the temples, as on the lamps in the tomb of the Volumni at Perugia" (see also II., pp. 402—405; 442). We shall here leave this question to be decided by our readers for themselves, according as they may estimate the value of the evidence produced: for in such a case, where eminent authorities differ, who shall decide? At some other time we may, perhaps, try to answer the question, "Who were the Etruscans?"

(*To be continued*).

PROGRESS IN ST. ALBANS.

A FRESH centre of Anglo-Israelite influence has suddenly shown itself in St. Albans and Luton (Herts).

The Editor of *The St. Albans Chronicle*, Mr. John Clarke, on March 9th, delivered a capital lecture on the subject, "The English Nation the Lost Tribes of Israel," at St Albans. A full report of the same appears in the journal of the lecturer. The address was given to the members of the St. Albans Liberal Club, the room being crowded. After it was concluded an animated discussion arose on the historical and scriptural aspects of the question, which the lecturer was able successfully to carry on. The result of the lecture was that a number of the members of the club expressed their belief in the Identity. Mr. Clarke is going shortly, he tells us, to deliver a lecture at Luton where he resides, and he seems very earnest in his desire to make known what he calls, quite correctly, "our glorious" truths far and wide. It is a great satisfaction to us to find that an advocate of such a subject as ours is found at last among the conductors of our secular journals, and that he is not only an able man, but one quite anxious, willing and resolved to make personal efforts to publish the good tidings abroad to the best of his ability, and wherever his influence can be made to reach.

We fear we can hardly promise to make room in our crowded columns for even a short résumé of Mr. Clarke's excellent lecture, but we feel tempted to quote his Chairman's speech, as given in the report, because it very exactly expresses our own views on the subject he dealt with. Mr. Joseph Bell, the president during the lecture, said

That he had not read much about the subject, which he considered a very important one, for two reasons, one being that if it was proved that we were Israel, then those promises of greatness, prosperity and peace mentioned in the Bible as being the future portion of Israel were ours, and, secondly, because if this theory was true it was a great argument in favour of the truth of the inspiration of the Bible

Surely the *Cui bono?* question never received two such satisfactory and concise replies!

Mr. Clarke, the lecturer, divided his subject into two parts. 1. The history of the Tribes subsequent to the Assyrian Captivity; and 2. the Scriptural Identifications of the British with Israel. The conclusion of the lecture was to the following effect:—

From the date of the Reformation, England, once a barbarous and idolatrous nation, has stood before the world as the foremost Christian nation, and from the commencement of the present century she has pioneered the way in missionary work, and later still she has assumed the championship of the cause of liberty. Where was Israel to be found? All the prophets seem to be agreed upon this matter. They are to come from the North, from the isles and from the coasts of the earth, that is, from all parts of the earth. Anglo-Israel is to be found in every country. Jeremiah in chap. xxxi. says—"Behold, I will bring them from the North country, and gather them from the coasts of the earth . . . . for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord . . . and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock." This clearly shows that the tribes were to be found in the North, and inhabiting the isles, and yet they were to be gathered from "the coasts of the earth." In every part of the world the Briton can be found. Another remarkable thing is that we read in Jeremiah xxxiii; "For thus saith the Lord; David shall never want a man to sit upon the throne of the House of Israel," and to emphasize this He adds, "If ye can break My covenant of 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." That is to say, "if you can prevent the recurrence of night and day, then My promise might be broken, but so certain as night and day occur, so certain it is that David shall never want a man to sit upon the throne of the House of Israel." This is plain speaking, and although Israel has been lost 2,000 years, God cannot lie, and the throne of David has always been occupied by his descendants. I will tell you how. I think it has been clearly proved that the Saxons or Angles are the Israelites, and Snorre Sturleson, who compiled the chronicles of the early kings of Norway, says of Odin "That he migrated in a North-westerly direction from Scythia, that he was a chief of a Scythian tribe who first was settled at Asgard, the metropolis of a mighty empire situated by the Don, after which he acquired supreme power in the North." This Odin was he from whom the Saxon kings traced their descent, and was a Scythian and an Israelite. This is not all, the ancient Irish historians are agreed that the first kings of Ireland were descended from an Irish Prince, who was one of the escaped Danites, and the descent of Queen Victoria is clearly traced to this source. The whole genealogy can be obtained at the Identity office in Paternoster Row, having been compiled by the Rev. A. B. Grimaldi, B.A., and an ancient manuscript can be seen in the Herald's College, London, which gives the genealogy of Odin from David. There are many other matters in connection with this point, but I must

* "Etruria Celtica," II. pp. 267—272.

† London; John Murray, Albemarle Street. 1878.

Digitized by Google

mention one thing I came across in an old Irish history published more than 120 years ago, in the year 1763, written by F. Warner, LL.D., in which is an account of the Coronation Stone in Westminster Abbey, upon which all our kings and queens have been crowned. It states that this stone, which is also known as Jacob's pillar, or the Stone of Destiny, was brought to Ireland from a Danish or Dante City, and that there was a tradition with it that in whatever country it was preserved a prince of the Scythian or Israelite race would undoubtedly govern. This stone was removed to Scotland by an Irish prince, who became the king of Scotland, being crowned as Fergus I., and was kept in the Abbey of Scoon, all the kings of Scotland being crowned upon it until the time of Edward I. of England, who, upon becoming king of Scotland, had the stone removed to Westminster Abbey, where it has remained ever since. This Irish history also states that Ireland was peopled about 600 B.C., by the Scythians, who came from near the Caspian Sea, and were of Hebrew descent. Here then we have the Stone of Israel, the symbol or pledge so to speak of our Israelitish descent, the guarantee that our monarchs are really of the House of David.

There are many marks of Identity which I have not been able to touch upon, and must therefore leave for another occasion, but you may enquire, "What advantage is all this to us?" Well, in these times of trade depression, when the clouds of trouble are hanging thickly overhead, and on every hand the "dogs of war" are ready to slip from the leash, and our old enemy Russia is assembling her millions in order to make one final desperate attempt to crush us, it may be some comfort to know that we are that nation to whom it is said, "Fear not, O Jacob, neither be dismayed, O Israel, for I am with thee . . . . I will accept you with your sweet savour, when I bring you out from among the people and gather you out of the countries wherein ye have been scattered . . . . and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for which I lifted up Mine hand to give it to your fathers . . . . Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes 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 . . . . 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 be no more divided into two nations, neither shall they be divided into two kingdoms any more at all . . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant . . . . My tabernacle also shall be with them; yea, I will be their God, and they shall be My people . . . . 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. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off . . . . The nations shall see and be confounded at all their might . . . . At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all the people of the earth."

ARE THE BRITISH PEOPLE HEBREWS?

LECTURE AT MIDDLESBOROUGH.

On Wednesday evening the first of a series of addresses upon the above subject was given in the Temperance Hall, Middlesborough, by Mr. R. Lamb. There was a fair attendance, the chair being taken by Mr. Henry Howe.

The Chairman in opening the meeting said that from what he had heard at previous lectures by the speaker of the evening he felt that the proposition advanced was a revelation of truth, and he grew more interested the more he heard about it.

Mr. Lamb then addressed the meeting. He pointed out the circumstances of the Assyrian captivity, and adduced proof from the Assyrian monuments that the outcasts of Israel were placed under the Magian religion, and quoted from an independent source to show that the Druidic religion of Ancient Britain was identical with the worship of Apostate Ephraim under Jeroboam. The locality of Israel's exile coincided with the geographical locality of the Ancient Saxons and Cymry, in North-West Asia, as pointed out by Turner, the historian of the Anglo-Saxons. He explained that these outcast Hebrews were the heirs of the temporal part of the Abrahamic covenant, while Judah or the Jews were the heirs of the spiritual part of that covenant. These people, outcast and mingled among the heathen, were still under the eye of Divine Providence destined to fulfil a glorious destiny, not solely on account of their fleshly descent, but in conjunction with their conversion to Christianity from heathenism. This was the reason why immediately our people at the time of the Reformation turned to a purer faith, and said as predicted, "What have I to do any more with idols?" they then began to increase in numbers and power until we were now, as the *Times* expressed it, "filling continents, fringing oceans, and making the whole world our home." He argued that Ephraim at the time of the restoration would be a righteous nation keeping the truth, a strong nation, a messenger-people declaring God's glory from a place of rest and safety in the isles, an oceanic Power having vast colonies. In regard to this restoration of Israel he said that there would be a partial restoration of the Jews first, and the reason given by the Scripture was that the stronger nation of Ephraim should not have occasion to say that it was by their power alone it was accomplished, thus magnifying themselves against their weaker brethren, the Jewish people. Afterwards, however, the two people would return together, the strong Christian missionary nation of Ephraim taking the scattered and peeled Jews as an offering to give in Jerusalem. Much had happened during the last twenty years to bring this about—the purchase of the Suez Canal shares, then the acquisition of Cyprus, next the Anglo-Turkish Convention, and lastly our occupation of Egypt. He had no doubt that our statesmen of both parties would be glad to get out of Egypt, but that was impossible, for the Bible declared that at the Restoration, Egypt would be in alliance with Israel (*i.e.*, the British people), or under their influence. He quoted the Apocrypha to show that the exiles emigrated into Europe in the direction of the British Isles, and referred to the interesting collection of inscriptions from the Crimea now preserved at St. Petersburgh showing traces of that migration, and agreeing in some measure with statements in the Welsh Triads.—*The Daily Exchange, Middlesborough*, April 28, 1887.

Review.

DR. ALDER SMITH, M.B., F.R.C.S., ON OUR IDENTITY.*

In the July number of *Hope and Destiny*, p. 94, we had a valuable paper contributed by Dr. Alder Smith, M.B., F.R.C.S., being one read by the author at the meeting of "the Prophecy Investigation Society," on April 29th, 1887. At that meeting the Dean of Ripon presided, and Dr. Alder Smith was supported by the Rev. Robert Douglas, M.A., Douglas A. Onslow, Esq., J.P., Surgeon-General J. M. Grant, M.D., and Rev. S. A. Adam, M.A., of Wolverhampton, all believers in the Identity of the British Nation with the lost Ten Tribes of Israel. Dr. Alder Smith made much of the elementary point so often greatly neglected in such investigations, namely, that whereas "all Jews are Israelites, not all the Israelites are Jews." He also from first to last avoided the statement that the British were Lost Israel. He left that inference for his hearers to draw, but contented himself with describing in detail some of the signs God put upon His People (destined to be lost) in order that they might be discovered in these our last days "of the Christian Dispensation." He commenced his argument by asking the question, "Where are the Ten Tribes?" not among the Afghans or Nestorians! not amalgamated with the Jews, not united with the latter in the return from Babylon. Putting these hypotheses aside as untenable the opener at the discussion laid down three points: First, The separation of Israel from Judah in the time of Rehoboam. Secondly, The dispersion of Judah about A.D. 70. Thirdly, The Captivity of the Ten Tribes by the kings of Assyria in B.C. 721, and their disappearance from Scriptural history ever after. Their coming reunion with Judah during Millennial times he

* "Where, and in What Condition are the Ten Tribes at the Present Time, and What will be Their Place in the Millennium?" Being a paper read before "The Prophecy Investigation Society," on April 29th, 1887, by Alder Smith, M.B., F.R.C.S. Robert Banks & Son, Racquet Court, Fleet Street. Price Sixpence.

Digitized by Google

said was provided for by the prophet Ezekiel in chapter xxxvii. 16–27; and he laid it down as a point which could not reasonably be disputed that the Ten Tribes are not now amalgamated with the Jews, but are existing somewhere distinct from them, waiting for the coming reunion with them, and return to their common land. Looking back to God's covenants made with Abraham for the benefit of these people, Dr. Alder Smith found that these were threefold. First, that the seed of Israel would become a great nation. Second, that the Messiah would come from them; and third, that they would develop into many nations (Gen. xvii. 8; xxii. 18; xxii. 4, 17). He took it for granted that these promises were literal, not spiritual only, and gave scriptural proof thereof. These promises, it was contended, were in course of time divided amongst the sons of Jacob. The Messiah was to come of Judah; the land was to be the common possession of Jacob's twelve sons. But "the Company of Nations," including the Birthright, was to be Joseph's, and from him Ephraim's and Manasseh's (Gen. xlviii. 4, 14—19). These promises to Joseph and his sons, it was strongly contended, were not fulfilled in Old Testament times. They were reserved, as Jacob himself declared for "the last days" (Gen. xlix. 1). "The last or latter days," Dr. Alder Smith proved, by reference to Heb. i. 2; 1. Peter i. 20; 1. Tim. iv. 1; 2. Tim. iii. 1; Jude 18; Dan. ii. 28, x. 14; Isa. ii. 2, to be a scriptural expression, descriptive of, and confined to the Christian dispensation. It never referred to Old Testament times. It could not relate to Millennial days. The blessings conferred on Joseph and his posterity, then, must be fulfilled in our own Christian dispensation times, and we must find Joseph now enjoying the birthright or double portion, including multitudinousness or the fulness of nations, as his special gifts. The argument that Joseph had these blessings conferred on his seed before the captivity, was negatived by the fact that the blessings described in Deut. xxxiii. 17; Hosea i. 10, and Zech. x. 6—9, as Ephraim's were never enjoyed by that House during that period of their history. Zechariah's prophecy indeed was dated long after Israel's captivity.

The result is that we have to look for Israel's uprising into a mighty and prosperous nationality during the present dispensation, but not before. The signs given to us whereby to know the restored House of Israel, are wanting in the case of the Afghans and Nestorians, and decide the matter against them! Dr. Alder Smith candidly admitted that he was himself long an opponent to the Anglo-Israelites, and his opposition had reference to this one point. He could not see that "the great nation's" blessing was to be Israel's till after their restoration. Inquiry had resulted in convincing him that that view was erroneous.

Dr. Alder Smith referred to Deut. iv. 27—31; Hosea i. 10; Isa. liv. 1, as scriptures in point, and came to the conclusion that they indicate that the Ten Tribes were to be greatly multiplied before their reunion with the House of Judah. They were then to become "Sons of the Living God," that is Christians: another indication of the chronology of Israel's reappearance before men. It was noticed that St. Paul, in quoting Hosea i. 10, in Rom. ix, spoke of the calling of the *Gentiles*, whereas the prophet was writing to the Ten Tribes; a pregnant hint that the Ten Tribes were to be discovered in this dispensation, apparently as Gentiles, but Christians in reality of the House of Joseph.

Dr. Alder Smith pointed out that "the wilderness" to which Israel was to be allured by the Lord, as described in Hosea ii. 14, was not necessarily a barren desert place, but was some spot to the West of Palestine (Hosea xi. 10), where in "the latter days" they were to be cured of their idolatry.

In referring to the prophecies of Isaiah respecting Israel, as distinct from the Jews, Dr. Alder Smith made a fine point by quoting the "Speaker's Commentary" on Isaiah x. 22, thus: "Ephraim was soon to be cut off from being a people. It should lose its name, and be scattered across the Gentile world, not however to perish, but (in accordance with that mysterious oracle in Gen. xlviii, 16—19) to multiply like fish in the midst of the earth, and to become the fulness of the nations." What the learned writer in the "Speaker's Commentary" says must happen, is only what Dr. Alder Smith said had happened. References were made to Isa. l., liii., and liv. to show the literal character of this prophet's utterances, and that when speaking of Israel he pointed invariably to the Ten-Tribed House. Dr. Alder Smith alluded to the fact that just after the Messianic chapter liii., the Ten Tribes and their work for Christ, and condition as a Christian people, became the subject of chapter liv. There they are shown to be multiplying, blessing the Gentile world, and glorifying God as His people.

Dr. Alder Smith showed that the spiritualising interpretations of such prophecies as Isa. lxv. 1, and Jer. iii., were untenable, because these promises refer to the "divorced wife" of Jehovah, and it was impossible to give all the curses literally to the Jews, but the promises, spiritualised, *not* to Ephraim-Israel, but to the Christian Church.

Dr. Alder Smith brought his paper to a close by asking "what great modern nation would most certainly take possession of Palestine, and then restore the Jews?" That nation would do so, he answered, which responds to Isaiah's prophecy in chapter lx. 9, and has "the isles," and "ships of Tarshish," has "the nation and company or fulness of nations" as its qualification, and attracts the Jews to them according to the "Speaker's Commentary" on Jer. iii. 18. That nation having a conflict with Russia is ready to withstand her as "the merchants of Tarshish with all the young lions thereof" (Ezek. xxxviii. 13).

The paper ended with the following telling peroration, which we commend to our readers, and to our opponents' attention as well:—

"I contend I have proved from Scripture that the so-called Lost Ten Tribes ('Joseph's House,' 'Ephraim,' 'the House of Israel,' 'Israel,') are to be a great host before the return to the Holy Land; even during these 'latter' or 'last days,' and that they must be found 'as the sand of the sea,' as 'the sons of the living God,' before the re-union with Judah; also that they must exist as a 'a fulness of nations,' as 'a nation and a company of nations'; having the 'blessings of the deep,' and having already pushed 'the peoples, all of them, even to the ends of the earth,' and inhabiting 'the isles of the sea' in the 'West' from Palestine. Thus Joseph's descendants when recognised by their brethren will be found the head—not of a single nation, as their founder was discovered—but 'the chief of the nations' (Jer. xxxi. 7). Do remember that Christ came to confirm the Abrahamic covenant, or as Romans xv. tells us, 'that He might confirm the promises given unto the fathers;' and that Hebrews viii. informs us that the new covenant with the House of Israel came into operation 1,800 years ago. Have these eighteen centuries passed by, and are these promises given to the fathers still unfulfilled? Christ also said, 'The kingdom of God shall be taken away from you'—that is the Jews—'and shall be given to a nation bringing forth the fruits thereof' (Matt. xxi. 43). Referring to the 'other husbandmen, which shall render him the fruits in their seasons,' I ask you, where is this 'nation bringing forth the fruits thereof?' For the solution of this nineteenth century mystery you must look around to see what nation has already fulfilled the prophecies spoken of old concerning the House of Israel. As an old antagonist of the view contended for, and one fully aware of all the texts generally quoted against it, I beseech you to give it your earnest consideration once more; as it is a matter of vital importance to us, as prophetic students, not to make a mistake upon so weighty a matter, in these 'latter days.'"

Such was Dr. Alder Smith's excellent paper. We are glad he has issued it as a separate pamphlet, and thus put it within the reach of many beside those who heard it read, or have perused it since in the pages of *Hope and Destiny*.

We attach great value to this paper by reason of the fact that the writer, once a resolute enemy, is now a strong and powerful friend, a man of ability and standing, who cannot but be of future service to a cause which is distinctly God's. The paper is useful because it takes nothing for granted, leaves a large margin for further inquiry, and, though it does not mention the name of the nation, yet clearly points to the inevitable conclusion that the British nation is the Lost House of Israel of the Ten Tribes. The argument and mode of it were just suited to the audience before whom it was delivered, composed mostly of clerics, with a Dean at their head! But we regret to learn that in spite of the ability of our friends who supported the opener, Dr. Alder Smith's paper, though received respectfully, did not apparently convert any of the Prophetical Investigation Society then present to the writer's views. Dr. Alder Smith is now about to send a copy to each member of the Association, and we trust God will bless that effort to spread the knowledge of this glorious truth.

MR. REUBEN HARRIS, of the Ark, Paradise-street, Rotherhithe, London, is about to visit Scotland, and is willing to make arrangements to deliver free lectures.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 13 6
Three Copies ,, ,, ,, ...	1 0 4
Four Copies ,, ,, ,, ...	1 5 6
Six Copies ,, ,, ,, ...	1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

Just Ready. Price 2/6, cloth, gilt, bevelled boards, Imperial 8vo., free for P.O.

A CONSECRATED LIFE.

A MEMOIR

OF THE

RIGHT REV. BISHOP TITCOMB, D,D.

By the Rev. ALLEN T. EDWARDS, M.A., Cantab.

With an Introduction by the Right Rev. the LORD BISHOP of ROCHESTER.

Frontispiece: Cabinet size PHOTO-PORTRAIT of the late BISHOP by Messrs. Elliot and Fry.

CONTENTS:

Introduction. 1.—Early Life to the Period of His First Curacy. 2.—Cambridge Ministry. 3.—London Life and Woking. 4.—Rangoon. 5.—Northern and Central Europe. Appendix.—1. Funeral Sermon by the Rev. J. McCann, D.D. 2. Sermon by Bishop Titcomb. 3. Public Work in Rangoon in one year. 4. Tabular Statement of Tours in Northern and Central Europe. 5. Consecration of St. George's Church, Berlin.

R. BANKS & SON, Racquet-court, Fleet-street, London.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE JULY QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

CONTENTS:

IMPORTANT PAPER BY DR. ALDER SMITH

Jubilee Hymn. By Hecla.—The Jubilee of Queen Victoria.—Honour to Whom Honour is Due.—Gog's Attempted Invasion Against Israel. Does it Take Place in India or Palestine? Being Alexander MacPhail's Second Reply to John T. Crosthwait's Views.—"The Ancient of Days"—Where, and in What Condition are the Ten Tribes at the Present Time? and What Will be Their Place in the Millennium? By Dr. Alder Smith, F.R.C.S.—Armageddon. By John Gilder Shaw.—How to Preserve a Record. By A. M. Searle.—Metropolitan Anglo-Israel Association.—Review.—Mother of Nations.

"In *Israel's Hope and Destiny* (R. Banks and Son) the most elaborate paper is one by Dr. Alder Smith, who now accepts the 'great nation's theory' which he formerly for years opposed. This will have no meaning for most of our readers; a few, however, know that it refers to the Anglo-Israel craze. The intense earnestness with which the writers in this periodical advance their speculations is a phenomenon we contemplate with mixed feelings."—*From Christian Leader*, July 21, 1887.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

PRICE 4d.

AN EXPOSITION OF JEREMIAH LI.

BY THE

REV. H. MARRIOTT.

F. W. PARRY, 29, Paternoster-row, London.

J. E. CHILLCOTT, Bristol.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & Co., 126, Clerkenwell Road, London, E.C.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 29, 1887,

BY

ALDER SMITH, M.B., F.R.C.S.

LONDON:

R. BANKS & SON, RACQUET-COURT, FLEET-ST.

Price 6d., post free 7d.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors.

London: R. BANKS & SON, Racquet-court, Fleet-street.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. Israel's World. Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.

2. Going to Africa. 1s., post free 1s. 1d.

3. Fernando Po Mission. 1s., post free 1s. 1d.

4. West African Scenes. 2s., post free 2s. 2d.

5. Consecration. 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

A CHRONOLOGICAL and GEOGRAPHICAL TREE, Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations. Price 8d., mounted and varnished, 2s.

WHO ARE WE & WHAT IS OUR MISSION? By J. Thornhill Harrison. With seven Maps. Handsome cloth, gilt, price 5s. Free for P.O.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR, THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham as "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Six Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.

Established 1851.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the **HARNESS' ELECTRIC BATTERY BELT** has been very beneficial in **strengthening the system** generally, as well as instrumental in relieving the **Neuralgic pains** from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys,** should at once stop physicing, and remit 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, JULY 27, 1887 [*All rights reserved*

Digitized by Google

"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. XI., No. 553. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 3, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Israel Conquers the Eastern Soudan by the Arts of Peace	309
Israel Under Hezekiah, and Israel Under Victoria the Good	310
The Universal Asylum	311
The Vision of a Present Reality. By U. P.	312
Navigation Among the Ancient British, Phœnicians, and Hebrews. By J. Thomson. Part II.	312
Britain and the Coming War	313
Mr. H. A. Marchant Lecturing on the Brighton Beach	315
Mr. Samuel Lee, who Lived in the Reign of Charles Second, on the Ten Tribes	315
The Head, and not the Tail, Even in Shipbuilding and Marine Engineering	316
The London Society for Promoting Christianity Amongst the Jews	317
Hebrew Prophecy and Its Fulfilment in the British People	318
The Queen's Letter	318
The Secret of Britain's Greatness	319
Anglo-Israel Free Distribution Fund	320
Israel's Scripture and Prayer Union	321
The Vicar of Clifton on 1 Kings x. 9	321
John Wesley an Anglo-Israelite	321
Correspondence	322

ISRAEL CONQUERS THE EASTERN SOUDAN BY THE ARTS OF PEACE.

WE hope our readers have noted the wonderful way in which God has enabled us to restore peace and commerce to the neighbourhood of Suakin. It has been done without the cost of a single life, without battles, wars, or sieges, but simply by the skill and straightforward tactics of two Englishmen, Watson Pasha, an officer of H.M. Engineers, and Colonel Kitchener, the commandants in succession of Suakin and the Egyptian coast of the Red Sea. We have latterly satisfied ourselves with the mere retention of Suakin, and that only on account of the Egyptian Government. The country outside the limits of the town has been in the undisputed possession of Osman Digma, our late enemy. We had however always a friend fighting for us. This was the natives' love of commerce, and their desire for peace and safety. Some of the tribes have therefore always been "friendly" towards ourselves and towards the power we represent. Watson Pasha, the governor from May to September last, was left soon after he assumed office without any British troops at all, 2,300 Egyptians having been sent him to hold the place. Unable to fight Osman Digma with these means, Watson Pasha set to work with the "friendlies," and told them that if they wanted trade and peace they must unite and defeat Osman Digma themselves as the condition precedent. If they were contented to remain as they were, so was the Egyptian Government; but if they wanted to have markets and trade, the friendlies must fight for themselves. These counsels produced the intended effect. The friendlies accordingly united and combined; they were joined by other lately rebel tribes, and the result has been that first Osman Digma's troops were beaten out of the country North of Suakin; Osman Digma himself decamped from Tamai in August; and now, after his departure, the friendlies in force have attached and taken Tamai, killed 200 of its defenders, and captured "eighteen guns, two gatlings, two rocket apparatus, a great number of rifles and a large amount of ammunition, besides the stronghold itself."

Here, then, is the sequel of a line of policy which seems likely to bring peace and commerce back to the Soudan. It will leave the country to the management of the native tribes, but ensures the peaceful prosecution of the operations of commerce, of which the chief promoters must be British merchants. The change has been brought about by British officers with the aid of friendly native Arabs, and now the country about Suakin is cleared of the enemy and trade is beginning to occupy the ground so long given up to a senseless warfare. As the correspondent of the *Times* put it on the 9th October in a letter from Alexandria dated 17th September:—

How has all this been accomplished? Not by waste of English blood or treasure, not by indiscriminate slaughter of the righteous champions of freedom, but by allowing the blameless Ethiopian to settle his own quarrels in his own way, and by the moral influence of common sense. No English or Egyptian soldier has been employed, the native tribes have been offered, not peace or war, but plenty or starvation at their own choice. There has been attached no humiliating condition, no inhuman penalty, unless it is one to refuse to barbarians the means whereby alone they can continue their internecine slaughter. The result is that which was foretold in your columns, the natural trading instinct—which is but the instinct of a wish to live—has risen superior to the fanatical instinct, which is but the instinct to kill.

So ends my bare record of facts. The lesson which it teaches is, I think, this, that the Soudan difficulty, like others, disappears if it is faced with a union of decision, common sense, and tact.

So far the *Times* correspondent. We would rather say that the difficulty has disappeared because of the blessing of the God of Israel upon His chosen people. He has let the native tribes feel our power, and now He makes them admit our wealth and influence in commerce. Peace and safety is restored to a distracted district, and the instrumentality used in producing the change is the common sense of two young British officers who have local knowledge, and the true Israelitish success which follows the blessing of God upon their

Digitized by Google

efforts. The *Times* correspondent continues his remarks by some disparaging words regarding the Exeter Hall policy which would send missionaries into the Soudan to convert the Arab. Herein he is utterly mistaken. Trade alone will not bring peace and contentment. Left alone it will lead to further wars. Christ's Gospel, Christ's Word, Christ's Spirit, and Christ's Love, these are the only remedies for nations and people sold under sin and miserable from wars and the consequences of wars, as our own history and those of the heathen nations of the world abundantly prove. What has reclaimed the cannibals of the South seas but the Gospel? What the bloodthirsty Maories but the good news of the Redeemer's love? What kept the South of India quiet during the Mutinies, but the influence of the Gospel, which had there permeated the masses as it had not then (in 1857 and 1858), North, North-west and Central India? The true remedy for the woes of the Soudan is the Gospel, but the pioneer of the Gospel is frequently the merchant and the wealth he brings in the track of peaceful commerce. The only question in regard to the Soudan will be whether the fit and proper time has arrived for the introduction of the Word among the people. As sure as mercy is in store for the Arabs of the Soudan so sure is it that the missionary and the Word of God must re-enter and occupy the land. But when it will be safe and right to do so is in the hands of Him who shutteth and no man openeth, and openeth and no man, not even a correspondent of the *Times*, can close the open door. One thing we may confidently affirm. When the door has been widely opened, the missionary to enter in will be the British soldier of the Cross; for to him as the Hebrew messenger of the Gospel the duty is by God Himself assigned, to take the Gospel of the grace of Christ to all the nations, families, and kindreds of the earth, and therefore to the unhappy, desolated, war-stricken people of the Egyptian littoral of the Red Sea, the Eastern Soudanese. And therefore British-Israelites should praise the Lord.

ISRAEL UNDER HEZEKIAH, AND ISRAEL UNDER VICTORIA THE GOOD.

We have lately listened to a discourse wherein the conduct of Hezekiah king of Judah was compared with that of the British people and their Queen. The point in Hezekiah's history selected for comparison, was the visit of the ambassadors of Berodach Baladan, king of Babylon, recorded in 2 Kings xx. 12—19; 2 Chron. xxxii. 27 31. The Babylonian monarch hearing probably of the striking victory of Judah over Sennacherib described in 2 Kings xix. 35, 36, sent ambassadors to Hezekiah to ask for an alliance. God "left" His servant "to try" him, and the trial showed the weakness of the king, but the inestimable blessing of the presence and teaching of the spirit of the living God. In a boastful spirit the king of Judah showed the ambassadors all his earthly possessions, and dismissed them, little thinking that he had incurred the displeasure of the Lord. These heathen visitors might have been led to the knowledge of God, and shown the service of the Lord Jehovah. But Hezekiah showed them only "all the house of his precious things, the silver, the gold and the spices, and the precious ointment, the house of his armour and all that was found in his treasures." "There was nothing in his dominions" in short "which he did not show" his visitors. But he was silent regarding the Lord God of Israel, and regarding His faithfulness and truth! The divine whose sermon on the subject we heard with pain, told us that our press and the journalists of the day have evinced a spirit like that of Hezekiah in reference to the visits of our numerous foreign guests, ambassadors, princes, kings and queens who have lately visited our shores to offer Her Majesty their congratulations on her Jubilee. No acknowledgment of God was in all their writings. They extolled the power, the might, the wealth, the resources, the size and population of our Empire, but no word of thanksgiving to the God of this nation ever transpired in their writings for all His mercies to His people. The Queen it was allowed was not blameable in this respect; "nay," said the preacher "the only dissatisfaction with her ever expressed by her people has been that she did not come forward sufficiently to satisfy her subjects, and that she was too retiring and self-effacing for her exalted position."

As regards the press of this country, no doubt there is truth in the charge that God's control of this nation is never admitted or allowed by our secular journalists. But these writers do not represent the nation? There is a large mass of religious journalism in the British Empire which is never backward to acknowledge God's providence and grace in dealing with our race. The multitudes of godly ones in this and our Colonial possessions are not an inconsiderable minority. They have a vast power and influence in our midst, and may be said to govern the uninstructed, ungodly majority. These all admit God's power and guiding hand in directing our nation's career. They admit that He rules among us. Putting this aside, however, what is the fact regarding our foreign princely and kingly guests who have lately come among us at the invitation of our Queen? In the first place we invited them to come that they might witness Israel and Israel's Queen upon their knees in the most splendid Christian shrine in the kingdom, worshipping God and thanking Him for His tender mercies to His lost but now re-discovered people.

The Jubilee services were representative services, embracing the whole Empire! In the person of our Queen we were all suppliants at the throne of God's grace, thanking Him for His fifty years gift of life and health to our Sovereign Lady, and she thanked Him in person for His love and tender pity to His people, her subjects. Our heathen and godless guests were invited to see this, and nothing more. They joined in our processions, and the first and only thing we asked them to do was to go in state to Westminster Abbey and join in Christian prayer and praise with our Queen, princes, lords, commons and people to God Almighty in the most solemn manner conceivable. We asked no questions as to their religious belief, but heathen or not we made no distinction, and asked them only to join heart and hand with us in praising God through Christ Jesus, for His past mercies to Queen Victoria, and to implore grace and happiness for her in the future. Surely nothing could be further in spirit in all this from the offensive conduct of king Hezekiah and his ministry! We did not show these visitors of ours our nation's precious things, the silver, gold, spice and precious ointments, our armouries, and treasure houses? We showed them our Abbey Church, and we bid them note that the ten thousand spectators were there as worshippers of Jehovah, and our service Israelitish from first to last. It was "The Jubilee" of our Queen we celebrated, and we nationally rejoiced with her and praised the Lord. The song of the day was the hymn, "God save the Queen!" and we shouted for joy throughout the land because of the tokens of the Lord's goodness and loving kindness to us His people, but we had no thought whatever of boasting to the three or four dozen exalted foreigners who came among us of our riches, power, or might. In our reviews we showed them our mere handfulls of troops, not to exhibit to them our strength but our weakness, and to show them that God was and is our shield and our defence! On July 23 when our Queen reviewed our Home Fleet before the nations, we rejoiced in God's goodness to us as a people, and exhibited to them the matchless power He has given us at sea for defence, and for the furtherance of the Gospel of His Son; but not at all for purposes of boasting and offence! We cannot then concur with our preacher that our Queen and people are to blame in the late Jubilee proceedings and celebrations. We

Digitized by Google

have acknowledged in them our God's goodness to us as a Christian people under Christ our King, and in doing so we have publicly honoured and worshipped Him, and rejoiced before Him by our illuminations, our decorations and our reviews; and to the Lord be all the praise! Regarding the Naval Review we shall have a word to say before long.

THE UNIVERSAL ASYLUM.

THERE is no doubt that our land, in these "Isles of the West" have become the asylum for the foreign refugee; and that all who are in distress or want take to our shores as their natural home in their trouble, and coming here are at ease and in safety. The reason for such a state of things is not difficult to guess. This nation is Israel. And it is under the divine command given only to that race, "If a stranger sojourn with thee in your land, ye shall not vex (*i.e.* oppress) him. The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for YE were strangers in the land of Egypt. I am Jehovah, your God" (Lev. xix. 33, 34). "One law shall be unto him that is homeborn and unto the stranger that sojourneth among you" (Exod. xii. 40). Here only, out of all the nations of the world, is the stranger therefore treated as God directed Israel to treat him—namely, as "one born in the land" (Num. ix. 14).

At the present time, however, the asylum for the nations is becoming so densely crowded with foreign and chiefly Jewish refugees, that it is becoming a serious political question—whether we can longer afford to allow these masses of pauperised Jews and non-Israelite Gentiles to invade our shores to suit their own convenience. We are sending away our able-bodied men and women to the Colonies at great cost to enable the rest at home to live—but as soon as the ground is a little cleared at home, the Jews from Russia and Poland, penniless and poor, rush in to fill their vacant places, and accepting wages our own people cannot manage to live upon, elbow out the poor of our own land, and reduce them to starvation. The home children have the right to the food in the first instance, no doubt. But how are we to reconcile that right with the fact that the foreign Jews and the pauper Germans are arriving in their tens of thousands to enjoy our hospitality and safe asylum? but while doing so they are taking the bread from the very mouths of our own flesh and blood. For instance, in London, the bakers, the tailors, cabinet makers, and cigar manufacturers, once used to be British subjects, but now are almost all German immigrants. Out of 4,000 master bakers in London, fully 2,000 are Germans, Swiss, and Italians. These, of course, will employ only workmen of their own nationality. In cabinet making, there are said, by the *Daily Telegraph*, on May 21st, to be 4,000 German workmen engaged in the trade in London only. The boot and shoe trade, the tobacco-leaf rolling and cutting business, have got now into the hands of foreign workmen in East London. American-born immigrants and the Irish labourers who come to cut our harvests generally, all help to swell the numbers of those who are trying hard to supplant the British workmen—and drive him to despair. What then is to be done? Shall we continue to allow the foreign immigrant the right of free entry into our own land to our injury and hurt? or, like the Americans, shall we sternly refuse these pauper foreigners to disembark, by taxing all such as wish to settle in our land in such sums as will prohibit the moneyless coming over, or hoping to make an entry into our body politic to our people's most grievous injury? The writer in the *Daily Telegraph* having discussed the subject fully, comes to the conclusion we state below, and we quite concur with him in his view of the matter. He says:—

It will never do, however, to forfeit the character of our land for free entry and exit, or to fail in hospitality to those who come hither. We have established our islands as the Universal Asylum of the world, and they must remain so. Our own people will have to wake up and retain their pre-eminence by borrowing the virtues of the foreigner while keeping their own good qualities. London suffers by her prodigious reputation for wealth and business. Her vastness draws humanity to her, as a great magnet attracts iron filings: and it is palpable that we are, perhaps becoming too numerous and crowded for health, order, and prosperity. In the meanwhile every foolish strike, every wild denunciation of capital, helps the watchful and frugal foreigner, whether he snatches our trade from us abroad or partakes our people's wages at home. Nor are our own artisans blameless in the matter: their want of technical education, and slowness to learn new methods, give so many points in the game of life to the inferior but patient and docile alien. A great nation must find better remedies than to tax its visitors or forbid their approach.

So far the journalist. There is no doubt that our people being Israel must be driven forth from their resting-places in these islands, and go out to occupy the distant heritages of the earth, thus forming fresh colonies and offshoots of the Anglo-Saxon race—colonies destined in their turn to become nations—absorbing, as we do, and shall do here, the foreign element, able and willing to serve Israel their hosts (Isa. lx. 11, 12). Israel is to be a blessing to all the nations, families, and kindreds of the earth—and she cannot therefore refuse to allow her islands to be used as "the Universal Asylum" they are intended to be—nor veto an immigration of the Jewish people, her own flesh and blood, whose coming is according to the prophecies—and a fulfilment of the will and purposes of God. —(Jer. iii. 18; Hosea i. 11). The House of Judah is to walk to the House of Israel, and nothing can prevent the accomplishment of that fact, for the restoration of the Thirteen Tribes depends on it, as its condition precedent. "The House of Judah shall walk to the House of Israel," before they can "come together out of the land of the North, to the land that the Lord hath given for an inheritance to their fathers." Another species of immigration, not of the poorest, but of those who have some means, and desire to become clerks in English houses of business, is a source of great heart-burnings to our English youth. On this subject the *Echo* had some words of wisdom in an article published on the 11th March last, which we think worth reproducing. Thus:—

Among English clerks there is undoubtedly no small discontent at the competition of young Germans, who are well educated, and who are able and willing to live on next door to nothing. Let us cherish no illusions. It is not possible to keep these Germans out. A young German with a decent coat on his back, can cross from Hamburg in a few hours. How is it possible to determine whether he is an immigrant or an excursionist, unless, indeed, he produces a return ticket; but that is only a matter of a few shillings. The immigration of educated Germans cannot be stopped, and the only remedy of the English clerk is to make himself, at least, as valuable in the labour market. Immigration can only be limited in the case of the obviously-needy and non-English speaking foreigner, who cannot easily evade two rough-and-ready tests, which may be easily applied. The Government of the United States applies such tests, and so may we if we choose. An American poet once boasted of his country that "her free latch-string never was drawn in against the poorest child of ADAM'S kin." Our cousins across the water have long since seen reason to modify that boast. It is from this that we suffer. The Jews of Eastern and Central Europe suffer from bitter persecution, and naturally turn to the Western Hemisphere as a refuge. England is their half-way house. If they go forward the gates are shut against them, but if they attempt to go backward the German Government shuts the gates behind them. Congestion is the inevitable result if no action is taken, and congestion means that comparatively unskilled labour is beaten down in wage to the point of bare subsistence.

The Universal Asylum, in short, must be respected, whatever the cost may be. The fact probably is, that God is using these means to force our redundant population to go abroad to

Digitized by Google

found new Israelite empires, and though the process is painful for those who are, just now, suffering from the invasion of German and Jewish immigrants, the end will be for our nation's good, but above all for God's glory, and to Him therefore will be all the praise!

THE VISION OF A PRESENT REALITY.

By L. P.

We do not know if others experience the same sensation as ourselves, but to us the very fact of the striking applicability of a prophecy to existing circumstances causes us half to shrink from accepting it, as if it were an act of overdaring to receive it as a right interpretation. Yet such fear is scarcely reasonable, and so in all humility we venture to point out a passage in the Old Testament, which we would suggest distinctly pictures an event that is at this time filling the thoughts and thrilling the hearts of millions. We refer of course to the Jubilee of her who sits on the throne of David ruling over the Tribes of Israel, and receiving the sympathetic homage of the peoples God has given to His inheritance.

As we read the first portion of Isa. lx. our hearts burn within us, for we seem to recognise in the prophet's words the description of that which is passing under our eyes, and glorifies our country with a "glory that has risen upon us" from the Lord. Kings, princes, and potentates have assembled here to take part in what? A great display of barbaric pomp? No. To witness the triumphal entry of a mighty conqueror followed by prisoners from vanquished and enslaved countries? No—but to pay homage to domestic virtues gracing a throne, and to take part in the public acknowledgment that to the God of Israel is all the praise and thanksgiving due, in that for fifty years He has spared a royal lady to her loving subjects. During that period the Lord of all the earth has blessed His chosen people with an exceptional advancement in knowledge, position, dominion, and prosperity, even while chastising them ever and anon as a father chasteneth his children that he loves for their warning and their future welfare. Alas! in verse 2 we read, what cannot now be denied, that darkness overspreads the world, and gross darkness in spiritual things is to be found shadowing this the most highly favoured people on the face of the globe. Yet surely God's glory is to be seen on them, while Gentiles are seeking to share in the light we possess, and sue for the protection of our power.

This nation has welcomed the sons of their royal mistress to its shores, and we may say that her daughters by birth and by marriage, with two exceptions, are nursed at her side—of these two excepted ones, destined by their positions to live away, one "is not," but while alive it seemed to have been her greatest earthly joy to fly to the parent nest, and to rest for happy periods beneath the shelter of the old home. But more than this, the nation's sons have flowed together to the land of their fathers, and the Gentiles from the far East, as well as those from countries nearer, have laid their gifts and the homage of their reverence at our Queen's feet. "It is the Lord's doing, and it is marvellous in our eyes."

Let the prayer go up from millions of hearts that intense thankfulness may glow within us, that there may be an outpouring of grace and of God's spirit from on high, awakening in us a sense of national sin and shame, and causing an abundance of labourers to rise up, strong in the strength of the Lord, ready to go forth with the weapon of truth to slay the powers of superstition, idolatry, and vice in every form, and to scatter the seed of the Word among the idolaters, scoffers, infidels, and lawless at home, and amongst the heathen in all lands whither our swift messengers, our winged vessels, can speed our seed-bearers.

June, 1887.

NAVIGATION AMONG THE ANCIENT BRITISH, PHŒNICIANS AND HEBREWS.

By J. Thomson.

(*Concluded from page* 305.)

PART II.

III.—THE VENETI, AND PELASGOI, OR PHŒNICIANS.

The Veneti of Gaul were the best sailors in that country. Cæsar found the best, and largest ships there, with iron chain cables. The Veneti of Italy were a people of the same character; their name probably indicates this, and had reference to their habits as sailors. According to Sir W. Betham, it was probably derived from three Irish, or Phœnician, words, which together mean *able wanderers by the wind*, or *expert seamen*. The Pelasgoi of Greece, were also a *wandering people, i.e., navigators*; who, when they had found out the way of navigating by night, assumed the honourable names of Pelasgoi, and Pelargoi, because they had advanced so far in the art of navigation, as to be able to proceed by *night* as well as day. These names may also have their etymology in several ancient Irish words, which together mean *navigators by night and day*. The Pelasgoi were Phœnician mariners, found not only in Greece, but everywhere where a ship could approach the coasts of the Mediterranean. "Like the English of the present day, their operations were different in different localities; in some they had only factories; but where they found an eligible position, and encouraging circumstances, they settled colonies, as in Italy, Gaul, and the British Islands."*

IV.—EARLY PHŒNICIAN ENTERPRISE.

That the Phœnicians at a very early period visited these islands, and probably ventured even further, there is much evidence to show. From Herodotus† we learn that they circumnavigated Africa in the time of Pharaoh-Necho, king of Egypt, who reigned B.C. 616—600. Dionysius, the Periegite says, "The Syrians who live near the sea, and are called Phœnicians, are descended from the Erythreans," (so called because they lived on the coast of the Red Sea). "They were the first who traversed the seas in ships." Hence we learn that the Phœnicians were not Canaanites, except by residence; *i.e.*, they were not descended from Canaan. Other authorities, among them Strabo, bring them from the Persian Gulf; Herodotus thither from Chaldea; and eventually all settle them on the Mediterranean, at Tyre and Sidon.‡ Here they prospered wonderfully, especially after the date when the maritime tribes of the Hebrews settled in their vicinity; attaining their highest prosperity during the time of David and Solomon, with whom Hiram, king of Tyre, had close alliance (2 Sam. v. 11, 12; 1 Kings v.; 1 Chron. xiv. 1; 2 Chron. ii. 2—16). Indeed, Hiram seems to have been so flourishing, that when Solomon gave him "twenty cities in the land of Galilee," and he saw them, they displeased him so much, that he held them in contempt; calling them "Cabul," *i.e. displeasing*, or *dirty*; and besides returning these cities, which he did not want, he gave Solomon 120 talents of gold,—a sum equal to about £656,520 sterling (1 Kings ix. 11—14; 2 Chron. viii. 2),—a vast amount in value in those days.

V.—ANCIENT HEBREW KNOWLEDGE OF SHIPS AND NAVIGATION.

The era of Solomon was 1,000 B.C. But centuries before that time we read in the Hebrew records of "ships." Balaam declared, B.C. 1452 (the year before the entrance upon the Promised Land), "And ships shall come from the coast of Chittim" (Num. xxiv. 24), which shows that both Balaam and those whom he addressed, knew what ships were, or his words

* "Etruria Celtica," II., pp. 249, 250; and 265, 266.

† Melpomene, xlii.

‡ "The Gael and Cymbri," by Sir W. Betham, pp., 41—48.

Digitized by Google

would have had no meaning to them. Indeed, there can be little doubt that at the very time of the sojourn in Egypt, there was a large fleet of Egyptian ships in the Red Sea: for Sesostris, or Rameses the Great, is said to have had about four hundred war-ships, in which he carried his army when he attacked various places on the coast of that sea, and which are shown on the walls of his palace at Thebes; the size of the vessels being roughly indicated by the number of men represented in them. But at an even earlier period we find mention of "ships." In his blessings of the Tribes, B.C. 1689, Jacob said of Zebulun, he "shall dwell at the haven of the sea; and he shall be for an haven of ships" (Gen. xlix. 13), evidently indicating a position eminently favourable for commerce.

The idea generally held respecting the children of Israel when they left Egypt, is that they were simply an ignorant multitude of shepherds. But surely this is not a correct description of them. True they had been much oppressed, ground down, and treated as very slaves by their Egyptian taskmasters. But this had not been the character of their history during the whole period of their sojourn in Egypt. At first they had the best of the land given them. Joseph, their head, was, next to Pharaoh, the highest in the land; during his life, and for some time afterwards, they would, no doubt, be treated with great consideration. Indeed we find that a descendant of Judah married a daughter of Pharaoh (1 Chron. iv. 18), and others of the same tribe were employed as skilled workmen, and even as governors—having "dominion in Moab"—under the king (1 Chron. iv. 21—23). Thus we can readily understand that the children of Israel went to school, as it were, when they went down into Egypt, which, during the reign of Sesostris the Great, (who was the Napoleon of his day) was at the height of its power and magnificence, extending from India on the East, to Thessaly on the West. The Hebrews, therefore, must have learnt many things in Egypt which they put to use at subsequent periods of their history; as well while in the wilderness, at the building of the tabernacle, and when settled in the Promised Land, as opportunity occurred. Though the Egyptians were not pre-eminently a maritime nation, they yet knew the use of, and possessed ships for commercial as well as military purposes, in which they trafficked down their great waterway, and along the coasts of the two seas which bordered their land.* These conjectures receive ample confirmation when we find that about a hundred and fifty-five years after entering the Promised Land (B.C. 1296, about), that portion of the tribe of Dan, which, some century or so before (B.C. 1406, about), had taken Laish, and "called it Dan," was upbraided by the prophetess Deborah for not coming forward to help at a time of national emergency—"Why did Dan remain in ships?" implying that they were too much engaged with their ships and merchandise for patriots; a fault also chargeable to the maritime tribe Asher, who, we are told "continued on the sea-port, and abode in his creeks" (Judges v. 17, *marg.* and Judges xviii.). From all these considerations it will be evident that at a very early period, some of the Israelites, especially those living upon the coast, and close neighbours with the Phœnicians, would make use of their facilities for visiting foreign parts; and we may be certain that wherever the Phœnicians went, some of their neighbours, and subsequent allies, the Hebrews, would not be far off. We have already quoted Sir J. Lubbock as holding the opinion that the Phœnicians were acquainted with these islands as early as "between B.C. 1,500, and B.C. 1200;"† a date which is very remarkable as embracing that which we have arrived at by another way, viz., from the Biblical history of the first centuries after the settlement of the Hebrews in Palestine.

In all this we see the wonderful providence of God in watching over, and teaching His people, and so preparing them for their world-wide work. First they are brought into contact with the Egyptians—then the first nation of the world—afterwards into close neighbourhood, and alliance with the greatest maritime and commercial nation of antiquity; the result is,—Our Identity being true,—the modern leading, maritime, and commercial nation of the world, is now seen to be that which, in its infancy, had such an appropriate tutelage.

* For a description of the models of two vessels found in an ancient Egyptian tomb, see "*Israel's Hope and Destiny*," for 1886, p. 147.

† "Pre-historic Times," p. 73; Edition, 1878. See also BANNER OF ISRAEL, ix. p. 506, and *Israel's Hope and Destiny* for 1886, pp. 152, 153.

BRITAIN AND THE COMING WAR.

EXTRACTS from a sermon by the Rev. Dr. Wild, of Toronto, preached January 30, 1887, taken from *The Parkdale News* of February 3, 1887:—

Your attention is directed to the last clause of the 4th chap. 6th verse of the Prophecy of Zechariah:—"Not by might, nor by power, but by My spirit, saith the Lord of hosts."

God calls Israel His annointed ones; He also says in the 6th verse of the same chapter, "O ye seed of Abraham His servant, ye children of Jacob His chosen." Some argue that the covenant made with Abraham is dissolved. No such thing, for we read in verse 8: "He hath remembered His covenant forever; the word which He commanded to a thousand generations, which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." That the covenant with these parties is in full force and operation, and whoever is the seed of Israel, whoever are the chosen ones, they are set apart for special work and special witnesses; that is, God has chosen them and set them apart for special work, and also special work in this world.

The prophet Jeremiah (xi. 16) says:—"The Lord called thy name, a green olive tree, fair, and of goodly fruit." That is, the House of Judah is called an olive tree. Where is the other olive tree, you ask? Israel, found in the tribe of Benjamin in the time of our Saviour, was spoken of as the other—spoken of as a literal olive tree.

The Gentiles, in Romans xi. 17, are called the wild olive, but they were to be grafted into the good olive tree, which is Israel. If you want to know who the two olive trees were they are Judah and Israel, and the Bible says so. If you want to know the meaning of the two candlesticks that were to give light to the world, you'll find it refers to Judah and Israel. If you want to know what is intended when He says "the chosen seed of Abraham" you will find it on this line of interpretation. When the Bible refers to these things, I am not at a loss for anything only so far as to find the real seed. Then I have found the olives and found the two candlesticks.

God's purpose through the tribes of Jacob, humanly speaking, may have been delayed, but it cannot be entirely set aside. British history must be studied in the light of God's purpose. Britain as a factor in the civilization of the world must not be alienated from the Divine intention. Britain is literal Israel, and therefore one of the olive trees, just as much as the Jews are literal Jews, and no one would think of judging Jewish history independent of the Divine intention. Many will try to spirtualize this meaning about Israel; but if you do so in their case, why not so with the Jews? Up to this day all that the prophets have said would happen to the Jews has come to pass. The prophets told the truth thousands of years ago. Just so, and all they said concerning Israel has been fulfilled, and will be fulfilled; knowing the work assigned to Israel it is not so difficult to mark out the line of Britain's course as some would think.

The Rev. Mr. Baxter and many others fail to discern who

Digitized by Google

Britain is, and so they fail every time they attempt to outline her course and destiny. They see clear enough one of the olive trees, namely, Judah, but the other they do not seem to see or to know. They see one olive tree as a witness distinctly. They see how the Jews in their wanderings and history and present condition do bear unmistakable evidence to the truth of God's Word; but they refuse to see the other witness; yet what a mighty witness Britain has been? How wonderfully she has in her past history illustrated my text! The little Island home, few people, a small army coming into possession of such a vast empire, such majesty, such will, such authority, such influence, such wealth and such independence. At times almost battling the whole world, hated and despised, meeting superior numbers on the battlefield, yet winning victories. Truly we may say in her case: "Not by might (or by armies, as in the margin) nor by power, but by the help of the Spirit of God" has Britain gained her present position.

Take Britain and the United States: are they not first and foremost—without disparaging any other country—in all that pertains to the humanities of the earth? In government, in personal liberty, in commerce, in wealth, in facilities of education, in Christian enterprise, home and foreign, and the volunteer nature of their army; taking the word Ephraim in a generic sense as meaning Israel—that is, Britain and Manasseh to mean the United States, we cannot wonder that Jacob should exclaim when blessing these lads (Genesis xlviii. 20): "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh." What nation does not wish to be like the United States and Britain? Those of a republican turn of mind will point to the United States. Those of a monarchical turn, do they not seek to have the liberty and stability that we have under our beloved Queen? Did not Jacob foresee? Did he not see the ambition of other nations to try and share his blessing?

Britain's place and power cannot be accounted for by an appeal to human agency alone. One cannot read Hebrew history in the Old Testament without having God in it. Nations with God are like Samson with Him, and nations without God are like Samson without Him. The religious idea that enters into a man and into a nation makes a vast difference with either.

You can no more account for Britain's place than one can account by human means for the strange career and present condition of the Jews. I have said to all my opponents, they see one of the candlesticks with its light of judgments shining amid the gloom and persecution of the Jews. For the judgments are a light, as we read in Hosea vi. 5:—"And Thy judgments are as the light that goeth forth." What a light the Jews have shed on the history of the world! His peculiar position is more than the agnostic or infidel can account for—he is an enigma to them—it cannot be accounted for without the Bible and God. The position of the Jew is unique—so unique that the rules applied to other races do not apply to him. The moment you attach common rules to him you are upset. Where has there ever been a race of nine million people who have not had for 1,800 years either city, government, king; or landless, like the Jew, scattered through the other nations? Tell me why this has happened. Because God said it would be so, and nobody could make it otherwise. That is the reason. Well, what do you say? I simply say you have nothing to say. If you have anything to say send it up in a letter. I throw out the challenge to you agnostics. Tell me why a large body of men like the Jews should come down through the centuries and be in that condition to-day? But all should remember that there were two candlesticks —Judah one—I ask where is the other? I answer, in Israel or Britain. Who will be bold enough to deny but she has been a light in the political, social, and religious world? More than any other she has been a light for many years to the other nations of the world.

The Rev. Mr. Spurgeon and many other eminent divines readily perceive the remarkable likeness between Britain and ancient Israel, and I believe, before long, that they will fully see the likeness and see the real thing itself—Israel. It will come that all parties will have both their eyes opened so that both candlesticks can be distinguished and both lights recognised. It is a queer thing that people will only open one eye, and then go down street talking and wondering about Britain being Israel, and thinking others are wrong when they open both eyes and behold both Judah and Israel. The two olive trees are still in existence; neither has been cut down. The two candlesticks still shed their light. They have not been blown out.

Look at the critical condition of Europe to-day—you will find it one vast camp of soldiers. One cannot remain indifferent and not enquire what is all this din of war's alarms about. Take the peace footing of the armies of European nations to-day: it is something marvellous in this Christian dispensation:—Russia 850,000, France 575,000, Germany 460,000, Italy 500,000, Austria 480,000, Turkey 250,000.

Besides the armies of Bulgaria, Servia, Roumania, Greece, and other minor Powers, aggregating a total of 6,000,000, besides the reserves of about 10,000,000 more. This is the strange condition of things in the year of our Lord 1887. Leaving out Russia, Britain has an empire larger than all the rest put together, while the regular army to protect this kingdom, and play her part against all these millions, is only about 145,000. To some this may appear a mystery, but it is one of those regular promises God gave to Israel—saying, one should be equal to five, and two to ten. What an insignificant proportion! It surely is not by armies or personal power that Britain holds her own, but by the Spirit of the living God.

We can say, like Jonathan when attacking the Philistines (1 Sam. xiv. 6): "For there is no restraint to the Lord to save by many or by few." We have that verified in her history time upon time. You must remember that the little army of Britain is all volunteers, while the others are not. The British and the United States' armies are all volunteers: not another volunteer army in the whole of this earth. The United States being Manasseh makes it all right. Well that is what the Lord said the army should be, and it is so to-day; and yet men go wandering up and down this city and wondering if this theory is true. How account for these marvellous exceptions?

It is worth while noticing that no colony of Britain's is being ruled over by any other race on the earth only themselves. Britain has under her rule over 300,000,000 of other races—Germans, Spaniards, Greeks, Italians, Turks, Arabians, French, Dutch, Persians, Chinese, Indians, and many others, but nobody rules over her. God said that she should be at the head, and not at the tail. There is no exception to this rule, and that settles it.

Everybody seems to think that there will be a war very soon somewhere in Europe. Public journals and public writers and eminent statesmen very generally concur that there will be war this next summer. From another standpoint I feel persuaded that war cannot be much longer delayed, I may be mistaken in the date. I have had my mind on the coming summer for some time as the period when would be this European war. If it were that Britain had to go to war in this case, I could mark it out and tell exactly, but the prophets have not marked it out for other nations, so that one cannot so easily distinguish when trouble would begin between Gentile nations. I never have failed as to Israel, even when I have had the whole world against me.

Where it will begin, who the combatants will be, and what the results, are three questions easier asked than truly answered. Were any one of these three questions touching on Israel, or affecting them, I could answer almost safely. In the first place, whoever the combatants are, I know Britain will not be one of them—no matter what political party is in power—that

Digitized by Google

much I know, so I can tell you at one point, Lord Randolph Churchill may resign for fear Britain will go to war. Lord Salisbury and the Ministry may think they will have to take part, but do as they will Britain will not be one of the combatants. At the close of the war Britain will have a work to perform—she will do it nobly. At the close of the Russian-Turkish war she settled disputes for them. She is generous, but generally wants to be well paid. She settled that dispute, and asked for pay—the island of Cyprus; and when she settles the next time she will ask for Palestine, and she will get it too.

During the war she will carefully keep an eye on Constantinople, for when this stronghold passes out of the hand of Turkey it will pass into the hands of Britain. The combatants seem likely to be Russia and Austria, which will include some minor states, and then Turkey, then Germany and France may join issue, in fact it is very difficult to say the exact time and extent of the combatants.

The Jews have proved themselves to be indestructible at certain times in the centuries past. All the nations tried to annihilate them, but they could not—they could not uproot that olive tree—one of God's literal witnesses they strove to silence, but they are still in the world's court to testify for God's Word; and His providence to Christian, agnostic, or infidel.

Come what may, Britain has work to perform, and in due time wars and hate between the nations will pass away, when nations shall not rise up against nation, and when they shall learn war no more. Britain has but one grand war to go through before the Millennium, and that is the battle of Armageddon; there will be no other great national war.

The agencies and facilities will multiply so rapidly, and increase to such an extent that war will be no true test. Repeating rifles, repeating cannons, shells filled with nitro-gelatine, or French melinite, or the German robusite, which is ten times more destructive —means wholesale slaughter—a whole army destroyed by the bursting of some of these shells.

God be praised that this will soon end, and that we can hear the song of peace in the future. Let us hasten that peaceful time by every effort on our part, until the nations from the North, from the South, from the East, and the West will nestle down in quietness and peace. The Lord bless us all! Amen.

MR. H. A. MARCHANT LECTURING ON THE BRIGHTON BEACH.

The following tells its own tale, and a very encouraging one it is:—

Anglo-Israel.—"The use of this Subject lies in the truth of it, because truth in every department of knowledge is both invaluable and indispensible." — Bishop Titcomb. "But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend." "I have chosen thee, and not cast thee away" (Isa. xli. 8, 9). Mr. H. A. Marchant will deliver addresses on the beach, between the stone groynes facing Pool-valley, on Thursday evenings during the summer, at eight o'clock (weather permitting). Subject:—"Our Israelitish origin; its truth and value." "Sing with gladness for Jacob, and shout among the chief of the nations. . . . . Ephraim is My firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off" (Jer. xxxi.).

Mr. Marchant, in sending us an account of his work, begs the prayers of our readers "that God would bless an effort thus being made by a working man to spread the knowledge of the truth." He tells us he has a Bible-class of working people, who meet every Monday for the study of the Identity. They have bought the Howard Vincent Map, and it is hung up in a public reading room. Mr. Marchant has often spoken on the subject in public, in halls, and the open air; and he tells us he has faith that God will bless the effort he is about to make, or is making, at Brighton. He hopes some friends will send him supplies of suitable leaflets and literature on Our Identity to be given away at his open-air addresses. They should be sent to him at 60, Upper Lewes-road, Brighton.

MR. SAMUEL LEE, WHO LIVED IN THE REIGN OF CHARLES SECOND, ON THE TEN TRIBES.

A VERY curious little volume has been lent to us through the kind consideration of our friend Mr. J. G. Taylor, of Newcastle-on-Tyne, and we now proceed to notice a few points in this most unique book, which was published in August, 1669, when Charles Second was King. The first part of the work consists of a Dissertation, edited by Mr. Samuel Lee, but written by Dr. Giles Fletcher, LL.D., Queen Elizabeth's Ambassador at the Court of the great Czar of "Moschovy." Lee obtained the MSS. from Dr. Fletcher's grandson, and published them. The subject of the doctor's researches was the probable whereabouts of the Lost Ten Tribes of Israel, which we see was a matter that occupied learned men over 300 years ago! The writer of the treatise having opportunities at the Czar's Court, came to the conclusion, according to his lights (a conclusion that we now know to be wrong), that the Ten Tribes were the Tartars, a people then in the neighbourhood of the countries where the Israelites were originally located by their conquerors, the Assyrians. We do not stop to ascertain the reasons for this singular solution, though Mr. S. Lee gave many, which seemed to him cogent. What we wish to point out, in anticipation of some more detailed accounts of this work from Mr. Taylor's facile pen, is, that Dr. Fletcher and Mr. S. Lee never hesitated to declare the Scriptural distinction of the Ten Tribes from Judah, their separate captivities, their continued separation down to their times, their eventual conversion to Christ, and the impossibility that Israel could have returned with Judah from Babylon. The writer of this treatise, Dr. Fletcher, clearly held that the Scythians who defeated Cyrus were the Ten-Tribed Israelites (p. 20). He says they affirmed the fact themselves, and were circumcised, "as were the Israelitish and Jewish people" (p. 22). This assertion of a contemporary of Queen Elizabeth, shows that, at any rate, we who make the same (declaring that the Scythians were the escaped Israelites) are not such demented enthusiasts as our opponents allege!

On p. 91, which is a part of Mr. Lee's "disquisition" or dissertation on the Ten Tribes, we have a series of questions and answers, quite in our own modern BANNER fashion. After citing many texts of Scripture, among which we recognise several of our own old friends, he proceeds to state "objections" of opponents, and replies to them.

The 1st objection is one of our own opponent's favourites—viz., "Cyrus permitted all the Tribes to return from Babylon; therefore the Ten Tribes returned with the Two!" "Nay!" says Mr. Lee, "Josephus denies that the Ten Tribes returned, and that settles the question."

Objection No. 2. "The Ten Tribes did not sin like the Jews in killing the Lord" (hear this, modern opponents, all of you!), "therefore, God could not have so severely punished them as alleged, by keeping them in captivity till now" (A.D. 1669). Mr. Lee put the objection aside very summarily. "God," he said, "knows best, and we cannot question His decrees!"

Objection No. 3. "The Scriptures mention the Twelve Tribes after the return from Babylon; therefore the entire Twelve Tribes *did* return thence together." "Nay!" replied Mr. S. Lee again; "even if we allow some of the Ten Tribes joined themselves to Judah before the captivity of the Jews to Babylon, and supposing some of the Israelites did return with them, this cannot affect the great mass and body of the Ten Tribes which never did return, as Josephus tells us."

Objection No. 4. The Scriptures affirm in Isaiah, Hosea, and Ezekiel, that Israel and Judah were both to be destroyed, and "utterly taken away." "Not so!" answers Mr. Lee. "God's threats against Israel have always a bright side, and proclamations of mercy were attached to each of them."

Digitized by Google

Objection No. 5. (A very remarkable one, and one quite on our own modern patterns.) This objection is our old friend *Spiritual Israel!* "The promises of Israel belong" (said those objectors of 1669) "to the Church of God, to the 'Spiritual Israel'—that is, 'but not to the literal people!'"

Mr. Lee's answer to this must be given in some detail. Our opponents now-a-days ought not to miss a word of it! He said: "The consensus of Primitive Saints, and Churches, and the Confessions of the Reformed countries, are against the opponents. For—

(1) "Israel, as a spiritual body, cannot be among the nations, since there is a manifest distinction drawn between Israel and the nations, in many of the promises of the Scriptures relating to this subject.

(2) "The Spirit of God addresses special comforts and consolations to *natural* Israel under their devastations and dispersions, as a distinct and particular nation. Besides, such a promise as Isa. xix. 25 could have no literal meaning, if the words as they relate to Israel, are to be understood as referring to a spiritual, mystical Israel.

(3) "Scripture expressly gives to Israel, as a nation, blessings spiritual and temporal far in excess of all other nations.

(4). "The promises of blessings and mercy are declared in Zech. xii. 10, to be applicable to that nation which pierced Him. The idea of Spiritual Israel is excluded here.

(5) "The promises have in each case reference to the release from the Captivities of the Two Houses. Now the first captivity of the Jews was literal, and the first release from Babylon was literal. Hence there must be a second literal release from the present captivities in like manner.

(6) "As the places wherein Israel is to be restored are specially mentioned as Elam, Assyria, etc., it is incongruous to give these places a spiritual meaning to correspond with "Spiritual Israel."

Strangely enough, and as if Mr. Lee's experiences were exactly similar to our own, he concludes his argument for the literal restoration of a literal Ten-Tribed Israelite nation by a few pages in reply to the *Cui bono?* argument of the opponents of *his* day! (p. 126). His answer is a scathing one. We wish our own *Cui bono* clergy could read and ponder it. It is to this effect. "Are you, ye opponents, wiser than God? Will you teach Him what He ought to do respecting Israel?" "He thought meet to write these promises, and who art thou, vile worm (!) to say to Him '*What doest thou?*' Of what spirit must they be that reflect upon the counsels and dictates of God? *certainly very nefarious and impious!*" The author, even in his day, saw that "there were four things yet to rowl (roll) over the world:—viz., the destruction of Antichrist; the conversion of Israel; the *Ruine* (ruin) of the Turk, and the glorious state of the Church from the rising of the sun to his going down, when the name of the Lord of Hosts shall be great among the Gentiles," etc. On p. 122 (writes Mr. Taylor in sending us this book) there is a statement which is very remarkable from an Identity standpoint. The author shows that for forty-five years after 1766 there would be great wars engaged in by Israel with the nations that might obstruct their way to Palestine, *ending in* 1811, the time of the consumption and destruction of their enemies. You will remember that Waterloo was fought in 1815, and in fact all the great battles of the Peninsula war circle round 1811. That war was plainly a war with those who were attempting to obstruct the road to Palestine, as our way lies through the Mediterranean. It was further the expressed object of Napoleon to make this sea a "French Lake," and Palestine a "French Dependency." Our space forbids us dwelling longer on a most interesting treatise on our own nineteenth century subject. It is strange that in A.D. 1669 all the true and correct answers to our opponents of to-day were presented to the mind of Mr. Lee so far as they could be seen then, and that as regards the chief points of our controversy he was able to see clearly, while our clerics and scientists of to-day are in the dark about them still. As to the main fact, which nation represented Israel, neither Dr. Fletcher nor Mr. Lee, in 1669, were able to give very positive evidence, for in truth "the signs of Israel" were not very apparent then on our nation. The Tartars, our authors really knew nothing of, but even in respect to them, they came very near the mark as to their national origin. Being Scythians, they were the Ten Tribes; and this is their decided testimony.

THE HEAD, AND NOT THE TAIL, EVEN IN SHIP-BUILDING AND MARINE ENGINEERING.

THE following, from "The Capitalist" of May 28, 1887, is a charming illustration amounting to "blind evidence," called "unwilling testimony" by the journalist himself, that the British are "the head, and not the tail, above only and not beneath all the nations of the earth" in "shipbuilding and marine engineering"! If it were not so, the Belgian Government, now "wearing sackcloth," would have gone to some better market for her ships and engines than to the Clyde and Liverpool! She goes there, however, and confesses, first, that the British are Israel; and second, that Deut. xxviii. 1 and 13 are fulfilled in her, and her alone. The extract, kindly sent us by some nameless friend is as follows:—

AN UNWILLING TESTIMONY.

The old-established Dover-Ostend Mail Service is worked by the Belgian Government, and assisted by a subsidy of £5,000 a year from the British Government. Not long since two new boats were put on this service, and, as it had a perfect right to do, the Belgian Government had the new craft built in the home-building yards, and equipped by Belgian machinery for the encouragement of native industry. There were persons who warned the Belgian Government that the result would be unsatisfactory, but the Government was bound to believe in the capability, at all events, of *les braves Belges*. The result, however, has been eminently unsatisfactory, and *les braves Belges* stand confessed before the world as very inferior shipbuilders and marine engineers. The mail service has been demoralised. The hulls were not on good lines, and the boilers and engines have been surveyed and inspected and tinkered over and over again, but all to no purpose. The steamers will not keep time; the mails are delayed, and they cannot find out what is the cause of it all, or, at least, they cannot find a remedy for the defects of construction. The German Government, with patience exhausted, at last gave formal notice of withdrawal of the mails, which henceforth were to go *viâ* Queenborough and Flushing. The British Government protested and protested, but without hastening the speed of the donkey engines "what wouldn't go," and at last threatened to stop the subsidy. The Belgian Government has had to send special deputations to Germany, and probably his Majesty the King arranged matters with the British officials when he was recently in London. The upshot is that a portion of the German mail has been permanently lost, but an undertaking has been given to the German and British Governments to provide first-class swift steamers. Two new steamers will probably be ordered in the Clyde, and while they are being built a suitable steamer has been provisionally chartered in Liverpool to answer the requirements of the service. Here, then, is a positive but unwilling testimony to the superiority of the British shipbuilder and his associate the marine engineer. Belgium puts on sackcloth.

We need no comment in respect to the above. Our readers will be able to supply all that the case demands. The superiority of the British in shipping and marine engineering is so indisputable that men hardly deem it any proof of our Israelitish origin when they read of such a case as that quoted. It is the same, however, in all manufactures. It may be that for a time we are distanced in some department of production by particular nations. But as soon as our deficiency is recognised, and it is seen that we are losing markets or money by our own neglect, then forthwith the effort is made, our supremacy is at once asserted, and our blessing from on

Digitized by Google

high, because we are Israel, is proclaimed. In the matter of the Gates, it was lately discovered that we had allowed them to be almost undefended, and that we had offered a very needless temptation to our European neighbours "to swoop down" upon and capture them. We read now in the *Times* of June 8th that the deficiency is recognised, and the remedy is being rapidly supplied. The following was in the naval and military intelligence of that date, and very satisfactory reading it is:—

The Lords of the Admiralty have just decided that the increase recently made in the number of first-class torpedo boats will render immediately possible a new and more liberal distribution of these craft among the various coaling-stations and naval ports abroad. Hitherto Malta has had four torpedo boats, and Gibraltar, Hongkong, the Cape and Simon's Bay, and Esquimalt (Vancouver Island), two each; now Malta is to receive six, Gibraltar four, and Hongkong and the Cape six each, in addition to the former establishment; while Bermuda and Halifax (Nova Scotia) are to be supplied for the first time with four boats each, Port Royal with two, and an extra one is to be sent to Esquimalt. The boats are expected to be at their destinations by the end of the present month, the crews being provided from Her Majesty's ships on the respective stations. Arrangements are also being made for increasing the number of torpedo boats at the home ports, especially at Portsmouth, Devonport, Sheerness, and Chatham, and Haulbowline.

In this extract, which deals with only a part of the subject connected with the defence of the coaling stations, we see a fulfilment of God's direction to Israel in these our last days, when He said, as recorded in Isa. xxvi. 20, "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." The doors, we presume, are "the Gates" of Israel, and the command to "shut them about" her we interpret (and we think justly) into a command to fortify and defend these coaling-stations and ocean fortresses, in order that enclosed within them British-Israel may there safely retain all her world-wide possessions and await the result, free from fear of molestation, during that awful catastrophe which is to overtake "the nations," what time God's indignation, even "all His fierce anger," is "poured out" on them, and "all the earth is devoured with the fire of His jealousy" (Zeph. iii. 8). The British Government has at last been roused to do the work God puts upon it to perform, and accordingly the land and sea-batteries which these places require are being constructed and furnished with their appropriate ordnance. The torpedo boats, which are to play so important a part in future maritime warfare, are also to be largely supplied to them as well as to our home Gates. We thank God that we have before our eyes a fulfilment of prophecy which applies distinctly to Israel of the Ten Tribes, and that both as regards the Gates and our shipbuilding operations we have reason to praise the Lord!

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

We beg our readers to understand that in what we are about to put before them, we are desirous of addressing them as an honorary treasurer and friend of the London Society for Promoting Christianity Amongst the Jews, but not at all as a private individual anxious to exalt himself among men. As a servant of the venerable Society, who loves and is anxious to forward their work for his brethren of the House of Judah, we wish to communicate with the readers of the Banner.

Some weeks since at a meeting where the claims of Our Identity were pressed on the attention of some gentlemen who cannot yet see this truth, one of those present, much respected in the place, gave utterance to some such sentiments as these. He saw, he said, much to set him against the views which recognise the British people as the Lost Ten Tribes. As a Christian man, he was decidedly opposed to them because his experience had been that those who had most energetically espoused this new doctrine, had ceased to work for Christ. Doubtless, our readers have many of them come across objections of this character, and been deeply pained by their persistent repetition and by their manifest falsehood. We desire to offer a refutation of this calumny which falls within our own personal experience as a treasurer of the Jews' Society, and as the Editor of the Banner of Israel. Our opponents cannot deny that we hold views which men call Anglo-Israelite opinions. We have held them publicly, and it has been no secret to the London Society that their cause has been served in Bristol and Clifton by one who is far gone in "the Anglo-Israel" craze; who edits what (we hope) is the "leading journal" of those "enthusiasts," and does all he can in season and out of season, to make men believe that the British are Ephraim, and as Ephraim are bound to take the Gospel of the grace of God to their brethren the Jews, because there is none other name under heaven given among men whereby they (the Jews included) may be saved, but the name of Jesus; and "Israel" of the Ten Tribes is set apart "to blossom and bud and fill the face of the world with such Gospel fruit." The London Society, we repeat, have long known this. Have they resented it, and requested their Bristol and Clifton treasurer to resign? Nothing of the sort! They have taken a step, on the contrary, which if it does not convey approval of the views we Anglo-Israelites delight to honour, yet places the *imprimatur* of their approval on an Arch-Anglo-Israelite, who they believe, at any rate, is doing what he can to serve their own mission and cause. To such a one they wrote on June 20, 1887, as follows, through their Secretary:—

"I have great pleasure in informing you that the Committee last Friday elected you an Honorary Life Governor of the Society. There are only a few 'Life Governors;' as the Committee reserve this distinction for those who have rendered *most* essential service to the cause. This will be some little acknowledgment on the part of the Committee of the good and valuable help you have rendered as Treasurer of the most important Auxiliary Association for many years.

"With kind regards, yours very truly,

"W. T. Gidney."

The above must suffice. It is a complete and full reply to those who say that Anglo-Israelites on professing that belief cease to work for Christ. The London Society say the charge is false! Anglo-Israelites, as a body, say the charge is false; and the Editor of the Banner not only declares that the Rev. Mr. Gidney's letter proves it to be untrue, but that that other libel which declares we feel and teach that there is no need to send the Gospel to the Jews, because God has already accepted them, is shown by the facts now detailed to be a gross calumny, and one which Mr. Gidney has handsomely rebutted. The Anglo-Israelites who follow the teachings of the Banner love the Jews, and rejoice to offer them the Gospel. The London Society cannot but bear testimony to this fact, and we rejoice to be able to publish their Secretary's letter, in order that our opponents may take note of the matter, and for evermore cease to make statements respecting Anglo-Israelites which they now know are the offspring of a lively imagination, but are not founded on facts. For in truth, an Anglo-Israelite must from the nature of things be a worker for Christ, if he be sincere. He belongs to a nation "made, formed, and created," "to show forth God's praise;" whose duty is "to blossom and bud and fill the face of the world with fruit," to be "a blessing," in short, to "all nations, families, and kindreds of the earth" (Isa. xliii. 21; xxvii. 6; Gen. xxii. 18; xxviii. 14; Acts iii. 25). Such an one cannot but work for Christ, and if he do not, woe be to that sluggish, unfaithful, son of a glorious kingdom, of which surely he is totally unworthy. For the honour done to him, the editor of this journal desires to return to the Committee of the London Society heartfelt thanks, but for any help he may have given to the cause of the Gospel among the Jews, he desires that to the Lord may be given all the praise.

Digitized by Google

HEBREW PROPHECY AND ITS FULFILMENT IN THE BRITISH PEOPLE.

THE Hebrew prophecy to which we desire to draw attention is this: It was addressed by the Lord Jehovah to His servant Abram:—

"I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing, and I will bless them that bless thee, and him that curseth thee will I curse, and in thee shall all the families of the earth be blessed" (Gen. xii. 2 and 3, R.V.).

Again, in Gen. xviii. 17, 18, A.V., we have God's promise to Abraham:—"Shall I hide from Abraham that which I do, seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him?"

That nation, Christian in character, and therefore a modern nation, taking the gospel to all the nations, families and kindreds of the earth, we now know to be the British nation, bringing forth the fruits of the kingdom of God, according to our Lord's prophecy in Matt. xxi. 43.

But where is the fulfilment of this prophecy recorded, and how can we prove that the British fulfil it in respect to the "greatness" of this nation? The *Times* newspaper of June 10, in its sub-leader respecting the Jubilee celebration in London and the Provinces on June 21, shall be our witness. The writer said, in reference to the State procession: "It ought to be worthy, not merely in its State character, but in its character of a popular demonstration, of a great Empire, a great nation, a great city, a great sovereign, and a great occasion." Here we have a literal fulfilment of a literal prophecy blindly recorded! The Israelite nation to come of Abraham's seed is indeed now a "great nation" and a "great Empire." In this and in every other respect the British fulfil the prophecies, and for this we have cause to praise the Lord.

Of course we do not insist that this one identification of the Lost House of Israel is a final and decisive piece of evidence which concludes the case. We do say, however, that if the British people had every other identification of Israel, but lacked this one, and if it could be said that we were rich, the residents in islands to the West and yet in the North country, lovers of souls, and the evangelists of the world, and yet were not a really "great nation" in the common acceptation of the words, then we should have to admit that we do not yet answer to God's description of Israel of the latter days. But the *Times* has set that matter at rest, and no one can venture to deny the fact which the writer in it stated. We are a "great nation." Our Empire is a "great Empire"; our people are a "great people"; our metropolis is a "great" city; our sovereign is a "great Queen," because she rules over a "great nation." Some among us would deprecate the publication of such a fact as this because it is calculated to puff up the people of this land, and to make our race despise and contemn all others not so distinguished as ourselves. But have we the right to conceal that which God Himself twice distinctly foretold to Abraham? and by many signs and marks made known to Isaac and Jacob and confirmed the same to the people of Israel? He who gave the promise, and the reason for it, is sure to preserve those to whom it assigned it from a misuse of what is distinctly meant to subserve God's glory. "This people have I formed for Myself, they shall show forth My praise," was God's own declaration in respect to His people Israel whom He made, created, and formed into "a great nation," that by reason of such distinction they might be able to take the gospel and the knowledge of Christ the Lord to all nations, families, and kindreds of the earth, and so enhance God's praise and glory.

This view of the matter is one our clergy and opponents in general seldom or never take. But it is the reasonable view, and one that is most clearly stated in the scriptures, to account for God's dealings with Israel in these last days. God's selection of Israel for greatness as a nation now, for splendid empire, for maritime supremacy, for vast inconceivable wealth, for immense and portentous increase of population (which is Empire), for security in their island home—all these subserve that other purpose we have mentioned, namely, the conversion of the world through the instrumentality of fruit-bearing Ephraim-Israel (Matt. xxi. 45; Isa. xxvii. 6). All these gifts are needful to enable Israel to become the missionary of the whole world. "Greatness as a nation," and splendid Empire confer power, and without earthly power no nation can take the first steps towards the evangelisation of the heathen and unconverted world. Maritime supremacy is needed to make sure of constant uninterrupted communication with all parts of the heathen and colonial world where these operations are carried on. Unbounded, abnormal wealth is required to pay for these evangelising efforts, and that "God may establish His covenant which He sware unto Israel's father, as it is this day" (Deut. viii. 18). Multitudinousness is required to enable Israel to expand as to Empire throughout the world, and so come in contact with all the races, families, and kindreds of the earth in the prosecution of their evangelising functions.

The Hebrew prophecies favouring Israel thus are fulfilled in this our Christian dispensation, as it was destined they should be, and the British folk realise all the promises, not one wanting. The chief of them, including all that constitutes Joseph's birthright, is the blessing which God Himself conferred on the House of Israel, when He declared they should become "a great nation," "a great and mighty nation." Therefore let Israel praise the Lord!

THE QUEEN'S LETTER.

FORWARDED BY JOHN S. ANDERSON.

LETTERS from Royal personages are not of such frequent occurrence that we can afford to pass lightly over them; on the other hand it should be our aim to make a record of them; and I am sure no more fitting place could be found for this purpose than the columns of the BANNER, and especially for such a letter as this.

I trust you will accord me the privilege of sending you, for the above purpose, the letter from our beloved Queen, taken from the *Standard* this morning, with the fervent wish that it may please God to continue his blessings unto her, the first lady in the world, sitting on the throne of David, and ruling His people Israel, and that she may continue to do so for many years to come. God save the Queen!

Croydon, 27th June, 1887.

THE JUBILEE CELEBRATIONS.—LETTER FROM THE QUEEN.

A Supplement to the *London Gazette* was published on Saturday evening, containing the following:—

WHITEHALL, JUNE 25,

The following letter from the Queen has been received by the Right Hon. the Secretary of State for the Home Department:—

"WINDSOR CASTLE, JUNE 24.

"I am anxious to express to my people my warm thanks for the kind, and more than kind, reception I met with on my going to and returning from Westminster Abbey, with all my children and grandchildren.

"The enthusiastic reception I met with then, as well as on all these eventful days, in London, as well as in Windsor, on the occasion of my Jubilee, has touched me most deeply. It has shown that the labour and anxiety of fifty long years, twenty-two of which I spent in unclouded happiness, shared and cheered by my beloved husband, while an equal number were full of sorrows and trials, borne without his sheltering arm and wise help, have been appreciated by my people.

"This feeling and the sense of duty towards my dear country and subjects, who are so inseparably bound up with my life, will encourage me in my task, often a very difficult and arduous one, during the remainder of my life.

"The wonderful order preserved on this occasion and the good behaviour of the enormous multitudes assembled merit my highest admiration.

"That God may protect and abundantly bless my country is my fervent prayer. "VICTORIA, R. and I."

Digitized by Google

"THE SECRET OF BRITAIN'S GREATNESS."

A Sermon by the Rev. C. W. Hickson, M.A., of Bristol.

On Sunday evening, June 19th, the Rev. Vicar of St. Bartholomew's, Bristol (the Rev. C. W. Hickson), preached a remarkable and excellent sermon in his Church, in connection with the Jubilee services in the city, but having especial reference to the Identity of the British people with Israel. There was a good attendance, and we were glad to notice among the congregation some well-known Anglo-Israelites.

The Vicar chose for his text Micah iv. 7—"I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever."

The subject, said the preacher, is a difficult one to bring within the compass of a sermon of half-an-hour's duration. The cause of Britain's greatness undoubtedly is that she is God's Israel; Israel not in a spiritual sense, but in a literal. This may be seen from her Church services and forms of prayer, where we find that our nation is spoken of as "God's people,"—nay, even as "Israel." Such expressions in our Liturgy as "*Thy people*," applied to the British, can only mean one thing; namely, that they are separated from the world, and constitute God's special family, all the other nations (America excepted) being non-Israelite Gentiles. The point now before us is this:—that we believe that the real root and source of Britain's greatness, influence, and prosperity are found in the fact that we as a nation are literally the inheritors of God's promises to "Abraham and his seed for ever." But how can we prove this? What are the promises and prophecies which bear upon this case? and are they all fulfilled in our own nation exclusively? If we receive God's promises to Abraham *literally*, as He spoke them, we cannot long remain in doubt! For we must reflect that God cannot give to one people what He promised to quite another! What He promised to reserve for Israel He cannot forthwith give to the non-Israelite British Gentiles.

Let me bring before you (continued the preacher) the subject to-night under the following threefold aspects:—

1st. The promise of great, world-wide blessedness.
2nd. The promise of multitudes of people.
3rd. The promise of the land.

In regard to the first subject, the promise of a great, world-wide blessedness. This, of course, related to the proclamation of salvation, by grace through Messiah, freely offered to all mankind. This blessing was given by God Himself to the seed of Abraham, when He said, in Gen. xxii. 18,—"In thy seed shall all the nations of the earth be blessed." Our nation responds to this blessing, and we do so *exclusively*. We alone preach the Gospel to all mankind, and do our best "to fill the face of the world with fruit."

The next blessing we have nationally realised is "multitudinousness," given originally by God to His servant Abraham, as his reward for obedience to His word and will. This was not "a spiritual" promise of large numbers of believers in the Lord Jesus Christ, but a literal "nation and a company of nations," such as the Lord promised to Jacob that He would grant to his posterity to become. But mark the peculiarity of this gift. They were to become "a nation and a company of Goyîm," or "nations," not resident in but outside Palestine. They were to become "a multitude of such nations," or "Goyîm," therefore, necessarily outside Palestine, and non-residents therein.

We have next the promise to Abraham and his seed of "The Land." It was to be theirs for ever! Promises to this effect are to be found in Gen. xii., xiii., xvii., xxii., xxvi., xxviii., and xxxv.

But who were to be the recipients of these magnificent blessings? They were to be God's own elected ones. Thus, after Abraham, the blessings were to descend (for the fact was so) to Isaac to the exclusion of Ishmael, to Jacob to the exclusion of Esau; to Judah and Joseph chiefly, to the exclusion of the other Tribes. The blessings enumerated in Genesis xlix. were granted to the sons of Jacob, literally. Judah was to become the ancestor of "the Christ," or Messiah. The sceptre was not to depart from Judah till "Shiloh" came. The chief ruler or kingly office was to belong to Judah, and accordingly of that tribe Christ sprang, destined to sit on the Throne of the House of David for ever.

But what of "the nation" and "the multitudinous seed"? These were conveyed to Joseph, as Gen. xlix. 22—26 teach us. The birthright was given to the sons of Joseph, Ephraim, and Manasseh (1 Chron. v. 1, 2). Theirs was to be the "double portion."

In due time two separate kingdoms were formed—that of Judah, and that of Ephraim, the son of Joseph. Ever since the death of Solomon the Hebrew people were divided into two nations, Judah and Israel; and never to this hour have they been reunited. The Jews being carried away to Babylon, were kept there in captivity for seventy years, and then returned to Jerusalem to build their temple, barely 50,000 in number. When the Lord Jesus came, they crucified Him, and so brought upon themselves the dispersion they are now suffering. For 1,817 years they have been penally scattered, and so they remain to this day.

But where, meanwhile, have the Ten Tribes gone? and where are they to-day? They were carried away, in B.C. 721, to Assyria; what became of them there? They were "lost." We have nothing in the Bible about them to tell us historically what became of them, or in secular history either, save this—that Amos viii. 12, and ix. 9, declare that they were to become "wanderers" all over the earth, seeking for the Word of the Lord, but not able to find it; scattered, but yet more utterly lost, so as to perish from off the earth. God's eye was to be and has been ever upon them. A special providence was always to guard them, as Ezek. xxxvii. 1—15 proves. In that passage they are described as "the whole House of Israel"; and under the figure of "the dry bones" they were pictured as scattered, till the Word of God brought them together, bone joined to bone, and the flesh covering the bones; but wanting the Spirit of God to give them life. God's wind next blows upon them, and they are "vivified." What does this figure mean? Surely the national conversion of the Ten Tribes, and their national up-rising as a Christian nation, covenanted through Christ!

We see, then, the process is this:—1st, the Ten Tribes were to be "scattered"; 2nd, God's eye was to be always upon them while so scattered; 3rd, they were to be finally "gathered together" as a Christian nation, but not yet known as Israel. Hosea i. 10 shows us that, and there it is revealed that where Israel was repudiated as "not God's people," there they were to be acknowledged as "sons of the living God," or a Christian nation! We see, then, that "lost Israel" was destined to become, in their dispersion, an immense multitude—"a nation and company of nations," as well as "a Christian" nation. Surely it would be impossible to conceal such a people? They cannot possibly be hidden now.

Let us ask another question. Where geographically are we to look for "the whole House of Israel," hidden, and yet revealed, before men? Isa. xxiv. 13 gives us our clue. It tells us Israel is to be at the last, both in the East, and praising God in the Isles of the Sea, outside Palestine; crying aloud, so that none can mistake the sound! In Isa. xi. 13, 14, we have some more hints. In returning to the land Israel will journey thither "from the West," so as to land on the Western coast of Palestine. Hosea xi. 10 is to the same effect. Ephraim will be "in the West" when the Lord shows His power in their favour. Ephraim will "tremble" then "from the

Digitized by Google

West;" for Jer. xxiii. 5—7 also testifies that when Israel returns she will be outside Palestine, and will be restored from North, South, East, and West, the headquarters being "the Isles afar off," West of Palestine; yet "the North country."

But our text gives us a fresh indication. Israel will, in that day, be "a strong nation." The "cast out" one, "cast far off," must be found powerful and "great" as a people. Zech. x. 6, 7, repeats that, showing also that then Judah will be separate from Joseph. The latter House being the Ten Tribes will have then been long scattered, yet God promises Joseph to "save" them, and bring them again. God "hears" them and blesses them.

Surely all this describes the British Empire! an increasing race—a people "sown" among others in the four quarters of the globe in blessing, but not as a curse. They are in all lands now as witnesses for the truth. The Anglo-Saxons answer to these details, but no other race whatsoever does. They are in "far countries," outside Palestine. There they are "living with their children," and "thence they shall return." They are to be gathered from Egypt, where they are settled to-day. So numerous are they to be, that "place will not be found for them," by reason of their great expansion. Their function will be to take their brethren the Jews back to their common land, and lo! to-day we see the Jews flocking to these islands in preparation, according to the prophecies. The time will surely come when Israel-Britain will conduct the Jews back to Palestine, and occupy that land with them. Then will come the end, when the Lord Jesus Christ will return in glory and reign over His ancients, Israel and Judah, then one nation and one kingdom—not two, as to-day. These things are true, and they are revealed to us in the Word of our God. Shall we not look into them and observe them, though they may not directly affect the salvation of our souls?

If these things be true (and I believe they are true), what vast responsibility rests on us as a nation and an empire, to live holily, godly, and purely! No doubt we are a sinful race; no doubt we have not observed the Lord's-day as we ought to have done. Yet we have, in a measure, nationally recognised the day and kept it as the Sabbath of the Lord our God. Doubtless we are an unrighteous nation, falling far short of the standard of righteousness set before us in the Word. Yet we are the Lord's people, and we must humble ourselves in His sight. Our views encourage us to hope for bright things in future, as the destiny of our race. Let us "search the scriptures," and see that our nation's happiness and greatness are founded on them—not only on the New Testament, but on the Old—on the Books of Moses, and on the prophecies of the servants of the living God! In this our Jubilee commemoration can we be better occupied than by searching into that Word, and seeing how God has blessed us as a nation, under our glorious Queen, "Victoria the Good"; and how, because we are Israel, the Lord has given us all the blessings of Israel according to the promises! To Him be all the praise! Amen.

THE BANNER OF ISRAEL for June 22nd. In answer to several inquiries the publishers beg to state that this number is entirely out of print a few copies of the *July* monthly part which contains the number may still be had. Early application should be made.

ENGLAND AND RUSSIA.—In a very hopeful telegram, the St Petersburg correspondent of the *Standard* announces that the Afghan frontier difficulty has been "settled," adding the hope that "we have now heard the last for some time to come, of Anglo-Russian differences in Central Asia." The settlement is said to have been effected by "mutual concessions" on the part of England and Russia respectively, the Ameer of Afghanistan losing neither revenue nor subjects. All this would be very pretty reading if it were possible to believe that the news is true; and that Russia will keep any engagements which she has made anywhere; or that Russia has frankly consented to give up the most cherished aims of her policy.—*Bristol Times and Mirror*, July 22nd, 1887.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FORTY-FOURTH MONTHLY REPORT.

THE following donations and subscriptions, from June 18th to July 15th, are very gratefully acknowledged:—

By the Treasurer: Mrs. E. M. S. (per Philo-Israel), 5s.; Mrs. S. (per Philo-Israel), 2s. 6d.; C. H. N., a Jubilee thank-offering (per Philo-Israel), 5s.; C. P. B., Ambala, £1 14s.; Miss C., a Jubilee thank-offering (per Philo-Israel), £2; A. C., Zetholm, 10s.; J. T., Cambridge, 3s.

By Mr. C. Horner: Mrs. C. B. (monthly subscription), 5s.; I. S. A., Edinburgh, 2s. 6d.; T. D. L., Richmond, 2s. 6d.

Total, £5 9s. 6d.

J. LAWRENCE, *Hon. Treasurer.*

We have to acknowledge, with many thanks, one packet of BANNERS from Miss F., and another from J. H., Ripon, which have been forwarded to Sowers working at Portsmouth and Sheffield.

One to three BANNERS are forwarded weekly and fortnightly, by the Secretary, to St. John's, South Africa; Cleveland, U.S.A.; Birkenhead, Rome, Ambala (India), Upper Teddington, Mechanics' Institute, Crewe, Richmond, Maesteg; to the Free Public Libraries at Manchester (three copies), Wandsworth, and Wimbledon.

Seventeen parcels (one to two) of literature have been despatched to Rome, Ambala (India), New South Wales, Cleveland (U.S.A.), Sheffield, Hull, North Shields, Barrington, Tywyn, Quernersford, Shrewsbury, Upper Teddington, Richmond, Great Yarmouth, Hulme (Manchester).

Consequent upon Miss Rush's retirement, the Sowers hitherto supplied by her are, for the future, kindly asked to apply to the secretary, while it will facilitate matters if they also specify the particular pamphlets, etc., they desire for circulation.

About 12 dozen BANNERS are sent out weekly, which, with postage, amount to over £2 per month; and since the large additional staff of sowers are now dependent on the secretary for other literature, it is earnestly hoped our friends will continue their kind assistance to the Fund as heretofore.

We have to report the acquisition to our staff of sowers of one in the neighbourhood of Manchester, who writes:—"I beg to acknowledge receipt of the leaflets, 'Call for Prayer,' and other literature, which I distributed amongst teachers and friends at our little church. I gave a pamphlet to our assistant missioner, who is training for the ministry. He openly confessed to me that, if he believed his Bible at all, he was bound to believe in the Identity; though, not having sufficiently studied the subject, could not openly preach it. I expected great objection to my distribution of the various leaflets, but all received them gladly. At the parish church, St. Michael's, on June 19th, I gave as many as I had to the congregation, but had none left for the rector, to whom I intended to have spoken on the subject. . . . I should be glad to receive a supply occasionally, for I am anxious to forward the knowledge of such glorious truths."

Our Sower at Cleveland, Ohio, says:—"I cannot express my obligations I feel under to your Society for sending the BANNER continually for so long a time, and I herewith express my grateful thanks for your kindness, and hope I may be favoured with them yet longer. I am working continually to make known the glorious news of Israel discovered, and have been the means of opening some blind eyes. Could you send me another packet of the goodly seed to keep on my sowing? I know of no better work, or any way I can serve my dear Lord, or advance the interest of His coming kingdom on earth more effectually. That God may speed you in His blessed work is my prayer. I hope I may yet be able to induce some believers to form a Bible-class to meet together and study the glorious truths."

Our Birkenhead Sower, writing for more literature, states:—"I have a very excellent opportunity of 'sowing' amongst the loyal Orangemen here, some of whom asked me for literature. . . . The Bible-class is now quite an Identity one, and six are regular subscribers for the BANNER."

Another writes:—"My friend has been asked to take a class

Digitized by Google

of children at the Wesleyan Chapel, and wishes for something that would be easy for beginners. It is a good opportunity."

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; or by Mr. Chas. Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed, "London and Provincial Bank, Teddington Branch." Grants of literature will be made, as far as funds allow, on application to the Secretary.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report only one new member has joined the Union—C. P. Bird, Esq., Ambala, who has kindly consented to become the local hon. secretary for the Prayer Union in India. A donation of 3s. 6d. from member 209 towards the expenses of the Union, is thankfully acknowledged.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, &c.

For the convenience of those members who wish to continue the daily reading, the following list of chap. for Aug. is printed:—

1st ...	Prov.	xxvii.	12th ...	Eccles.	vii.	23rd ...	Song Sol.	vi.
2nd...	,,	xxviii.	13th ...	,,	viii.	24th ...	,,	vii.
3rd ...	,,	xxix.	14th ...	,,	ix.	25th ...	,,	viii.
4th ...	,,	xxx.	15th ...	,,	x.	26th ...	Isaiah	i.
5th ...	,,	xxxi.	16th ...	,,	xi.	27th ...	,,	ii.
6th ...	Eccles.	i.	17th ...	,,	xii.	28th ...	,,	iii.
7th ...	,,	ii.	18th ...	Song Sol.	i.	29th ...	,,	iv.
8th ...	,,	iii.	19th ...	,,	ii.	30th ...	,,	v.
9th ...	,,	iv.	20th ...	,,	iii.	31st ...	,,	vi.
10th ...	,,	v.	21st ...	,,	iv.			
11th ...	,,	vi.	22nd ...	,,	v.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may now be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, 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. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

THE VICAR OF CLIFTON ON 1 KINGS X. 9.

THE Rev. Talbot Greaves, M.A., the vicar of Clifton, preached a "Jubilee" sermon on Sunday evening, June 26th, 1887, taking for his text 1 Kings, x. 9, "The Queen of Sheba said to Solomon:—"Blessed be the Lord thy God which delighteth in thee to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king to do judgment and justice." After speaking of the Queen of Sheba's faith, which brought her so far to test the truth of God's dealings with the king; her want of belief, nevertheless, in the reports which first reached her; and the result when her faith was fully confirmed by sight and by hearing, leading to her attribution of praise to the Lord God of Israel; the preacher paid a warm tribute to the qualities which have endeared Queen Victoria to the hearts of her people. He commended the purity of her reign and life, and the excellence of her character as a wife, a widow, as the mistress of her household, as a queen, and as the reigning head of a mighty empire. He drew a glowing picture of her happy, virtuous, moral reign, pointed out that she ever leaned to Protestant principles as those on which her throne was founded; and observed that as in Israel, so in our own history, the good reign of such a good Queen was accompanied by the prosperity and true happiness of the people under her charge. Then the preacher made the following statement:—"The history of God's dealings with this, our nation, is an exact parallel to that of His dealings with His people Israel, and if anything could persuade me of the truth of Anglo-Israelism, it would be the fact of God's truth and faithfulness, as it has followed our nation just as it followed Israel, whom the Lord Jehovah loved for ever." "He has dealt with us as He did with Israel, and the parallelism is exact." We make no comment on the preacher's utterances, before a congregation of at least 1,000 people, except this:—That the Rev. Talbot Greaves does not really seem very far from the profession of a belief in our glorious truth.

JOHN WESLEY AN ANGLO-ISRAELITE.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—When this reaches you I shall have nearly completed my eightieth year. I have been a Methodist from quite a boy, when from John Wesley's work among men I was brought to know myself and to love the Saviour. Nearly thirty years ago, from the study of the Bible, assisted by Wesley's writings in that study, I became convinced that our British race are indeed and cannot be otherwise than Israelites. Through the late Mr. Joseph Glenny I became, happily, acquainted with the BANNER OF ISRAEL, and I have taken it in and read it with much pleasure ever since. In your last number that has reached me you speak of want of appreciation (page 83). I trust it will not discourage you; for you are doing a great work, and doing it well. Considering that there is now a lull before the storm, a halt before the onset, what can be done but watch and wait, and speak as God helps?

But these Methodists! There are some praying people among them God says He will be enquired of by the House of Israel to do for them what He has promised. I am grieved that so few of our people understand the question. I have written an article to call their attention to it. Many of them read the BANNER, and if you think it worthy of insertion it may do good. One month from to-day, namely 20th June, it will be just twenty years since I first lectured on the subject. Then it was new in these parts. Now it is well known and heartily embraced by not a few, coolly believed by a great many. But, "Great is truth and must prevail." The seed is taking root, and the plant is growing.

The mail leaves this for home, *vid* San Francisco, so I have no time to spare even to correct, as it should be, what I have written. But I commit it to good hands.

Grace, mercy, and peace be with you, dear Philo-Israel, and with all the Israel of God. I remain, with much affection,

Yours very truly,

J. S. H.

Warkworth, Auckland, New Zealand.
20th May, 1887.

P.S. In the year 1834, or fifty-three years ago, I was accepted by the London Conference as a travelling preacher. I have, either as a travelling, localised, or Home Missionary minister, continued in close and uninterrupted connection with the Body ever since. This fact may have a little weight with some persons.

THAT John Wesley was a full-grown Identity man is not pretended. But that he had the root of the matter in him is very evident. No candid man can read his almost prophetic sermon on "The general spread of the Gospel," without being struck with the prominence he gives to two great principles which are at the very root of Identity truth, namely, The literal interpretation of Scripture with regard to Israel; and, The providential destination of our British race as the disseminators of spiritual good. In the earlier part of this sermon he, indeed, refers to the whole body of the pious as the spiritual Israel. But this does not prevent him from giving quite a literal translation of those passages which refer to Israel as a nation, and to their restoration to their own land. After describing the way in which he supposed the Gospel leaven would leaven the whole mass of mankind, he adds:—

"25. And so *all Israel, too*, shall be saved. . . . Yea, and He will so have mercy upon *all Israel* as to give them all temporal with all spiritual blessings, for this is His promise (not, he thinks, to be allegorised or spiritualised away, as is too often done, but the reverse). 'For the Lord thy God will gather thee from all the nations, whither the Lord thy God hath scattered thee. And the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it. . . . Again, 'I will gather them out of all countries whither I have driven them, and I will plant them in this land assuredly, with My whole heart and with My whole soul,' &c., &c. To these passages from Deuteronomy (xxx. 3, &c.) and from Jeremiah (xxxii. 37), he adds a quotation from Ezekiel, "And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.'"

Now, with regard to this 25th paragraph, there are several points which deserve very particular attention.

1st. We have in it three specimens of a large class of promises, all of which have equal claims to be understood in the same way.

2nd. These three specimens, and by implication the whole class, Wesley accepts as having, not an allegorical and spiritual, but a literal meaning.

3rd. And these he accepts as relating, not to the Jews only, but, as he repeatedly and emphatically says, to "all Israel."

4th. And these promises he holds to relate, not to the return from Babylon to Judea, as some persons most strangely hold, but to a future and grander display of Divine power and providential favour. The quick, keen eye of Wesley selected a text which expresses more forcibly than any other, the permanent result—"that they may fear Me for *ever*"—their restoration would be final, enduring, everlasting—"for ever." Their restoration, and everlasting possession of their own land—the gift of God to their fathers is, by Wesley's literally applied text, as fully assured as any "Identity man" could desire; every word is cumulative as well as emphatic: "I will plant them in this land assuredly, with My whole heart, and with My whole soul."

Digitized by Google

5. Moreover, he quotes the promise of God to "give them one heart and one way," which may very justly be taken to imply, first, their division into two nations, and second, their final and wonderful reunion into "one nation," when "One king shall be king to them all; and they shall be no more two nations" (Ez. xxxvii. 22).

Of the mode of this reunion the Wesleys' seem to have had a blind or dim foreshadowing. For they taught the people to sing :—

"O that the chosen band
Might now their brethren bring,
And, gathered out of every land,
Present to Zion's King," &c.
Hymn 452.

Now we know that that is quite in accordance with the prophets; for Jeremiah says: "Judah shall go to Israel, and they shall come together out of the land of the North," &c. (iii. 18). And Isaiah says that just such a people as the Jews are shall be sought out by the special messengers of a similar people (xviii. 2—7), and brought as a present to the Lord of Hosts in Mount Zion; or as we Methodists, taught by Wesley, sing :—

"An offering to their Lord,
There let them all be seen,
Sprinkled with water and with blood.
In soul and body clean;
With *Israel's myriads* sealed,
Let all the nations meet,
And show the mystery fulfilled,
The family complete."

Seeing, therefore, the advanced views of Wesley, and how much he ever lived before his age, we may with the utmost confidence contend that if he had lived in our day, and seen the friendly posture of Britain towards Judah; had witnessed the great predominance of British power on the ocean, and the wondrous manner in which Divine providence is causing that power to occupy the thoroughfares leading to the Holy Land, placing her "Gates" at Gibraltar, Malta, Cyprus, Aden, Suez, Egypt, and the East, thus defending her road to Palestine on every side—he, we say, seeing all this—would, without doubt, have recognised Britain as "the land shadowing with wings" (or sails of ships—Isa. xviii. 1), "that sendeth her ambassadors by sea"; always "by the sea," because of her insular position; and who (after, or at a time of terrible slaughter, as noted in verses 2—6, and which all the dwellers upon earth are called upon to witness) are to bring as a present from themselves (!) of a "people scattered and peeled to the place of the name of the Lord of Hosts, the Mount Zion."

Wesley, always awake to note a providence, would not have failed to notice the wondrous spectacle which Divine providence is now causing the nations of the world to present. He, had he now been living, would have seen at once that we, the English-speaking people, filling the world with our colonies, and having come, originally, from the place of Israel's banishment, are the people spoken of by God Himself to Hosea (chap. i. 10): "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 was said unto them, Ye are not My people (but heathen Saxons, Danes, and Celts), there it shall be said unto them, Ye are the sons of the living God."

Wesley, never blind to the "signs of the times," would we make bold to think (when looking at this in connection with the following verse, and the great events accruing in that ill-consolidated Europe) have called upon the doubting sceptic to watch the grand *denouement*, soon, evidently, to take place, as predicted by Jehovah in that next verse:—"Then shall the Children of Judah and the Children of Israel be gathered together, and appoint themselves one head, and they shall *come up* out of *the* land (the land, or place, mentioned in 2 Sam. vii. 10; 1 Chron. xvii. 9; and in Jer. iii. 18; and called there 'the land of the North'): for great shall be the day of Jezreel."

Great, indeed, shall that day be, for then God shall have fulfilled His promise made to His people in Ezekiel xxxvii. 20—23; the event for which in the words of Wesley, we thus pray:—

"Take the two sticks into thine hand,
The two shall then be one."

Enough has been said on the first point of Wesley's Anglo-Israelism. On the second, that is, The providential destination of Britain as the Dispenser of spiritual blessings, we have not much space to enlarge. But, as an illustration of his feeling, we may mention his motto, "The world is my parish." But his sermon on "The spread of the Gospel," bears strongly on the subject.

Wesley, in his above-mentioned sermon (63rd), traces the revival of all the religious reformations then going on in the world to that work of God in Oxford, when a few young men of the University, members of the Church of England, came to a full determination to serve God with their whole heart and soul; thus making England, or Israel, as we hold, a "blessing to all the families of the earth."

He shows how this work had spread through Britain, and was then extending throughout the earth. Questioning the remark of Luther, that a revival of religion never lasts above one generation, or thirty years, and stating the Oxford revival had continued more than fifty years, he fully anticipated, with the greatest confidence, that it would proceed without interruption, entering the darkest and most difficult regions of the globe, till the whole was enlightened.

"The God of Love," says he, "will prepare His messengers, and make a way to the Polar regions (among the Esquimaux, &c.), into the deepest recesses of America, and into the interior parts of Africa; yea, into the heart of China and Japan, with the countries adjoining them, And "their sound will then go forth into all lands, and their voice to the ends of the earth."

Speaking of the wickedness of earth's inhabitants, he says, "Things will not always be so; another scene will soon be opened, God will be jealous of His honour."

Now, if Wesley had only lived till our day, and seen how the revival of the last had culminated in the Christian work of the present century; if he had beheld the world-wide operations of the British and Foreign Bible Society; of the Church, the London, the Baptist, the Methodist, and other Missionary Societies; and had he noted how these are carried on, chiefly, almost solely, by British and American Churches, and at the same time called to remembrance what is said of Israel with regard to to the world's conversion, he would clearly perceive that we, the British, are Israelites, and that his own prayer, contained in one of our hymns, namely:

"From favoured Abraham's seed,
The new Apostles choose,
In isles and continents to spread
The dead-reviving news;"

and also other promises of God's blessing the world by Israel (Micah v.), are at once fulfilled in the British race and their missionary work.

We may, then, *without hesitation*, *conclude* from what we know of his advanced views, and very decided character, that the great John Wesley would, if he were now alive, be found in the front rank of the proclaimers of the grand scriptural truth of Anglo-Israelism.

AN OLD METHODIST MINISTER.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The Hill of Tara is the property of Earl Russell, and during the lifetime of the first Earl application was made to him to permit of excavation being made, with a view to the discovery of Tea Tephi's tomb. Lord Russell gave consent, subject to the approval of his steward. The opinion of the latter was, however, that it would endanger some of the buildings, and the proposal had to be abandoned *pro. tem.*

The discovery of those royal remains would not, as you justly observe, strengthen our position of Israel in Britain one iota. My own reason for so earnestly longing for the excavation to be commenced you will find in chap. xii. of "The Coronation Stone," page 116. As I have endeavoured to show, I believe that the ark of the covenant, constructed as it is of imperishable wood, will be found beside that royal dust. Perchance the time is not yet come. The ark is safe in Ireland, in its consecrated mausoleum, even as the stone-witness is safe in England in its magnificent sanctuary. Did not our hearts burn within us when Queen Victoria once again sat on that sacred stone, and claimed the heritage of father Jacob, on the never-to-be-forgotten day of Jubilee? Soon may David's Son and David's Lord re-appear, and reveal to our wondering gaze both the ark and the stone, and make clear the secrets connected with each.—Yours truly,

ELLEN A. ROGERS.

Glenwood, The Shrubbery, Weston-Super-Mare,
June 29th, 1887.

P.S.—I enclose a cheque for £1 for the Rev. Hy. Roe (Mr. G. A. Rogers) as a Jubilee offering for his work of mercy.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The BANNER OF ISRAEL was recommended to my notice by the Vicar of Plumstead, the Rev. J. A. McAllister, some few weeks ago, and I have since continued to read it. It is marvellous to me that it is not more sought after, but the reason is to be found in the fact that the God of Israel has not yet thought fit generally to make manifest Our Identity. He is, however, doing so gradually, and in His usual unostentatious manner, through the humble instrumentality of your paper. It is of the utmost importance that we should make known the doctrine which we profess, as it is best calculated to calm the mind in these troublous times, and with that object in view I should be most happy to act with others who are BANNER readers in Woolwich and Plumstead in the formation of an Identity Association for these localities, if they will kindly communicate with me.—Yours in the Lord Jesus,

W. GUY PINKNEY.

8, Cantwell-road, Shooters'-hill,
June 15th, 1887.

Digitized by Google

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—On reading in the *Christian World*—a paper that ought to know better—the enclosed extract, cut from a leading article upon "Royalty and Loyalty," I felt obliged to write to the Editor upon it as follows; it goes without saying that no notice has been taken of it to me.

"To the Editor of the 'Christian World.'

"SIR,—It is frequently amusing and not a little amazing to observe the gross ignorance displayed by writers and correspondents of your paper, but not often so glaringly as in your current issue, at the commencement of page 503, where it is said, 'The Jews who were without a king . . . complained to Samuel,' &c. Had this writer referred to his book he would have found that it was not *the Jews* at all that complained to Samuel, any more than the Gadites or Nephtalim, but *the elders of Israel and the people of Israel*, the very term of *Jew* not being used until some centuries after the transaction spoken of. What would be thought of a writer who should say that Magna Charta was extorted from King John by the Orangemen of Ulster, or the Cymri of Wales, yet that would be as correct as to say that the Jews complained, &c.; and yet no doubt this writer is as ready as anyone to have his fling at Anglo-Israelism, when occasion presents itself, by calling it 'that craze,' 'a delusion,' &c., &c. Did he, however, but understand the very first principle of Anglo-Israelism he would have learnt the scriptural distinction between 'the House of Israel' and 'the House of Judah' or the Jews, and been able to trace the very different—nay, often opposite—*role* marked out for them throughout the prophetic, as well as the historical, scriptures, commencing as early as 1700 B.C. (Gen. xlviii., 1 Chron. v. 2), and extending onwards to the present time, and beyond, until Judah and Israel are again united, as *vide* Jer. xxxi.; Ezek. xxxvii. 15, *et seq.*

"When will preachers and writers understand that though Jews are Israelites, all Israelites are not Jews, anymore than all Britons are Scots; yet scarcely an issue of your paper appears but this confusion appears in it. With this I send a little information* upon the matter, if willing to learn; if not, see Prov. xxvi. 12.

"I am, sir, yours, &c.,

"July 1st, 1887, London." "J. S. BARTON.

The *Christian World* wrote as follows on the occasion in question, under date June 30th, 1887:—

"The history of the Royal dignity is curious and obscure. As a quasi-sacred office, illumined by a halo of Divine favour, Royalty is an Oriental dream rather than a Western institution. The Jews, who were without a king at first—and, had they been sensible, would have remained so—complained with truth to Samuel that this crownless condition made them peculiar among Eastern peoples. But when the Aryan races established themselves in Europe the most famous of them soon got rid of their kings. Kingship did not work well in early Greece or in early Rome."

To the Editor of the "Banner of Israel."

DEAR SIR,—The enclosed extract from a *Birmingham Gazette*, may do something to quiet the existing fears and anxieties with regard to the increasingly defiant attitude of the Irish-American Faction.

If the statistics be true the numerical predominance of the British must sooner or later make itself felt in more ways than one, and especially in counteracting and nullifying the work of the Irish miscreants, who should be hunted down like rats.

Hoping you will find it useful, I am, &c.,

J. WILKINSON.

Wolverhampton, June 3rd 1887.

A NEW FACTOR IN AMERICAN POLITICS.

THE BRITISH VOTE.

A letter which has been printed in the *Chicago Times* contains some interesting information as to the voting power of the British, as distinct from the Irish, element in the United States. The correspondent observes that the British vote has never been fairly understood by the American people, and least of all by American politicians. He shows that the British element in the United States is already strong enough to extinguish the Irish vote by an overwhelming majority; and, further, that absolutely and relatively the British element is growing stronger and the Irish element weaker every day.

In 1880, he tells us, the Irish in the United States numbered 1,854,000 souls, while the British and Canadians together numbered only 1,639,000, giving the Irish a majority over all of nearly 215,000. Deducting 20 per cent. for losses by death and other causes from 1881 to 1887, there remained at the beginning of the present year of the people included in the census of 1880 very nearly the numbers following:—Of Irish, 1,500,000; of British and Canadians, 1,300,000; Irish majority, 200,000. From the 1st of January, 1881, to the 31st of March, 1887 the number of Irish immigrants who arrived in the United States was 393,000, while the British and Canadians together numbered 886,000, the British alone being over 456,000. Deducting 10 per cent. for losses by death and other causes, and adding the remainder to the figures given above, we find that there are now in the United States:—Of British and Canadians, 2,090,000; of Irish, 1,850,000; British and Canadian majority, 240,000. An important fact is that of the emigrants to the United States from Great Britain a large majority are men, while of those from Ireland the majority are women. Thus, for the year ended the 30th of June, 1885, the numbers from Great Britain were as follows:—Men, 34,362; women, 23,317; male majority, 11,045. For the same period the numbers from Ireland were:—Women, 26,608; men, 25,187; female majority, 1,421. For the year ended the 30th of June, 1886, the emigrants from Great Britain to the United States were divided thus:—Men, 38,910; women, 23,809; male majority, 15,101. For the same period the emigrants from Ireland to the United States were divided thus:—Women, 25,194; men, 24,425; female majority, 769. And this very remarkable disproportion appears to continue, for in the three months ended March 31st, 1887, the arrivals in the United States from Great Britain were:—Men, 10,642; women, 7,627; male majority, 3,015. For the same period the arrivals in the United States from Ireland were:—Women, 4,776; men, 3,793; female majority, 983. These statistics show that there is more "political capital" in a shipload of Britons than in a shipload of Irish emigrants; the former containing about ten men to seven women, while in the latter the women are in the majority.

These figures lead the correspondent to the conclusion that the Jubilee of Queen Victoria will mark the beginning of the decay of the political power of the Irish in the United States, overwhelmed by the purely British platform. "The political calmness of the Britons in America," the correspondent concludes, "is not due to a feeling of numerical weakness; it grows partly out of a sense of what is due to the American people, and partly out of an innate sense of personal dignity and independence. The Britons have been justly proud that neither the English, the Scotch, the Welsh, nor the Canadians in the United States have ever organised themselves into political clans. They have preferred to merge themselves into the great body of the American people as drops of rain into a kindred lake. They have desired to be politically undistinguishable from the Americans, and they have always regarded the agitation of foreign politics in this country as a very ungrateful return for the privileges of American citizenship. Nor do they now desire to use the British vote for any other purpose than to set a back fire against that raging Anglophobia which aspires to dominate all the political parties in the United States, and proscribe all our statesmen except those who show the greatest hostility toward Great Britain. The Irish vote is the prize offered to the demagogue who bids highest against Britain and in favour of Rome. To strip that prize of its value in the election market, to make it not worth bidding for, will be the mission of the British vote."

To the Editor of the "Banner of Israel."

DEAR SIR,—It is indeed very encouraging to find your faith so strong in respect to the Identification of the British as being the Lost Tribes of Israel. The Scriptural tests you apply are certainly very conclusive, and having as yet only taken four BANNERS, I am already somewhat strongly inclined to give warm support to the cause as opposed to decided hostility, which was my case a few years ago. If it be true that God—the God of the British, the God of Israel—has set His love on us as a nation, then it is impossible for the dismemberment of the Empire to be brought about, which is the aim, more apparently just now, of the enemies of God and of His people. Faith in God in this respect is calculated to diminish fear as to the probability of that result being obtained.

J. G. P.

Shooter's Hill, May 11, 1887.

*A copy of the BANNER for June 22nd.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The Bible Readings will be discontinued till October.

Now Ready. Price 2/6, cloth, gilt, bevelled boards, Imperial 8vo., free for P.O.

A CONSECRATED LIFE.
A MEMOIR

OF THE

RIGHT REV. BISHOP TITCOMB, D.D.

By the Rev. ALLEN T. EDWARDS, M.A., Cantab.

With an Introduction by the Right Rev. the LORD BISHOP of ROCHESTER.

Frontispiece: Cabinet size PHOTO-PORTRAIT of the late BISHOP by Messrs. Elliot and Fry.

CONTENTS:

Introduction. 1.—Early Life to the Period of His First Curacy. 2.—Cambridge Ministry. 3.—London Life and Woking. 4.—Rangoon. 5.—Northern and Central Europe. Appendix.—1. Funeral Sermon by the Rev. J. McCann, D.D. 2. Sermon by Bishop Titcomb. 3. Public Work in Rangoon in one year. 4. Tabular Statement of Tours in Northern and Central Europe. 5. Consecration of St. George's Church, Berlin.

R. BANKS & SON, Racquet-court, Fleet-street, London.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE JULY QUARTERLY PART

OF

ISRAEL'S HOPE & DESTINY

CONTENTS:

IMPORTANT PAPER BY DR. ALDER SMITH

Jubilee Hymn. By Hecla.—The Jubilee of Queen Victoria.—Honour to Whom Honour is Due.—Gog's Attempted Invasion Against Israel. Does it Take Place in India or Palestine? Being Alexander MacPhail's Second Reply to John T. Crosthwait's Views.—"The Ancient of Days"—Where, and in What Condition are the Ten Tribes at the Present Time? and What Will be Their Place in the Millennium? By Dr. Alder Smith, F.R.C.S.—Armageddon. By John Gilder Shaw.—How to Preserve a Record. By A. M. Scarle.—Metropolitan Anglo-Israel Association.—Review.—Mother of Nations.

"In *Israel's Hope and Destiny* (R. Banks and Son) the most elaborate paper is one by Dr. Alder Smith, who now accepts the 'great nation's theory' which he formerly for years opposed. This will have no meaning for most of our readers; a few, however, know that it refers to the Anglo-Israel craze. The intense earnestness with which the writers in this periodical advance their speculations is a phenomenon we contemplate with mixed feelings."—*From Christian Leader*, July 21, 1887.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

PRICE 4d.

AN EXPOSITION OF JEREMIAH LI.

BY THE

REV. H. MARRIOTT.

F. W. PARRY, 29, Paternoster-row, London.
J. E. CHILLCOTT, Bristol.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887.

BY

ALDER SMITH, M.B., F.R.C.S.

LONDON:
R. BANKS & SON, RACQUET-COURT, FLEET-ST.

Price 6d., post free 7d.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

London: R. BANKS & SON, Racquet-court, Fleet-street.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. Israel's World. Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.

2. Going to Africa. 1s., post free 1s. 1d.

3. Fernando Po Mission. 1s., post free 1s. 1d.

4. West African Scenes. 2s., post free 2s. 2d.

5. Consecration. 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

Price 2s. 6d., Cheap Edition, 1/-

BIBLE LESSONS & REFLECTIONS.

By ROBERT GAIRDNER, of Kilmarnock, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever."—*Banner of Israel.*

ROBERT BANKS & SON, Racquet-court, Fleet-st.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

A CHRONOLOGICAL and GEOGRAPHICAL TREE. Showing the Development of the British Power and the Affinity of the British Nation with the Lost Ten Tribes of Israel, with Scriptural Quotations. Price 8d., mounted and varnished, 2s.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above. By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

Price 4s., Crown 8vo., cloth, pp. 208, illustrated with 15 Woodcuts.

THE TOWER OF EGYPT;

Or, the Types and Chronology of the Great Pyramid. By A. R. G.

In this work the chronology of the Grand Gallery and Ante-chamber passages of the Great Pyramid of Egypt is re-investigated by a NEW MEASURING KEY, based upon the sacred inch-unit, whence it is found that the Pyramid Date for the Second Advent suprisingly harmonises with that deduced by the Rev. H. Grattan Guinness from independent sources.

"We recommend this thoughtful and well-written book to the attention of all Pyramid students and readers of the *Banner*. . . . We shall be surprised if it is not found at last that this work is a real advance in Great Pyramid knowledge."—*Banner of Israel.*

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW;
R. BANKS & SON, Racquet-court, Fleet-st., E.C.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification With the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son Racquet-court, Fleet-st

EDWARD HINE'S PUBLICATIONS

SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.

CUI BONO? 6d., post free, 7d.

LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.

F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Six Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.

Established 1851.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & CO., 126, Clerkenwell Road, London, E.C.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss A. HEYWARD, Peel Villa, 5, Manchester Road, Southport.

"I am very pleased to tell you that I have received much benefit for **constipation** since wearing your **ELECTROPATHIC BELT**, and am glad to state **I require no medicine**, as the **Belt acts as a mild aperient.**"

CONSTIPATION CURED.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys**, should at once stop physicing, and remit 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, AUGUST 3, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 554. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 10, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE

The Naval Review at Spithead 325
The Blood-Royal of the World 326
The Anglican Dominion in A.D. 2,000 327
Eureka! I've Found It! A Hidden Scriptural Treasure. By the Rev. Thomas Lowe, M.B.A.S. 328
The *Christian World* Gives Evidence 329
The Second Commandment 329
Testimony by the Bishop of Lahore. By C. P. Bird 330
The British Empire 331
Correspondence 331

THE NAVAL REVIEW AT SPITHEAD.

THE 23rd July will long be remembered at Ryde and Southsea as the date of one of the most magnificent spectacles the world has ever seen. The review of her fleet by the Queen of England, embarked in "the royal yacht," was a sight which once seen can never be forgotten. The proceedings were favoured with "Queen's weather," as all the incidents of the Jubilee have been. Before Jubilee-day (June 21), there were grave fears that bad weather would mar the joy of the occasion. A "depression" was approaching from America, and it was feared it would deluge the land with rain. But the prophets were wrong. God cared for His people's joy, and sent the depression to the North and to the South, but left our islands free!

On the 23rd of July the weather was simply perfect. The heat was tempered at Spithead by a light South-westerly breeze, the sun never ceased to shine, and there was nothing to spoil the joy and happiness of the people while they witnessed their Queen's review of the most superb fleet which has ever been drawn up off the coasts of England for inspection by the Sovereign. There were 34 men-of-war of the first class, moored in two parallel lines, covering four miles of water from the entrance to the Solent Eastwards. Within the Northern line there were anchored in connection with the three squadrons, A, B, and C, about 40 gun-boats of every type now known in the Navy, and 39 torpedo-boats in five flotillas, besides the harbour defence vessels of the "Glatton," "Cyclops," "Prince Albert," build and class. It is quite certain that no other sovereign now existing in the world could produce such a long line of first-rate war-ships as that the Queen inspected on this occasion, as her Home Squadron, and it is certain we could not have done it ourselves till the present period of ourhistory. Foreign ambassadors and other distinguished visitors from abroad were present with the Lords, Commons, Indian, and other British celebrities to witness the magnificent sight, and saving one accident by which a man lost his life on board the gunboat, "Kite," there was nothing to mar the Queen's satisfaction, as well as that of her people, from first to last. The message that Her Majesty sent to her fleet, through the Admiral-Commanding-in-Chief, to the commanding officer of each ship, was this:—"Convey to officers and men under your command Her Majesty has great satisfaction and pride in the magnificent display made this afternoon by her Navy."

The Queen's "satisfaction and pride," mingled, we believe, with thanksgiving and praise to the Lord God of Israel, who has given such power to His people, are felt throughout the length and breadth of the land and re-echoed by every heart. The troop-ships, ten in number, occupied a line by themselves, and to the South of them the vessels of the large steamship companies, including those on the Government list for use as armed cruisers in time of war, were anchored; a goodly addition to Israel's fighting strength in case of need. One feature of this great show should not be omitted—namely, the forest of masts belonging to the fleet of yachts and small craft anchored off Ryde—all gaily dressed in bunting, which was the case also with all the ships present save some of the smaller torpedo-boats. These looked black, dangerous, and deadly in their unadorned ugliness! One of these forminable vessels which we saw after the review, was being navigated while almost wholly submerged! The officer in charge appeared to be the only living occupant of the boat, perched on the bow above water, as on a saddle.

The review was remarkable as showing the vast progress in naval construction which has been going on since the last great naval spectacle in 1856. The really terrible "Inflexible" has two feet of solid iron to act as its armour, and for attack it has its 80-ton guns. But it will soon be superseded by vessels whose guns will be of 100 or 110-ton weight! These monsters, however, are not our sole defence. They require the gun-boats, the torpedo-boats, and other auxiliaries, of which the review shows we are providing ourselves a good supply; and we may, under God, rest satisfied that He has given us the supremacy of the sea, by means which, humanly speaking, seem amply adequate. Let no one who was present at the great Jubilee Review of 1887 imagine, however, that we can dare to rest our defence at sea, or the security of our Gates, our Colonial and Heathen Empires, upon the power or number of our iron-clads! For without God's blessing on these means, they must prove vain and illusory. If used as His gifts, in order that, being

Digitized by Google

His people Israel, we may carry out His purposes of grace and love to the inhabitants of the world, then the British fleet becomes a sacred, divine thing; a means to a God-like end; and that end the purchase of the precious blood of Christ. For the fleets of Israel secure the supremacy of the sea to Israel's commerce, and free, safe passage to her missionaries in their work of mercy to the world. They safeguard Israel's Gates, which would without them fall at once into the power of her enemies. Israel's fleets bring home and protect her foreign trade which supplies her wealth; the power to get which is distinctly God-given to her, as reference to Deut. viii. 18 will clearly show.

It will be seen, then, that the review at Spithead, regarded from an Identity point of view, was a sublime manifestation of God's purposes towards us His people Israel, and a proof positive (which the foreigner dare not deny) that having given us the supremacy of the sea, God has placed enormous commerce and wealth, and dominion in our hands, which, aided by the power of the Gates, and by the spiritual blessings we also possess, make ours, to God's glory, "the head and not the tail, above only and not beneath all the other nations of the earth," according to the promise in Deut. xxviii. 1, 13, to the glory of His grace and of His faithfulness to His oath. Therefore, let us as Israel praise the Lord for His goodness to our nation in giving us such a fleet as we saw on the memorable Saturday of the review, remembering that not for our goodness or for our excellence as a nation, but because of the faithfulness of the Lord to His oath to Abraham our forefather, has He so abundantly exalted us among the nations, in order that we may give to them the message of salvation through grace. "For God so loved the world that He sent His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and the messengers He has deigned to employ are Israel, fortified and strengthened by such means as the Spithead Review indicated, to enable us to be His world-wide missionaries to the outside perishing nations of the earth!

To the brethren of the Trinity House we beg to tender our hearty thanks for the opportunity we enjoyed of witnessing the Review, and for their splendid hospitality on the occasion.

"THE BLOOD-ROYAL OF THE WORLD."

In the *Globe* of November 17th, 1886, a remarkable article appeared on the subject of "Celts and Celtic." The object of the article was to show that though the language of the Celts lingered long in Cornwall, and only died right out in 1778, when Dolly Pentreath, the last speaker of it, ended her days, yet the race itself exists, and ranks, it seems, as third among the great classes of European population. It is calculated, says the *Globe*, that out of 233 millions, the population of the whole of Europe, about 12 millions are of pure Celtic breed, and 56 millions Celts in various crosses.

The following historical sketch, which concludes the article, is a valuable contribution to our Identity, as it shows that the union of Celts and Gothic or Teutonic races (the very ingredients of the British races), forms, in fact, the "blood-royal of the world;" therefore, the chief of nations—"the head, and not the tail, above only, and not beneath" all the nations of the earth (Deut. xxviii. 1 and 13). The writer stated:—

Four hundred years before the Christian era a Celtic army under Brennus defeated the Romans in the battle of the Allia, and then marched against the Eternal City itself, which they captured and burnt to the ground. They only spared the Capitol on the payment of a large ransom, and all the archives of ancient Rome were destroyed, except such as were preserved in that stronghold. It is mainly owing to this that earlier Roman history is wrapped in so much obscurity. About 110 years later another Celtic host invaded Macedonia, and defeated and slew Ptolemy, the king of that country. A second invasion, in which they marched to Delphi, in the hope of sacking the treasures of the famous temple and oracle there, was less successful, for they were vanquished with heavy loss, their leader, another Brennus, being among the slain. Some of the fugitives settled on the neighbouring shores of France, or on the banks of the Danube; but the main body proceeded to Asia Minor, where they founded and gave name to the country of Galatia. As an evidence of the thoroughly Celtic population of the country, it may be mentioned that it was called by the Romans Gallogræcia, as being inhabited by Celts surrounded by Greeks; and Little Gaul, to distinguish it from Gaul Proper or France. Besides, Galatia was the Greek name for Gaul Proper. Six hundred years after this migration to Asia Minor, St. Jerome, who died in 420 A.D., at the age of 90, found the language of the Galatians the same as that of the Celts who dwelt round Treves, in Germany. Hence it would appear that, at the time of the partition of the Roman dominion into the Eastern and Western Empires in 395 A.D., Celts formed the extreme fringe of those dominions alike in the east and the west. Surely so widely distributed a population must have left some valuable documents in the shape of inscriptions or manuscripts in Asia Minor or South-Eastern Europe. The Celtic professors of Oxford, Dublin, and Edinburgh might do worse than spend their holidays in the interesting region of Galatia.

Some hundred and sixty years after the invasion of Macedonia by the Celts, the Romans again staggered under the attacks of these fierce warriors. For quite twelve years Italy was held in suspense and terror by them. In the later stages of this war is found the first instance of that combination of Celts with Teutons which fate seems to have determined as the doom of the former race. Celtic dialects may die before our eyes, and the children of this generation may possibly live long enough to hear the last living accents of Manx, if not also of some other branch of Celtic speech. Yet the Celtic race lives on, as vigorous as in its separate existence, and blends, throughout Great and Greater Britain alike, with the Teutonic race to form the blood-royal of the world. That combination goes on steadily and surely still, nor may Celts bewail it, for—

> "If such union is their tomb,
> It is Britain's soul and heart."

So far the *Globe*. Our ancestors, the Celts and Teutons united, were the death of Rome pagan, and they were, as Celts, the inhabitants of Galatia, to whom St. Paul addressed his epistle as Christian converts. They were the dispersion of Israel, once under the Law, and as "foolish Galatians" wanted to return to it, even after they had been enlightened by the Gospel of the Lord Jesus Christ. These same Celts gave their language to Wales, called still by the natives Kymric or Kymraeg, and to the Cornish, where it is now extinct. The Israelitish portion of the vast Celtic race was the Kymri of Wales; the same as the Cimbri of the Romans, the Cimmerioi of the Greeks, and the Gimmeri, or Khumri, of the Assyrian inscriptions.

Our Celts of Wales, and Cornwall, of Ireland, and of North Scotland, were thus Asiatics, and one in race in Central Asia with their Sakai brethren, who as Angles, Saxons, Frisians, Jutes, Danes, and Normans, afterwards united with them, as they do to-day in Greater Britain, and formed one Imperial race, "the blood-royal of the world," since they are the Divinely-appointed heirs of it (Rom. iv. 13; Dan. vii. 27). Celtic dialects have died, but the race dies not, for it is Israel; and the various tribes of Israel coming to these islands under the guise of Celts, and Saxons, Jutes, Danes, Frisians, and Normans, became here, at once, one united kingdom, which is now that of the Imperial race of Britain—the very chief of nations, according to the prophecies (Isa. xli. 9; Amos vi. 1).

There are two causes which have, humanly speaking, contributed to make this race the leading one it is. First, its rapidly increasing population—and population is empire. Secondly, the much more rapidly increasing wealth of the upper and middle classes of the population. The numbers of our people have increased from 19,000,000 to 29,000,000 between 1815 and 1860, or 45 years, as Mr. Spencer Walpole's new volumes of the History of England declare. But the wealth has advanced at a ratio just twice as great as that of the

Digitized by Google

population. The rapid increase of population, being at the rate of 75 per cent. in 40 years, was exceeded by the rate at which wealth increased during those 40 years. Wealth advanced at the rate of over 100 per cent., as against 75 per cent. in respect to population. But these two gifts, population and the power to get wealth, which so contribute to our national greatness, are just the gifts God has given us because we are Israel (Deut. viii. 18). Rapid increase in numbers is God's marked blessing to His people from the very first to the present hour of Israel's history. It runs like a golden thread through the Scriptures, and not only in Gen. xii., xv., xvii., xxii., xlviii., xlix.; Deut. xxxiii., and other passages does it appear; but in the prophetical portions of the Word of God, such as Hosea i. 10; Zech. x. 8—10, we have intimations that in these last days, in the Christian dispensation, Israel, as distinguished from Judah, is to be abnormally multitudinous, and developed into "a nation and a company of nations," presenting the aspect of "a grand federation of states such as the world never saw before." These things are now coming to pass, and therefore we may thank and praise our God, knowing that our own redemption draweth nigh.

THE ANGLICAN DOMINION IN A.D. 2,000.

AN extract from a Natal newspaper reached us lately anonymously, with a few lines from a nameless correspondent, whose letter bore the post-marks, "Durban, May 5th, 1887," and "Richmond, Natal." The newspaper "cutting" is headed as above, "The Anglican Dominion in A.D. 2,000," being "an American vision of possibilities." It was to the following effect:—

Professor John Fiske, of the United States, estimates that six hundred millions of English-speaking citizens will occupy that Union before 2,000 A.D. In past times population was kept down and the average of human life shortened by chronic wars, periodic famines, and sweeping pestilences. The Federal Union maintains peace, and famine and pestilence are not to be reasonably expected with the modern system of cultivation, distribution, and hygiene. Professor Fiske thinks his estimate of 600,000,000 American citizens in the time of our great-grandchildren an "extremely moderate" one, and forecasts the future of the English race and the world as affected by *Anglo-Saxon growth*. With regard to the Federal principle, he believes that the coincident advance of the English-speaking races in all quarters tends to prepare the world for a general acceptance of the Federal principle. Britain, endowed with maritime supremacy, has already taken possession of every station "that commands the pathways of commerce, or guards the approaches to the barbarous countries which she is beginning to regard as in some way her natural heritage." In Africa there are five flourishing British states, and "who can doubt that within two or three centuries the African continent will be occupied by a mighty nation of British descent, and covered with populous cities and flourishing farms, with railroads and telegraphs, and other devices of civilisation as yet undreamed of?" In Australia, nearly as large as the United States, and scarcely less gifted by nature, the British are firmly established, and multiplying with American rapidity; so in New Zealand, so in many rich islands of the Pacific Ocean, so in Canada. Everywhere are evidences that the work which the British races began in colonising America, "is destined to go on until every land that is not already the seat of an old civilisation shall become English in its language, in its political habits and traditions, and to a predominating extent in the blood of its people. The day is at hand when four-fifths of the human race will trace its pedigree to English forefathers." The race will keep maritime and commercial supremacy; its language, being a literary language, will not be broken up into dialects; its practical solidarity will thus be preserved, and therefore its predominance in the general polity of the world; and when this day comes the States of Europe will be compelled to enter into a federal union to hold their own against 150,000,000 of people in Australia and New Zealand, 50,000,000 in Canada, 30,000,000 in South Africa, and a reasonable number of hundreds of millions in other English-speaking countries allied to the British Empire. Here is a future, indeed, which may well make the mind dizzy to contemplate, especially as a proportionate amount of the advantages are already within our reach.

We suppose that the writer of the above was perfectly ignorant of the Identity of the Anglo-Saxon British races with the Lost Ten Tribes of the House of Joseph; yet in every sentence he wrote he unwittingly pointed to a fulfilment in that race of God's most solemn promises to the after-seed of Abraham, the House of Israel. He quoted the words of an American scientist, who declared that his own people responded to one of Israel's and Manasseh's most especial blessings, namely, multitudinousness (Gen. xlviii. 15—19).

The Federation of the Anglo-Saxon races, the professor also declared, was a certainty of the future, such Federation being accelerated by the manifest tendency of the British or English branch of the race to become "a federation of nations" already developing in Africa, North America, Australia, New Zealand, and the Islands of the Pacific. In saying this he was merely pointing to the prophecies of Gen. xxxv. 11, and xlviii. 19, respecting Ephraim-Israel, or the House of Joseph and Manasseh, declaring that the fulfilments were before our eyes! He further asserted that the British were endowed with maritime supremacy, such endowment being God-bestowed; and thus he declared they were the owners of Israel's gift of the Gates (Gen. xxii. 17). He accurately described "the Gates" and their manner of operation; for he told us that the British hold "every station that commands the pathways of commerce or guards the approaches to the barbarous countries which she is beginning to regard as in some way her natural heritage." Here is the true and accurate definition of the gift of "the Gate" to Israel, and the words which follow recall Psa. cxi. 6, R.V., and ii. 8 (R.V.), where God declares that "He showeth His people the power of His works in giving them the heritage of the nations" (or Gentiles). The world, says the professor, will fall under the power of this vastly-expanding, growing race, for four-fifths of the human family will be able to trace its pedigree from English forefathers, and speak the English language. Australians and New Zealanders together will soon number, he declares, 150 millions; Canadians 50; South Africans, 30;—230 millions in all, "besides a reasonable number of hundreds of millions of other English-speaking countries allied to the British Empire!" Well may the journalist conclude with the reflection that the future here indicated causes the brain to reel by reason of its glorious magnificence. It is certain it will do so, for it is Israel's future he was describing, and what that will be Jeremiah, our prophet, in chap. xxxiii. 9 (R.V.), fully declares—men shall "fear and tremble for all the good and all the peace that God will procure to Israel's city, and to His people"; and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.). We remark that the salient fact regarding our nation's progress in the eyes of this South African writer and the American he quoted is Britain's possession of "the Gates"—the "stations that command the pathways of commerce, and guard the approaches to barbarous countries," and so dominate them.

It is a remarkable fact that while one ignorant of Our Identity sees the truth so clearly in respect to "the Gates," Mr. Edward Hine, who regards himself as an authority in all matters relating to Our Identity, spurns the thought that these stations are the Gates of Gen. xxii. 17; and says, on p. 94 of the May number of *The International Standard*, that our view is "a silly misconception on the part of a few." For God said "Gate," and we "silly" ones declare He did not mean "Gate," but "the Gates," confounding the plural with the singular! The true "Gate" which God promised Abraham's seed, says Mr. E. Hine, was and is *Palestine*, and not the "many stations" throughout the world "which command the pathways to commerce." Now is Mr. E. Hine right in this piece of Hebrew criticism? Are *we* really wrong, or is he after

Digitized by Google

all ignorant? We are afraid we must convict him of inconsistency in the first place, and of ignorance of the Hebrew idiom and usage in the next. He is inconsistent because, when we first mooted the idea, in 1875, that "the stations" in question were the Gates of Prophecy, Mr. Hine in his review of *The Inquiry* (Philo-Israel's first pamphlet), said, on p. 36 of vol. v. of the *Glory Leader* (March 10th, 1875), that "he was intensely interested in the author's exposition of 'thy seed shall possess the Gates of his enemies'; that he took the view propounded by Philo-Israel, and saw that, therefore, the Teutonic theory was false, since no nation but our own had complied with the conditions of this promise; whereas," he added, "our author by abundant evidence proves that the British, and the British alone, have done so." Mr. E. Hine enthusiastically welcomed the idea of "the Gate" in 1875, but in 1887 he rejects it as one held by "silly" folks, few in "number"! We venture to say that the bulk of BANNER readers hold our views on this point to-day, and that they are not the "silly few" Mr. E. Hine finds it convenient to describe us now! Then in regard to the impropriety of regarding "the Gate of the enemies" of Israel as the many Gates of the many "enemies," we may refer Mr. E. Hine and those who think with him to the masterly paper on this very subject we published for the Rev. C. W. Hickson, M.A., of Bristol, so far back as Nov. 2nd, 1881, in BANNER, Vol. v., No. 253, p. 466. There the Rev. writer, who is a fair Hebraist, shows us that the noun "*Shahar*," or "the Gate," in Gen. xxii. 17, is a singular noun, used in a *collective* sense, representing "the Gate" of different groups of "enemies"; and implying that as the enemies were many, and "the Gate" of each was referred to, "the Gates" were also many.

In Judges vii. 25 another Hebrew word is similarly used in the singular, but has a plural reference; "the head of Oreb and Zeeb," meaning not one head of two men, but two heads of the two princes. Mr. Hine would call us silly for speaking of two heads in this case, but he would be wrong. Oreb and Zeeb had two heads, but the Hebrew idiom gives them but one! So the "enemies of Israel" were to be many, and the Gate of each, or "the Gates," were to be in Israel's possession.

We find, then, that the weight of the evidence is on our side; and we cannot plead guilty to being "silly" in the matter! "The Gates" are stern facts which Israel, and therefore the British, must now be enjoying, just as she enjoys the multitudinousness, the general national blessing, and the evangelising functions promised in Gen. xxii. 17, 18. But we see no ground for Mr. Hine's interpretation that, while all the other blessings promised in these two verses are already in Israel-Britain's grasp, the Gates alone have been withheld by the God of Abraham, who sware to him that his afterseed should possess them all. If Palestine be Israel's Gate, then that Gate has not yet been given to the House of Israel; and since it can only be realised after the union of Israel and Judah, it stands to reason that it will never fall to the *exclusive* possession of the House of Joseph, whose is the birthright, and by consequence the Gate as well, such being the emblem of power and victory (1 Chron. v. 1, 2). Mr. Hine's idea lands him in an absurdity at once, and we must leave him to extricate himself from it as best he can.

THE jubilee of the introduction of the electric telegraph was celebrated on Wednesday, July 27. It is just fifty years ago since Wheatstone sent his first message from Euston to Camden Town. What advantages and blessings have accrued to man throughout the world by this invention.

OUR publishers have just issued the thirteenth thousand of "The History of the House of Israel: How They Were Lost and How They Were Found" (told for the children). We thank our friends for the circulation given to this little work, and trust it may continue to prove useful in disseminating the knowledge of Our Identity.

EUREKA! I'VE FOUND IT! A HIDDEN SCRIPTURAL TREASURE.

BY THE REV. THOMAS LOWE, M.B.A.S.

SUCH was the excited cry of Archimedes, the celebrated philosopher and mathematician of Syracuse, on making a certain discovery in specific gravities in relation to the crown of King Hiero, which had been adulterated. My discovery relates to Christ's crown as the King of Israel. "Thou art the Son of God; Thou art the King of Israel" (John i. 49). I had a vague idea of the existence of the Lost Ten Tribes of Israel somewhere; but where? I thought that I had discovered some faint traces of their local habitation among the American Indians, in their wigwams and prairies, and also among the Maories of New Zealand, in their pahs and wairees, and, stranger still, among the rude aborigines of Australia, in their gunyas, and in the wild, trackless bush. Then, not being perfectly satisfied with these supposed very crude discoveries, I assumed that the body of them must ultimately be found among the swarming, swarthy Asiatic tribes, or perhaps in the *terra incognita* of the regions of Central Africa, where the footprints of civilization have not yet pressed the primeval forest leaves. My theory was unsatisfactory, mere assumption, lacking clear and conclusive evidence. Occasionally I crossed the path of a sincere and intelligent believer in the British Identity theory. While respecting their honest convictions and well-meant intentions, I pooh-poohed the Israelitish origin of the British nation, as a meaningless and worthless conjecture, unsupported by Scripture proof and historical fact. I read some of the publications of Mr. Hine, whom I regarded as "making much ado about nothing." I read with my mind strongly biassed and prepossessed. On one great historical fact my views were clear and decided—the Ten Tribes are not mixed up with the Tribes of Judah and Benjamin, who had formed a separate kingdom under Rehoboam. The mystery, the great difficulty, was, where are the Ten Tribes to be found? The brochure of my esteemed friend the Rev. Henry Roe, of Dawley, "Israel's World," enlightened me, led to Scriptural and historical research, resulting in my adoption of the British-Israelitish theory.

I now read the Holy Scriptures in a new and vivid light. I received from the talented Editor of the BANNER OF ISRAEL, and from other leading gentlemen of the commonwealth of Israel, several booklets and tractates which very materially aided me in my inquiry for a right and fuller comprehension of this sublime and momentous Biblical subject and burning national question. "Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt. But, the Lord liveth, which brought up and which led the seed of the House of Israel out of the North country, and from all countries whither I have driven them; and they shall dwell in their own land" (Jer. xxiii. 7, 8). "And so all Israel shall be saved" (Rom. xi. 26). The true nature and extent of Israel's vocation and mission among the nations of the earth has for ages escaped observation in Christendom. "Our light is come. The Gentiles shall come to thy light, and kings to the brightness of thy rising," (Isa. lx. 3), recently, literally fulfilled in the Jubilee celebration of the glorious reign of our gracious Empress-Queen!

It is not improbable that I may in some respects be ministerially and denominationally boycotted on account of my belief and advocacy of the British Identity theory. But no opposition, petty or powerful, can arrest the march of Truth.

> "Men smote it, but it struck them dumb;
> They knew not what a power had come;
> And hoary error shrunk away,
> Dazzl'd and blinded by its ray!"

Stratford-on-Avon, July 12th, 1887.

Digitized by Google

"THE CHRISTIAN WORLD" GIVES EVIDENCE.

It is a remarkable thing that the very journals which are most determined in their opposition to our views give us oftenest the strongest and the most conclusive evidence that the British must be Israel. The *Christian World* is a paper which laughs at the idea of the British being Israel, and yet quotes the words of Scripture as applicable to them alone at the present juncture, when it is perfectly certain that the passage in question speaks of Israel only. Our quotation is as follows:—

THE QUEEN'S JUBILEE.—WITHIN THE ABBEY.

It would, perhaps, be an exaggeration to say that the scene within Westminster Abbey on Tuesday was unprecedented; for this sacred shrine of national memories has been the central focus of almost all our historic pageantry. But this at least may perhaps be said without challenge—that never was so vast a congregation gathered within its walls; never did it contain an assembly so truly national in its representative completeness; and never in the whole world did a jubilee celebration of any Sovereign's reign suggest so close an approach to an identification of a monarchy and a commonwealth. For it was not a gathering only of courtiers and priests and officials. Parliament loomed large; but it did not crowd out the more local representatives of public order. Municipal authorities of all kinds had been recognised by the invitations sent out. Science, literature, and art were conspicuously present in their distinguished representatives. Nonconformist religion was welcomed as an essential factor in the national life. The dignity of labour was acknowledged by the places assigned to its leaders; and if we are compelled to admit that their number was too small, and their position in the Abbey too remote, it is still a circumstance characteristic of the age that their presence was considered necessary. Nor was the mother-country of the Queen's Empire alone represented. Considering the magnitude and solemnity of the human interests involved, WE may *without impropriety* adapt to the occasion the words of the prophet: "We have brought our seed from the East, and gathered them from the West; we have said to the North, Give up, and to the South, Keep not back; we have brought our sons from far, and our daughters from the ends of the earth." There was hardly an island of "the multitudinous sea" that was not represented; and India was conspicuous by the gorgeous robes and flashing diamonds of her princes.

The *Christian World* admits that Isa. xliii. 6 may without impropriety be applied to the circumstances of the Queen's Jubilee. If that be so, then may the context be also properly applied to this nation, and we find that the British are designated Jacob and Israel by the Lord Himself; that we are His redeemed people, precious in His sight, and that because we have the Lord's presence with us we have no reason to fear. It is certain, too, we are nationally created, formed, and made for God's own glory (ver. 7), to show forth His praise (ver. 21). We are sure our readers will see that if the *Christian World* is satisfied that ver. 7 may be applied to our present condition during the Jubilee celebrations, the rest of the chapter is also very properly descriptive of the British nation and its Identity with the lost Ten Tribes of Israel.

The Jubilee gathering in the Abbey, no doubt, was a thoroughly Israelitish scene. There the whole Empire was represented. But surely another passage of Scripture was also fulfilled on that occasion, as L. P. has already observed in these pages, and Isa. lx. 1—3 may be said to have had its accomplishment then. Then was Israel's glory manifested, and the splendid light of God's glory shone upon the nation. Then the Gentiles came to Israel's light, and many kings to the brightness of her rising. They gathered themselves together to the Abbey Church. Our sons came from far, even from Australasia and the Cape Colonies, from India and the Canadian Dominion. The wealth of the Gentiles came unto us; they gave gold and incense to Her Majesty, and they showed forth the praises of Jehovah, in so magnifying and glorifying the throne of His servant Victoria the Good, ruling over Israel. The kings of the East came bowing down to her with their faces towards the earth, and they thus testified, according to Isa. xlix. 23, that the British folk are Israel, and their beloved Queen one of the House of David ruling over Israel according to the prophecies.

By the admission of the *Christian World*, the British race are seated in power in the islands of the "multitudinous sea," to the East, and West, and North, and South, and they also occupy the ends of the earth. From all these parts they flocked on the occasion of the Jubilee, to do honour to the Queen of British-Israel. Who then can doubt that our race is Israel, since God's word tells us that the nation answering this peculiar description was to be Israel, but not otherwise? It seems to us that to doubt the fact amounts now to impiety and unbelief. God has given all men assurance of this stupendous truth by every variety of evidence. The prophecies are accessible to all, and they proclaim the fact. Sceptics as to Our Identity, like the *Christian World*, are forced by circumstances to declare that it is proved, though they are unwitting agents in making the fact known, and have nothing so far removed from their thoughts the while as saying or writing anything to help on this new and, to them, absurd and incredible view.

All things are working together to establish the identity of the British with Israel. Even the mistakes of our journalists and the admissions of our "blind witnesses" further the same object; and therefore there is need that for such mistakes and blind acknowledgments, so far as they conduce to the establishment of God's glory in and upon Israel, we should praise God and glorify His holy name.

THE SECOND COMMANDMENT.

The second of the Ten Commandments, or Decalogue, contains a twofold prohibition. It forbids the making of any graven image, or the picture of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth, for the purpose of bowing down to or serving them when made or prepared. The command thus strikes at heathen idol-worship in its grosser forms, and at the picture-worship of the Church of Rome and of the Greek Church. These practices are forbidden by the commandment for the good and sufficient reason that God is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Him, and showing mercy unto thousands of them that love Him and keep His commandments."

In Leviticus xxvi. 1—39 we have a full detail regarding this Second Commandment, combined with the fourth, and a statement how God purposed to punish Israel for their breach of these two statutes of the Lord. "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall you set up any image of stone in your land to bow down to it, for I am the Lord your God. Ye shall keep My Sabbaths and reverence My sanctuary. I am the Lord." Then follow details of the national and temporal blessings which God declared should be Israel's if they obeyed in these two respects; but contrariwise His curses on the people and their land if they disobeyed. These blessings and curses were quite apart from spiritual blessings accompanying salvation. They related only to national blessings and judgments. The blessings were these, conditional on obedience. The rain would fall in due season, yielding good harvests; the people would enjoy peace and safety in the land; they would be victorious over their enemies abroad, and blessed at home. These were temporal blessings to be obtained by obedience. There were also spiritual benefits to be derived from the same. God's tabernacle would be among the people; His presence would be theirs; He would be their God, and they His people. On the other hand, disobedience was to be followed by the

Digitized by Google

reverse of all these benefits—terror, consumption, ague, sorrow, subjection to enemies, seven times' punishment, wild beasts, failure of harvests, destruction of cattle, fewness of population, and the sword. These and other grievous sorrows and troubles, temporal chiefly, and spiritual, too, were to be the return for disobedience. In point of fact the history of the two Houses of Israel proved that these judgments and blessings were theirs according as they failed to obey, or submitted themselves to the will and commands of their God, respectively.

In a discourse on the Second Commandment to which we lately listened, the preacher applied these verses to the condition of the British nation, and declared that inasmuch as we had lately fallen nationally into open and flagrant idolatry in our churches, where the worship of the wafer-god was rapidly advancing, we might look for God's judgments to be repeated in these islands as they were inflicted on the Jewish nation. That nation, he declared, was now suffering all the penalties denounced against those who worshipped idols and failed to observe God's Sabbaths, and had been dispersed and punished for 1,800 years according to the prophecies. We must, however, object to these statements by observing that the "Jewish nation," meaning the Jewish people, or Jews, were not scattered and destroyed by Titus in A.D. 70 because of idolatry, for they had renounced that sin, nationally, from the date of their return from the Babylonian captivity. From that day to this hour open idolatry has not been the sin of the Jews. They have been punished as we see they are for the far different and terrible sin of crucifying the Son of God. When they cried, "His blood be on us and on our children" (Matt. xxvii. 25), they sealed their own doom, and brought on them the terrible destruction they are now suffering. Their idolatries and Israel's brought on them the captivities to Babylon and Media respectively, and thereby the prophecies recorded in Lev. xxvi. 14—39 were fulfilled.

But when we are told that these judgments pronounced against the Houses of Judah and Israel, and fulfilled against them to the jot and the tittle before B.C. 588, are all to be repeated to the jot and to the tittle again against the British nation to-day because there is a recrudescence of Popish and Ritualistic practices in the midst of our people; this is, we think, carrying the matter a little too far. It is certainly not true that the British can be sent into captivity, and have their land in the isles of the West invaded, and subjected to their enemies, their population reduced to skeleton proportions, and "the pride of their power broken." For the British are Israel, and there is nothing in God's Word, from Genesis to Revelation, to show that once in the appointed place, in the isles of the West, God's promise to them of safe asylum there is to be ever broken, or that their home Gates, which are to be open continually for peaceful commerce, are ever to be attacked and invaded by an enemy who is to break the pride of their power.

This nation, however, is Israel, and doubtless there is a penalty to pay for disobedience to the second as well as to the other commandments of our God. These are, however, not the judicial punishments such as fell on Israel and Judah for their sins of idolatry, in B.C. 721 and 588, but they will be, and are, "corrections in measure," the guilty people not going altogether unpunished (Jer. xxx. 11). These are God's loving chastisements of His redeemed and accepted people, with whom He is now never angry or wroth (Isa. liv. 9). Our preacher, besides, did not reflect that, the British being Israel, we are to expect national declension and a rapid falling away here in these "latter days," to answer to the predicted "coming in" of the Satanic "enemy like a flood." The falling away and Satan's apparent conquest of this imperial race are to precede "the lifting up" against him of the Lord Jesus Christ's standard of victory, and then, but not before, the enemy shall perish for ever (Isa. lix. 19). Our preacher, therefore, was alarming himself and his hearers very unnecessarily. For the evil symptoms he was deploring are, after all, only the happy signs of the return of the glorious King of Israel, the Lord Jesus Christ, and it is just as reasonable to deplore the battle which is to precede His triumphs here over the arch-enemy in the midst of Israel, as it would be for us to regret Gog-Magog's invasion of Palestine, when it occurs, as one of God's deserved punishments of His people Israel, whereas He has plainly foretold to us that that invasion will be permitted by Him to enhance His own glory and triumph, but not at all to punish His redeemed, sanctified, and accepted people Israel.

TESTIMONY BY THE BISHOP OF LAHORE.

By C. P. Bird (*Bengal Civil Service*).

In a sermon preached by the Bishop of Lahore on Jan. 25, 1887, on the occasion of the opening of the Cathedral Church, he uses the following striking words:—

"To some of us it will be a cheering and stirring thought that in a temple such as this—built where it is in these far border lands of our empire— we cannot help being reminded of those old prophecies, in which the gospel of the kingdom, and the preaching of Christ the Reconciler and the Consummator, are foreshown as the meeting ground where the long-severed East and West shall meet at length. All through the later predictions of Isaiah the Isles of the sea are challenged to listen to the voice of God's messengers; to come forth out of their concealment and for a season at least to take the place of the Israel after the flesh:—to become God's Witnesses, and His fellow-helpers in the extension of His word of truth. Thus in several passages the islands and the lands of the Sunrise or the morning, are called to clasp hands, and band themselves together in this holy enterprise by which men shall be elevated and enlightened, and God's long-suppressed Truth vindicated and proclaimed. So in Isaiah xxiv: "Wherefore glorify ye the Lord from the Sun rising; even the name of the Lord God of Israel from the Islands of the sea." And again in chap. xlii., three times the Isles are summoned of God to have a privileged share in this consummation. May not the students of prophecy then be of good courage, and believe that it is no dream of wayward or playful fancy at all, but a hope founded on calm, sober reason, that here in this fabric may be a meeting place in which the Isles of the West and the lands of the Sunrise shall find their children joining hands more and more in holy rivalry for truth and love and holiness; for resisting all that is evil, and promoting all that is good:—that even such a thing might happen as (St. Chrysostom tells us in one of his sermons) happened in one of the Greek Churches in Constantinople. He was about to preach himself, but it so happened that a Gothic priest came into the Church with a number of his people, and he, the Greek Archbishop, gave up his pulpit for that day to the Gothic priest. And so before the polished Greeks was heard the rough and (then) uncultured tongue of our Northern forefathers; and they learnt the lesson in that simple and unusual occurrence, that in Christ there is neither Greek nor Jew, Briton nor Hindu, Barbarian nor Scythian, bond nor free, but *Christ all, and in all.* Wondrous blendings and interminglings of Western Islands and lands of the Sunrise;—of their tongues and thoughts and peoples —may these solid walls which encircle us to-day long be spared to witness! May the sum and substance of it be, 'Glory to God in the highest, and on earth peace, to the men of good will.'" So far the preacher.

The Bishop speaks of the Isles being "challenged to listen to the voice of God's messengers to come forth out of their concealment, and *for a season at least* to take the place of the Israel after the flesh:—to become God's witnesses and His fellow-helpers in the extension of His word of truth;" and he infers from these and other passages that England and India are "called to clasp hands, and band themselves together in this holy enterprise." The Bishop evidently thinks that the Western Isles will be eventually supplanted by Israel, though the Isles are stated by him to be doing Israel's work as "God's witnesses" and "fellow-helpers." When the Anglo-Saxon Race are perceived to be the children of Israel, the prophecy evidently means that India will be our great ally in the future struggle against evil. In Ezekiel xxxviii. 13, "the merchants of Tarshish" or India are mentioned as on the side of Israel. By such a righteous union may man be elevated and enlightened, and God's long-suppressed truth indicated and proclaimed.

Ambâla, Panjâb.

Digitized by Google

THE BRITISH EMPIRE.

THE following letters, which appeared in the *Manchester Courier*, are interesting at the present time, and must find a place in the BANNER. They are valuable on another account. They include a letter from Mr. Joseph Baxendell, the Astronomer at the Birkdale (Southport) Observatory, whose communications, some time since published in the BANNER, were always interesting. The letters were as follows:—

THE BRITISH EMPIRE.

To the Editor of the "Manchester Courier."

"SIR,—Mr. D. T. Batty, in to-day's *Courier*, gives as the reason 'why the British Empire should advance for ever more than the empires which have risen, shone, and fallen,' its profession of Christianity on the purest and broadest basis; but he strangely overlooks the fact that long before there was Christianity the Biblical prophecies had clearly indicated that at the present period in the world's history the so-called 'Lost Ten Tribes of Israel' should be a great and powerful nation, not known as Israel, but under another name, greater and more powerful in fact than any nation or empire that has hitherto existed, enjoying privileges and blessings not enjoyed by any other nation, much more wealthy, and lending to other nations, but borrowing from none, having command of the sea, and possession of the Gates of its enemies (fortresses, stategic points or stations dominating the principal military, naval, and commercial routes of the world), being a Sabbath-keeping and great missionary nation, ruling over many nations, but not ruled over by any, having a monarchical form of government, becoming ultimately a nation and company of nations, and not decaying like the empires of Greece and Rome. I need hardly say that the only nation which answers to these prophecies is the British, which therefore exists and advances in fulfilment of God's promises to Abraham, Isaac, and Jacob, for the purpose of being a blessing in the world, and carrying 'the knowledge of the Lord to all nations, kindreds, and families of the earth.'

"Yours, &c.,

"JOSEPH BAXENDELL.

"Birkdale, June 17, 1887."

THE BRITISH EMPIRE.

To the Editor of the "Manchester Courier."

"SIR,—I was much gratified with the manner in which Mr. Baxendell has replied to the letter of Mr. D. T. Batty on the above subject. The latter seems to have striven to satisfy his mind as to the cause of the greatness of the British Empire, but it is only by taking the wider scope indicated by Mr. Baxendell, and impartially taking the Bible from one end to the other, that we can get an intelligent view of the unique position our empire occupies in these modern times. It is plainly set forth that the work of blessing the world was to be by means of a special people, and the Bible is almost exclusively the history of that people. After their separation into the two kingdoms of Israel and Judah, the former was to be lost for a time, but eventually to emerge and gradually grow into a dominant people under a new name, to carry out the divine design of blessing 'all the families of the earth.' The preparations for this were sketched out in the scriptures, as Mr. Baxendell says, long before Christianity, and nothing is more interesting than to connect the events now going on with the ancient promises and prophecies of the Old Testament. There are many who think with Mr. Baxendell, and I for one am glad that he has brought the subject forward, and also that you have inserted his letter on a matter which most editors seem to fight shy of. It is one, however, which amply repays investigation, and one which must before long come very much to the front."

"Yours, &c.,

"W. HULL.

"Brooklands, June 2, 1887."

We feel that Mr. Baxendell has placed the matter very clearly before the readers of the *Manchester Courier*. God's dealings with the world constitute almost a drama. The love of God to the lapsed and fallen world, devised a plan for its rescue and salvation. He gave His only begotten Son, to become incarnate, to live and die for man, to offer an acceptable atonement to God's offended justice and to present to mankind an example of a perfectly holy life. This salvation must be communicated to the world whom God so greatly loved. How could it be effected? Only by a nation formed, made, created, prepared and endowed to do the work of evangelisation. God accordingly chose Israel, and by slow degrees has been for nearly 4,000 years preparing them for the work He has resolved they shall do for the world outside their honoured race. That special people was Israel, and the British are "the remnant of Israel" in modern times. We have consequently all the marks and signs God foretold Israel should have in these the last days during the Christian dispensation. Not one is wanting. We have them all exclusively, and no other nation outside the British have so much as one. We must therefore be the Lost Tribes of the House of Israel, as God is true. To us is committed the ministry of the Word in respect to all the nations, families and kindreds of the earth; and we are carrying out the commission we have received in an earnest and faithful manner. These facts are what the nations of the earth, and indeed our own thoughtless people, do not reflect upon, and they therefore, using the language of the blind, tell us "they cannot see" our arguments, and fail to appreciate their force. But men of such great calibre as Mr. Joseph Baxendell, F.R.A.S., and Professor Piazzi Smyth, F.R.A.S., have fully embraced our opinions, believe and teach them. There is comfort in their enunciation for our race, in these dark days and uncertain times. These views are true, for they are based upon the unerring word of the living God, and current history is vouching for their truth in a wondrous way.

Correspondence.

THE "BANNER" BRITISH-ISRAELITE JUBILEE FUNDS.

To the Editor of "The Banner of Israel."

DEAR PHILO-ISRAEL,—I have been glad to note that the lists of the BANNER British-Israelite Jubilee Funds are not closed, and I still hope that those who have not subscribed, and are able, will yet do so. Possibly the mention of June as the fixed month for closing prevented some British-Israelites, in distant parts of the Empire, from sending donations, who are as thankful and as much in earnest as any of us at home; it may not have been convenient or possible for them to contribute at once.

Feeling very much in accord with your desire that the amount for the Church Missionary Society may reach £100, I would add that I should rejoice to see £50 counted for the Bible Society, and any amount possible for the Jews' Society. The work of all is so valuable. We are only at the commencement of the Jubilee year, and I venture to think that if we take the first three months of the special twelve with the three preceding for the collection, we need not consider the time has been unduly prolonged for this test-work of our thankfulness and sincerity.

I should like, were it possible, for all the months of this Jubilee year to prove witnesses of good gifts. In regard to the special object kept in view by our Jubilee Fund, that of proving to the world the substantial existence and good faith of the British-Israel body,—may I express an earnest hope that we may resist the temptation which may assail us to stay our usual gifts through other channels, or for other good works, in order to give a better appearance to this? Unless we make our *special* fund a speciality in fact as well as in name it will not be a true thank-offering, nor fitted for the Jubilee; and while we give, let us be content with what we give, as according with our means with which God has blessed us, feeling sure that only so much, and no more, He will ever require.

With full appreciation of your desire for the increase of the amounts for the three funds, I have much pleasure in being able to send you another small contribution to each of them.

Yours very sincerely,

E. M. RUSH.

Lee, London, July 23rd, 1887.

NOTE BY THE EDITOR.—We are glad to say our appeal has borne good fruit. One friend of the *Bible Society* has sent us £9 12s. 6d., and so made up at once the £40 we asked for it. The C. M. S. and Jews' Society now ask for help.

THE half-yearly volume of *Great Thoughts*, just issued by Hall and Co., Fleet-street, is a very useful work for public speakers. There are several capital portraits, and a large number of useful articles.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS.

	£ s. d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0 7 6
Two Copies (including Double Numbers)	0 13 6
Three Copies ,, ,, ,, ...	1 0 4
Four Copies ,, ,, ,, ...	1 5 6
Six Copies ,, ,, ,, ...	1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The Bible Readings will be discontinued till October.

Now Ready. Price 2/6, cloth, gilt, bevelled boards, Imperial 8vo., free for P.O.

A CONSECRATED LIFE.

A MEMOIR

OF THE

RIGHT REV. BISHOP TITCOMB, D.D.

By the Rev. ALLEN T. EDWARDS, M.A., Cantab.

With an Introduction by the Right Rev. the LORD BISHOP of ROCHESTER.

Frontispiece: Cabinet size PHOTO-PORTRAIT of the late BISHOP by Messrs. Elliot and Fry.

CONTENTS:

Introduction. 1.—Early Life to the Period of His First Curacy. 2.—Cambridge Ministry. 3.—London Life and Woking. 4.—Rangoon. 5.—Northern and Central Europe. Appendix.—1. Funeral Sermon by the Rev. J. McCann, D.D. 2. Sermon by Bishop Titcomb. 3. Public Work in Rangoon in one year. 4. Tabular Statement of Tours in Northern and Central Europe. 5. Consecration of St. George's Church, Berlin.

R. BANKS & SON, Racquet-court, Fleet-street, London.

A New Work on the Identity of Lost Israel

By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH

FROM

THE NINETEENTH CENTURY,

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he test mony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

SEND US FOUR STAMPS. and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & Co., 126, Clerkenwell Road, London, E.C.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887,

BY

ALDER SMITH, M.B., F.R.C.S.

LONDON:

R. BANKS & SON, RACQUET-COURT, FLEET-ST.

Price 6d., post free 7d.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors.

London: R. BANKS & SON, Racquet-court, Fleet-street.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Scarson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A.E.I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies post free, 6d. Specimen packet for 6 stamps.

PRICE 4d.

AN EXPOSITION OF JEREMIAH LI.

BY THE

REV. H. MARRIOTT.

F. W. PARRY, 29, Paternoster-row, London.

J. E. CHILLCOTT, Bristol.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification With the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son Racquet-court, Fleet-st

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Lasting Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.

Established 1851.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the **HARNESS' ELECTRIC BATTERY BELT** has been very beneficial in **strengthening the system** generally, as well as instrumental in relieving the **Neuralgic pains** from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys,** should at once stop physicing, and remit 2s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, AUGUST 10, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 555. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 17, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Anglo-Turkish Convention Dead and Buried	333
The Strangest of Recent "Fads"	334
The Form of Thanksgiving and Prayer, also the Hymns for Her Majesty's Jubilee	335
What Some Americans Think Regarding the British Occupation of Egypt	336
French Aggression	336
The Small Band of Enthusiasts	337
Correspondence	338
Obituary	339

THE ANGLO-TURKISH CONVENTION DEAD AND BURIED.

WE are glad to see, by the answer of Sir J. Fergusson to Mr. Bryce in Parliament on July 19th, that the Convention is not now likely to become a valid instrument, but is, for the present at least, dead and buried. The mission of Sir H. D. Wolff is withdrawn; he has already left Constantinople, and is in London. It is a great relief to the public mind that an unfortunate episode has come to an end, and that "all's well that ends well."

It appears now, from the terms of the Convention just published, that after the British had evacuated Egypt that country might have been re-occupied by Turkish troops in case of external danger, internal disorder, or failure in the Khedive in his duties as a vassal! The Convention gave the Turks a prior right of intervention and interference over ourselves, which was quite an unexpected stipulation as far as the public here were concerned. How such a right could have been conceded to the Turks by the British Government of to-day is a marvel, though it is possible the stipulation was introduced into Article V. in order to save the dignity of the Sultan, but without any expectation that the right would ever be claimed. The words of the Convention are these, and our readers may judge how dangerous they were likely to have proved. They are part of Article V., and read thus:—

On the withdrawal of the British troops, Egypt shall enjoy the advantages of the principle of territorial immunity ("sureté territoriale"), and on the ratification of the present Convention the Great Powers shall be invited to sign an Act recognising and guaranteeing the inviolability of Egyptian territory.

Under such Act no Power shall have the right, under any circumstances, to land troops on Egyptian territory except in the cases provided for in the regulations annexed to the present Convention.

Nevertheless, the Imperial Ottoman Government will make use of its right of occupying Egypt militarily if there are reasons to fear an invasion from without, or if order and security in the interior were disturbed, or if the Khediviate of Egypt refused to execute its duties towards the Sovereign Court, or its international obligations.

On its side, the Government of Her Britannic Majesty is authorised by this Convention to send, in the above-mentioned cases, troops into Egypt, which will take the measures necessary to remove these dangers. In taking these measures the commanders of these troops will act with all the regard due to the rights of the Sovereign Power.

The Ottoman troops, as well as the British troops, will be withdrawn from Egypt as soon as the causes requiring this intervention shall have ceased.

If, by reason of hindrances, the Ottoman Government should not send troops to Egypt, it will send a Commissioner to remain during the period of the sojourn of the British troops with their commander.

Whenever the two States may consider it necessary to send troops into Egypt, they will notify the circumstance one to the other, and will act in conformity with the present Convention.

The Convention has been happily killed by the united action of France, Russia, and Turkey. The two first refused to sanction the Convention because it permitted the return of British and Turkish troops alone to Egypt, and absolutely refused the French any entry on the land. The Turks have refused to ratify the Convention because they were afraid of the influence of France and Russia, lest the Act so displeasing to these Powers should lead to war.

We hope our readers notice how God regulates the affairs of Israel, and in the easiest, simplest, most natural manner, rectifies the blunders of His blind ones, turning their errors into blessings, and conferring on them, by the folly of their opponents, those very "good things" which His people, in their short-sighted policy, are ready to put away from them, lest they should lead foreign nations to quarrel with them on account thereof. We know Egypt to be essential to our national interests because Lord Salisbury has said so in the course of these very negociations. But we have been ready and willing to give up Egypt at a given near date, lest the French should take umbrage; and have even been willing that the curse of Turkish rule should once again afflict Egypt, if only we could keep the peace with the Sultan! In vain! God wills otherwise; and, having given us Egypt, as He did in August and September, 1882, He obviously means us to stay

Digitized by Google

there, and has been trying to teach that lesson in every variety of way, first to Mr. Gladstone, and now to Lord Salisbury, but all apparently in vain! Meanwhile He never allows us to be punished for our blindness! He never permits our rulers' folly to lead to the surrender of Egypt; and when He finds that they are ready to execute such foolish documents as the Anglo-Turkish Convention, He causes the latter to become a dead letter by making the French to oppose it against their own true interests, giving the Sultan such a vacillating mind that he has been swayed first on one side, then on the other, till he has ended by refusing to ratify the Convention at all! The end is just what we desired, and accords well with Lord Salisbury's bold words, sent by telegraph on January 15, 1887, during the course of these negociations, as reported by the *Times*. They are as follows, being the "unalterable resolution of Her Majesty's Government":—

They have resolved "in no circumstances to leave Egypt to the danger of renewed anarchy, or to accept as an admissible contingency that the void left by the retirement of our troops should be filled by the forces of any other Power."

That despatch clearly indicated the limits of the concessions which it is possible for this country to make without immediate dishonour and disaster, and the history of the subsequent negociations is simply a history of sedulous efforts on the part both of France and of Turkey to push us beyond these limits. Our right of re-entry in case of external menace or internal disorder was represented by the Turkish diplomatists as an infringement of the sovereign rights of the Sultan—an amusing contention in view of the fact that he owes to this country every vestige of real authority that remains to him in Egypt as well as every guarantee he possesses for the payment of his tribute. The French, on the other hand, have been equally bent on obtaining an unconditional promise to evacuate on an early date. They absolutely ignore the conditions in which this country is placed, and do not condescend to anything that can be dignified with the name of argument. Frenchmen do not like to see Englishmen in Egypt, therefore Englishmen are to walk out at once. That is all that the French representations come to, and it is pretty evident that the principle involved—*ôte-toi que je m'y mette*—is capable of the most far-reaching application.

The French and Turks, in fact, have urged us to get out of Egypt as fast as we can, and our rulers, to make things agreeable to their foes, have offered to "clear out" in three years, if possible, *with right of re-entry*. But God has interposed, and as He did before in the case of Mr. Gladstone, so now He seems in a voice of thunder to say to Israel, "Stop! thou shalt not depart! Abide where I command thee to stay!" We believe that in the end we shall have to obey the Lord God of Israel, and therefore we look for a long continuance of British-Israel's protectorate of Egypt—till France and Turkey, in short, will have other and more pressing work on their hands, which will give them no time or inclination to demand our evacuation of the Land of Ham. To Him, under any circumstances, will be all the praise!

THE STRANGEST OF RECENT "FADS."

THE *Newcastle Daily Leader*, in announcing the death recently of Dr. Andrew Bolton as "the most genial of companions and most cultivated of hosts," declares that of late years the deceased "had given much attention to one of the strangest of recent fads, and had become an earnest Anglo-Israelite." It seems that Dr. Bolton was in the habit of enunciating the views of Mr. Hine, with profuse references to Hebrew, Erse, and various other languages, "and so made what did not readily command respect as Mr. Hine's doctrines almost reasonable." We conclude that Dr. Andrew Bolton was strong on the philological aspect of our subject, and brought to bear upon it philological affinities between our own (also the Erse) language and that of the Hebrews. Even then he only succeeded in making it seem "almost reasonable." No wonder. The identity between the lost Ten Tribes and our own race can never be established by reference to philological similarities. There is something to be said on the subject favourable to our claim to an Israelitish origin, but nothing which can be held to prove Our Identity from a philological point of view only. Philology is only a handmaid to revelation, and can do no more than declare that from the standpoint of language there is nothing to negative or stultify our claim. As far as language is concerned there is, however, nothing to prove that we are not "the remnant of Israel." This, we suppose, is all Dr. Andrew Bolton could say in his declarations on the subject. We do not remember to have seen any of his lectures or writings on Our Identity with Israel, and therefore cannot explain how far he was an authority from our point of view. But if he set aside the Holy Scriptures, and failed to rest the whole weight of the argument on them, then we say he was bound to fail, and probably did fail, to do more than "seem to make it almost reasonable."

"The strangest of recent fads," however, rests on proof which is as strong as adamant, and deserves more respectful treatment than the *Newcastle Daily Leader* gave it on the 9th of July. It depends upon the Word of the living God reasonably and literally explained. Founded on that, it is not almost, but altogether reasonable. We there see the purposes of God towards a fallen world literally and exactly carried out in the most direct and useful manner. The world had fallen away from God, and God meant to win it back again to Himself from the power of Satan. The Son of God was willing to offer the atonement which should satisfy the demands of the outraged law of God, and that propitiation was to be for the sins of the whole world (1 John ii. 1, 2). But how could it be made known so as to reach to the knowledge of all mankind? By the instrumentality of a race of men whom God would choose, educate, endow, and send forth to preach this Gospel, or good news, to all nations, families, and kindreds of the earth; from whom, too, that Son would spring, as the incarnate God-man. He chose Abraham and Sarah his wife accordingly, in order from that single pair to make, create, and form for Himself a race that they might show forth His praise (Isa. xliii. 1, 7, 21). Israel became His chosen ones, therefore (1 Chron. xvi. 13), and from Judah-Israel the Lord came forth to bleed and die. From Ephraim-Israel there was developed a people fitted to become the evangelists of the world. They were destined to become so after banishment from their land, after reduction to the position of Gentiles in the West, after acceptance of Christ and His word, and after being duly endowed with the qualifications which alone would enable them to fulfil their allotted functions towards the still unconverted world (Isa. li. 1—3).

The following passages, in the order given, suffice to establish these statements. The Gentilization of Israel is predicted in Gen. xlviii. 19, xxxv. 11, and Matt. xxi. 43. Their destined duty of blessing to the whole world, nevertheless, depends on such texts as Gen. xxii. 18, xxviii. 14; Acts iii. 25; and Isa. xxvii. 6. Their location in the West and in islands appears in Hosea xi. 10; Isa. xli. 1, xlii. 4, xlix. 1, and their power as a nation to qualify them for the work, from Gen. xxii. 17, giving them the Gate; Deut. viii. 18 conferring on them the power to get wealth; and Gen. xxxv. 11 granting them a federation of nations, Christian and heathen (as the event has shown), such as the world has never seen before. The acceptance of Christ by Israel to qualify them for their world-wide functions is evident from Hosea i. 10, where they are described as sons of the living God; and from Zech. x. 6—9, where they are spoken of, in banishment, as a redeemed, multitudinous, Christ-remembering, returning people, rejoicing in the Lord. A people so qualified was needed to carry out the Lord's purposes of love and mercy to the back-slidden world, and in

Digitized by Google

the British peoples we have them appearing, answering to the jot and to the tittle in all respects to the prophecies.

The *Newcastle Daily Leader* cannot deny that the prophecies are extant, and that they can never be successfully refuted as spurious and doubtful writings. They stand confirmed by the facts which surround the British people, and point to them as the nation of Ephraim-Israel, whom God chose and endowed to do that very work of love and mercy to the world which He had 4,000 years ago assigned to them. These facts are of more importance than the philological surmises of the late Dr. Andrew Bolton, and will stand the test of critical examination that we fear his will not. The result is that our contention and conclusions, founded on God's Word alone, are not only perfectly reasonable, but sure and certain and undeniable. To the Lord be all the praise!

THE FORM OF THANKSGIVING AND PRAYER, ALSO THE HYMNS FOR HER MAJESTY'S JUBILEE.

On the 20th, 21st, and 26th June, 1887, most of the churches throughout the land, and the cathedrals too, were open for divine service, and there Churchmen, and Dissenters also, came together to praise God for His special and marked blessings vouchsafed to our beloved Queen, "Victoria the Good," and to her people, British-Israel. Among the prayers the following struck us as very Israelitish in its purport and tenor:—

Blessed Lord, the Prince of the kings of the earth, who callest Christian princes to defend Thy faith, and maintain Thy spiritual kingdom; grant that no errors may disturb the peace of Thy Church, nor causeless divisions weaken it. Give unto our Queen all heavenly graces, for the service of Thy true religion, and the hallowing of Thy name among all nations. And that these blessings may be continued to after ages, let there never be one wanting in her house to receive the sceptre of our United Kingdom, that our posterity may see her children's children, and peace upon the Israel of God. Amen.

The framers of this prayer seemed to see that the scene of our spiritual operations in the earth was co-extensive with all nations, for all heavenly graces are besought for the Queen, for the service of true religion, and the hallowing of God's name among all nations. This clearly is an Israelitish blessing, promised exclusively to Israel in Gen. xxii. 18, xxviii. 14, and Acts iii. 25, and we do not see how the State could call upon the people to pray this prayer unless the British were Israel, and the Queen the ruler of the Lord's people! In the singular petition put up at the end of this prayer we have an addition to the Form of Prayer prescribed by the Church for the 20th June in the Prayer Book. There, in the Prayer for the Queen, we have these words set forth: "Let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel." In the Jubilee Form we find that the compilers seem to have become alarmed lest these words should minister comfort to us Anglo-Israelites, and so changed "Israel" into "the Israel of God," referring evidently to Gal. vi. 16 (R.V.). But St. Paul, in speaking of "the Israel of God," was addressing the Galatians, or Kelts, and these were, no doubt, as the epistle proves, the Ten Tribes, then partly located in Galatia, as St. Peter also declares they were, in his first epistle i. 1. 2. If our posterity are to see the children's children of Victoria our Queen, then is that posterity "the Israel of God," or the Ten-Tribed House of Joseph.

Our archbishops need have been under no apprehension! Whether the British be "Israel" or "the Israel of God" the result must be the same. The British in either case are the remnant of Jacob, that is, Israel or Ephraim (Micah v. 7, 8, Hosea, *passim*).

Among the hymns prescribed and sung at some of the services, notably on June 20th, 1887, at the Victoria-rooms, Clifton, was the following. We wonder those who joined in it, being unbelievers in Our Identity, could gravely conclude the hymn, and did not smile to find themselves using the very words of the BANNER, and declaring themselves to be God's favoured people, the Ten-Tribed Israelites. The hymn was as follows:—

"Shine, Mighty God, on Britain shine,
With beams of heavenly grace;
Reveal Thy power through all our coasts,
And show Thy smiling face.

Amidst our isle, exalted high,
Do Thou, our glory stand,
And, like a wall of guardian fire,
Surround this favoured land.

When shall Thy name from shore to shore,
Sound all the earth abroad;
And distant nations know and love
Their Saviour and their God?

Sing to the Lord, ye distant lands,
Sing loud, with solemn voice;
While British tongues exalt His praise,
And British hearts rejoice.

Earth shall obey her Maker's will,
And yield a full increase;
Our God will crown His chosen isle
With fruitfulness and peace.

God, the Redeemer, scatters round
His choicest favours here;
While the creation's utmost bound
Shall see, adore, and fear!"

God's smiling face is what Israel longs and prays for in Psa. lxxx. 1—3, 7, and 19. Ephraim, Benjamin, and Manasseh, the heads of the House of Joseph, or the Ten Tribes, cry to God to show His shining face to them, and so save them. Verse 1 above makes the very same petition to God for the British congregations at the Jubilee services. Verse 2 is a wonderful one. Why is this a favoured land? How can God be asked to stand in the midst of this our isle, and be our glory? The hymn reminds us here of Isa. lx. 1, 2, 3, and proves that the British must be Israel, since no other nation but Israel is promised the glory of the Lord. In verse 3 we have the Israelitish promise of the propagation of the Gospel to all nations, families, and kindreds of the earth, clearly described, and its accomplishment predicted, what time British tongues "exalt the Lord, and British hearts rejoice" (verse 4). In verse 5 we have the statement that this is God's chosen isle. How did the writer of this hymn know that, apart from Our Identity? Fruitfulness and peace are God's good gifts to His chosen (British) isles, it appears, reminding us of Israel, who are destined to bring forth the fruits of the kingdom, and to "blossom and bud, and fill the face of the world with fruit" (Matt. xxi. 43; Isa. xxvii. 6). The last verse of the hymn tells us that God the Redeemer, our Lord Jesus Christ, "scatters round His choicest favours here," in these British Islands. Why should He do that unless we were Israel? And how can Creation's utmost bound take cognizance of that unless we be that people of whom it was said that "the blessings of their father (Joseph) have prevailed above the blessings of Jacob's progenitors unto the utmost bound of the everlasting hills" (Gen. xlix. 26)?

On the whole the hymn selected for the meeting preparatory to Jubilee Day was as Israelitish as it could be, and the prayers, as we have also seen, pointed distinctly in the same direction. Let our opponents, and let our clergy too, ask themselves why this should have been the case? We can see only one reason, and that is the reason which explains all such difficulties. This nation is God's people, the lost Ten Tribes; and therefore our Queen has her Jubilee, to thank the God of Israel for His mercies to her; and, therefore, the people who joyfully celebrated it praise God in Israelitish hymns, and ask His blessing in words which presume that the suppliants are "the remnant of Israel."

Digitized by Google

WHAT SOME AMERICANS THINK REGARDING THE BRITISH OCCUPATION OF EGYPT.

A GREAT admirer of Mr. Gladstone addresses us from Liverpool, and tells us he is pained at the way some of our BANNER writers speak and write of his hero, the ex-Premier! Yet writing as a Liberal he believes that in the main the views of the BANNER as to the Israelitish origin of the British are quite correct! This friend sends us a cutting from an American journal (*Leslie's Illustrated Paper*), which he tells us sees in the Empire of Britain a power which "in spite of itself is extending in all directions," and yet regards the Right Hon. W. E. Gladstone as a "Grand Old Man," "an honest ideal statesman" who is fighting "a Homeric fight for justice to Ireland." We are not concerned to deny all that the American and the local friend of the ex-Premier state regarding him. Mr. Gladstone may be "a Grand Old Man," "an honest ideal statesman," and one "fighting a Homeric fight," etc. We retain our opinion that he is fighting under a grave mistake; and honesty of purpose combined with error in principle and object means national disaster and calamity. "The Grand Old Man" proposes to carry out what will surely end in the disintegration of the Empire, and he affects not to know it! We cannot therefore either admire his purpose or his intelligence. What we do rejoice to know is, that his policy, which it is admitted is opposed to his country's, will never prevail; and that he can therefore be no more the leader of his fellow-subjects.

The policy of Britain is "to have and to hold, to take and to keep," whatsoever God gives us, "to take, to have, to hold and to keep," for the Lord Christ's sake and for His Gospel's. She is a prophetic Power, whom God is preparing to oppose Russia in her effort to secure Constantinople. Time *is* on our side, because God is for us; and as to "retribution," and the hint of retaliation the American gives us, we cannot see where it is to come from, since the Lord of Glory is the Giver of the kingdom and dominion of the whole world to Israel His people, so that they may reduce all the nations to obedience to the Lord Jesus Christ, who is God the Son! Our correspondent from Liverpool clings to his ideal Premier. But as an Anglo-Israelite he ought to remember that Mr. Gladstone, if in power just now, would make short work of Our Identity by dismembering the Empire, separating Ireland from Britain, offending the colonies, giving way to Russia in respect to Afghanistan, and offering God's enemy, Gog-Magog, the occupation of Constantinople, which the Lord, who cannot lie, made over by oath to the afterseed of Abraham, so far back as 4,000 years ago, in Gen. xxii. 17. All this is obviated by Mr. Gladstone's happy retirement; and we for our part while fully recognising his claim to be "a grand" as well as an "old" man, are content he should remain with all the honours such titles confer, so long as the state is not afflicted with his directing hand any longer at all, working the helm of the still older and grander vessel which is God's chosen inheritance and heritage. We give the American paper's opinion unabridged, that our readers may see that unfavourable as the writer's opinions are respecting our nation he is unable to perceive how we can evacuate Egypt, or avoid being in possession of those points of vantage which we call the Gates, in order to prepare for our final contest with Russian Gog for the dominion of the world. The words were these:—

AMERICA—THE EVACUATION OF EGYPT.

It is certain that England will not evacuate Egypt. She did not go there in order to come away again; she went there to stay. Mr. Gladstone was unquestionably honest in his declaration that England would leave Egypt with clean hands; but facts have abundantly shown that Mr. Gladstone is too conscientious to be a typical English statesman. He is rather the ideal statesman, of whom Mrs. Browning had a vision; the man who loves truth and justice, *quand meme*, more than Shakespeare and Shakespeare's country. He gave up the Ionian Islands to Greece, and earned, in doing so, the contempt of Prince Bismarck; he made peace with the Boers, victorious over England; and he is fighting a Homeric fight for justice to Ireland. His policy is not the policy of England. This is, to have and to hold, to take and to keep, by fair means or by foul.

England has acquired control of the Suez Canal; she holds Gibraltar, Malta, Cyprus, and Socotra, and she has gone into Egypt to remain there. Every Power in Europe knows this, and there is no one of them that will not think several times before attempting to drive her out. Greedy and oppressive as she is, she is a great Power, and will hold at any cost a position she believes to be of vital necessity. She is preparing for the Russian advance to Constantinople; and putting her house in order in the East, if not in Ireland.

Time, she thinks, is on her side; but time brings opportunity to all, and not even the Island Empire is safe from retribution.

So far the American. He sees that having Gibraltar, Malta and Cyprus (the Mediterranean Gates), as well as Socotra, and he might have added Perim and Aden, the Indian Ocean Gates, the possession of Egypt follows as a matter of course, once the plan proposed by our God from the beginning is clearly recognised. Not that we had any such plan when we took Gibraltar in 1704 and fought so hard to retain it in 1779 to 1782. Neither in 1800 when we acquired Malta, or Aden in 1839, did we dream of any connection between these places and Egypt. But God knew! and accordingly, in order that we might hold Egypt with an iron grasp He gave us first Gibraltar, then Malta, then Aden, then Cyprus, Perim, Socotra. Then at last the time had come for Israel to enter into Egypt, and Arabi Pasha appeared accordingly upon the scene to be struck down at Tel-el-kebir in 1882; in order to introduce us, alone of all the nations, as the guardian and protector of Egypt, always so mysteriously connected with Israel and her Return to the Holy Land. We too say that it is certain we shall not evacuate Egypt, convention or no convention; because He who now rules and regulates all that concerns His people is not the "Grand Old Man," standing idly aside to-day save to thwart and contradict the purposes of God, nor indeed Lord Salisbury, nor any other earthly authority whatsoever. God alone rules, directs and guides His people Israel, and therefore we are not concerned that the American journalist calls us a "greedy and oppressive" Power. He would doubtless have been opposed on the same grounds to the Israelitish invasion of Palestine under Joshua. But it was a God-directed invasion nevertheless. And to-day, too, the same Israel is God-directed still! Impelled by the power and the will of God she is in Egypt to-day, and we believe will remain there for ever. To God be all the praise! For by such occupation the kingdom of Christ will be enlarged, and Egypt will become God's "people" the blest nation, one of three, mentioned with such special eulogy in Isa. xix. 20—25.

FRENCH AGGRESSION.

THE late celebration in Paris of the anniversary of the destruc- of the Bastille, passed off quietly and without the anticipated disturbance. It was feared that the 14th of July Review would be made use of by the Communists of Paris to re-enact one of those scenes of civic strife for which the French capital has become famous. The remarks of the *Times* were positively alarming. In its article published on the morning of the celebration, the writer in that journal declared that there was abundance of evidence to show that this country was regarded by a great number of Frenchmen of the extreme Democratic party with a bitter animosity almost as violent as that felt for the Germans after their successes in 1870. What they believe is this. Germany is too powerful to be injured by the French; but as for Britain, the French of the Democratic classes are quite sure that the invasion of England is an easy task. Napoleon failed, but his idea is declared to be quite feasible now,

Digitized by Google

and our defences are worth nothing. The populace is convinced, it appears, that we could be successfully invaded, and that their fleets and armies could do it.

The *Times* recommends, in the face of such menaces as these, that whatever the result of the celebrations in Paris on the 14th, we ought to take all precautions necessary under the circumstances, and remain like the Germans, on guard.

It is rather a timely circumstance clearly that Her Majesty resolved, as part of the national Jubilee festivities, to review her ironclad and other fleets at Spithead on July 23rd, and thus give an opportunity to our too confident French neighbours, to judge whether or not, in the face of such a gathering of ships of war as that day showed, they would be able as they suppose to "crumple up" our defensive resources as easily as they anticipate will be the case.

Some such attempt would be a valuable help to our Anglo-Israelite teaching and belief. It would show at once to our own doubtful and unbelieving ones at home, that one of the cardinal points of our case is invulnerable. Being Israel, it is one of our chief allegations that God has promised our nation immunity from foreign invasion, and that as the Spanish Armada failed to force our defences, and as Napoleon I. also did his best to land on our shores, but could not succeed, so now an attempt to conquer us by the French would end like theirs in lamentable failure. The reason for our confidence lies on the surface. This nation is the House of Israel, and to Israel God gave the solemn promise recorded in 2 Sam. vii. 10: "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, and caused them to rest from all their enemies." He has also given to His people Israel, and, therefore, to the British people, special promises respecting war, which it behoves us to remember in the face of such threats as those which the French people are once more in their folly and ungodly misery hurling at us in the most unprovoked manner.

In Isa. liv. 15, it is written respecting Israel's enemies, and all their terror-inspiring threats, "Behold, they shall surely gather together, but not by Me. Whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." The text concludes with the words which are Israel's true defence in all such assaults as those the French are once more contemplating according to the promises and prophecies: "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord (Jehovah)."

This should settle the matter! Even if we had no "silver streak"—even if we had not the mighty fleets which the 23rd of July, 1887, revealed to the astonished gaze of the French at Spithead—God is a faithful God, and what He promised to Israel He will literally perform. He promised literal immunity from hostile invasion, and that promise He has kept for a thousand years.

The French do not know that we are Israel, and care less for the Lord's promises to His people. But He is stronger than our ironclads, and stronger than the fleets of all the world besides combined. He is stronger, therefore, than the French and their navies, powerful as they have become, because He is on our side, and He fights with His winds, and storms, and furious waves, His thunder blasts, and fiery lightnings, and can destroy whole fleets of His opponents by just the breath of His mouth. "The sea is His, and He made it." He can command it to destroy the enemy's "Invincible Armada," as He did in Queen Elizabeth's days, and He can do it again in Victoria's "the Good."

Our public writers know nothing of these things, and, therefore, take no account of such matters as the promises and prophecies of God, or of the certainty that He will carry out His purposes, be His enemies who they may. But the faithfulness and truth of God are the very pivot of all our nation's history, past, present, and future; and we cannot afford, as believers in His word, to set aside His pledges, or to despise His protecting love. He has provided for our British safety, and solemnly pledged Himself to give us the means to defy all our threatening foes. The French are now our threateners—but we may defy them in the name of the Lord to hurt us, because He who is omnipotent regards His people "as the apple of His eye," and none can molest, or invade, or conquer them, until they have first dethroned the Lord Jehovah, who ruleth over all. To Him be high hallelujahs from His people British-Israel; to Him be everlasting praise! Amen.

"THE SMALL BAND OF ENTHUSIASTS."

THE Rev. Dr. Hermann Adler, the Delegate Chief Rabbi of the Jewish Synagogues of the Metropolis, stated in his sermon on the occasion of the Jubilee service in the Great Synagogue, Duke-street, Aldgate, that we Anglo-Israelites were "a small band of enthusiasts" who claimed "that the British were descended from the Lost Ten Tribes of Israel." "Never was theory broached," says Dr. Adler, "that rested on a more slender foundation." He admitted, nevertheless, in the next breath that "England had, however, a moral kinship with Israel."

We are not aware what "a moral kinship" between two races can be apart from ethnic relationship, but suppose that Dr. Adler considers that the British are "the spiritual Israelites," while his own brethren, the Jews, are the Israelites according to the flesh. In regard to the question of evidence of course we do not recognise Dr. Adler as a safe judge in matters connected with the Word of God. As "L. P." lately pointed out in our columns, he is unable to see in our blessed Lord Jesus Christ the fulfilment of God's promises to the patriarchs respecting the Messiah. Eyes so blinded to evidence of the plainest kind cannot be trusted to decide when the people of the great King are in question. The claims of the King of Israel are denied by the Jews, and, of course, therefore, the Chief Rabbi is blind to the evidence as it relates to the Identity of the House of Israel, His subjects. We have often gone over the evidence as it bears upon the question of the Identity of the British folk with Israel, and do not propose to repeat the statement now.

We hardly think the foundation of proof can be "slender" when we find that its cogency has been admitted by Rabbi Ben-Oliel, of Rome, and Rabbi Eliezer Bassin, now in Edinburgh, both converts to Christianity, and teachers of the truth, which the Chief Rabbi in London rejects, respecting the Messiahship of Jesus of Nazareth.

Men like Professor Piazzi Smyth, Abbé Moigné, the late Bishop Titcomb, Bishop Helmuth (a Jew), Bishop Bond, the Rev. R. Douglas, and others too numerous to mention, are not likely to have surrendered their judgments "to slender evidence," or to have mistaken "moral kinship" between Israel and the British with ethnic Identity. These men, mostly alive at this moment, believe that the British are the "remnant of Lost Israel" in a very true, literal, and flesh and blood manner, but know nothing of a "moral kinship" between the two races. They have taken up their views after deep, prolonged, and careful study of the evidence in all its branches, historical, philological, physiological, scriptural and prophetical. Many of them have published the grounds of their belief at much length.

Where is the proof that the Chief Rabbi Adler knows any-

Digitized by Google

thing at all about the subject, or has read a line to justify him in condemning the matter in the off-hand way he has done in his sermon under notice? The Chief Rabbi wisely gives his judgment, but publishes no reasons for it—a safe course, because no one can argue the matter with him, or show him wherein his error lies. By "moral kinship" we suppose the Chief Rabbi meant what the Rev. J. C. S. Kroënig, of Hull, in his famous sermon, asserted, namely, that the British (or "England," as he called them) are the modern Israel, exactly corresponding to the prophecies respecting the chosen race, the Gentile nation, selected in these modern times to represent the House of Israel. For this he finds the authority (which Dr. Adler, of course, will not recognise) of Matt. xxi. 43, wherein our blessed Lord told the Jews that "the kingdom of God was to be taken from *them*, and given to 'a nation bringing forth the fruits thereof.'" This mistaken view of Mr. Kroënig's, of course, has the slender support of this text, supposing he was right in affirming that the British are a Gentile non-Israelite race. But where can Dr. Adler get his "moral kinship" between the British and the Lost Ten Tribes? There is no Old Testament text which will support the idea of a "moral kinship" between a Semitic-Israelite nation, and the Japhetic Aryan Gentile British of modern times, supposing the latter are what the Rabbi believes.

In the absence of any light upon the Chief Rabbi's *dictum* we must leave the matter as we find it, merely asking our readers to pay no attention to him until at least he shall have shown cause for his opinions, and told us why our evidence has "a slender foundation," and yet what is the nature of the "kinship" existing between the two races?—what, in short, is "moral kinship"?

Correspondence.

A GREETING FROM INDIA.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I must once more send you a line just to tell you what progress I am making in this far-off land with the history of Our Identity. Since my last letter to you I have been busy spreading the good news of Our Identity with the Lost Tribes of Israel. I have been laughed at by some for entertaining such absurd notions; I have been listened to by others with great interest and attention, and some of the latter have been sent to their Bibles, to search and see if these things were so, and they continued the search, being not a little astonished to find the truths of the Bible so plain, and Our Identity so plainly set forth in the Scriptures of truth. I spent one or two nights with some people of two families, in making plain the simple truths of God's Word concerning Our Identity. I began by pointing out how fully the promises made to Abraham and his after seed had been fulfilled in the English nation. I said that God had multiplied us so rapidly that some of our nation were to be found in nearly all parts of the world, and that I knew of no nation who had multiplied in numbers as the English nation had. Again, I said our Colonies were really nations, so that England had become a nation and a company of nations, according to the promises made to Abraham. They had multiplied almost as the stars for multitude, and have grown into such proportions that their influence was felt over all the world, and in reality we were the head of all the nations of the earth, and always stood foremost in the battle of life to liberate the down-trodden, and to succour and support the weak in their struggles against mighty foes. We were the leading missionary nation, our missionaries were nearly in all parts of the world, and still they were increased yearly, so that we were carrying the Gospel to all nations, even into the dark continent of Africa, and other dark places of the earth that are full of the habitations of cruelty, but which our nation hope to enlighten by the glorious Gospel of God.

Again, have we not lent to many nations, but have we ever borrowed of any? were we not the bankers of the world, and our capital and dominion were so extended that the sun never set on our dominions, and if it were true that we were enjoying all these blessings that were promised to Abraham and his seed for ever, must we not be the descendants of him unto whom these promises were made?

There was not one dissenting voice in the whole crowd, but all acknowledged that the truths were very plain, and that they could not deny a word. I begged them to search the Bible and see if these things were not so, and if they found that these promises as stated in the Bible were being fulfilled to us, the English nation, not to doubt or disbelieve the truths of God's most Holy Word longer. Certainly, I said, we cannot condemn anything till we have fairly and faithfully proved it to be false, but as you have assented to these truths, and declared that you cannot contradict them, I beg of you to believe them, accept them, and no longer doubt the blessed truths of God's Word. It must, however, be well understood that these people were but babes in the Identity question, and some of them, I may say the greater part of them, did not believe in it at all. But these few simple remarks, which are only milk for babes, sent them to their Bibles to see if these things were so, and I do rejoice at this, for no candid reader will be long left in doubt about Our Identity who will faithfully and earnestly search the Word of God with the full intention of finding out the truth contained in God's Holy Book. The reason why so many miss the mark is because they do not search the truth to see if these things are so; if they do search it at all it is with old preconceived notions, and not with an honest intention to find out the truth.

One of my audience who heard me speak is going to travel about 600 miles to carry the good news to her family, and she said she would not rest till all her family are made acquainted with these glorious truths. I have furnished her with all the literature at my command, including the "Fifty Reasons" and several other books I had kept for my own private use, but they are needed now for this new missionary to carry the tidings of Our Identity to her family, and if she succeeds in convincing them of the truth I shall be richly paid.

I thank you much for continuing to send me the BANNER; also I am deeply indebted to Miss Rush for my weekly supplies. The BANNER is read and sought after much by our soldiers. I am often asked for the paper or any other literature on the Identity question. Many of the soldiers have been led to search their Bibles after reading the literature, and I am sure that much blessed truth has been searched out by the above through reading the Identity question.

I fear Ireland and England, too, are in rather a disturbed state just now, by what I read in the newspapers and the revelations you make in the BANNER about the United Kingdom. May the Lord defend our country.

I remain, yours in Jesus,

L. HILL.

Peshawar, Punjâb, India, June 24th, 1887.

A GREETING FROM NEW SOUTH WALES.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In accidentally looking over the "Fifth Reading Book for Boys" (Australian School Series), I stumbled upon a poem full of blind evidence, the most characteristic stanzas of which I send you, thinking that you might judge them worthy of recopying them in the BANNER.

Praying that God our Father may yet spare you for a long time to fight for Him, and that He may hasten the coming of His kingdom,

I remain, yours faithfully,

CH. GUS. JESSELMANN.

Walla Walla, N. S. W., Australia.
June 9th, 1887.

TRIUMPHS OF THE ENGLISH LANGUAGE.

Now gather all our Saxon bards, let harps and hearts be strung,
To celebrate the triumphs of our own good Saxon tongue;
For stronger far than hosts that march with battle flags unfurled,
It goes with *Freedom*, *Thought* and *Truth*, to rouse and rule the world.

It goes with all *that prophets told* and righteous kings desired,
With all that great apostles taught, and glorious Greeks admired;
With Shakespeare's deep and wondrous verse, and Milton's loftier mind,
With Alfred's laws, and Newton's lore, *to cheer* and *bless mankind*.

Digitized by Google

Mark as it spreads, *how deserts bloom*, and *error flies away*,
As vanishes the mist of night before the star of day!
But grand as are the virtues whose monuments we see,
These are but *as the dawn, which speaks of noontide yet to be!*

Take heed then, heirs of Saxon fame, take heed, nor more disgrace
With deadly pen or spoiling sword, our noble tongue and race;
Go forth, prepared in every clime to love and help each other,
And judge that they who counsel strife would bid you smite—a brother.

T. G. LYONS.

A GREETING FROM AMERICA.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Two years ago God kindly cast your writings on the Identity in my pathway. Having been a constant reader of the Bible for years, it required only a moment for me to see the grand truth of your overwhelming argument. I was converted on the spot, and to-day am a firm believer in this glorious doctrine. The more I study the subject, the deeper I dive into its depths, and the closer I watch the movements on the political chessboard in Europe and Asia, the more am I rooted and grounded in the faith of Our Identity with Israel. God be thanked for this grand and startling revelation.

After my conversion, how plain and clear were the scriptures! how many dark places became light as the noon-day sun over Gibeon! Now we can almost say beforehand what will be the end of any political movement that concerns the Empire of your glorious Queen. *I know now to a certainty* that the Catholic Irish will never get Home Rule under their present circumstances. I know now to a certainty that England will never lose control over Egypt, nor will Russia ever possess Constantinople. I know now that eventually the Anglo-Saxon race will possess the entire world. Identity tells me all this. We, as Americans, and as the Tribe of Manasseh, do not envy Ephraim in his grand achievements, knowing full well that it is all God's work, and that He chose Ephraim before Manasseh. Yet we are grateful and content in feeling that as Manasseh we are a portion of the whole, and thanks be to God are to be joined on again in the "latter days." Through my Identity glass I can see this now being gradually brought to pass. We are slowly but surely drifting back home, as the prophet foretold centuries ago.

If it will afford you any gratification I would like to say that I have been for the last two years proclaiming the glorious doctrine of Our Identity with Israel, the British Empire being Ephraim-Israel, and the United States Manasseh. All praise to God.

I have engagements to lecture this coming autumn in this and adjoining counties and states on the subject, and intend to herald the glad tidings as long as necessary, or if needs be through life. I find many who drink in eagerly the glad news, and become firm believers. A few reject it with scorn. I am happy to say, however, that these latter are *very few*.

In conclusion would say, dear unseen friend, that I, as an humble follower in far-off America, wish you God-speed in your noble work, and pray that we may both live to see the accomplishment of all your aims and desires in this direction.

"Saxons everywhere, faithful and free,
Lords of the land, and kings of the sea;
Anglo-Israelites, honest and true,
By hundreds of millions, my word is to you,
Love one another, as brothers embrace,
That the world may be blessed in the Saxon race."

Respectfully and sincerely yours,
D. W. BORDER.

Kearneysville, W. Va., United States of America,
July 10th, 1887.

To the Editor of the "Banner of Israel."

DEAR SIR,—Last December (on page 482) a reader of the BANNER in Canada, asked for information respecting the system for stopping the plague of locusts. I have obtained a little information on this important subject, which will no doubt prove useful to many others besides himself.

In Cyprus it appears these troublesome insects cost this country last year over £3,000, and gave employment to hundreds of men.

The locusts march in immense armies, and their course is interrupted by canvas screens placed across their path; the columns mount the screens, on the top of which oilcloth is fixed, which is too smooth to afford the insects a foothold, and they fall back, and seek to escape by a flank movement, when they drop into great pits, the edges of which are provided with strips of zinc. Vast numbers of the locusts are smothered by the surging mass on the top, and when the pit is nearly full the whole mass is covered with earth.

Another part of the work is of a preventative kind. The cases or cocoons of eggs, which the females deposit in the ground, are collected and destroyed, and the estimated number of cases done away with in one year was nearly two hundred and fifty millions. This preventative work is really the most important now, for there is not much occasion for the use of the screens and traps.

The whole of the operations in Cyprus is under the direction of Mr. S. Brown, Government engineer, who wrote a sixpenny pamphlet on the locust war in Cyprus, which was issued in connection with the Colonial Exhibition. The author states that he has ridden across columns of locusts, a mile or so broad and from two miles long, and they clear everything before them in the shape of vegetables.

In the United States the official estimates of the damage sustained by them for several years amounted to ten millions of pounds sterling a year.

In Spain these insects are causing fearful havoc, which the following cutting will show, which is taken from *The Manchester Examiner and Times*, June 2nd, 1887.

"LOCUST PLAGUE IN SPAIN.

"[From the *Daily Chronicle*.]

"Madrid, Wednesday night.

"The central provinces of Spain have been visited by so terrible a plague of locusts that whole provinces are ruined. Within the short space of a few hours these pests have destroyed every trace of vegetation, grass, wheat, vines, and olives. Over considerable tracts of country not a vestige of green is to be seen, and the reports state that at times the sun has been obscured when these fearful pests have been winging their flight from place to place. In La Mancha the trains have been stopped by them, and gangs of workmen have had to go ahead of passenger trains in trucks to clear the lines of the myriads of locusts that had descended upon them. In many cases the insects have lain so thick on the metals that trains have not been able to travel faster than three or four miles an hour. The Cortes are about to vote a large credit in aid of the sufferers, and to provide for a means of destroying these voracious swarms of insects."

Hoping the above will benefit some far-away readers of the BANNER,

Believe me, yours truly,
F. S. GANDY.

47, St. Oswald-street,
Queen's-park, Manchester, June 7th, 1887.

To the Editor of the "Banner of Israel."

DEAR SIR,—I had lent me a history of England, by Richard Baker, apparently a very old book. I was very much struck by a prayer there offered by King Edward the VI., which, to my mind, bears strongly on Our Identity. It runs thus, and was said by him one hour before his death.—

"O Lord God, deliver me out of this miserable and wretched life; O Lord, Thou knowest how happy it were for me to be with Thee. Yet, for Thy chosen's sake, if it be Thy will, send me life and health that I may truly serve Thee. O Lord God, save Thy chosen people of England; and defend this realme from Papistrie, and maintaine Thy true religion, that I and my people may praise Thy holy name, for Thy Sonne Jesus Christ's sake."

So turning his face, and seeing some by him, he said, "I thought you had not been so nigh."

"Yes, said Dr. Owen, we heard you speak to yourself." Then said the king "I was praying to God: O, I am faint; Lord, have mercy upon me, and receive my spirit," and in so saying, gave up the Ghost, the 6th day of July, 1553.

C. C.

22, Clapham Road, London, S.W., May 25th, 1887.

OBITUARY.—At Chirton, on the 2nd August, John Pettigrew, aged 68, Treasurer of the Tynemouth Anglo-Israel Association, and an ardent propagator of the Identity; deeply regretted.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo, Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY.
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st
F. W. Parry & Co., Paternoster-row, and all booksellers.

Price Twopence.

BRITAIN AND PROPHECY.

"Before the heroic age of the Greeks had passed away, God was cradling nations of mighty men behind the Caucassian mountains; these were the Ases, the ancestors of the great Anglo-Saxon people."—H. A. LONG, Glasgow.

BY JAMES WRIGHT.

Read before the Sherwell Mutual Improvement Association, Plymouth. Re-written and read in Belmont Wesleyan School-room, Stoke, Devonport.
Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Price 4s., Crown 8vo., cloth, pp. 208, illustrated with 15 Woodcuts.

THE TOWER OF EGYPT;
Or, the Types and Chronology of the Great Pyramid. By A. R. G.

In this work the chronology of the Grand Gallery and Ante-chamber passages of the Great Pyramid of Egypt is re-investigated by a NEW MEASURING KEY, based upon the sacred inch-unit, whence it is found that the Pyramid Date for the Second Advent suprisingly harmonises with that deduced by the Rev. H. Grattan Guinness from independent sources.

"We recommend this thoughtful and well-written book to the attention of all Pyramid students and readers of the *Banner*. . . . We shall be surprised if it is not found at last that this work is a real advance in Great Pyramid knowledge."—*Banner of Israel.*

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW;
R. BANKS & SON, Racquet-court, Fleet-st., E.C.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & CO., 126, Clerkenwell Road, London, E.C.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887.
BY
ALDER SMITH, M.B., F.R.C.S.

LONDON:
R. BANKS & SON, RACQUET-COURT, FLEET-ST.

Price 6d., post free 7d.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.
London: R. BANKS & SON, Racquet-court, Fleet-street.

EDWARD HINE'S PUBLICATIONS
SHOULD BE READ & DISTRIBUTED.
FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.
CUI BONO? 6d., post free, 7d.
LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.
F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

BY REV. HENRY ROE.
(Fifteenth Thousand).

1. Israel's World. Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. Going to Africa. 1s., post free 1s. 1d.
3. Fernando Po Mission. 1s., post free 1s. 1d.
4. West African Scenes. 2s., post free 2s. 2d.
5. Consecration. 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.
Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.
London: R Banks & Son, Racquet-court, Fleet-street.

NON-INTOXICATING BEER
(A Splendid Dinner Beverage)
MADE IMMEDIATELY WITH
MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.
AGENTS WANTED. APPLY FOR TERMS.

LIVER TONIC,
GEORGE & WELCH'S,
2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A.E.I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo, on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies, post free, 6d. Specimen packet for 6 stamps.

PRICE 4d.

AN EXPOSITION OF JEREMIAH LI.
BY THE
REV. H. MARRIOTT.

F. W. PARRY, 29, Paternoster-row, London.
J. E. CHILLCOTT, Bristol.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification With the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*
London: Robert Banks & Son Racquet-court, Fleet-st

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Lasting Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.
Established 1851.

A BOON TO SUFFERERS.
HARNESS' ELECTROPATHIC BELT.
Testimonial
From Miss A. HEYWARD, Peel Villa, 5, Manchester Road, Southport.
"I am very pleased to tell you that I have received much benefit for **constipation** since wearing your **ELECTROPATHIC BELT**, and am glad to state **I require no medicine**, as the **Belt acts as a mild aperient.**"
CONSTIPATION CURED.
Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys**, should at once stop physicing, and remit 21s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GURST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, AUGUST 17, 1887. [*All rights reserved*

Digitized by Google

"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. XI., NO. 556. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 24, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
In Possession of Egypt	341
How the British Penny Vanquished the Proposers of the Decimal Coinage	342
The Presence of the Poor in Israel	342
The House of Judah Walking to the House of Israel	343
Is the Bible Britain's Strength?	344
Mr. Lamb's Efforts in Middlesborough	344
The Emigrating Wandering Race	345
Reviews	346
Correspondence	347

IN POSSESSION OF EGYPT.

THOSE who have seen the admirable cartoon in *Judy*, of July 27th, 1887, entitled "In Possession," must, if Anglo-Israelites, have remembered our own repeated assertions, that whereas God has, for purposes of His own, given us Egypt, we shall not, as far as human foresight can declare, be ever removed from that land. We are there for God's own strategic purposes connected with the Return of Israel, Judah, and Manasseh to their joint inheritance; and therefore, once in possession of the land of Egypt by the will of God, we certainly shall not relinquish our post of power and privilege there. *Judy's* idea is precisely the same, and the wonderful, powerful, way the engraver has carried it out is beyond all praise. The picture brings Egypt before us, since two of the Pyramids are depicted in the background, and since at "the Gate" where the British Lion is seated in power, sheathed sword in hand, two sphinxes appear with a smile of satisfaction on their thick NUBIAN lips, presumably at the decision arrived at by the Lion that, in spite of France, Turkey, and Russia, he will certainly remain where he is seated,—viz., in Egypt. The Lion is resting quite at his ease. His massive body and limbs take up the whole of the "Gate" way where be is seated, and the picture tells as plainly as words can do, *j'y suis, et j'y reste* (Here I am, and here I stay). In comparison with the Lion-headed British soldier, seated in the Gate, the French and Russian representatives look diminutive indeed! To the left there is the frog—a Frenchman, hopping about with vexation. To the right is the "Russian Bear" seated, holding up a toy which represents the Turkish puppet. This is one of the wooden toys which have the motions of life imparted to them by a stick, which is held by Russia, and worked upwards and downwards by her. She poses as a Power anxious that Turkey should have "no Convention"! It is really France's and Russia's game to see us British vacate Egypt, but when we entered into a compact with Turkey to sign the Convention to that very effect, the French, aided by Russia, came forward, against their own interests, and caused the effort to collapse. Nations do not usually act contrary to their own interests; and therefore when we lately saw both Russia and France do so in the matter of the Turkish Convention, we became sure that "this thing was from the Lord," and that He had interfered in Israel's favour to save them from the effects of their own folly in this matter. We perceive that, since the withdrawal of Sir Drummond Wolff from Constantinople, the Sultan is showing signs of relenting. But we do not suppose he will ever be induced in the face of Russian and French opposition to venture to cross their purposes and throw himself into the arms of the British, really his only true friends. The opinion of *Judy* is that "we are quit of the Egyptian question for some time. We are still in possession, and possession as we know is nine points of the law. We tried for the tenth—but failing, must be satisfied (for the present at least) with the nine." What *Judy* believed we were to gain by the tenth point to be acquired by means of "the tenth point of the law" we are unable to see. "Possession" is all we require, and the general supervision of the affairs of the country so as to prevent insurrection and misgovernment, and to keep our way to India, and the East and South open at all times for our commerce and our troops. *Judy's* idea of depicting the British Lion as seated in the middle of a Gate is a very happy Israelitish one. On July 25th, the *Globe* published the following, which gives us the German or foreign view of the matter. It said regarding—

ENGLAND AND EGYPT.

The Berlin *Vossische Zeitung* discussing the probability of England's permanent occupation of Egypt remarks, "Egypt is on the way to become, like British India, a trans-marine province on the English model. France will be little edified by British progress in the Nile Valley, and must come to the conclusion that the rejection of the Convention has brought about the greatest advantage to her rival. In the excess of her patriotic sensibility, which reaches its height in the idea of *revanche* France is blind and deaf to her own interests. Her last threat, in response to the Sultan's communications, has produced an effect the reverse of that desired, for England will settle herself more firmly and unconcernedly than ever in the beautiful Nile Valley, and will henceforth permanently maintain her position there."

So far the German writer. Our own *Judy* we see has followed on the same lines and given the public the pictorial

Digitized by Google

representation of "England" as a Lion, seated among the beasts of the forest in the beautiful Nile Valley as in a Gate, settled firmly and unconcernedly, and permanently, for the good of Egypt and for the good of the world at large as well.

We can hardly go so far as the Berlin paper, in asserting that Egypt is likely to become incorporated into the British Empire. This we do not quite hold. We believe that land will become a Province, blessed by British-Israelitish control and government, but we suppose that it will never be merged into the mighty dominions of Ephraim-Israel. It will be one of the chief of the protected States, God's people, in short, blessed with and by Israel, who is "the third" with Egypt and with Assyria, a blessing in the midst of the land—"Whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria, the work of My hands, and Israel Mine inheritance" (Isa. xix. 24, 25).

HOW THE BRITISH PENNY VANQUISHED THE PROPOSERS OF THE DECIMAL COINAGE.

On the 8th June the London Chamber of Commerce, supported by 68 out of 69 Provincial Chambers, had an interview with the Chancellor of the Exchequer, Mr. Goschen. The object was to urge him to adopt a system of decimal coinage instead of the present one in use throughout the United Kingdom. What Mr. S. Montagu suggested to the Chancellor was this:—

"Let the sovereign still remain our standard coin, and let us suppose it contains 1,000 *mils*.

The half-sovereign would	then	equal	500	*mils*.
The crown, or 5s. piece	,,	,,	250	,,
The double-florin	,,	,,	200	,,
The florin, or 2s.	,,	,,	100	,,
The half-crown, or 2s. 6d.	,,	,,	125	,,
The shilling	,,	,,	50	,,
The sixpence	,,	,,	25	,,

So far so good. Up to this point we have already a decimal coinage; but in the coins of lower value the difficulty arises, for the proposals of the Deputation require here the creation of some new coins to meet the case. They want a new unit among "the coppers," which neither the penny nor the farthing of our present coinage will suit. Mr. Montagu therefore asked for three new coins to make his system complete: viz., a dime, a half-dime, and the new unit—*a mil!* The dime would be worth ten *mils*, the half-dime five *mus*, and the *mil* the substitute for our farthing. But where is our present penny-piece in this arrangement?—that coin on which all our transactions are founded, from the threepence which buys an ounce of tobacco to the penny which buys our small roll or our stamp for postage? "The penny must go!" says Mr. Montagu. "It is not wanted in the new system! The half-dime is more than the present penny in value, because it is the fifth part of sixpence, and not the sixth, as, the penny is at present. Four mils or four farthings will not meet the case, for they are less than our present penny, and as nearly as possible equal to the French penny. Twenty-five of the new mils, or farthings, would go to make sixpence, whereas at present twenty-four farthings are sixpence.

The penny, therefore, is the difficulty, and it fights our battle for us and wins the day! We cannot give up the British penny. It is the root of the whole matter, and must not—nay, will not—be abolished. No system will succeed among us which ignores the penny, and denies that it is the sixth part of the British sixpence! The effect on our postage if the penny were abolished would be that the half-dime stamp would be too much to put on our penny letters, and the four mils, or four farthings, would be too little, and would cost the Post Office £1,000 as loss on every £25,000 now received by sale of the penny stamps.

The reason why our Chambers of Commerce desire the change in the British coinage, and would be willing to give up the penny to effect it, is—that they believe there would be a vast improvement in home and foreign business transactions, and the education of the young would become easy in regard to the arithmetic of the coinage. While it is true that a decimal system would be a trifle easier to teach and learn than the present, it is not true that even with the abolition of the penny we should have a coinage identical with those of foreign countries. We should have no coin equal to the French franc. The German coinage is diverse from the French and Italian coinage now, and would not be identical with ours even if the proposed changes were made. There would always remain the difficulty of calculating how many mils would be required to buy three-pennyworth of tobacco, or a fourpenny pot of beer!

For these and other reasons Mr. Goschen was unable to give much hope to the Chambers of Commerce that he could give up our time-honoured currency, and adopt the decimal system advocated. For this triumph, no doubt, under God, we are indebted to the British penny!

The *Times* of June 10th, while going into the question fully, seems to rejoice that the decimal coinage is not to be forced upon us; but at the same time gives the Deputation from the Chambers of Commerce some advice with which we cannot concur. They should, the writer says, leave the coinage alone, but turn their attention to "our British system of weights and measures!" "These might be simplified with general approval, and with a maximum of good for a minimum of trouble." We hope the *Times* does not mean by this that we ought to adopt the atheistic earth-born (French) metrical system of weights and measures? If it does, then we can promise the *Times* that that system, condemned by the Great Pyramid, will never be adopted by God's people Israel! because it is founded on man's, but not God's standards; and therefore will not be received by His people to found thereon their weights and measures.

The *Times* gave the *coup de grace* to the Deputation that waited on the Chancellor of the Exchequer in the following words:—

> Mr. Goschen, in reply to his visitors, admitted that they had done something towards making out their case in the abstract. The limitation is a very important one. Before the proposed new system can be brought in, there must be a work of destruction done, and Mr. Goschen, as a Constitutional Minister responsible to Parliament and to the country, will not venture on this unless he has some assurance that he has Parliament and the country with him. A decimal coinage can prevail only by a strong force of popular opinion in its favour. Of this, however, there is little or no sign. The Chambers of Commerce are not so far representative bodies that their convictions can count for much. They must convince the country first, and when they have done this they may return to the charge with good prospect of success.

THE PRESENCE OF THE POOR IN ISRAEL.

There is rising up among us an idea that there need be no poor in the land, and that Christian Socialism, as it is called, requires that there should be equality between Christian men—the rich imparting to the poor, and the poor acquiring from the rich, so that their conditions may be equalised. Such persons point out to us that this very thing took place in the days of the early Church in Jerusalem, as Acts iv. 34—37 describes the matter to us. In reply we have to say that the equal division of property there narrated to have taken place does not appear to have long been the custom in the early Church. At any rate there is evidence that in A.D. 60, or 27 years after,

Digitized by Google

the saints at Jerusalem, had, as a body, become so miserably poor and pauperised, that the Gentile Christian Churches of Macedonia and Achaia had to be called on to make a "certain contribution" for the poor saints in Jerusalem (Rom. xv. 26). The Christian Socialism had been tried and failed. It had probably left the whole Church so impoverished that they required the pecuniary help of the Gentile Church to enable them to exist. The poor are never to cease among Israel, and the statement to that effect in Deut. xv. 11, still stands on record:—"For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." It was by the direct Providence of God that it was so, and has ever continued, even to this hour. No Christian Socialism or Communism will ever alter the arrangement—nay, rather, any attempt to abolish the presence of the poor in the land will aggravate rather than lessen the evil which undoubtedly exists. Our Lord recognised the presence of the poor in Israel, and He told us why their continuance among us was needful, in Matt. xxvi. 11; Mark xiv. 7; and John xii. 8. "The poor always ye have with you—and whensoever ye will, ye may do them good." Here then is the fact stated, and the reason for it. God would have the presence of the poor always with His people, because He would teach the latter that they must be remembered and must share their blessings. Those to whom God has given much, must do the poor "good" with their own surplus wealth. To Israel, "God has given the power to get wealth, that He may establish His covenant which He sware to our fathers, as it is this day" (Deut. viii. 18). But He has also decreed, by an appointment which no man may annul, that where the wealth exists and accumulates there the poor shall be present, and shall receive his due share of that wealth. God's blessing follows the distribution of their riches by those who dispense it to the poor, as Deut. xv. 10. declares, "Thou shalt surely give to him (thy poor brother), and thy heart shall not be grieved when thou givest unto him; because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto." The poor must always remain in the land in order that Israel may learn that by befriending them and helping them with the wealth God gives them for this very purpose, the Lord their God will bless them in all their works, and in all they put their hands unto, to do it. We know, by our own experience, and it is a fact which brings also bitter reflection, that the poor abound among our own Anglo-British Israelites. They never can be, and never will be eradicated from among us, because their presence is according to God's ordinance, and an incentive to good, inasmuch as they need our help, and obtaining it, draw down upon the donors God's blessing, according to the Scriptures.

Even the miser who miserably hoards up his gold for the sake of hoarding, knows not that he is carrying out God's providential arrangements, for he acts as God's banker for the poor, because he hoards his money till death cuts him off, leaving it "for him that (coming after) will pity the poor" (Prov. xxviii. 8). The heir of the miser's wealth will open the tightly closed purse-strings, and the death of the miserable creature, who hoards his wealth, will be the joy of the poor of the land at last. The question here arises, how it happens that the nation which has the unique blessing from on High of stupendous inconceivable wealth, acquired with "the power to get" it, promised by God Himself, in Deut. viii. 18, is nevertheless the one race of all others which abounds in the very large number of the poor we are called on by the interference of the State to maintain under the Poor Laws of our land. The enigma is explained by the predictions we have alluded to. "The poor shall never cease out of the land," was addressed to Israel, and applied to Israel's habitation during the Old Testament Dispensation. "The poor ye have always with you" was our blessed Saviour's prophetic announcement respecting Israel Christianized. They were ever to have poverty among them, side by side with the most bewildering affluence, the latter being derived from the God-given "power to get wealth" before alluded to. Hence one of the puzzles of the day is cleared up by Our Identity. For it has always been a reproach to our nation, that while the merchants of the British race are princes in affluence, they have not known how to put down the crying shame of the existence of the most terrible grinding poverty, side by side with the boundless and lavish wealth of their own people. Our subject shows why it is so; and what the remedy must be. The rich "must remember the poor" (Gal. ii. 10). The people were created, made, and formed to do so. Israel has "to blossom and bud, and to fill the face of the world with fruit,"—which presupposes the idea that the world has in its normal state no fruit, and but for Israel would remain a sterile desert, as far as we know anything of the subject. Let Israel therefore praise the Lord for His goodness towards the poor in this land, and let the wealthy recollect that "He who hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will He pay him again" (Prov. xix. 17).

"THE HOUSE OF JUDAH WALKING TO THE HOUSE OF ISRAEL."

In the November number of the "London City Mission Magazine" (1886), at page 250, we find the following, which seems to point to a fulfilment of Jer. iii. 18. The House of Judah appears now to be walking to the House of Israel, and taking up their position in the Island Home of the latter. The words are these:—

"THE DISTRICT.

"According to the last census (1881) there were about 18,000 inhabitants in Spitalfields. Of these about 14,000 were Jews. During the last year 12,000 Jews expelled from foreign countries landed in London; 7,000 went to the different Colonies, and 5,000 settled down in London. I cannot state the number of Jews in Spitalfields at the present time, but there must be over 20,000. The new buildings in Wentworth Street and Aldgate are almost entirely inhabited by Jews. The whole square from Houndsditch to Bethnal Green Road is likewise occupied by Jews. We have a little Russia, and representatives from all countries—Roumania, Germany, Austria, Poland, Spain, Jerusalem, &c.

* * * * * * *

A writer on this subject says, "There are plain evidences in the great thoroughfares of the East-end of London, and in the purlieu between Whitechapel and the Thames, that a new invasion of foreign Jews of the poorest class is in progress. Whole families of three generations may be seen laden with baggage and domestic utensils, wandering pitifully about the streets seeking a resting-place, and generally finding it amongst people of their own class. They are for the most part Polish Jews flying from the new development of the Judeatretze which has broken out in Eastern Prussia and Posen. These help to crowd up the neighbourhood, and cause their neighbours to set their faces against the truth of our holy religion; for they say that all their misfortunes have been brought upon them by the Christians."

The invasion of this country by large numbers of Jews fleeing from persecution in the East of Europe is probably only the beginning of the end. The commencement of that "walking of the House of Judah to that of Israel," which God's Word tells us must take place before the restoration of the Thirteen Tribes to their own land. We must wait and see how the movement ends, but it seems to us that if the "great earthquake woe" is to happen soon, the Continent of Europe will be no place of safety for the Jews, but that they will be forced by the very necessities of the case to seek refuge in the only country and empire where there will be then rest for the soles of their feet, by reason of the absence of war.

Digitized by Google

IS THE BIBLE "BRITAIN'S STRENGTH"?

In the "Monthly Reporter of the British and Foreign Bible Society," for July. 1887, on page 114, we find it broadly stated, on the authority of the late Earl of Shaftesbury, of revered memory, that "The Bible is England's Strength," meaning, of course, the strength of the people of Great Britain. The reasons assigned by the late Earl for this assertion are given in his recently published life, as follows :—

THE BIBLE IS ENGLAND'S STRENGTH.

The recently issued "Life and Work of the Seventh Earl of Shaftesbury, K.G.," by Mr. Edwin Hodder, reproduces (vol. iii., p. 464) the following appeal, on behalf of the Bible Society, by its late President:—

"The Bible, God's holy Word, will do its own work, and therefore it is that I urge the Bible Society to put forth its best energies, to relax no effort, in carrying on the work they have undertaken. Ay, the Bible will do its work in another way. It will counsel those who take a dark political view of the present times to look to God for protection against the evils which may be coming upon us. The Word of God will prove itself to be the chief defence of nations, the chief assurer of internal peace, the great bulwark against external danger from abroad. Who can be blind to the fact that there are many who desire the empire we possess? . . . Where, then, shall we look for alliances? Shall we look for merely earthly alliances? I tell you that merely earthly alliances have always been uncertain. They are not only uncertain, but they are feeble and treacherous. If you look for alliances, if you look for strength, I tell you to look here. Our strength lies in that old, effete Book; that Book so full of 'old wives' fables;' that Book which they say is so unsuited to the present generation; that Book which is not equal to the present intelligence of man;—ay, that old Book, *that* shall be the source of our safety and of our greatness. Amid all the conflicts of the nations that are coming upon the earth, that Book shall be our life, our light, our security, our joy, our pillar of cloud by day, our pillar of fire by night, our guide through all our perils; and it will be found in that great day that none but those who are engaged in this work, none but those who have the Bible in their hands and in their hearts, will be able to meet the great conflict, and stand in their lot at the end of the days."

Surely the late Earl, when he uttered these words, did not mean that the bare possession of the Book of Books was any protection against evils to come upon this or on any other of the nations? The House of Israel possessed the Book, but they knew nothing of its contents as a means of grace, and fell into gross idolatry. The House of Judah were its custodians for hundreds of years. Yet they grew worse and worse, and at last put the Son of God to death. To this hour they refuse its teachings, and despise the gracious Author of the precious volume. The Book was in our own nation's possession for generations, but the people remained steeped in the darkness of Popery. When God gave the Book anew to us in Wycliffe's days (A.D. 1322), the nation still benefited little or nothing by the gift—"the Bible was not England's strength" then! The Reformation put it in its proper place, but again the nation lapsed, and fell into evil ways. The Bible did not give it the strength then that its bare possession is said to afford. Now it is in every hand, its pages are submitted to universal criticism in the most intense and searching light; it is, in fact, this nation's guide and stay; and yet, what is the moral condition of our land as estimated by our clergy and by such of our laity as oppose Our Identity on the score that we cannot nationally be Israel because, as a nation, we are so excessively vile? We are proverbially a drunken race, if these our friends are to be believed! We are becoming idolatrous, they declare, in the matter of the Popish and ritualistic Mass;—we are Sabbath breakers,—approaching nearer and nearer to the adoption of the Continental Sunday, in place of God's Holy Sabbath-day of spiritual and bodily rest. Our national morality is rapidly declining—and in short, so far from "the Bible being England's strength" to-day, "England" is without strength, and is really ready to perish! Such are the opinions freely expressed of those who profess to know. They suggest a doubt whether Lord Shaftesbury was right when he declared that "The Bible is this nation's strength." The Bible is the gift of God to this nation, and just so far as He teaches us nationally His will, and how acceptably to worship Him, by and through the instrumentality of the Bible we are strong. Besides, this nation is "Lost Israel," the Ten Tribes, the House of Ephraim. For us God wrote this Book, which is His Law, and He gave it to us, as Hosea viii. 11, 12; and Deut. iv. 1—8, teach us. Having given us the Book, He Himself instructs us as to its meaning, by His Holy Spirit. "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" (Psa. cxlvii. 19, 20), and this is declared in the same Psalm to be a matter for praise to God on Israel's part! It comes, then, to this: that it is not the Bible which is the strength of Great Britain or "England" as men will persist in describing the British. Their strength is the fact that they are the House of Joseph or Ephraim-Israel—the first-born son of the Lord Jehovah (Jer. xxxi. 9). Because they are His sons—the sons of the living God (Hosea 1—10), therefore He gives them the Bible, and having given them the written Word, "He showeth" them, and to them exclusively, its meaning. Our greatness as a nation is not because of our possession of the Bible, but because we are Israel, and because God promised to Israel greatness beyond and high above that of all other nations (Deut. xxviii. 1, 13; xv. 6). Because we are Israel, God has given us wealth abnormal; the Gates, and therefore the supremacy of the sea; a colossal commerce; a Heathen and Colonial Empire, such as the world never saw before; the Sabbath, the ten true laws of God, the love of souls, the evangelizing function, frequent revivals of religion, and among all the rest a very splendid gift, the gift of the written Word containing the mind and will of God, which He alone can and does explain to British-Israelites as a nation, and as individuals. Let us therefore praise the Lord!

MR. LAMB'S EFFORTS IN MIDDLESBOROUGH.

The following bill-poster has been sent to us by Mr. R. Lamb, and it tells its own tale. It shows us that at Middlesborough we have an energetic, able man who is doing what he can to spread the knowledge of our nation's Identity with the Lost Ten Tribes. He purposed to give a series of addresses on the subject, beginning with April 27, 1887, and no doubt will promote much enquiry and discussion in respect to the various matters he means to "talk" about. Mr. Lamb was a frequent Banner correspondent and contributor at one time. Doubtless he is now in a fair way to interest large numbers in his own town, and we wish him all success. The bill was to the following effect:—

"Temperance Hall, Park-street Room (entrance, Baxter-street). The Eastern Question; or, Who is to have Palestine? The Hebrew people were divided into two nations—Judah-Israel, and Ephraim-Israel. We all know where the Jews are. Where are the people of Ephraim? This people comprised the great bulk of the Hebrew race—viz., ten-twelfths of the whole. Dean Prideaux tells us that after the Assyrian captivity 'they soon got into the usages and idolatry of the nations among whom they were planted, and lost their name (*i.e.*, Israel), their language (*i.e.*, Hebrew), and their memorial (*i.e.*, their history), and were never any more spoken of.' The Bible says, however, 'I will take the children of Israel from among the heathen whither they be gone, and bring them into their own land.' The British people Hebrews! The Right Rev. J. H. Titcomb, late Bishop of Rangoon, says of this question, in a work published a few days previous to his recent death, 'It is a nineteenth century revelation.' A series of addresses will be given in the above place, commencing on Wednesday, April 27th, 1887, by Mr. R. Lamb, entitled 'Talks on Anglo-Israelism.' Chair to be taken at eight p.m., by Mr. H. Howe. A collection to defray expenses. Discussion invited. A complete answer to infidelity. A message to the Churches, and demonstration of the cause of our national greatness, and that the British Empire is to fill the whole earth and last to the end."

Digitized by Google

THE EMIGRATING WANDERING RACE.

DR. J. E. TAYLOR in October last delivered a most excellent lecture on Australia in the Public Hall, Ipswich, a report of which, published in the *East Anglian Daily Times*, of Oct. 21, has been in our hands for some time. We regret our space forbids our publishing the report, which is that of an able, amusing address, full of useful information to intending emigrants, and evidently the statement of one who during his stay in Australia made much of his opportunities, and brought away a multitude of facts. Towards the end of his lecture Dr. Taylor made use of the following expressions, which deserve a place in the BANNER.

No doubt the Doctor was quite innocent of the fact that he was giving evidence in favour of our Israelitish origin. But that he certainly did, as our readers will see. What he is reported to have said was this:—

A thousand years ago our ancestors came to England from across the seas, and they took up what were then the forest-clad areas of Great Britain, which they held until they were conquered by the Normans. Our forefathers were emigrants. The English race was an emigrating race. [Cheers]. England was the mother of the nations, and for centuries the overflowings of our population had extended beyond the seas to form a Greater Britain there. The colonists from Germany, Norway, Denmark, or Holland dropped their languages the moment they came into our colonies; became English, and were proud of the name. As they spread in the spirit of all that was noble and good and true, so we should be every one of us emigrants, carrying with us a better and brighter life amongst men and women all over the world. [Loud and prolonged cheers].

"England," meaning Great Britain, was "the mother of nations," said the lecturer; words which clearly point to the prediction of Jacob in Gen. xlviii. 19, addressed to Ephraim his grandson, "his seed shall become a multitude of nations." "A nation and a company of nations shall be of thee," was the promise of God to the Patriarch Jacob. The fulfilment we see in the "nation colonies" of this country, as well as in the many nations of Hindustan who have submitted to the rule of the House of David as represented by the throne of the Empress of India to-day. Dr. Taylor said that the "English race was an emigrating race." In this he was correct, of course, because they are of the seed of Jacob; and Israel was destined by the prophecies to become, by reason of idolatry, "wanderers among the nations" (Hosea ix. 17). They were to be also scattered among the countries (Ezek. xi. 16), and sifted among all the nations like as corn is sifted in a sieve, and yet not the least grain (or stone) is to fall upon the earth (Amos ix. 9). The British folk, then, exactly fulfil the prophecies, as Dr. Taylor himself clearly shows. One point more in the lecturer's statement requires a word of comment.

He said that "the colonists from Germany, Norway, Denmark or Holland dropped their language the moment they came into our colonies; became English, and were proud of their name." Here is a fact for our philologists! Contact with an English-speaking people has, it is seen, a tendency to make these foreign colonists abandon their own language and adopt English as their vernacular. Two generations, if not one, would suffice to convert such colonists into Englishmen as regards their speech. Yet philology would declare, at the end of the first or second generation (and declare wrongly), that the individuals in question, because of the character of their speech, were of British but not of Germanic, Norwegian, Danish, or Dutch parentage, as would be the real truth. It must not be supposed that the British race is exempt from this tendency when the individual is separated from those who speak his language. Thus we are credibly informed that English men and women who have been forced to settle in the Argentine Republic of South America adopt Spanish as their vernacular, and sink down to the level of the natives there. They have an English physique, English faces, and English complexions, but are utterly unable to speak one word of their own language, having become by religion, manners, as well as by language, as like Spanish settlers as can well be imagined. Philology would pronounce (and wrongly) that these poor people were Spaniards, whereas, while their language and customs are Spanish, their descent is pure British! Language is in short only a test of social contact, but not of racial affinity. We conclude with some further extracts from Dr. Taylor's lecture which are instructive and amusing:—

Dr. Taylor then pointed to a large map of Australia which Mr. Vick put upon the screen, and said that this island continent was really a new England. Its breadth was 2,000 miles, and its greatest length 2,400 miles—a little short of the size of Europe, but whilst there were 200 millions of people in Europe, living chiefly for the purpose of keeping enormous armies to fight each other, in Australia the total number of Englishmen was a little more than half the population of London and its suburbs. We thought of Australia as a small place. A gentleman asked him that day, "Did you meet my uncle in Australia?" [Laughter.] He replied, "No!" There were seven countries in Australia, as distinct from each other in their laws and forms of government as Germany was from France or Belgium. They were English in this respect—that they owned the same Queen, were fellow-citizens with us, and were as proud of being called Englishmen as we were. [Cheers.] In Victoria we had a country about the size of Great Britain, with a million of people, 300,000 of whom were gathered into one city, Melbourne. Then there was New South Wales, the oldest colony, three times larger than the whole of Great Britain, but possessing a population of less than a million. South Australia, which at the present time was the poorest of the colonies because it was the largest, was eight or nine times bigger than Great Britain, and yet had a population only equal to that of Manchester and Salford. Queensland, one of the finest of the Australian colonies, had only 300,000 inhabitants. Western Australia was big enough to put eleven Great Britains within its boundaries, and yet have a little left over for some German Prince—[laughter and cheers]—and here there were not much more than two-thirds of the number of people that we had in Ipswich. Then there were the beautiful islands of New Zealand and Tasmania, the Switzerland of Australia. The chief timber of Western Australia was the jarrah, a great specimen of which might be seen in the Colonial Exhibition. It was of a fine port-wine colour, and bore as good a polish as mahogany. Jarrah wood, like teak, had learned to defeat its entomological enemies, and the vast forests of it, with which the whole of Western Australia was covered, promised, Dr. Taylor believed, to be a richer mine of wealth than the gold-fields of the other Colonies. Adelaide, views of which were shown upon the screen, was one of the loveliest cities it was possible for a man to dwell in. The climate was most delightful, and the heat of a kind that all people could stand well. The Australians had adapted themselves to their requirements by becoming a very sober people. They were tea drinkers, rather than gin or whiskey drinkers, and he believed that in about fifty years' time there would be a strong teetotal society in Australia to put down the excessive tea drinking habits in which the people were indulging. [Laughter.] Round Adelaide were the park lands with the forest trees left standing, and shrubs and flowers, all belonging to the people, who supported it by contributing in the shape of a rate. In towns of not more than 3,000 or 4,000 inhabitants, there were Botanic Gardens—lovely spots where any one could walk or sit down and rest. Every town in Australia had been founded in the belief that one day it would become a big town. [Hear, hear.] Everything was done, not for the benefit of a class, but for that of the people. It was a democratic country, although a lord was much sought after, and a duke was at once made chairman of a company. [Laughter and cheers.] The Colonies existed for the sake of the people, and everywhere there was manhood suffrage. [Cheers.] All could write and read, and as there was a system of State education throughout the seven colonies one could easily understand the feeling that there was a Greater Britain than the old country growing up beyond the sea, and that every man who lived there was a lucky man. [Cheers.] Victoria was the one colony where a man ought to go if he was not afraid of work. The lecturer pointed to a great number of small black dots upon the map of the Colony, saying that they were State schools, with State-appointed schoolmasters, and here the children were bound to attend. One of the most striking

Digitized by Google

facts in his visit to Australia was the train pulling up at some building by the side of the railway to let the children—who all looked rosy-cheeked and healthy, their appearance speaking of mutton chops and good feeding- [laughter]—get down to go to school. They were carried to school free as well as educated free [Cheers]. That was co-operation on the largest scale—government by the people for the people. [Loud cheers.] He had not the slightest objection to that form of Socialism. The country was a forest land, where the trees wanted cutting down, and the bright and cheery atmosphere and the abundance of good food made it impossible for a man not to feel that life was good. [Cheers.] Dr. Taylor then went on to speak of Melbourne, describing the various views as they came upon the screen. It was a city with a wealthy look about it, having a splendid museum and a library of 110,000 volumes, a palatial hospital, and a fine House of Commons. Referring to the forests of gum trees with their healthy atmosphere, the lecturer said the death-rate in Australia was only seventeen per thousand, while in England it was twenty-two and sometimes as high as twenty-eight per thousand. The settlements in the forests were practically State grants. One could buy a patch of land at three farthings an acre and upwards. The Australian horses were stronger than any others, and as to sheep, he saw some whose fleeces would weigh from twenty to twenty-four pounds. Lately there had been a fall in the price of wool, and that was the reason why there was the so-called depression in some of the Australian colonies. While he was at Sydney he saw two emigrant ships come in with a number of servant girls on board. They looked excessively well and healthy, and when they landed they were met by a mob of well-dressed ladies. Ten or twelve of these wanted each girl, and girls who had been earning from £10 to £12 a year in this country were offered £20 or £30. There were some unemployed in the towns where the people were congested, but it was not the fault of the country, but of human political economy. He found some who were professionally unemployed. They were fellows who had disgraced their family here, and who were sent out by their relations because they knew they would never earn enough money to return. There they were disgracing the name of the old country, hanging round the whisky shops, and doing nothing, just as would have been the case in England. The rest of the views were of bush life and of the large towns of Australia.

Reviews.

"*A Consecrated Life.*" *Memoir of the Right Rev. Bishop Titcomb, D.D.;* with an Introduction by the Right Rev. the Lord Bishop of Rochester. By the Rev. Allen T. Edwards, M.A., Cantab. London: Robert Banks & Son, Racquet-court, Fleet-street. Price 2s. 6d.

THIS is the life of one whom all Anglo-Israelites deeply respected and deplore. Bishop Titcomb had been the steadfast friend of the cause they love for many years before he died on April 2, 1887. The narrative of his life and work is told in the pages of this book by a loving hand—by one who was the late Bishop's curate forty years ago at Cambridge, and sat at his bedside the day before his death. The story is simply and affectingly told, and all our readers who loved and valued Bishop Titcomb cannot fail to appreciate the memoir. The Bishop of Rochester has furnished a couple of pages of introduction to the work, which doubtless adds to its value. The Bishop notices our late friend's career at St. Andrew's, Cambridge, where his ministry commenced; then at St. Stephen's, Lambeth; and lastly at Woking. Bishop Titcomb's labours in his native land concluded there. He was afterwards called to a larger sphere of duty as first Bishop of Rangoon, in Burmah, in November, 1877. A return to England, with his dying daughter, took place in 1879, and, after her death, his second departure for Rangoon occurred in October, 1879. In February, 1881, the accidental fall of the Bishop from a ledge of rocks in the road, on his missionary journey to Toungoo, resulted in his return to England, the resignation of his Bishopric, and, after a time, in his employment on the Continent of Europe as "Bishop Coadjutor in Northern and Central Europe," under the Bishop of London. The hard work involved in these new duties was too much for the shattered strength of our friend, and after several continental journeys he resigned his post, and on the 2nd of April, 1887, finished his career upon earth.

The details that this little memoir now furnishes to the readers of the BANNER will prove very interesting, and not the least attraction will be the admirable photographic portrait of the Bishop which appears as the frontispiece. It is a speaking likeness of the thoughtful face we have many of us seen on the platform of the Annual Meeting of the Metropolitan Anglo-Israel Association on a recent occasion. When we ask what notice his biographer takes of the late Bishop's Anglo-Israelite views and publications, we are compelled to add that his remarks are most meagre and unsatisfactory. The Rev. Allen Edwards is evidently no believer in "the craze," and clearly did not like the necessity he was under of taking some notice of the late Bishop's views on the subject.

This is what he writes respecting the Bishop's first book, on page 56:—"In the year 1875 he (the late Bishop) published his Anglo-Israel Post-Bag, bearing on the subject of the English nation being found to be part of the Lost Tribes. The book was misunderstood,—it was quite away from his usual style of writing, but as he himself stated, it was not written *en serieux*. The subject of the discovery of the Lost Tribes, however, occupied much of his thought, but while convinced in his own mind, from the point of view in which he read the prophetic Scriptures, he never obtruded his convictions, nor did he ever in conversation dogmatically assert the fact. His last publication on the subject, 'A Message to the Church from the Nineteenth Century,' a very well-written little book, came out just at the time of his death. He corrected the proof-sheets some three weeks before, and the first copies of the books were sent to him a few days before he passed away."

This appears to be all the notice Our Identity gets in the life of one who was respected by all Anglo-Israelites,—who had written largely on the subject—had lectured and spoken much in the pulpit and on the platform in recommendation of our opinions, and was the honoured President of the Metropolitan Anglo-Israel Association. It seems true that the Bishop kept his convictions too much to himself in his pulpit and parochial administrations. But when we are assured by Mr. Edwards that "The Anglo-Israel Post-Bag," which has passed through three editions, "was not written *en serieux*," but, we suppose, as a piece of huge practical joking, then we must beg leave to differ from Bishop Titcomb's biographer! Never was a man more in earnest than the Bishop was respecting Our Identity. He was always fond of maintaining that the subject was "incapable of demonstration like a proposition of Euclid," and doubtless, by so speaking, he cast a doubt in some minds upon the facts of the case, and upon the nature and strength of his own belief in it. But, without doubt, Bishop Titcomb's writings prove that he firmly held the views enunciated in "The Post-Bag," in "Joseph's Birthright—England's Possession," and in his last publication, to which Mr. Edwards refers in terms of respect and approval, though guarded in character.

We are thankful that Our Identity has had the benefit of Bishop Titcomb's powerful advocacy, and that men who freely accuse us of being "crazy" ones for believing it, can only resort to silence or ignore the subject altogether, when confronted with the fact that such an one as the late Prelate was also not only a believer, but a powerful writer, in advocacy of the views we hold.

Meanwhile, Mr. Edwards' book is a timely little volume, which is sure to interest Our Identity friends, and we have much pleasure in recommending it to their notice. It has been very neatly got up, and beautifully printed by our BANNER Publishers, Robert Banks & Son, of 5, Racquet-court.

"*My Jewels*"—being Choice Selections from writers of Sacred Poetry, with appropriate Texts from Holy Scripture, arranged for every day. By Sarah Sharp. London: Robert Banks & Son, Fleet-street, E.C. Price 2s. and 1s. 8d., post free.

WE have here a very pleasing little volume by an Anglo-Israelite, and published with a view to bring before the minds of her readers the Lord's office of everlasting High Priest. The antitype resembled the type, and Aaron's chief ornament was the breastplate which contained the twelve precious stones or jewels of the Lord, representing the Twelve Tribes of Israel. Following the teaching of the late Major R. W. D. Nickle in the BANNER OF ISRAEL, Miss Sharp has arranged her Jewels for the twelve months of the Christian year, and has given each month one of them, according to the names of the Twelve Tribes. Thus January is devoted to Judah, as the Jewel Sardius, responding to Love, and God the Son.

Digitized by Google

July falls to Ephraim, whose precious stone, or Jewel, was the Jacinth, meaning "Fulfilment—warmth of divine Love," pointing again to "God is Love." In September Benjamin is remembered as the Amethyst, or ninth Jewel in the Aaronic breastplate,—the last of the third row. The months being so arranged we have the dates throughout the months set out by a few lines of sacred poetry, each illustrated with appropriate texts or "Jewels" from the precious Word of God. Thus, on January 17th, we have such an entry as this :—

"17.

"One above
In perfect wisdom, perfect love,
Is working for the best."

"'The steps of a good man are ordered by the Lord.'—Psa. xxxvii. 23."

"'All things work together for good to them that love God.'—Rom. viii. 28."

On July 15th the following appears :—

"15.

"O England, dear old England,
Thy priceless treasure keep;
Thy Sabbath is thy treasure."

"'Call the Sabbath a delight . . . . not finding thine own pleasure.'—Isa. lviii. 13."

"'The Son of man is Lord also of the Sabbath.'—Luke vi. 5."

Many of these quotations from sacred poetry and the Holy Scriptures are, as the authoress says, "costly gems," "a costly framework of the words of Holy Scripture—apples of gold in pictures of silver" (Prov. xxv. 11). Miss Sharp tells us, in her introduction, that she has written her book "especially in connection with the glorious truth which is now so widely taught—namely, that we are a portion of that chosen people who were so carefully placed and represented in Aaron's breastplate, selected by God Himself as His Jewels of delight."

We are glad to see that our authoress recognises the glorious fact that the chief of all the promises to Israel was that she "was to be the honoured vessel used by God to publish good tidings, and to take the Gospel of our Lord Jesus Christ unto the uttermost part of the earth" (Acts i. 8). To all nations, families, and kindreds of the earth, Israel was to become a blessing under the Christian dispensation, and therefore now. The comfort and refreshment of that thought are brought out clearly by the large number of passages of God's Word which our authoress has collected in this little book. On page 82, in dealing with Ephraim (July), a note appears, which is of value, and reads as follows :—

"'Ephraim is My firstborn.'—Jer. xxxi. 9."

"'Under the head of Ephraim the *Ten-Tribed* House of Israel is signified."

"THE BRITISH NATION AND HER COLONIES,

we believe, now represent

"THE HOUSE OF ISRAEL.

"The meaning of the word Ephraim is, one that brings forth fruit, that grows; fit emblem of the British Empire and her 'company of nations' (Gen. xlviii. 19)."

"'Let them grow into a multitude in the midst of the earth' (v. 16)."

"'They are the ten thousands of Ephraim, and they are the thousands of Manasseh' (Deut. xxxiii. 17)."

"'Converted, Ten-Tribed Israel shall blossom, and bud, and fill the face of the earth with fruit' (Isa. xxvii. 6). [Note.—By God's appointment our nation fulfils this prophecy through Evangelising Societies on an enormous scale, and the gift of the Bible, now translated into 260 different languages, is another proof that we are Israel, whose labours He blesses.]"

Many of Miss Sharp's quotations from the Word bear directly and fully upon the subject of Our Identity, and we have no doubt that, in consequence, her book will, in its measure, further our cause, and bring it into contact with persons whom we could not reach with our own efforts in the BANNER. Such a notice is reserved for December 31st, where we read thus:—

"31.

"God shall gather those that wandered
When they hear the trumpet's sound;
They shall join the sacred standard,
They shall come and flock around.
He shall save them,
They shall be with glory crowned."

"'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.'—Jer. xxxi. 7."

"'Surely *this great nation* is a wise and understanding people.'—Deut. iv. 6."

"'Fear not; I am the first and the last . . . . I am alive for evermore. Amen.'—Rev. i. 17, 18."

"Let all the world in every corner sing
My God and King. Hallelujah!"

We like the tone and spirit which runs through Miss Sharp's "Jewels." We trust our readers will admire and buy the book, and keep it by them. For it begins with "The Blood," and ends with "Praise to the Lord our God."

The Royal Album of Great Names. By Charlotte Louisa Fewkes. London: Eyre and Spottiswoode, Great New-street, Fetter-lane, E.C.

THIS is a collection of acrostics addressed to the Queen, the Prince of Wales, the Princess, and many other great ones, including even John Brown, Mr. Spurgeon, and Mr. Gladstone. The object of the book is stated in the preface to be the dissemination of the knowledge of the good tidings of the Identity of the British people with the Lost Ten Tribes, and to teach men to love one another. These objects are very praiseworthy no doubt, and they should be the aim of the BANNER as well of all the readers of it. But whether the purpose of the authoress is gained by the publication of short sonnets addressed to great names in an acrostic form is what our readers must learn for themselves. We cannot say we are very favourable to the plan Miss Fewkes has adopted to bring Our Identity to the notice of the "great names" she has addressed; but we suppose that she has received encouragement to make the effort or it would not have been done. We wish Miss Fewkes all success, because she is a zealous Anglo-Israelite; but we should have been better pleased had she left the muses to themselves and done battle on our side in plain prose, which "small names" as well as "great" ones would have enjoyed in common.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—When the Rev. Dr. Adler, the Chief Rabbi, as I observe in the *Times* of to-day, deems it desirable to warn his co-religionists that there exists in this great Empire "a band of enthusiasts who claim that they are descended from the lost Ten Tribes of Israel," and which he thinks "could not rest upon more slender foundation than he conceives they have for the belief," I think Anglo-Israelites may take courage in that "the dry bones" of this Jewish House of Israel is showing symptoms of life (Ezek. xxxvii.)—even coming to, and "walking to, or with" their brethren of the other Christian House of their brethren (Jeremiah iii. 18). But leaving this subject for the present, what I desire to submit to you and others of the writers and thinkers more devoted to the entirety of God's Word is, "Who is the king, that in Jeremiah xxiii. 5, 6 (Revised Version), shall reign as king, and deal wisely, and shall execute judgment and justice in the land, and in whose days Judah shall be saved; and Israel shall dwell safely: and his name whereby he shall be called,—The Lord is our righteousness?" True, this may be fulfilled in our Lord Jesus Christ, in Gospel days; but I ask, does not the context, in connection with your increasing knowledge of prophecy, and that of others, see more in the passage than that? Israel, as we believe now, to a great extent, truly "dwells safely," as was remarkable in yesterday's Jubilee day, as regards this nation. But, Judah is yet to "be saved," which necessarily implies union with us as a Christian nation. "One stick" (Ezek. xxxvii. 20—23). Having then this hope—when we see these wonderful works of God in the Anglo-Saxons in our day, may not we hope that our gracious and good Queen, or at least her son, may be the Ruler designated "The Lord is our Righteousness."

I am, dear Sir,
Yours truly,
CHARLES J. HADFIELD, *Colonel.*

Lichfield, 22nd June, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

WANTED, a SITUATION by an Anglo-Israelite, as GROOM and GARDENER. Total Abstainer. Good references. Address—A. B., Bepton, near Midhurst, Sussex.

A New Work on the Identity of Lost Israel
By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo, Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH
FROM
THE NINETEENTH CENTURY.
BY THE LATE
RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

Price Twopence.

BRITAIN AND PROPHECY.

"Before the heroic age of the Greeks had passed away, God was cradling nations of mighty men behind the Caucassian mountains; there were the Axes, the ancestors of the great Anglo-Saxon people."—H. A. LONG, Glasgow.

BY JAMES WRIGHT.

Read before the Sherwell Mutual Improvement Association, Plymouth. Re-written and read in Belmont Wesleyan School-room, Stoke, Devonport.
Robert Banks & Son, Racquet-court, Fleet-street, E.C.

BY REV. HENRY ROE.
(Fifteenth Thousand).

1. **Israel's World.** Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation," H. B. Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.
2. **Going to Africa.** 1s., post free 1s. 1d.
3. **Fernando Po Mission.** 1s., post free 1s. 1d.
4. **West African Scenes.** 2s., post free 2s. 2d.
5. **Consecration.** 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.
Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887,
BY
ALDER SMITH, M.B., F.R.C.S.

LONDON:
R. BANKS & SON, RACQUET-COURT, FLEET-ST.

Price 6d., post free 7d.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

The History of the House of Israel; How they were Lost, and How they were Found. Told for the Children. Price 6d., cloth 1s.; post free, 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters'
London: R. BANKS & SON, Racquet-court, Fleet-street.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification With the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son Racquet-court, Fleet-st.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for 14 stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & CO., 126, Clerkenwell Road London, E.C.

NON-INTOXICATING BEER
(A Splendid Dinner Beverage)
MADE IMMEDIATELY WITH
MASON'S EXTRACT OR ESSENCE
OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

LIVER TONIC,
GEORGE & WELCH'S,
2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

THE LOST TEN TRIBES OF ISRAEL By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above, By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "AEL." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies, post free, 6d. Specimen packet for 6 stamps.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.
London: R. Banks & Son, Racquet-court, Fleet-street.

£500 TO BE GIVEN AWAY.

10,000 SUITES OF WEST'S PATENT 18 CT. GOLD TOP STUDS, and Pair of Self-acting Spring Solitaires to match. In elegant leather and plush lined cases. SUITABLE FOR LADY or GENTLEMAN.

10,000 Government Hearthrugs,

6 ft. long, 3 ft. wide, exquisite designs—viz., Fern and Oak-leaves, Flowers, Grapevine, Cat and Kittens, Lions, Tigers, Horses, Dogs and Deer. Suitable for Dining or Drawing-room, Parlour, Bed-room, or Kitchen. SELLING IN THOUSANDS. 2s. 6d. or 32 stamps, or two for 4s. 6d.; or with HEAVY LINOLEUM BACKS, 3s. 6d. each, or two for 6s. 6d. Sent free to any part of the country.

Note.—Every Purchaser of a Hearthrug this week will receive one of the above ELEGANT FREE PRESENTS. P.O. Orders to be made payable at Low Hill District Post Office, and all letters addressed—
J. WATTS, 113, BRUNSWICK ROAD, LIVERPOOL.

£500 TO BE GIVEN AWAY.

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Lasting Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.
Established 1851.

A BOON TO SUFFERERS.
HARNESS' ELECTROPATHIC BELT.
Testimonial
From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.
"I am glad to be able to tell you that the HARNESS' ELECTRIC BATTERY BELT has been very beneficial in strengthening the system generally, as well as instrumental in relieving the Neuralgic pains from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and remit 5s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. MEDICAL BATTERY CO. Ltd.
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GURRY & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, AUGUST 24, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 557. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 31, 1887. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Bitterness of Invasion, and the Possibility of National Disaster	349
The "Seven Times" of Israel's Punishment, and "The Times of the Gentiles." By George Nelson Walsh.—Part I.	350
Imperial Federation as Approved in Melbourne	351
The New Factor in American Politics. The British Vote. By John S. Anderson.	352
Mediæval Sculpture. By Professor Middleton.	352
Ancient Watchmen Interviewed. By J. G. Taylor. Part I.	352
The True Cause of Britain's Greatness	353
England's Destiny, by the Rev. J. R. Purcell, M.A. (Rector of Eastwick, Harlow, Essex)	354
Correspondence	355

THE BITTERNESS OF INVASION, AND THE POSSIBILITY OF NATIONAL DISASTER.

THERE have been, as we all know, a series of naval manœuvres in connection with the Jubilee Naval Review, in which part of the British Fleet acted as the defenders of our land, and part as an attacking squadron endeavouring to show how easily the invasion of Britain could be accomplished, and irreparable damage occasioned to our great maritime ports by an enemy's fleet, successful for a few hours in evading our defending squadrons, or victorious in a decisive naval combat. The results of the evolutions and experiments which have taken place seem to be that even when a British fleet is engaged in defending our shores, a hostile fleet is quite capable of breaking down our defence, capturing our great cities, and holding London to ransom! It is quite evident that Falmouth, for instance, was captured by the enemy, that Liverpool was destroyed, and the Thames entered by the enemy and held quite long enough to make it most serious for the metropolis.

As the *Standard* remarked on the 5th August: "It is difficult to contemplate with anything like complacence the probable result of the capture of an English town, or, still worse, the entrance of an enemy's ship into the Thames. . . . Proof has now been afforded that these things are both possible and probable, and what is more, that these events have happened when the defending fleets were ready for and expecting an invasion."

It is quite possible, then, that, humanly speaking, in spite of our grand naval strength, our boasted ironclads, and the Naval Review, a resolute enemy may humble us before the world, put London to a ransom, and reduce Liverpool to ashes. We are heartily glad it is so! We rejoice to have it proved that our navy is no real defence to us, and that without the promises of God, and without the defence He has provided for us, we have no strength among the nations, but are as weak as they. No doubt the late experiments and manœuvres were sham fights and sham attacks. But it is clear that the strong British Fleet, commanded by a skilful admiral, was unable to prevent an inferior fleet, unaided, as the other was aided, by the signalling resources of the country, from entering Falmouth and capturing it, and sailing up the Thames and threatening to set London on fire!

These are facts, and there is no reason but Our Identity and the promises of God to Israel to prevent the proved possibilities from becoming horrible and grave realities to our national undoing. But here Our Identity interposes, and tells us that the thing contemplated is impossible, not because of the broken reed of the British Fleet, but because God has promised this thing shall not happen to His people Israel, and the British are Israel. He has declared in Isa. lx. 11, concerning Israel's Gates or sea ports: "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." The guarantee that God gives us, therefore, makes our national position sure, whatever the naval manœuvres tell us. They say our forts can be blockaded, closed and ruined. God's Word, on the contrary, declares they shall be "open continually," nay, "they shall not be shut day nor night"; and why? That men—the outside Gentile non-Israelite nations—may bring unto us, through those very "Gates," the wealth of the nations. Here the children of wickedness, that is, the enemies of Israel, shall afflict them no more, because these Isles of the West are the "appointed place" set apart for God's people Israel, where He has planted them that they may move no more (2 Sam. vii. 10). These promises suffice, and if accepted and believed by our nation would lead us to regard with great indifference the so-called discouraging results of the late naval manœuvres, because we should then see that, come what will, our country, her home ports, and her maritime cities, towns, and hamlets, are absolutely safe under the guarantee of God Himself, and our vast armour-clad fleets will, in case of danger, be liberated from the anxious duty of defending our coasts and Gates, and so be free to attack the enemy in their ports, or engage her fleets and destroy them, before they can approach to do our commerce harm.

Such views as these, of course, require strong faith, and real, solid, firm belief in the promises of God to Israel, as well as the assurance that the British are they. Our subject strives to convince the people of these realms that the Identity of the British with the Lost Tribes is a proved fact. It is one, there-

Digitized by Google

fore, which carries with it enormously important national consequences, giving the proper answer to the *Cui bono?* question. For, if we believe, the naval manœuvres will fail to bring anxiety to us as a nation by reason of the perils they are said to indicate to our very existence as a people, and we shall then see that even if our pessimists be right, and the destruction of our ports is now, humanly speaking, a possibility, in the face of our late experiences, yet that the defence the ships certainly can afford us will make our shores invulnerable, when to their power is added the shield of the protection of the Lord God of Israel, which we see is our inheritance, against all the efforts of God's enemies and ours, enemies who have no such ally as the Almighty Arm of Omnipotence to help them as He aids us: "For their rock is not as our Rock; even our enemies themselves being judges" (Deut. xxxii. 31).

We see that the *Times* correspondent claims victory for the defending force as regards London and the Thames, and as to Falmouth states that it was outside the limit of operations, and therefore no one tried to stop the attacking squadron going there. However all this may be, we beg our readers to remember that the British Navy has its work to do in God's hands; but that He never said it should successfully defend our British Gates, only that He would, on the contrary, keep them open for us Himself. To Him be all the thanks, and from Israel all the praise!

THE "SEVEN TIMES" OF ISRAEL'S PUNISHMENT AND "THE TIMES OF THE GENTILES."

By Geo. Nelson Walsh.

PART I.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

There is a considerable difference of opinion amongst Biblical students with respect to the dates which mark the commencement and termination of Israel's Era of Punishment, but there is none, so far as I am aware, as to the fact itself. Some hold that, as the downfall of the sister kingdoms of Israel and Judah was accomplished in several progressive stages, so the Punitive era of "Seven Times" duration (Lev. xxvi. 21—28), to which, for their transgressions, they were condemned, should likewise be reckoned from an equal number of starting points, and close, of course, at as many corresponding dates; each stage, from beginning to finish, spanning an era of 2,520 years. To this opinion I am quite disposed to give my assent, having indeed some years ago independently arrived at the same conclusion. Some there are also who maintain that the period designated "Seven Times," and meaning, as all students of prophecy agree, 2,520 years, should be measured in solar, calendar, and also lunar years, thereby multiplying the number of terminal points threefold. This idea does not commend itself to my judgment; for it appears to me somewhat unreasonable to suppose that the sacred year was a year of variable lengths, as its result would certainly be to import an element of bewilderment, confusion, and doubt, into all chronological questions connected with Old Testament history, without producing any apparent corresponding advantages. Such being the case, it becomes needful to decide which of the three periods the prophets and writers of sacred history had in their minds when they translated their divine revelations into language, whether an astronomical year of lunar or solar dimensions, or a fixed arbitrary term of 360 days, whose duration is about midway between that of the other two.

Now there is no text, quotation, or expression to be found in the whole of the canonical writings, I feel sure, which gives countenance to the belief that the Biblical year is either a solar or lunar one. Those however who contend that the sacred year is a 360 day term or calendar year are not left without clear and positive evidence in support of their views. This evidence is of three distinct kinds: (*a*) The months of Scripture contained thirty days each, this is clearly proved by a reference to Gen. vii. 2—24 and viii. 3, 4. (*b*) The word "time," when used prophetically, means 360 years, and therefore a year must mean 360 days, as a "time" is a year of years. (*c*) The prediction of Daniel that sixty-nine "weeks" should elapse from the issuing of the decree to build the walls of Jerusalem unto the "cutting off" of Messiah is exactly fulfilled by this method of reckoning, and by no other. We conclude, therefore, that the year of Scripture is a calendar year; and having settled this point we will now indicate what I believe to be the chief stages in the dissolution of the twin kingdoms of Judah and Israel, merely premising that the dates hereafter attached to the various epochs, are in all cases in accordance with those given in "Israel's Chronological Chart."

The several steps, leading in a downward course to the complete overthrow of Hebrew nationality, and so far as Ten-Tribed Israel is concerned, to the blotting out of her name, for "Seven Times," from the page of history, may be regarded as six in number, whose character and place in the chronological records, together with the changes and events which signalise the expiration of each particular period may be illustrated in the following manner:—

	Epoch in Israel's History.		Antithesis in English History.
Ten-Tribed Israel, the British.	Separation B.C. 954-5.	2,484 Solar years. / 2,520 Calendar years.	Reformation, A.D. 1529.
	Disruption, B.C. 727.	2,484 Solar years. / 2,520 Calendar years.	Expansion, A.D. 1757.
	Degradation. B.C. 670.	2,484 Solar years. / 2,520 Calendar years.	Emancipation, A.D. 1815.
	Obliteration, B.C. 636-7.	2,484 Solar years. / 2,520 Calendar years.	Manifestation, circa A.D. 1848.
Two-Tribed Israel, the Jews.	Expatriation, B.C. 607.	2,484 Solar years. / 2,520 Calendar years.	Appropriation, A.D. 1878.
	Desolation, B.C. 596.	2,484 Solar years. / 2,520 Calendar years.	Restoration? A.D. 1889

1. The first of the prophetic periods on this list begins with the separation of the Twelve Tribes in the days of Rehoboam into two kingdoms, and ends with the Reformation under Henry VIII., a movement which did more to strengthen and consolidate this empire, and to bind it together in the bonds of brotherhood, than all else besides.

2. The next stage of decay is marked by the conquest of Samaria, in the year B.C. 727, by Shalmanezer, King of Assyria, and is most remarkable from the fact that from this date the disintegration of both kingdoms progressed uninterruptedly, with slow but certain steps; the gradual weakening of Judah and extinction of Israel, proceeding side by side, with stern, relentless, and unvarying determination—the conclusion of the era being signalised, in contrast, by an extraordinary expansion of England's greatness in the addition to her possessions of the first and most important of all her territorial acquisitions —the Indian Empire.

3. Although Israel had been terribly shaken by the blows dealt her by the conquering sword of the Assyrian monarch, she had not yet suffered the degradation of being removed bodily from her place. Now, however, we have reached the time when (in fulfilment of the prophecy (Isa. vii. 8), delivered about the year B.C. 735, that "within threescore and five years shall Ephraim be broken, that it be not a people.") Israel's humiliation was to be completed by their deportation as slaves to the lands of Assyria. The terminal epoch of the "Seven Times" of which this distressing state of affairs was the commencement being fittingly commemorated by the signal victory of Waterloo, June 18th, 1815, since which date British Israel has been emancipated, once and for ever, from all further fear of Gentile supremacy.

Digitized by Google

4. This Punitive era extends from B.C. 637 to A.D. 1848, or thereabouts, and is specially important from its dual character, having reference both to the long period of Israel's burial in the graves of oblivion, and also to the "Times" of Gentile domination, of which more anon.

The last remnant of Ten-Tribed Israel had been settled in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes, about a third of a century, when the break up of the proud, and at one time invincible Assyrian Empire was brought about by the defection of Nabopolassar, Satrap of Babylon; who, being reinforced with the help of Media, accomplished the complete destruction of Ninevite ascendency. In the confusion caused by the troubles of this eventful period, or it may be in return for services rendered by Israel at this important juncture in the subjugation of their hereditary foes, the Ten Tribes regained their liberty, and having left the land of their captivity, migrated Northwards, leaving no traces of their existence behind them. Thenceforward they became a lost people, their very name being obliterated from the page of history.

Their concealment, however, was not to be of unending duration. 2,520 years after, rumours began to circulate that lost Israel was found, and in the manifestation of the British race as the Ten-Tribed House of Israel was fulfilled that wonderful and glorious prediction contained in Ezekiel xxxvii. 12, 13:—"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. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves."

(To be continued.)

IMPERIAL FEDERATION AS APPROVED IN MELBOURNE.

IN the *Herald*, published in Melbourne on May 6th, 1887, we find the report of a statement made by the Rev. Dr. Ll. D. Bevan, D.D., regarding Imperial Federation, which appears to us in some respects interesting. The Doctor formulated a scheme of Federation which we do not care to notice, as we do not believe the time for such schemes has yet arrived. His views are thus recorded in the Antipodean journal.

When asked for a further statement of his views on Imperial Federation than he had yet given, Dr. Bevan said:—

In the first place I am thoroughly in favour of Imperial Federation. And what is more, I believe it is the only method in which this evergrowing Empire can be held together and made permanently strong. The warning of ancient history, derived from Rome, is quite sufficient, I think, at all events, to suggest the peril of a large Empire, in the government of which the component parts do not share. For though in a certain sense Rome extended the franchise, or rather the legal right of citizenship, to the inhabitants of the distant parts of the Empire, yet the Government was really centralised, and this became at last the cause of weakness and division, and finally ruin.

* * * * * *

Then another reason for Federation presents itself. The British Empire seems to me to be a great system intended by Providence for the spreading of ideas and influences of the greatest possible service to the Human Race; for although some of the methods by which the Empire has been built up and extended deserve serious reprehension, and cannot be justified, nevertheless the inherent qualities of the dominant races which combine to form the Empire are such as to lead in its establishment to the extension of Justice and Liberty, and the higher moral and spiritual influences by which mankind is bettered.

Therefore, not merely as belonging to the Empire am I anxious for its continuance and strength, but in respect of those far higher ideals, which embrace the good of all men, I know of nothing which next to the supreme influence of Christianity itself can be so useful to mankind as the continued and perpetual strength of the British Empire. These by no means exhaust the reasons that may be assigned for desiring the continuance and strength of the Empire. At the same time they are sufficient on which to ground one's conviction of its advisability, and it seems to me that Federation must necessarily follow.

FEDERATION INEVITABLE.

Why must it follow?

Because the British Empire is not simply an aggregation of subject races; but it is the development of the dominant race itself throughout all its parts, and at the same time the growth and improvement of such subject races as do not disappear before the advance of civilisation. While thus Great Britain multiplies herself throughout the world, it seems to me she lifts other nations who have come underneath her rule on to a higher plane, both of personal and social life. And therefore the question of the share which the Greater Britain must take in the Imperial development must necessarily present itself.

So far the Rev. Dr. Bevan. Had he tried to prove to his Melbourne interrogator and to the Victorian readers of his statement that the British Empire was "The Remnant of Israel," he could not have argued more directly to the point! for first he declared that the Imperial Federation of the Race was an inevitable necessity. Here he asserted that the fulfilment of God's words to Jacob would surely come true: "A nation and a company of nations shall be of thee" (Gen. xxxv. 11). He called ours a "Dominant Race," and is not that just what God's Word declares Israel shall become? They are to be "the head and not the tail, above only and not beneath all the other nations of the earth, 'set' by God Himself, 'high above them all'" (Deut. xxviii. 1 and 13). But the Doctor adds more. He tells us that in his opinion God made our Empire to do the greatest amount of good possible to the human race at large! What is this but to become a blessing "to all the nations, families, and kindreds of the earth"? What is it but the fulfilment of Israel's destiny, which was that of a "blossoming, budding nation, filling the face of the world with fruit" to God's glory? (Gen. xxii. 18; xxviii. 14; Acts iii. 25; Isa. xxvii. 6). Nothing, in the Doctor's opinion, except the diffusion of Christianity, can be more useful "to mankind" in general "than the continued and perpetual strength of the British Empire." Surely words cannot better describe the character of a people, who, by the Doctor's own showing, must have been "formed, made, created," and endowed. "to show forth God's praise," by serving and blessing all the other nations of the earth! (Isa. xliii. 1, 7, 21). The Doctor noticed the abnormal increase of the British people, "multiplying herself throughout the world," and thus pointed to the Israelitish origin of this race (Gen. xxii. 17; Hosea i. 10; Zech. x. 6, 7, 8, 9).

She lifts other races who come under her rule, he added, and thus proves that she has become "a blessing to all nations, families, and kindreds of the earth," with whom she comes in contact. Surely Dr. Bevan must be an Anglo-Israelite, or he is one of the blindest of the blind ones extant—since he describes Israel from her Scriptural portrait, and having traced the exact lineaments in the face of his own nation and Empire, has not the perception to declare that he sees the identity between the two races! But though he cannot see them the two people must be one and the same, unless we wish to reflect upon God's faithfulness. To Israel exclusively God promised those blessings which Dr. Bevan sees to be the portion of the British nation. He recognises the latter as a dominant, rapidly multiplying, imperial race, blessing all the world besides, raising up and benefiting all peoples who are fortunate enough to find protection under her wing, being distinctly a Power led by Divine Providence to do the greatest amount of good to the world at large, both morally and spiritually. The enumeration ought to have given Dr. Bevan the hint that thus he was drawing the portrait of God's people Israel in these "latter days." As there cannot be two Israels, since God undertook to take the sons of Abraham to be His inheritance and "chosen

Digitized by Google

ones for ever" (2 Sam. vii. 24, R.V.), it follows, like the demonstration of a proposition of Euclid, that the British are the modern descendants "according to the flesh" of the people the Lord hath blessed, even of Israel of the Ten Tribes, once lost, and now destined to be found by these very marks. We trust Dr. Bevan may be yet led to see the cogency of this reasoning, and to learn from it that the British Empire is Israel's Empire, and that God's glory is served by the discovery!

THE NEW FACTOR IN AMERICAN POLITICS. THE BRITISH VOTE.

By John S. Anderson.

The communication from your correspondent, J. Wilkinson, of Wolverhampton, in the Banner of Israel of the 3rd instant, regarding the balance of parties in the United States in reference to the Irish as compared with the British element, is most satisfactory. Your readers will be pleased to learn that, by a cablegram of the 10th instant from New York, the correspondent of the *Standard* announces that various British and Scottish Associations are making a concerted effort to induce their members to naturalize themselves, in order to counterbalance the Irish vote in that country, as an influence in American politics.

This movement seems to be quite independent of that described by your correspondent from the *Chicago Times*, for this correspondent of the *Standard* declares that the impulse to it was given by the disgust of the Englishmen living in the neighbourhood of Boston at the undue influence wielded by the Irish, as shown by the hostile steps they took against the celebration of the Jubilee in that city. Actuated by this impulse a convention of thirty-four societies has been held, and agreed upon the movement we have named. It has since extended to other States. At Newhaven, for instance, only five hundred out of three thousand five hundred Englishmen are naturalized; but almost all favour the present movement. Of course the Irish are much angered about it.

In this, and many other ways, as we must all admit, the hand of the God of Israel may be discerned gradually and surely guiding His (unfortunately we must say) unwilling people to their ultimate triumph for their benefit and His glory. Israel, praise ye the Lord! Amen.

Croydon, 12th August, 1887.

MEDIÆVAL SCULPTURE.

By Professor Middleton.

The thirteenth century in England was one of the most remarkable periods in the history of the development of art that the world had ever seen . . . . By the end of the century England had reached the climax of her artistic splendour, and was, on the whole, the foremost country in Europe as an art producing nation in all the chief branches of the arts—in painting, sculpture, illuminated manuscripts, embroidery, and work in the precious metals,—England was alike unsurpassed. In one only of the lesser arts was England surpassed—that of pattern weaving . . . . In the qualities of reserve, and restraint in design, the thirteenth century English sculptor strikingly resembled the Greek sculptor of about 500 B.C.—*Times*, Feb. 26th.

Anglo-Israel Free Distribution Fund.—The Treasurer very gratefully acknowledges the receipt of £5 from P.C.G., Sheffield, towards the "expenses connected with the Free Distribution Fund's Secretary."

L. P. writes thus:—It seems to me as if those who do not care for the Identity, but do not distinctly object to it, must be lacking in one of three things. Either they do not *love* God; or, they do not believe the Bible; or, they do not *love* their nation and country! But no one who believes in Our Identity can disbelieve the Bible!

A lady who witnessed the Eton Procession and Windsor Illuminations says a prominent one was, "Queens shall be thy nursing mothers" (or, "Queens are thy nursing mothers").

ANCIENT WATCHMEN INTERVIEWED.

By J. G. Taylor.

I.—PREFATORY, AND A PREFACE.

Although the great bulk of mankind are quite indifferent as to the fate of the Ten Tribes, and are, perhaps, unaware that such things ever had a local habitation on the earth, there has always been reserved a band of watchmen in Ephraim. The Israelites have disappeared from the theatre of history as completely as if they had dropped to the bottom of the sea, and not a vestige remains on the surface to remind the world that they exist, or once existed; yet they have not been forgotten for a moment. Their form has vanished, but their memory has been kept bright, and there is now little fear that it will be allowed to rust.

We are often told that they were not lost, but that they returned in company with the Jews from Babylon, not, it is admitted, to inherit their national promises or occupy their paternal homesteads, but to engage in masonry round Jerusalem, an avocation which we may well suppose would have intense attractions for Ephraim and his fellow rebels. If this combined return really took place it is very strange that, from the early centuries of the Christian era down to the current hour, scholars who, it may be assumed, were endowed with as much intelligence as our opponents, have continued to search zealously after them. We are also informed, probably for the sake of variety, that the Ten Tribes cannot revive, as they were absorbed by their heathen neighbours. If this is so it is again very strange that in all ages many of the best and wisest of men have been filled with enthusiasm at the prospect of their restoration, and the brilliancy of their prophetic future. Nor do these venerable students of inspiration observe anything particularly carnal, or heretical, or frivolous in this series of events. They had the sense to see (without having it drilled into them) that the restoration of Israel, and, in fact, Israel herself, was but the means to an end, that end being the exaltation of God. It is true that the Farrars and the Wilkinsons had not then arisen to correct the mistakes of Hosea and his too-sanguine predecessors, but even if they had it is questionable whether their report would have been believed. In the good old days of the Puritan, while there was more ignorance among the ignorant than is the case at present, there was more sound learning among the learned, and if certain of our antagonists had ventured on the scene with their skin-deep theology it is just possible that they would have been stoned with stones. It is fortunate for them and their reputation that they flourish at an epoch when the outside of the Bible is lavishly adorned, and the inside comparatively neglected. Long, long ago, it was common to apply the whole life to a consideration of the interior of that volume, including, of course, the Psalms and the New Testament, but not to the exclusion of its other departments. The book lately referred to by the Editor is a fair example of this. The author of "Israel Redux" was neither a skimmer of the scriptures nor a devoted cogitator on half-a-dozen verses. He seems to have been on familiar terms with every object contained between the covers, from Gog and Anti-christ to Rebecca's bracelets and the fishes in Gennesaret. Birds, insects, flowers, fruits, reptiles, minerals, all came within his ken and his critical inspection. But his chief claim on the readers of the Banner is that he has somewhat to say concerning the Ten Tribes, which, naturally, cannot fail to be of interest to those who are his legitimate successors.

It is pleasant to think that in Armada times ecclesiastics were giving utterance to the same sentiments as we are today. It is even pleasant to think that they were heavily abused for doing so. And it is still more satisfactory to know that the friends of Israel were a match for her enemies. We

Digitized by Google

shall therefore make a few short quotations; not simply, however, on account of the curiosity attaching to them, but because of their value, as the opinions of such mature thinkers will be almost sufficient to counterbalance the adverse Hippancy of two-year-finished curates.

The work is entitled "Israel Redux, or the Restauration of Israel," and is in two parts. In its own words, "the first contains an essay upon some probable grounds that the present Tartars near the Caspian Sea are the posterity of the Ten Tribes of Israel, by Giles Fletcher, LL.D. The second, a dissertation concerning their ancient and successive state, with some scriptural evidences of their future conversion and establishment in their own land, by S. L.," which being interpreted means Samuel Lee. The preface (or a portion of it) is as follows:—

"Having obtained this manuscript of Dr. Fletcher's from his grandson, Mr. Phinæas Fletcher, a worthy citizen of London, together with his kind leave to pass it into publick light, give me, I pray, the liberty of a line or two to acquaint thee that this author was a faithful agent for Q. Elizabeth, of famous memory, at the Pallace of the great Czar of Moschovy, and hath given us some fruits of his inquisitive travels in a book of the State affairs and customs of that large dominion. Having also collected some observations about the Tartars confining upon those territories near the Caspian Sea, composed this ensuing tract, endeavouring by some probabilities to evince that they may be the posterity of the 10 Tribes of Israel, antiently carried captives by Salmanasser into the northern mountainous crags of Assyria and Media, I shall not be bold to interpose any private conceptions, any further than that it seems to yield the best satisfaction in this point that I ever yet had the opportunity to peruse, and therefore recommend to sober and candid persons a modest and kind resentment of so modest and grave an author, and till they can light their candle at a brighter lamp, be thankfully content to follow his lanthorne among the Caspian Streights and the rigid tops of Schythian Caucasus, or else without noise to lye down in their home-sleepy cavernes, till the righteousness of Zion shine forth as brightness, and the salvation thereof as a lamp that burneth. Not doubting but when the Israelites have finished their appointed times of dispersion in that and other lands of their remoter wanderings and intermixtures that they shall as certainly return to, as ever they went out of, their ancient land. For the mouth of the Lord hath spoken it. To which purpose I have connexed a Dissertation about their first exile state, and the certainty of their return in God's due time to a very glorious estate, both spiritual and temporal, when the Lord shall make them an eternal excellency, the joy of many generations, when that people shall all be righteous and shall inherit their land for ever. Let us pray for Israel, as once that Church did for us. So prays a humble and hearty well-wisher to the brightness of Israel's rising.

"Samuel Lee.

"August 7, 1667."

(*To be continued.*)

The Women's Jubilee Offering.—The Committee of the Women's Jubilee Offering to the Queen have received additions from the women of Ceylon and Burmah. The ladies of Burmah have sent a very remarkable address upon an embroidered red cloth, the figures embroidered being chiefly women with spangled ornaments, and the signatures are in Burmese characters. The women of Burmah in this presentation, which is accompanied by sums amounting to about £1,200, offer the following address, which Her Majesty will graciously receive:—"To our Most Excellent, Gracious Sovereign Lady Victoria, by the grace of God Empress of India, Queen, Defender of the Faith,—May it please your Majesty,—We, your Majesty's dutiful and loyal subjects, appointed at a public meeting representing all classes, held in Rangoon on the 5th day of February, 1887, to take steps to express the loyal appreciation of the women of Burmah of your Majesty's public and private character, venture to offer by telegraph our heartfelt congratulations to your Majesty on the occasion of the celebration in Burmah of your Majesty's jubilee. We again desire to express our loyalty, affection, and reverence for your Majesty, who for 50 years has borne the trials and troubles of public and private life as wife, mother, and Queen, and has held up a bright and spotless example to your own and other nations."—*Times*, July 13th.

THE TRUE CAUSE OF BRITAIN'S GREATNESS.

In the *Yarmouth Gazette* of July 2, 1887, we have the report of a sermon preached during the Queen's Jubilee, by the present Prime Minister's son, the Rev. Lord W. Gascoyne Cecil. The sermon preached on Sunday evening at the Parish Church was on a text taken from Acts xii. 21, 22, 23.

Some of the preacher's statements were so remarkable from an Identity point of view, that we feel bound to quote them from the *Yarmouth Gazette*, and to offer a few remarks on the views therein enunciated. The report is as follows:—

It was refreshing, the rev. gentleman observed, to turn from the conduct of King Herod, and reflect upon the thanksgiving of the Queen of England for the mercies she had received during her long reign of fifty years. Where Her Majesty was crowned, thither she returned to render her thanks for the great talents and all the favours God has bestowed upon her and upon the nation. Had her subjects done the like? Had not they chosen to consider their own greatness, their own efforts? Had they not gloated over the size of their Empire; over their victories; and over the prosperity which had come to them, instead of giving to God the glory for all? Had they not put it down too much to themselves? Not only this year, but nearly always, Englishmen were so ready to assert that their greatness and prosperity were due to their own boldness, their doggedness, and their business-like habits. But there was a sad thought. Where were the great nations of the past? Doubtless in their prosperity, their citizens also boasted. The citizens of Samaria did not believe the prophet Amos when he told them their apparently impregnable fortress would be destroyed. It had became a ruin. Where was the splendour of Jerusalem of old; where Babylon the mighty; where the Empires of the Greeks, the Persians, and the Romans? Gone. What had happened in Poland, for whom all other European nations once prayed, and who kept the Turks at bay and swept back the Mahometan hordes from the walls of Vienna? Poland was divided among three other nations. What had happened to Spain? It had become a mere second-rate Power. Should the English people say, in the face of such national destructions, that it was because they were mighty that they increased? Should not they rather say with the Queen, for she chose the Psalm for the Jubilee, "Some put their trust in chariots, and some in horses, but we will remember the name of the Lord our God"? As far as could be seen nations fell because they disobeyed the word of God. The English have risen and conquered greater and mightier peoples. It was because England had hitherto been a Christian country. The Sikhs were stronger and bigger men; the Mahrattas more dogged; but England conquered them. How were they conquered, and how was India held? It was because England had men like Gordon who would do all for Christian duty and never fail. Spain fell because the Inquisition sapped all the talent, wisdom, and energy out of the country. Had Spain worshipped God and His dear Son in true faith she would have remained great. To the neglect of the true worship was also to be traced the decline and fall of Syria, Israel, and Rome, the defeat of the Saxons by the Romans, the loss by England of Normandy, Picardy, and Guienne. To the Christianity of England, as opposed to French atheism, was attributed the victories of the British armies in the Peninsula and at Waterloo. Having successfully glanced at the condition of affairs during the Commonwealth; the change under Charles II.; the emigration of Puritans, and the loss of the American colonies, the preacher again recurred to the present time. He would not say the English were prosperous because they were all virtuous, but it was because there were virtuous men amongst them. If ever they became hopelessly bad, took all credit to themselves, and publicly denied that God had given them their greatness, then they would fall. While they were true to God He would help them, and lead them still to victory. Let them ever remember that their prosperity was God's gift, and being stirred with gratitude show forth their thankfulness, not only with their lips but in their lives. In doing that they would raise the whole nation, would find that they had built their house upon a rock, and that they were secure against all the storms that might beat around them.

So far the noble preacher. His point was this: our nation had become great because we are or have been a Christian people. India and other countries had been subdued by us

Digitized by Google

not because of the goodness of the nation which attracted the notice of God, but because we happened to have good men among us like Gordon, who had shown a fine example of Christian duty. True worship of God, according to the preacher, made all the difference with Him. Let a nation worship Him according to His will, and prosperity and conquest followed. Thus Spain failed, and consequently fell into a position of inferiority. If however we as a nation put our trust in the Lord, and continue to do so, then God will give us increase; but let us go on boasting as we are doing now, and lose the few virtuous men we have, then all would be up with us, and we should sink into the position of Spain. If we are "good" He will prosper us. If we grow "bad" He will give us up, and we suppose try some other Power with our blessings.

We have no doubt that Lord Cecil quite believes all that he preached. But where did he find it in God's Word? We find there nothing to support his doctrine! We find there unconditional promises to His people Israel, which the Lord has fulfilled and performed to us British folk, though we deserve these splendid blessings as little as did Abraham, Isaac, Jacob, or their afterseed the children of Israel.

Within the four corners of the Bible we find not a single promise addressed to any nation but Israel conferring on them national prosperity, empire, wealth, dominion, God's Word and the like, contingent on their right worship of God. We find that to Israel only God promised His word. Psa. cxlvii. 19, 20 testifies that. For Israel only He wrote and gave those His divine statutes and judgments; Exod. xx.; Deut. iv. 6, 7; and Hosea viii. 12 assert that. To Israel only He promised multitudinousness, which is Empire, and He attached to this great gift not one single stipulation whatsoever (Gen. xxii. 17; Hosea i. 10). "Wealth and the power to get it" He promised to Israel only as a free gift (Dent. viii. 18).

A stable polity and a fixed dynasty He granted to Israel alone among all the nations, as 2 Sam. vii. 13, 16; Jer. xxxiii. 16—26 prove. Universal empire and dominion was unconditionally entailed on the people of the saints of the Most High—that is, on Israel, as Dan. vii. 27; and Psa. cxlviii. 14 testify. In practice we find the same principles carried out. Even when Israel became rank idolaters as a nation, then God marked them out for favour, and declared He was a "Father to Israel, and Ephraim was His firstborn!" (Jer. xxxi. 9). To what other nation did God ever say that? And the nation to whom He did address those gracious words were then rank apostates and rebels against Him, deserving nothing good at His hands at all. Let Lord Cecil study Our Identity with the Bible in his hands and the history of England before his mind! He will see then that British prosperity rests on quite another basis than national desert, or that of a few persons in the nation who seem to have lived holy and noble lives. However we may judge them, these men, Gen. Gordon and the rest, were helpless, worthless sinners in God's sight, and totally unable, by their own merits, to buy God's favour for their country, even in the smallest degree! Surely the Rev. Lord Gascoyne Cecil ought to know that? What then regulates the destiny of nations? Is there not the text in Prov. xiv. 34, R.V., "Righteousness exalteth a nation; but sin is a reproach to any peoples"? True! but what righteousness? The righteousness of General Gordon, and noble but sinful men like him? Alas, no! But the righteousness of God, which is the righteousness of Jesus the Son of God, as plainly stated in Isa. liv. 17, R.V. "This is the heritage of the servants of the Lord" (that is, of "Israel" Isa. lxiii. 17), "and their righteousness which is of Me, saith the Lord." To the same effect is Isa. xlv. 24, 25; and 2 Cor. v. 21, proves that righteousness is the God-man's—even Christ's—the Redeemer of Israel (Psa. cxxx. 7). The doctrine that, "while men are true to God He will help them, and lead them still to victory," is hardly a Bible principle! Where does his lordship find it from Genesis to Revelation? God promised blessings to one race only, namely, to His people Israel, and because of their disobedience He often withheld their blessings for a time. But how comes Lord G. Cecil to apply that principle to a Gentile non-Israelite nation like the British, according to his ideas on the subject? We can see no ground to concur with the preacher in his teaching regarding this matter! God's promises to Israel exclusively, cannot ever be cancelled in the future any more than they were in the past by the nation's shortcomings, because they were unconditionally bestowed, as Gen. xxii. 1—18 proves. The nation's sinful proclivities God cures by giving "more grace" (James iv. 6). How He is going to remedy all our national sins and iniquities let Jerem. xxxi. 33, 34; and Heb. viii. 10—12 teach his lordship! But even those spiritual blessings will not have been bought by British virtues, or English heroes, like Gordon and his like, but by the grace of God, and by the precious, precious blood of Christ, to whom, for these and all His blessings, shall be ALL the praise. Amen.

ENGLAND'S DESTINY, BY THE REV. J. R. PURCELL, M.A. (RECTOR OF EASTWICK, HARLOW, ESSEX).

AN Anglo-Israelite at Bideford, North Devon, has asked us to notice an article by the Rector of Eastwick, Harlow, Essex, in the July number of the *Silver Morn*. Our Bideford friend thinks the paper may be ranked as "blind evidence" of the purest kind to prove that the British are Israel. We are inclined to agree with him, but desire our readers also to assist at the decision of the point, and so proceed to analyse Mr. Purcell's argument on the subject.

In the first place he believes that "England's" destiny (he means *Britain's*) is closely connected with the prophecy in xxiv. 13—15, which we beg our readers will peruse for themselves, using the Revised Version. The chapter, he says, describes vast and terrible judgments, world-wide in their character. In the midst of these, the three verses in question tell of an oasis of peace and blessing to some maritime State. Bishop Lowth translates these verses thus: "Yea, thus it shall be—in the very centre of the land, in the midst of the people, as the shaking of the olive, as the gleaning when the vintage is finished. But these shall lift up their voice and sing. The waters shall resound with the exaltation of Jehovah. Wherefore in the distant coasts, glorify ye Jehovah, in the distant coasts of the sea, the name of Jehovah, the God of Israel." The time of devastating judgments shall be marked, in short, by a remarkable exception to the condition of the nations. There will be a people in the Isles of the sea free from those judgments, and glorifying Jehovah there. Some maritime nation will, at that period of overwhelming judgments which will destroy other nations, be preserved in peace and safety. "Where is that nation?" asks the Rev. Mr. Purcell. A most pertinent and important inquiry! Let us see how he arrives at a conclusion. He does so by comparing Isa. lx. 9, with xviii. 1, 2, and 7, and Ezek. xxxviii. 13, with Psa. lxxii. 10. The result of the comparison is, that it is certain "God has chosen some one powerful State, a maritime State, in these latter days, to gather together the dispersed of Judah and the outcasts of Israel."

Here, of course, Mr. Purcell begins to go wrong. For instead of stating the case as he does, we would declare that the maritime powerful State selected by the Lord is the House of Israel, and she has to conduct Judah back to their common land, and settle down in it, according to the prophecies (Jer. iii. 18; Hosea i. 11). Yet still Mr. Purcell does not name the chosen nation. But he says he can do so by examining Isa. xviii. Quoting Bishop Lowth again, he says the translation is: "Ho! land of the winged cymbal," the Sistrum, which was the national emblem of Egypt. The prophet indicated, he thinks, the

Digitized by Google

modern Power that over-shadows Egypt. That Power is "England." "England is driven to occupy Egypt, and will hold it until God has accomplished His work in the restoration of Israel." Mr. Purcell looks on "our acquisition of Cyprus, the purchase of the Suez Canal shares, the proclamation of Queen Victoria as Empress of India, the Protectorate over Asia Minor, as so many links in the chain of the destiny of England."

The argument proceeds by a reference to the scriptural phrase "Tarshish." This name Mr. Purcell connects, for reasons given, with the British island of Ceylon, near Point de Galle. Tarshish, then, is "our own England with its East Indian possessions, 'the young lions' thereof, mentioned by Ezekiel, being in all probability our Colonies, at that time confederated with the Mother Country."

Mr. Purcell concludes a remarkable paper by hoping that in the coming conflicts, "God will spare England because He has work for her to do, and that she is not one of the ten horns of Daniel's wild beast, and is not going to lose Ireland and India," as Mr. Baxter predicts. In short, he says, God has reserved for England the high honour of "bringing back to their long-lost home God's ancient people Israel, for so many years, 'Tribes of the wandering foot and weary breast.'"

So far the Rev. J. R. Purcell. In all this, of course, he has no intention of allowing for a moment that the British are the Ten Tribes. On the contrary, he carefully wishes it to be known that the British are a Gentile race, not Israelitish or Jewish, who are set apart by God for the honour of helping His people of the Two Houses back to their land. Of course there is nothing about all this in the Bible, or Mr. Purcell would have mentioned it. The texts he quotes all show that the nation that conveys Judah back to their land is Israel, and that no nation accompanies Judah back but Ephraim-Israel only. Jer. iii. 18, Hosea i. 11, Ezek. xxxvii. 15—28, Zeph. iii. 9, Isa. xviii. 1, 2, and 7, are clear on this point. There is not a shadow of proof, not half a text, or a single word in half a text, to support Mr. Purcell's monstrous fable of a purely non-Israelite Gentile interference of British folks in Israel's affairs.

Mr. Purcell proves all the facts of our case, and blindly shuts his eyes to all the rest which tends to establish Our Identity with Israel. We accept his aid as far as it goes, and wish him better eyesight to see clearly what is "England's destiny," and on what splendid Israelitish foundations that destiny is built up by the Lord Jehovah Himself. Why did not Mr. Purcell quote Jer. iii. 18? "The House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North, to the land which I have given to their fathers for an inheritance." Where in the four corners of this passage, or in Hosea i. 11, or in Ezek. xxxvii. 16—19, or in Zeph. iii. 9, is there the intervention of any Gentile nation with Israel and Judah noticed or provided, in the glorious details of the Restoration? We await Mr. Purcell's answer.

MR. JOSEPH COOK'S DEBUT.—The following is from the *Christian*. Mr. Joseph Cook is, we believe, a famous Boston preacher in the United States.

"While the meeting was in progress, Mr. Joseph Cook arrived, and that eminent champion of the orthodox belief was greeted with great eclat. Being called upon to speak at the close of Professor Drummond's narrative, Mr. Cook said:—'God is great, and the consecrated thoroughly Christian young men of Europe and America are to-day especially His abode. These young men will be the rudder of the twentieth century. I venture to salute the college students here, and through Professor Drummond, those in Europe, as the Pilgrim Fathers of a new age. A very large nation rejoiced on the other side of the Atlantic on the Queen's Jubilee. You have sixty millions in this Continent, and not forty millions in the British Islands. Most of the young men before me will live to see a hundred millions between the Atlantic and Pacific, the lakes and the Gulf. But the English-speaking world is a unit; if, under the forms of representative government, which now control us all, we make Christianity the rudder of this English-speaking community, they will become the rudder of the world at large.'"

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—The enclosed letter was sent to the *Christian*, but not inserted. Of course not! It would not do to expose the misquotations of such men as Mr. Wilkinson after recommending his refutations of the solemn truth of our origin; but thanks be to God such miserable one-sidedness is doomed to perish, because it is arrayed against the truth. I wrote to you a few weeks ago to call your attention to my meetings on the Beach, and asked you if you could let me have some tracts to give away; they would be of great use. We get very attentive audiences. The first night the time went so quickly, and the people were so attentive, that I was surprised to find I had been speaking one hour and three-quarters. A lot of people stood from beginning to end. One man from London (who came to help Mr. Baxter with his diagrams and bills) said it was impossible to refute the arguments that had been used, and said he was thankful to have heard the first address, and was only sorry he would not be able to hear more, but should go back determined to look into the subject, although the minister of his Church was against it.

So if you can help me in any way, I shall be very pleased. Specimen copies of the BANNER and tracts will be thankfully received.

I remain, dear sir, yours truly,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton, July 26th, 1887.

To the Editor of the "Christian."

SIR,—As a subscriber to the *Christian*, I saw that you eulogised a young man a short time ago for defending the Bible from being misquoted by an infidel who quoted half a text which entirely altered its sense. Now, Sir, if it is wrong for an infidel to misquote the Scriptures, much more so a Christian who quotes it to support a theory which he wishes to advance in opposition to what he holds to be an error. Seeing Mr. Wilkinson's pamphlet advertised by you, and knowing that you had spoken highly of his way of refuting the Anglo-Israel question I procured it, and amongst other things which are very misleading, I find the following half text quoted (to support the theory that the Jews absorbed the Ten Tribes, which Mr. Wilkinson acknowledges on page 15 could not have been the case, although it seems he is very reluctant to admit it, but is forced to do so because "it may be frankly confessed that certain plain predictions of the Word of God *seem* to necessitate the restoration to Palestine in the future of a people known as descendants of the Ten Tribes of Israel, and designated the outcasts 'of Israel' in contradistinction from the dispersed of Judah') from 2 Chron. xi. 16: "And after them out of all the Tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice unto the Lord God of their fathers, so they strengthened the kingdom of Judah." Mr. Wilkinson says: "Here we see that portions of all the Ten Tribes fell away to Judah on religious grounds." The part of the text left out says, "And made Rehoboam, the son of Solomon, strong three years; for three years they walked in the way of David and Solomon." Now why did they strengthen him only three years? Because by that time Rehoboam (as well as Jeroboam) had departed from the law of the Lord, and all Israel with him, which in this instance must have included Judah; so when there was nothing to choose between the two kings on "religious grounds," the Ten-Tribed Israelites would most naturally prefer their own people on national grounds, and we are led to infer that by the end of the three years they went back to their own people, and when Rehoboam had reigned five years, Shisak, king of Egypt, was used by God to chastise him and his people for apostasy.

I am surprised to find a man with the reputation of Mr. Wilkinson (whom I greatly appreciate on account of his work amongst the Jews) leaving out of a text a sentence which the Holy Spirit saw was so important as to put it in twice: "three years—for three years."

As a lover of truth, which should have a fair field and no favour, I hold it as much your duty to correct this error of Mr. Wilkinson's as to expose the error of the infidel, and, therefore, hope you will publish this letter.

I remain, dear Sir, truly yours,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton, July 9th, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

Now Ready. 16mo. Price 2s., in bevelled boards, full gilt, gilt edges: or cloth boards, gilt lettered, 1s. 8d.; White Skiver binding, full gilt, 2s. 6d. Post free for P.O.

"MY JEWELS"

(MALACHI III. 17).

"The Precious Sons of Zion."

(LAM. IV. 7).

Choice Selections from Writers of Sacred Poetry, with Appropriate Texts from Holy Scripture, arranged for every day.

BY SARAH SHARP.

In Anni Jubilaei Memoriam, 1887.

A CLERGYMAN writes:—"I have read your MS. of 'MY JEWELS' and long for the book to come out. May 'MY JEWELS' adorn many lands, and homes, and hearts, and add some stars to our Saviour's crown."

See "BANNER OF ISRAEL," Aug. 24.

London: Robert Banks & Son, Racquet Court, Fleet Street. May be ordered from any Bookseller.

Now Ready. Price 2/6, cloth, gilt, bevelled boards, Imperial 8vo., free for P.O.

A CONSECRATED LIFE.
A MEMOIR
OF THE
RIGHT REV. BISHOP TITCOMB, D.D.

By the Rev. ALLEN T. EDWARDS, M.A., Cantab.

With an Introduction by the Right Rev. the LORD BISHOP of ROCHESTER.

Frontispiece: Cabinet size PHOTO-PORTRAIT of the late BISHOP by Messrs. Elliot and Fry.

CONTENTS:

Introduction. 1.—Early Life to the Period of His First Curacy. 2.—Cambridge Ministry. 3.—London Life and Working. 4.—Rangoon. 5.—Northern and Central Europe. Appendix.—1. Funeral Sermon by the Rev. J. McCann, D.D. 2. Sermon by Bishop Titcomb. 3. Public Work in Rangoon in one year. 4. Tubular Statement of Tours in Northern and Central Europe. 5. Consecration of St. George's Church, Berlin.

R. BANKS & SON, Racquet-court, Fleet-street, London.

Price Twopence.

BRITAIN AND PROPHECY.

"Before the heroic age of the Greeks had passed away, God was cradling nations of mighty men behind the Caucassian mountains; these were the Aryas the ancestors of the great Anglo-Saxon people."—H. A. LONG, Glasgow.

BY JAMES WRIGHT.

Read before the Sherwell Mutual Improvement Association, Plymouth. Re-written and read in Belmont Wesleyan School-room, Stoke, Devonport.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

BY REV. HENRY ROE.

(Fifteenth Thousand).

1. Israel's World. Origin and Destiny of British Race, Colonies, and Empire. 2d., post free 2½d. "Worthy of a world-wide circulation." H. B Thompson, Association Sec. 50 post free from H. Roe for 4s. 9d.

2. Going to Africa. 1s., post free 1s. 1d.

3. Fernando Po Mission. 1s., post free 1s. 1d.

4. West African Scenes. 2s., post free 2s 2d.

5. Consecration. 2d., post free 2½d.

50 post free from H. Roe for 4s. 9d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; and Rev. H. Roe, Dawley, Salop.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887,

BY

ALDER SMITH, M.B., F.R.C.S.

LONDON:
R. BANKS & SON, RACQUET-COURT, FLEET-ST.

Price 6d., post free 7d.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d.. post free 3s. 10d.

The History of the House of Israel; How they were Lost, and How they were Found. Told for the Children. Price 6d., cloth 1s.; post free, 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters."

London: R. BANKS & SON, Racquet-court, Fleet-street.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages. Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

London: R Banks & Son, Racquet-court, Fleet-street.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification With the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son Racquet-court, Fleet-st.

EDWARD HINE'S PUBLICATIONS

SHOULD BE READ & DISTRIBUTED.

FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.

CUI BONO? 6d., post free, 7d.

LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.

F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

PUBLISHED BY ROBT. BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 3s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above. By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Searson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

PRESENT-DAY PROBLEMS, and How Anglo-Israel Truth Explains and Solves Them. By V. M. COX. 3d., by post 4 stamps.

LIGHT SHED BY THE GREAT PYRAMID OF EGYPT on the Last Days of this Dispensation, from A.D. 1814 to A.D. 1922. By JAMES KEITH. Price 4d., by post 5 stamps.

NEW TESTAMENT TRUTH on the Anglo-Israel Controversy. By J. G. TAYLOR. Price 3d., by post 4 stamps.

A NEW LIGHT. An Elementary Pamphlet for General Distribution. By A E I. Price 2d., by post 2½d. in stamps.

EPHRAIM-ISRAEL, the Pivot Nation of Prophecy and History. By V. M. COX. Price 1d., one dozen free for 1s.

AMMI; OR THE CHOSEN PEOPLE. By Miss BIRD. Tracing the Descent of the British People from Abraham the "friend of God," and showing that true science, history, philology, and ethnology, are on the side of the Identity of the Anglo-Saxon Race with the Ten Lost Tribes. Price 2d., post free 2½d.; 12s. 6d. per 100 for distribution.

IS NOT QUEEN VICTORIA the Royal Seed to King David's Throne, and Are Not Her Subjects, the British People, the Ten Lost Tribes? By W. HOPTON. Price 2d.; 12s. 6d. per 100.

A Complete Catalogue Free on Application.

Price 4s., Crown 8vo., cloth, pp. 208, illustrated with 15 Woodcuts.

THE TOWER OF EGYPT;

Or, the Types and Chronology of the Great Pyramid. By A. R. G.

In this work the chronology of the Grand Gallery and Ante-chamber passages of the Great Pyramid of Egypt is re-investigated by a NEW MEASURING KEY, based upon the sacred inch-unit, whence it is found that the Pyramid Date for the Second Advent surprisingly harmonises with that deduced by the Rev. H. Grattan Guinness from independent sources.

"We recommend this thoughtful and well-written book to the attention of all Pyramid students and readers of the *Banner*. . . . We shall be surprised if it is not found at last that this work is a real advance in Great Pyramid knowledge."—*Banner of Israel.*

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW;

R. BANKS & SON, Racquet-court, Fleet-st., E.C.

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Lasting Button walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.

Established 1851.



PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GILPIN & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, AUGUST 31, 1887. [All rights reserved

Digitized by Google

"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. XI., No. 558. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 7, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Delagoa Bay and British Supremacy There	357
Lord Salisbury at the Mansion House Banquet	358
More About the Gates of Israel's Home	359
Mr. D. T. Batty, of Manchester, Replies to Professor Joseph Baxendell	360
How the Empire Grows	361
The "Seven Times" of Israel's Punishment, and "The Times of the Gentiles." By George Nelson Walsh.—Part II.	361
An Old Objection Under a New Phase. By Joseph Thomson	362
The Ninth Annual Report of the Metropolitan Anglo-Israel Association	363
The Fact of the Resurrection of the Lord Jesus Christ, and the Fact of the Resurrection of His People, Lost Israel	364
Ancient Watchmen Interviewed. By J. G. Taylor.—Part II.	365
A Sermon Preached at Portobello, N.B., on June 26, 1887, in Connection with the Queen's Jubilee	366
The Lord Jehovah Will Not Forsake His People	366
The Head, and Not the Tail, in Geographical Exploration	367
Suggestive Extracts from the Life of Lord Shaftesbury, by Edwin Hodder. Forwarded by L. P.	368
Israel in Britain	369
Israel's Scripture and Prayer Union	369
Anglo-Israel Free Distribution Fund	370
The Jubilee and Israel	370
The Coronation Stone	371
Correspondence	371

DELAGOA BAY AND BRITISH SUPREMACY THERE.

THE *Edinburgh Evening Despatch*, of August 3rd, speaks of Delagoa Bay as "the Gate of access" to "King Solomon's mines," and the scene of some of the marvellous adventures of Mr. Rider Haggard's heroes. There is no doubt that the Bay in question is a veritable Gate of South-East Africa. It possesses a natural harbour, the only one on that coast for many hundreds of miles. Five large rivers discharge themselves into it, and these drain a large part of South Africa. At this spot the interests of several races meet, and must come into collision, unless one asserts its right to supremacy and maintains it. These races are, first, the Portuguese; second, the British; third, the Boers of the Transvaal; fourth, the Swazies, who are under British protection; and fifth, the Amatongas, who are applying to be received by the British as a protected native Power. The Portuguese and British claims to this important Gate were once in dispute, and these being submitted to Marshal McMahon's decision by arbitration were declared in favour of the Portuguese. But the native tribes of the Amatongas refused to allow the frontier to be marked out, since it passed right through their possessions, and "almost through their Queen's Kraal." Since the Marshal's award the centre of commercial activity in those parts is at Lorenço Marques, once a wretched, neglected, poverty-stricken spot, now advancing to great prosperity. Her Majesty's Consul at Mozambique, Mr. O'Neill, thus describes its present condition:—

That town, which has been cited by travellers as a perfect example of the misery, neglect, and depression that are associated with Portuguese rule in Africa, has wonderfully improved. It has numerous public buildings—including custom-house, local government buildings, post office, churches, and powder magazines—most of them risen within the last five years. Its streets are properly cleaned, lighted, and paved; the malarious swamps around it are being drained; and among its civilising institutions is a "Botanical Society." The pier is to be extended so that steamers may lie beside it and discharge, and the long abandoned railway to the Transvaal is being taken up again, and is making some progress.

But what has been the cause of this wonderful change? Have the Portuguese changed? Does its Government now bring prosperity and advancement in its train? Nothing of the sort! British prosperity and British advancement tell here, as elsewhere, and have transformed the whole scene! The *Edinburgh Evening Despatch* shall tell us the story. Thus:—

The magic which has wrought the change at Delagoa Bay is the discovery of gold in the De Kaap district and other places on the eastern slopes of the Lobombo Mountains, to which Lorenço Marques is the nearest and readiest point of access. The notable feature to which Mr. O'Neill calls attention is "the rapid extension of British interests in the district, and their growingly permanent nature." There is not merely a transitory stream of diggers, storekeepers, speculators, and the like, with their supplies, on their way to Barberton and other gold workings in the Transvaal, but permanent British colonies for cattle raising and for securing the transit trade to the interior, are growing up at the points of contact of British and Portuguese influence in Eastern Africa. Nothing is more curious, says Mr. O'Neill, than the manner in which the district is being Anglicised; here, if nowhere else, the commercial instincts of the race are seen in full force. The only steamer regularly plying upon the Lemby River—the smallest of the five streams of this African "Punjaub"—*is the property of a Scotsman.* Stages have been formed for the crossing of the unhealthy track of low country between the head of navigation and the Lobombos, and storehouses planned at either end. The "strong, eager rush for gold" is drawing prospectors from the Kaap River mining centres along the slopes of the mountains and courses of the streams in search of auriferous reefs; and the question of Portuguese authority over such powerful chiefs as Gungunhana, of the Gaza country, is on the point of being raised. A deposit of coal has been found upon the Umbelosi, another of the Delagoa Bay rivers, within fourteen miles of carriage by water; and should it prove of good

Digitized by Google

quality, it will be exceptionally well placed for competing with Natal coal. The popularity and strength of British influence among the natives are exhibited in some amusing forms. There is "an increasing circulation of blacks" between Delagoa Bay and the centres of industry in our South African colonies—Durban, Port Elizabeth, and Kimberley—and the travelled Swazi or Tonga who left his native land without so much as a rag on his back, returns at the end of two or three years with "well-lined pockets." The native wealth of the country, indeed, consists of the native "savings" in the South African Colonies. English money is the currency of the district; and Portuguese coin is unknown outside the public offices. Even in the Public Works Department at Lorenço Marques, when the officials attempted to pay the Kaffirs in Portuguese silver, they refused in a body to accept it, saying, "This is no money;" they would only take the Queen's shilling. The English language, in a miserably clipped condition, is also current. The natives are very content to admit the white men and the white coinage, *so long as both are British;* they have been encouraged by the experience of the Swazi King, who, under British protection, has found that while his coffers have been filled his rights have been rigidly respected. For one concession he pocketed the other day £3,000 in hard cash. The chiefs of the Gaza, Mashona, and Manica countries, where report says the richest gold-bearing strata are to be found, would not object to entertain prospecting parties on these terms. But an attempt to thrust Portuguese sovereignty and Portuguese regulations upon them would be likely to bring about lively times at the Gold-fields and Delagoa Bay.

Such is this interesting account, founded on the report of Her Majesty's Consul near the spot, as the result of a personal inspection of the country. It is the old, old, story! The British are Israel; and to Israel God gave certain and special valuable blessings, which have led to the results we see reported at Delagoa Bay. To the House of Joseph God gave, by the hand of His prophet Moses, the following privileges and blessings, as Deut. xxxiii. 15, R.V. shows:—They were, first, "the chief things of the ancient mountains"; second, "the precious things of the everlasting hills"; and third, "the precious things of the earth, and the fulness thereof," with the "good will" of God Almighty! What these "precious things" of "the ancient mountains, and of the everlasting hills" are, is shown by the quotation which appears above! They are the gold deposits of Barberton and De Kaap; the auriferous reef of the Lobombo Mountains; and the coal of the Umbelosi River! Given these, because the British are Israel, and because God is faithful, the British, as a consequence, succeed to the possession of the whole country, since they are the purveyors of the wealth God has given them, and because, being a just and upright nation, the native races declare for *their* protectorate, and are ready to submit to *them* alone, inasmuch as their rule brings wealth, safety, prosperity, and power; and since they are "the seed the Lord hath blest." The nations, seeing the result and consequences of such selection, are ready to obey them as they will not obey the Portuguese, to whom, by a foolish and fatal decision, under French arbitration, the land belongs (Isa. lxi. 9). These are glorious and splendid facts, and should fill with shame those who are foolish enough still to say to us, "*Cui bono?*" "What good?" Let Delagoa Bay reply "What good?"—Let Lorenço Marques say "What good?" Let the Swazie races, and the Amatongas, who enjoy, or wish for, British rule, tell our blind opponents "*Cui bono?*" The *bonum* is God's blessing; which the world at large appreciates, if our blinded antagonists do not! The Scotsman who has obtained the *fee simple* of the steamer plying on the Lemby River, is only an agent in the hand of God to give Israel access to the regions beyond, and to procure for his British fellow-countrymen "the power to get wealth," which God granted to Israel exclusively by a covenant of salt for ever (Deut. viii. 18). Finally, Delagoa Bay is a veritable "Gate," strategically placed; and is not the promise of God to Israel respecting the Gates in Gen. xxii. 17, likely to be fulfilled to the British only, as the above clearly shows it is being fulfilled; and is not the English language already beginning to prevail in that remarkable spot, to the praise of the faithfulness of Him who promised that the House of Israel should "spread abroad to the West, and to the East, and to the North, and to the South," carrying, as they were bound to do, their own language with them? Our evidence is accumulating. Let our clergy and our opponents deal with it. What is occurring at Delagoa Bay has taken place in India from end to end of that immense Asiatic possession, in North Borneo, in Australasia, in New Guinea, in Cape Colony, in Natal, all over North America, and apparently is about to occur in South America as well. Why this monotony of recurrence? What theory explains it all? Only one! Our British Identity with the Ten Tribes does; and nothing else can! Therefore we invite all who reflect on these facts to acknowledge the faithfulness of the God of Israel to His promises, and to praise His glorious, gracious name, for His mercies to our ungrateful, unworthy nation. For verily our own worthiness is *nil*; but our righteousness is exclusively the Lord's! (Isa. xliv. 1—25; liv. 17; 2 Cor. v. 21).

LORD SALISBURY AT THE MANSION HOUSE BANQUET.

On August 10th, the Prime Minister made the usual annual statement at the Lord Mayor's Banquet, dealing with various public matters of interest to this nation. In regard to Egypt his remarks were particularly interesting just now. Again and again his lordship has given assurances, which he repeated on the 10th of August, that "we are bound not to leave Egypt until we have secured for her the blessings of order and independence, and complete protection alike against external attack and internal sedition." Now when we remember that Egypt is an Eastern power, a Musselman nation, "a base kingdom" (to use the language of Scripture applied to that very land in Ezek. xxix. 14, 15), we wonder how long his lordship thought our duty would in all probability compel us to remain in Cairo and Alexandria before we could safely retire? We have a case in point in India. There, as a matter of fact, we are endeavouring to teach the nations to govern themselves, and have given them such a share in the civil and judicial government of their land, that we may say all the subordinate offices of the judicial as well as of the fiscal and magisterial departments of the state are already in their hands. Only the supreme direction of affairs is in that of Englishmen, Scots and Irishmen.

The natives of India have been under tuition for over 100 years. But are they one iota nearer the point of self-government than they were when we began? Could they defend themselves if we withdrew our troops? and could the machinery of government work if it were made over into their hands? Those who know India best are well aware how absurd this question is. No Asiatic government can subsist an hour in the presence of a stronger armed Power in the vicinity. If we were to leave India to-morrow there would be a scramble for power at once, in which the Sikhs would contend with the Mohammedans, and the Mahrattas with both, leaving India, North, South, East, and West, a ruin, till the Russians appeared on the scene, and reduced them all to obedience and Muscovite civilisation—such as it is—to prove to us how absurd it were to expect that Asiatics can govern themselves.

The Egyptians are in even worse plight. They are as incapable of self-government as the Hindoos. They have had no experience of autonomy. They have always leant upon some foreign Power to rule for them, and, as Lord Salisbury said, they require, before we can leave them, that measures be taken "to enable them to go on in their own way, safe from internal sedition, and safe from external attack." Meanwhile we are conferring blessings on the Egyptians which are priceless in their value. Here is Lord Salisbury's enumeration of them;—

Digitized by Google

"In the meanwhile it is pleasant, at all events, to think that our sojourn in that country is accompanied with the greatest benefits to those among whom we are dwelling (hear, hear). The law is being improved and civilised; the great burdens on the fellaheen resulting from the *corvée* are being gradually removed; large tracts of country are being brought into cultivation; the foundations of future national prosperity are being laid, broad and strong; and whatever the issue may be, however long, in the fulfilment of the duty that fate has laid upon us, it may be necessary for us to continue our care of this much tried country, we may feel that we are pursuing an object which confers upon us no immediate benefit, but is subservient to the highest interests of philanthropy and of humanity" (cheers).

These words, uttered on a great occasion by the leading statesman of Israel, points one back to Isa. xix. 20, where Egypt's cry unto the Lord because of the oppressors moves Him to send them "a saviour, and a great one, and he shall deliver them." "The great and mighty" nation is the "great one" promised, and he has delivered Egypt, and will yet more surely deliver her from all her oppressors, and all the wrongs they have caused her to suffer. Lord Salisbury admitted that our military occupation of Egypt was probably offensive to "many Musselmans, and to some Christians." So is our occupation of India offensive to quite forty millions of Musselmans, and to the entire nation of Christian Russians! But is that any reason why we should ruin India's 200 millions of Hindoos to please her forty millions of Mohammedans? Nor is the reason assigned any ground why we should offer to give Egypt over to insurrection and political ruin in order that some Turks and Arabs may feel less sore, or that thirty millions of Frenchmen who are galled at our stay in a country that they refused to protect against Arabi Pasha may rejoice at our departure. Yet to give that foolish satisfaction to "many Musselmans, and some Christians," Lord Salisbury was ready to sign a Convention to scuttle out of Egypt whether our work were done or not in three years' time, and was only saved from that piece of folly by God's interposition and mercy towards His blind people Israel! The Convention, happily, is dead and gone! We owe no thanks for that happiness to Lord Salisbury or to his government. We owe it to God only, who has refused to let His chosen ones be compromised by the weakness of their ministers. The failure of the Convention enables Lord Salisbury to see that we are still bound "not to part with the control of Egyptian affairs till order and security have been placed beyond all doubt." But what if the Turks had signed the Convention, and France and Russia had wisely assented to its terms? Then would his lordship have looked back with anguish at his missed opportunity, and been compelled, probably at the cost of war, to recover his hold of Egypt for his country's and India's sakes! The end, however, is satisfactory, and we may all rest content to know that Egypt is still under Britain's wing, and that she will so remain till God's plans for the restoration of Israel and of Judah to the land of their inheritance shall have been further advanced. We thank God for Lord Salisbury's reassuring speech, and we call upon our readers to praise Him, to whom alone praise is due, for His late blessings to our blind and careless people in reference to the land of Egypt.

MORE ABOUT THE GATES OF ISRAEL'S HOME.

THE subject of the Home Gates of the British ought to be interesting to the latter, since we spend enormous sums to safeguard and protect them from possible invasion. In the East of Kent, in the Isle of Thanet, we find, on reference to the maps, that there are no less than five places to which is attached the very name of "Gate." First, there is Westgate-on-the-Sea, Margate, otherwise called "Mere-gate," Newgate, then Kingsgate, and, lastly, Ramsgate—five towns or villages on the East or sea-coast of the county of Kent, to which are assigned the name which has a Scriptural significance in connection with God's people Israel.

All these Gates, be it remarked, are sea-ports, or sea-gates; "ways" leading from the land, through the chalky cliffs, to the sea, and from the ocean opening ways or "paths of entry" into the land for voyagers to this country by way of the sea. These five are Kent's "Home Gates." The guide-books cannot say distinctly whence the names were derived. In regard to Ramsgate, the derivation is alleged to be from "ram," strong, and "*Grela*," a gate. This was a strong Gate in the time of the Romans, though as to that fact and the derivation itself there is admitted to be great doubt. Another derivation is Ramis-gate, or "Rimu's Gate," or Roms-gate, a word derived from "Roman's Gate," because it was thought that in the time of the Romans they made use of it. Margate, on the other hand, is clearly another form of "Mere Gate," a gate into the sea. Being a notoriously healthy spot, the motto of the borough arms is "*Porta maris Portus Salutis*"—"The Gate of the sea (*i.e.*, Margate) is the harbour of health." Westgate-on-the-Sea, and New Gate, and King's Gate, all respond to their respective names. The one is "the Gate of Kent,' abutting on the sea, to the West; the next is a New Gate, discovered late in time as a pleasant spot, and the last is the "King's Gate," to dignify the Gate with the attribute of royalty. These five places are maritime Gates belonging to Israel's land, and they have this promise attached to them, that they shall be always open, not shut by day or by night, that through them the wealth of the nations—the French, Germans, the Dutch and Danes—may be poured into Kent, and "their kings led with them."

The Isle of Thanet is contiguous to French and Dutch territory, and lies almost defenceless before them; yet Israel takes no heed to safeguard them. The French, the Germans, and Dutch pour into the places represented by three of these Gates, and help to enrich them. But no attempt has ever been made to capture them in view to the subjection of Israel's capital and their Home Gates in general. The reason now is obvious. These and the other Gates of Israel are all under the guarantee of God's protection. No one can touch them, or do them harm. They are open night and day, never shut at all; and through and by them pleasure-seekers pour into Israel's land, bringing their wealth with them, and enrich the residents and country-side around.

These five Gates—actually so called—are a sample of the whole coast of Great Britain and Ireland. The entire littoral is open to attack, open continually by day and by night, yet no one ever attempts to molest us, or to wrest from us through them our beloved Fatherland! They remain secure and safe because God promised Israel they should so abide. The promise of the Gates lies at the foundation of all God's good gifts to His people. The foreign Gates are ours to consolidate our power abroad, and make the outside world our own, to bring it to Christ. The Home Gates, like those of the Island of Thanet, are ours, secure and safeguarded for ever, in order that the heart of the Empire may never be pierced, and so the colossal edifice of Christ's kingdom may never be brought into peril even for an hour. Little do the pleasure-seekers at Westgate-on-the-Sea, at Margate and Ramsgate, reflect that the beautiful beaches in which they always seem to find such pleasure, are God's good gifts to them and their children for ever, preserved and guaranteed to them, and to them alone, for all time to come, from invasion from their foreign foes, and from capture by their enemies. The Goodwin Sands, just opposite to Ramsgate, are one portion of the earthly means God uses to protect the East coast of Kent, and the powerful home squadron of the British Navy doubtless constitutes another. But we may be sure of this, that these means alone would never suffice to protect this rich country and the wonderfully wealthy metropolis that lies only eighty miles away to the West, were not other influences at work to help Israel. God

Digitized by Google

Himself stands pledged to save us and our chief city from these potent dangers. He has declared that our Gates, our home ports, shall never be closed by the violence of our foreign foes, but shall be open, free, and safe, day and night, continually, and that solely because we are His people Israel. Are not these blessings of infinite value to us as a nation? and do they not call for praises to our God, the God of Israel, from us, His beloved people, who are indeed to Him as the apple of His eye (Zech. ii. 8)?

Since the above was written, we have been perplexed as to the meaning of Broadstairs, a real Gate between Margate and Ramsgate, a cheerful little spot, admirably suited for a port of entry into or exit from the Isle of Thanet. Our friends the guide-books again came to our aid, and tell us what follows:—"Broadstairs, or Bradstow (the Saxon for BROAD GATE), so called originally from the broadness of the Gate, or way, into the sea, has had its praises sung in inimitable fashion by Charles Dickens," &c. There are many other spots on the coast of the Isle of Thanet called Stairs, or Stow, and these places, therefore, are also "Gates" in the strict sense of the word. Kent, in fact, abounds in "Home Gates," and to all of them the promise of Isa. lx. 11 applies.

MR. D. T. BATTY, OF MANCHESTER, REPLIES TO PROFESSOR JOSEPH BAXENDELL.

MR. D. T. BATTY returned to the charge in the *Manchester Courier*, and the following reply to Professor Baxendell's letter appears in that journal in continuation of the correspondence we re-published on page 331 of our own issue on August 10:—

THE BRITISH EMPIRE.

To the Editor of the "Manchester Courier."

SIR,—Will you kindly allow me a small space in your columns so that I may not be understood to acquiesce in the deductions arrived at by your correspondents, Joseph Baxendell and W. Hull, who, although not exactly contradicting my statement, are at least at variance with my idea that Christianity in its purity, and not ethnological causes, is to be the greatest factor in the renovating of mankind. Your correspondents must excuse me if I do not follow them in their arguments, and fail to see how the purposes of the Almighty would be consistently served by choosing those tribes who, out of all the others, had excelled in wickedness to the extent that by their idolatry they had (in a degree similar to the Greeks and Romans) become absorbed in other nations, and thus lost their identity. To my mind your correspondents' reading of prophecy is not the correct one, for, as the prophecies in the main are centred in Christ, and consequently His kingdom, which was to follow, was to be not of an earthly character, it is obvious to me that a spiritual and not a temporal power is shadowed forth by the prophets, and can only be represented by Christianity in its pure original form, which did not teach temporal domination.

Yours, &c., D. T. BATTY.

10, Cathedral-yard, July 8, 1887.

We think a few remarks on Mr. Batty's letter may not be out of place by way of reply. He believes prophecy does not contemplate any but a "spiritual kingdom," since the kingdom is to be Christ's, and "Christianity in its purity, and not ethnological causes, is to be the greatest factor in regenerating mankind." We pause at this extraordinary sentence, and ask Mr. Batty where in the four corners of the Bible he has found it stated that God meant to renovate mankind by "Christianity in its purity" (whatever that may mean) independently of "ethnological" agencies?—that is, of a flesh and blood instrumentality, "a nation and a company of nations," such as that to which we can point as a fulfilment of the prophecies? Mr. Batty must have read his Bible to little purpose if he fails to see that the Lord Jesus Himself declared that "the kingdom of God should be taken from the Jews," with whom it had till then resided, "and be given to a nation (*ethei*) bringing forth the fruits thereof." Not a word is said here about a "spiritual Power," but a distinct declaration is made that "the kingdom of God" was henceforth to be transferred to "a nation"—one of the Gentile, ostensibly non-Israelite Powers, existing outside Palestine. This is in accordance with our views, but not in accordance with Mr. Batty's! "A spiritual Power," pure and simple, the world has no knowledge of, unless the papacy as at present constituted, and stript of temporalities, may be regarded as "a spiritual Power." Surely Mr. Batty does not believe the Pope to represent that Power to-day, or that Roman Catholicism is the "Christianity in its purity," to which he believes the Lord intended "the kingdom of God" to be transferred?

Mr. Batty failed to consult the Scriptures before he formulated his ideas as to what prophecy means in regard to the agency God has chosen whereby to "renovate" mankind. He chose Israel to do this work, as God's oath to Abraham should teach Mr. Batty. In Gen. xxii. 17 we read that in Abraham's seed "all the nations of the earth were to be blessed." In Isa. xxvii. 6, R.V., we find prophecy confirming that prediction, for it is there declared, "In the days to come Jacob shall take root. Israel shall blossom and bud, and fill the face of the world with fruit." That the "Israel" so distinguished is no mere spiritual Power deprived of temporalities, like the papacy of to-day, but is a "great and mighty nation," according to the prophecies, is manifest from Micah v. 7, 8, where the spiritual and temporal power of Israel are both clearly defined. Zech. x. 6—9 is equally explicit, proving as it does that Joseph or Israel, alias Ephraim, is in the days of the Christian dispensation to be a multitudinous wide-spread Power, "increasing as they have increased," "sown among the peoples" of the earth, dwelling in far countries, remembering Jehovah there; "living with their children" in such localities, and destined to "return"; a people coming out of Egypt, gathered out of Assyria, strengthened in the Lord (therefore weak without Him), "walking up and down in His name," therefore a Christian people.

Such is Ephraim's portrait, according to Zechariah, the Hebrew prophet! He represents them to be a people "like a mighty man;" therefore a great, and strong, and mighty nation, "rejoicing as through wine," rejoicing and glad in the Lord, rejoicing in their children, who see all this prosperity, and are glad. Here we have the picture of a great and glorious temporal, yet Christian nation, and not only a "spiritual," nondescript Power such as Mr. Batty imagines. The factor, in short, of the "renovation of mankind" is, according to God's Word, the House of Israel—"a seed whom the Lord hath blessed" (Isa. lxi. 9).

But, says Mr. Batty, "how can the purposes of the Almighty be consistently served by the choice of tribes who, out of all others, had excelled in wickedness to such a degree, that by their idolatry they had become lost among the nations, and absorbed by them?"

Here, again, we must charge Mr. Batty with defective acquaintance with the Scriptures. It is quite true that the Tribes of Israel were all that Mr. Batty alleges: yet he must be a bold man who denies that God "chose" them out of all the nations to do His will, evil and wicked as they always were! Why God so acted let Mr. B. learn from Deut. ix. 5—7. There he is fully answered! God promised Abraham, and He cannot lie. Therefore, He gave Israel—unworthy Israel—His favour, His love, and His abounding blessings.

In Deut. vii. 6—9 Mr. B. may learn another lesson, of which he is in much need to-day. He can learn how it comes to pass that God can continue to love so recreant a people. God "chose Israel," and set His love on her for two reasons:—1st, *Because He loved Israel*; and 2nd, Because He would keep the oath He sware unto Abraham, Isaac, and Jacob! These considerations go for nothing to Mr. Batty, because he is

Digitized by Google

unable to recognise God's faithfulness to His sworn covenants. But God is not as Mr. Batty; for He delights to remember His promises to His servants, and to keep them. Herein the power of God is manifested; for He works with the most unlikely and unworthy agents, giving such "more grace," and fitting them for His purposes. Israel He "made, formed, and created," in order "that they might show forth His praise." But Israel was unworthy in the beginning, is unworthy now, and will be unworthy to the very end! "Where, then," cries Mr. Batty, "is their qualification for the service of God?" Their righteousness, like Mr. Batty's (if he is to be a saved man) is of God! Let Isa. liv. 17, xlv. 25, and 2 Cor. v. 21 teach him that. God redeemed Israel, sprinkled Israel with the precious, precious blood, and covered her with the robe of Jesus' righteousness, and, behold! an agent fitted for the work, however vile she may be, and is, intrinsically!

But "temporal dominion" is not, according to Mr. Batty, the qualification God gives to His spiritual "kingdom." Is it not? Abraham and his seed were destined to be "heirs of the world" (Rom. iv. 13). "The kingdom and dominion and greatness of the kingdom under the whole heaven is to be given to the people of the saints of the Most High," and they are "the children of Israel," with Jesus for their King! (Dan. vii. 27; Psa. cxlviii. 14).

Mr. Batty, therefore, is wrong from first to last, and his mistake arises from failure to realise the character of God, and from judging of Him as if He were a man who can change, and the son of man who can repent and lie! Numbers xxiii. 19 will inform Mr. Batty of the character of the Being with whom we all have to do. "He is not a man that He should lie, nor the son of man that He should repent. . . . He hath not beheld iniquity in Jacob, neither hath He seen perversity in Israel." And why? Because "the Lord His God is with Israel, and the shout of a king is among them." He has chosen Israel to be His people for ever; and God (the God of Israel) cannot change! Oh! let Mr. Batty praise the Lord for this good news, and learn to regard Him as "the Father of Israel," "Ephraim"—idolatrous Ephraim—being "His first-born" (Jer. xxxi. 9).

HOW THE EMPIRE GROWS.

EXTENSION OF BRITISH TERRITORY AT THE CAPE.

It is officially announced that the Queen has been pleased to direct letters patent to be passed under the Great Seal of the United Kingdom providing for the annexation of certain territory in South Africa, commonly called the Rode Valley, to the colony of the Cape of Good Hope.—*Manchester Evening News*, Aug. 3rd, 1887.

There is very little feeling here, either way, respecting the failure of the Egyptian Convention. *The Government are undoubtedly gainers*; they have shown a willingness, which Liberals fully admit, to get out of Egypt, and they are now left with a freer hand. M. de Freycinet's policy in refusing to join England to suppress Egyptian disorder was a strange mistake, but not so grave as the line taken by the Count de Montebello in virtually encouraging the Turk to prolong our stay in Egypt, now we have got there. France and Russia are distinctly responsible for keeping open this Egyptian question, as these two Powers are likewise responsible for the absence of any settlement in Bulgaria. As a consequence, all the other States in Europe are drawing more closely together, and the sympathy of public men in this country is distinctly settling more and more strongly in the direction of Germany. The latest news from Constantinople leads to the belief that though Sir H. D. Wolff has left that city, the Sultan may after all screw up his courage to ratify the Convention. Whether he does or not, matters little; *whether he signs or refuses Lord Salisbury is a gainer in many ways*, and perhaps he gains most if his Majesty still holds out.—*Manchester Evening News*, July 19th, 1887.

THE "SEVEN TIMES" OF ISRAEL'S PUNISHMENT AND "THE TIMES OF THE GENTILES."

By Geo. Nelson Walsh.

(*Concluded from page* 351.)

PART II.

5. The House of Israel being now in a lost condition our interest is necessarily transferred entirely to the House of Judah. The era we have now to consider begins B.C. 607 and ends 1878. Like the one last mentioned it has a double significance, embracing as it does, the most acute period, alike of Gentile ascendency and Jewish depression. Its initiatory date is that of the eighth year of Nebuchadnezzar, and marks the fateful epoch whence Judah's captivity dates its first commencement. God's mercy however had not been exhausted by His people's flagrant and repeated provocations, and as Israel's *Burial* was not to be a thing interminable, so likewise was Judah's *Banishment* not to be without hope of an eventual return. The tender solicitude evinced for Israel's welfare in the following divine declaration: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you an heart of flesh, and I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers and ye shall be My people, and I will be your God" (Ezek. xxxvi. 24—28). And a hundred other such like precious passages scattered throughout the Word of God, attest the unchangeable love of Jehovah for the people of His choice, and His never-failing interest in their concerns, temporal and spiritual; whilst His faithfulness, as a covenant-keeping God, has been exemplified, times without number, in the case of Ten-Tribed Israel; and in the fulness of time is at length beginning to be made manifest in Judah's case also, as witness the striking and unmistakable evidence afforded by the Anglo-Turkish Convention of 1878, which secured to British-Israel a reversionary interest (euphemistically designated a Protectorate) in the Holy Land, by which she has appropriated, in prospect at least, that glorious country as her own; a proceeding which is certain to eventuate, at the time appointed, in its full possession as the joint inheritance of Israel and Judah.

6. We have now arrived in the due chronological order of events, at the sixth and last phase of these eventful and troublous times. It was ushered in B.C. 596, by the bitterest trials and humiliations, unless we except the sacking of Jerusalem by Titus between six and seven centuries later, which the Jews have ever had to undergo. The last of their kings and his sons were cruelly put to death, perhaps in the vain hope of putting an end to all chance of a successor to David's throne; their nobles, and all that still remained of the learned and skilful in the land, were carried captive to Babylon; their beautiful metropolis was utterly destroyed, and its walls broken down; but worst of all—for the culminating point of misery was not reached till then—their glorious temple, of which they were so justly proud, built by Solomon, and consecrated at its dedication by the presence, in the form of a cloud, of Jehovah Himself, was ruthlessly demolished and razed completely to the ground. Could desolation be more complete!

Sad, however, as were the troubles and sufferings of this distressful period, they will be more than compensated by the glory yet to be revealed, a glory transcending all that has gone before it, the glory of what may be termed Restoration Times, whose *first dawning* we are, I think, justified in expecting to take place

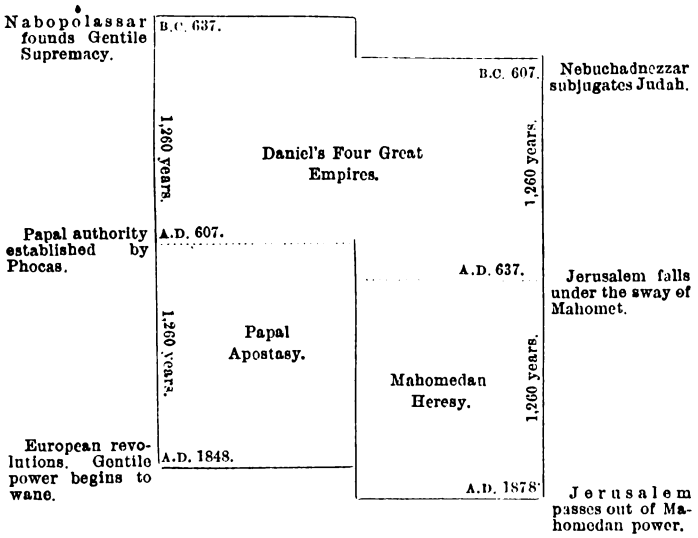
Digitized by Google

about the year 1889, but the date of whose close, at the Second Advent and the commencement of millennial blessedness, appears as yet to be shrouded in impenetrable mystery.

In these "Restoration Times," for which she has waited so long, so anxiously, and yet so patiently, Judah has received the assurance that "For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land shall they possess the double: everlasting joy shall be unto them." . . . "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Isa. lxi. 7; lxiv. 4.)

Before closing my paper, I have one or two observations to make, as already intimated, on "the Times of the Gentiles." These "Times" synchronise with the fourth and fifth periods given in my first diagram, and are both divisible into two equal portions of 1,260 calendar years each (Time, Times, and half a Time). The one which agrees in point of time with the fourth period of the diagram, dates its rise from the foundation of the Babylonian Empire, B.C. 637, by Nabopolassar, the first of the four great Gentile Powers mentioned in the seventh chapter of Daniel. Its central date is A.D. 607, the foundation year of Papal supremacy by decree of the Emperor Phocas; and it runs out in the year 1848, a revolutionary epoch, when every Gentile Power in Europe was shaken to its very base. This latter portion of the era gives the measure of the Western or Papal Apostasy's duration, whose power has been felt principally by the British-Israel section of the Hebrew race.

The other Gentile era starts from the subjugation of the kingdom of Judah by Nebuchadnezzar, B.C. 607. Its middle date is A.D. 637, when Jerusalem fell into the hands of the Saracens, and "the Abomination of Desolation" was set up; and terminates A.D. 1878, when authority over the Holy Land passed out of the hands of Gentiles into that of Hebrews. The second half of this period represents the duration of Mahomedan tyranny, which chiefly affected the happiness of Jewish Israel. "The Times of the Gentiles" may be illustrated thus :—



It will be noticed that in this division of "the Times of the Gentiles" into two equal periods, the sovereignty of the first 1260 years (1242 solar) is altogether of a temporal character, whilst in the second it is a blending of the temporal and spiritual together. So will it be with the empire of Israel and Judah. Until "Restoration Times" the rule remains a purely temporal one, but when freed from the trammels of Papal and Mahomedan thraldom it will become partly temporal and partly spiritual. This is the kingdom whose throne shall be established in righteousness, whose dominion is an everlasting dominion, which Daniel compares to a stone which became a mountain and filled the whole earth, and to whose beneficent sway our Lord Himself makes frequent allusion in His discourses, under the appellation of "the Kingdom of God."

There is also a third era of Gentile domination, whose occurrence falls between the two already mentioned. As however the second moiety of its existence (the 1,260 years of spiritual apostasy) is not entirely confined to either the Papal superstition of the Western Empire, or the Mahomedan heresy of the Eastern, I have not thought well to give it a place in a diagram. Nevertheless it may be regarded, in some respects, as the most important of the three. It opens with Nebuchadnezzar's first attack upon Judah, B.C. 615, in the first year of his reign, being the first marked development of Gentile supremacy over the Jews. It is bisected, A.D. 628-9, by Mahomet's conquest of Mecca, the crowning event of the prophet's career; and winds up with the wresting from the feeble grasp of Papal Rome of the last shred of its long declining temporal power, A.D. 1870.

If I have not already spun this article out to immoderate proportions I should like to add, by way of conclusion, that we appear to be gaining a clearer insight into the meaning of the "thirty days" and "forty-five days" which in the concluding chapter of Daniel are added to the "Time, Times, and half a Time," whereby two new eras are formed, of 1,290 and 1,335 years respectively. The former very possibly denotes the prolongation of Papal power for another thirty years from A.D. 1848 to A.D. 1878, in order that the period of its more rapid decadence may be made to synchronise with the speedy effacement of Mahomedan or Turkish rule, and thus as the prophet writes, "to consume it unto the end." It is certainly worthy of note that in the latter year the last of the popes who combined temporal with spiritual authority, passed away.

The "forty-five days" *may* give the clue to the duration of the "*Restoration Times*," which fill up the interval from A.D. 1878 to the introduction of the millennial era of blessedness. During the greater part of the time, it will probably be a season of dire war, and grievous tribulation for all the Gentile nations of Europe, but (with one memorable and short exception, the campaign narrated in Ezek. xxxviii. and xxxix.) of progressive peace and prosperity to the Twelve-Tribed House of Israel. Its end will usher in universal peace and goodwill, for we are told, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

AN OLD OBJECTION UNDER A NEW PHASE.

By Joseph Thomson.

Our old friend, "The Physiological Objection," has not been called upon lately to do duty by our opponents. We dare not hope that it is dead, and for ever set to rest by the arguments of ardent Anglo-Israelites, who cannot see that the descendants of Ephraim, or of others of the Ten Tribes, must necessarily bear a close family resemblance to those of Judah. That the contrary may be the fact, and that a great contrast may be discerned between them, every unprejudiced mind will admit as a natural thing. But that even among the Jews themselves, there may be much variety, will hardly be so readily admitted. And yet there is evidence to show this; and that the ordinary type of Jewish feature was not the original one may also be suspected from another natural law, by which creatures, once domesticated but allowed to degenerate and become wild, will revert to their original type. That this same phenomena may not be observed in the case of man, where a family, tribe, or nation has long been subject to hardships and persecution, no one conversant with the subject of "heredity," and "reversion to the original type," will be in a hurry to deny; but, on the contrary, rather investigate impartially any evidence that may even appear to point in this direction.

Digitized by Google

In his "Underground Jerusalem,"* speaking of the Jews, Captain (now Sir Charles) Warren says:—"In England, where they are supposed to number only 12,000, we consider the Jews as having particular characteristics, dark eyes, hooked nose, dark complexion, ruddy or florid cheeks; but these peculiar features are quite wanting among the Jews of Jerusalem; in fact, an English Jew who happened to be living there, was in no way whatever similar in appearance to others of his nation" (p. 365).

The bulk of the Jews in Jerusalem, Captain Warren says, came from Poland and Morocco; the former are called Ashkenazim, the latter Sephardim. The Sephardim number about 4,000, are subjects of the Porte, and not under the protection of any European Power. They say that they were colonists in Spain at the time of the Crucifixion, and, therefore, are not in any way subject to the curse uttered by the Jews at Jerusalem:—"His blood be upon us, and on our children." In the reign of Ferdinand and Isabella they were expelled from Spain on account of their religion, and found shelter chiefly in Morocco, while others are scattered in various distant countries, including Palestine, where they "still speak the Spanish language, though they also know something of Arabic; they dress in Oriental costume, and have the same features as the Morocco Jews; *i.e.*, light, or often red, hair, with hooked nose; sometimes, however, the nose is straight. They are a robust race, industrious, and accustomed to hard work, honest, straight-forward," and so far as Captain W. knew, "cleanly in their habits. . . . They are very even in their religious feelings, quite different to their Polish brethren; but when roused they are extremely vindictive, and difficult to appease" (pp. 357—8).

It has been suggested that the Ashkenazim are so called from Ashkenaz, son of Gomer, who settled between Armenia and Russia; but as Captain W. remarks, "if this were correct they could not be the seed of Abraham."

At the present day the Rabbis call Germany Ashkenaz; therefore the Jews living there are called Ashkenazim; just as the Sephardim receive their name from Spain, which the Rabbis similarly term Sepharad.

Captain Warren estimates the Ashkenazim at Jerusalem as about 6,000, the most part from Poland. They are, however, of "three nationalities, Austrian, Prussian, and Russian; the two former are well looked after by their consuls, but the Russian-Polish Jews lose their protection unless they return to Russia once in six months; and, as this is an impossibility to them, they would become rayahs under the dominion of the Porte, only for the exertions of the late English consul at Jerusalem, Mr. Finn, by whom authority was given to allow of their being transferred to British protection when Russia had discarded them." As Captain W. remarks, "this was a most kind and humane arrangement of our Foreign Office; for they are Europeans, quite unaccustomed to the cringing ways of the rayah, and would not fail to secure to themselves religious persecution should they lose their protection."

As a religious sect, Captain Warren fears if they "increase to any extent, without some organisation," the Ashkenazim will "cause some trouble in Jerusalem in future days, for they are subject to the wild bursts of fanatical zeal which distinguished their race so many centuries ago, and when under its influence nothing will stop their fury; they would rather be hacked to pieces than submit. In Palestine the reminiscences and climate tend to influence their religious fervour, and at times they seem scarcely amenable to reason, so carried away are they with their passions; for being all of one poverty-stricken class, living in a separate quarter of the city, there are no calmer strata of human beings to separate them, none of their own upper classes to influence them" (pp. 359—360).

In physical appearance, Captain Warren says the Ashkenazim are "singularly unlike our type of Jew. In height they are above the average, but of very slender make—quite fragile—but there is something in their independent walk which tells of a greater strength than at first one is inclined to give them credit for. They have broad foreheads, straight eyebrows—often meeting together—straight noses, full lips, and narrow chins, dark hair and eyelashes, and blue or grey eyes. They wear their hair in long straggling ringlets at each side of the face, often twelve inches in length, and they let the hair on their faces grow, but it does not often exceed three inches in length, and frequently the beard is but a few straggly tufts.

"There is something very defiant in their faces, as though they had nothing to lose and little to gain, by any act of their own. There is an irrepressible pride and presumption about this fragile wayward people," which Captain W. said he "could not help admiring. Dressed in greasy rags they stalk about the Holy City with as much dignity as if they were dressed in the richest garments, and give way to no one; years of oppression have in no way quelled their ancient spirit: and if they could only be induced to work, and become united, they would be a very formidable race, for their courage and fortitude makes up for their want of stamina" (pp. 360—361, 365).

"The women are often very beautiful, and do not appear, in comparison, so delicately made as the men. The children, when of three or four years of age, are most lovely; but as they grow up their figures are so slight that it is painful to see them, and difficult to believe that they are not in a decline, so bright is the colour of the eye, and delicate the complexion" (p. 366).

Having adduced this evidence from a trustworthy and impartial source, we now leave it to our readers to decide for themselves as to what was the original physical type of the Hebrew race;—whether the dark *Jew* as we now know him, or the fairer type of which Sarah, Rebekah, and Rachel were early instances.

* London: Richard Bentley & Son, 1876.

THE NINTH ANNUAL REPORT OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

Our friends have been long in issuing the Report of the Metropolitan Association, whose Annual Meeting took place on May 24th last, at Exeter Hall. The delay has been occasioned by the desire of the Council to embody in the Report the Address to the Queen in connection with the Jubilee, and Her Majesty's reply. These appear on pp. 30 to 32 of the Report. We are glad to know that "Her Majesty was pleased to receive the Association's dutiful Address very graciously."

The Report tells us that having received as Subscriptions and Donations the sum of £186 10s. 9d., the Council still owe £40 as rent, furnishing, &c. We trust this item is now cleared off, and that ample provision has been made by fresh subscriptions and donations for the Secretary's salary and the necessary expenses, such as rent, &c., of the new rooms. As a means to this end, and one conducive at the same time to the wider circulation of the knowledge of Our Identity, our new secretary has, with commendable zeal, held eighty meetings, lectures, or drawing-room gatherings in all parts of London, Dublin, Banff, Edinburgh, Bath, Bristol, Torquay, &c., to elucidate our subject. These meetings spread the knowledge of our Hebrew origin and promote inquiry. They add, too, we hope, to the number of those who become supporters of the Metropolitan Association, and readers also of the Banner of Israel. The secretary has fifteen lectures to deliver in Scotland during his coming visit there, and some of these are in fresh places, where the subject has not yet been mooted.

We do not comment now on the speeches which were delivered at the annual meeting, because these have for the most part appeared already in the Banner, and our readers have judged of their merits. We commend the present Report to the attention of those who desire to become acquainted with our subject, and will do all in their power to make it known. The Metropolitan Association is carrying out this object very successfully, and we wish it all prosperity, with God's blessing on its efforts.

Digitized by Google

THE FACT OF THE RESURRECTION OF THE LORD JESUS CHRIST, AND THE FACT OF THE RESURRECTION OF HIS PEOPLE, LOST ISRAEL.

We lose sight too much of the fact of the resurrection of the Lord Jesus Christ, and how entirely it was, and is, a question of evidence. It was as much a question of evidence as the facts of His death and of His burial. What evidence was there of His death? He was crucified; He was seen, by thousands, to die; He gave up the ghost; His head fell forward on his breast; His eyes were closed and sealed in death; He spoke no more, heard no more, breathed no more! A soldier, to make sure of the legal execution, pierced His side. The spear point penetrated to the pericardium, and the blood and the *serum*, separated after death, flowed forth from the ruptured heart, and drained away upon the earth. The death —the natural bodily death—of the Lord was a fact testified by eye-witnesses, certified by the Word of God, recorded in contemporary Roman history, and accepted by the whole world as proved and true. So as to His burial. The dead body of Jesus was taken from the cross, it was wound in linen clothes, the napkin was about the head, and the body was laid inside the grave, secured with a stone, sealed with a public, official seal, and guarded by the military guard of His enemies, in order to prevent His body being removed; and a false tale invented that, as predicted, He had revived and risen from the dead. The fact of the burial of Jesus was fully authenticated.

But as to the resurrection. If He did not rise, then were the disciples and apostles either deceivers themselves or dupes of others. No one believes, in this day, that they were deceivers. Their testimony, that He rose, was sealed with their blood, as the witnesses thereof. They died to attest the fact. The resurrection was proved by vast numbers who saw Jesus alive and well, for many days after He rose. Above 500 brethren, at once, saw Him on one occasion. If He did not rise, then, nothing could have been easier for the Jews to prove that He was still dead, than the production of the body. They got up the story that the disciples had stolen it while the guard slept. That was an incredible statement on the face of it, and carried no weight. No one believed it! The religion, founded on the resurrection, survived, and is energetic and advancing throughout the world to-day. If the disciples, who preached this fact, were not deceived, but only dupes themselves, who was there to deceive them? and what object could such deceivers have had? The Jews had no such object! nor the Roman soldiers and authorities! There was no gain to accrue to any one by inventing the false tale. Besides, the disciples and friends of Jesus never expected Him to rise. Their settled belief seems to have been that He would rise again only at the last day; but not during *their* own day. Martha said so at the grave of Lazarus. "I know that he (Lazarus) shall rise again in the resurrection, at the last day." The disciples had not realised, and did not know the Scriptures, that Christ was to suffer, and was at once to enter into His glory (Luke xxiv. 26). On every ground conceivable, therefore, the evidence of the fact of Jesus' resurrection suffices to prove it. Without that evidence there is no hope for the believer, since it is the proof of the acceptance by the just God of satisfaction, sufficient for the broken law. The infinite penalty was paid; the infinite sacrifice was found ample and sufficient. The resurrection put the seal upon the sinner's acceptance with God, and the road to everlasting life was opened by the fact thus plainly and abundantly certified by the evidence adduced to prove it, that God was, and is, just, and yet could, and can, now be the Justifier of him who believeth in Jesus (Rom. iii. 26).

Such is the case stated in regard to the Lord, the King. It was meet and right that that of the people of the King, His kingdom and His subjects should be, in all respects, in correspondence, a far as possible, with His. They, nationally, died accordingly; they were buried, and must rise again. The death, the burial, and the resurrection, must be distinct facts, capable of clear and cogent evidence, adducible in the courts. Did Israel, as a polity or nation, die? Surely it did. In Isa. vii. 8 we have a date fixed for the final dislocation of the people. "Within three-score and five years shall Ephraim be broken, that it be not a people." "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died" (Hosea xiii. 1). "After two days He will revive us," is the testimony of Hosea vi. 2; and the expression implies that the House of Israel died before they were to be "re-vived." The vision of the dry bones, in Ezek. xxxvii. 1—15, implies that the political state of Israel was that of death. It is clear then, that like her Master, Israel died. But was Israel buried? put out of sight? lost? Nothing is plainer than that, from Scripture. The burial of Israel is taught by Ezek. xxxvii. 1—15, by Hosea viii. 8, by Jer. l. 17. She is spoken of as "lost" in Jer. l. 6; Isa. liii. 6, and 1 Peter ii. 25. History corroborates the facts. It affirms that the House of Israel disappeared from the comity of nations, and that after a time she was lost to history and human knowledge. The place she now occupies has become a puzzle to the ethnologists; and so assured are most that the nation is dead and finally buried, that the majority declare the people of God have actually disappeared, and will never be recognised or appear again as a living nation. The death of Israel, and her burial, being historical and Scriptural facts, it is certain that her restoration and resurrection must finally take place. We Anglo-Israelites point to the British and say, "Behold, Israel rising from her grave!" The resurrection of the House of Joseph is as certain as the promises of God. It was predicted in Deut. xxx. 1—4; in Hosea vi. 1, 2; i. 10, 11; in Ezek. xxxvii. 1—28, and in many another Scripture.

The strange pertinacity with which men now are, in all manner of ways, declaring that "the British are Israel," that "their Identity is true," are proofs none can deny, that our arguments are correct and our teachings Scriptural. In no other country, and among no other people, is the cry raised that "the son which was dead is alive again," and the "lost found." Here in the United Kingdom, and in the British Empire alone, is the warning incessant and repeated, that "the Ten Tribes are the British races," and that the people of these realms are the remnant of Israel, inheriting the promises! For here is a people whose origin was Asiatic, and who came from Media soon after Israel's captivity there. They are occupying "isles afar off" from Palestine; "isles of the West," situated in "the North country." There they are "a great and mighty" Christian nation, living securely, "their Gates not closed night or day." They have abnormal wealth, "their enemies' Gates," the command of the sea, and are numerous beyond all former experience among nations. They have Colonies everywhere in the desolate regions of the earth; and these they have made "like the garden of the Lord." These Colonies are now "nations," all in happy union with their old "Mother in the West," and they are evidently about to Federate, and become "a nation and a company of nations." They own a "Heathen Empire," unique in magnitude and history; and "they reign over many nations," but never submit to any alien race; "lending, also, to many" such, but "never borrowing." These are only the outer fringes of the case! For these remarkable islanders are a great missionary nation, possessing the Sabbath, the Decalogue, and the love of souls, which impels them to go out abroad, to lead those men to Christ who now are aliens from Him, and outside His loving, saving, influence. They "bless all nations, families, and kindreds of the earth," and so prove by their very character and functions that they are verily "the people of God," "His chosen," "His heritage and inheritance"—Israel of the Ten Tribes, risen

Digitized by Google

from the dead! And let us, therefore, praise the Lord for His mercies to our once dead, once buried, but now rising people, destined to such great things as the Scriptures most distinctly predict for them.

ANCIENT WATCHMEN INTERVIEWED.

By J. G. Taylor.

II.—CRITICAL AND APPROBATORY.

The foregoing preface contains several valuable corroborations of our belief. In the first place the writer of it tells us that Dr. Fletcher's Scythian Tartar theory was the most satisfactory solution he had met with of the difficulty as to the whereabouts of Israel. And what does this indicate? It certainly indicates that even in his day there was an extensive literature on the Lost Tribes, and that many suggestions had been thrown out respecting their geographical position. Seeing also that Lee was such a conscientious inquirer, and so thoroughly interested in this particular theme, it is obvious that his investigations would be the reverse of superficial, yet his language implies that he had not the opportunity of consulting all that had been ventured on the subject. The existence of this literature denotes in its turn that the Israelites were understood and acknowledged to be lost—in other words, that they did not accompany the Jews from Babylon and become merged in them. This contention would need a strong lining of truth to face and survive the patent fact that Israel was apparently utterly extinct as a separate community; but it is plain that there never was any hesitation in holding it, or in asserting that the tribes were safely hidden somewhere. We can easily discern from this that the idea of the amalgamation of Israel with either Jews or heathen was not seriously entertained until recent times, after every attempt at discovery had ended with failure. In strict loyalty to the fable of the fox, so long as there was a chance of our philosophers securing the grapes, the prize in view was all that could be desired, but now they find it beyond their reach the cue is changed.

A second point worthy of notice is that although Lee supported the Hebrew origin of the Scythian Tartars, he was prepared to learn that bodies of Israelites had moved considerably further away from the scene of their bondage than the Caspian, and alludes to the "lands of their remoter wanderings." This is not in harmony with the more modern and more approved deliverances on that head. One redoubtable adversary of ours invariably insists that we ought to look for and expect to obtain Israel "where she was lost." But this depends very much on whether the Israelites had legs or not. If they had, it is quite possible—nay, probable—that in the course of a thousand years they would make use of them. It was lately announced by a naval hero that the Identity had not "a leg to stand on," and one gentleman at least appears to think that the missing Israelites were in a similar predicament. Assuming that the tribes remained where they were settled by the Assyrians they would be over-run by a succession of military despots, and would have to endure the grossest forms of oppression. If they quietly submitted to this when (as we know) the means of escape were at their disposal, we must conclude that the captivity had tamed their spirit and emasculated their energies to an extraordinary degree. But the presumptions are altogether in favour of the supposition that their contact with the wild races of the Caucasus would render them fiercer and more ungovernable than ever, so that the "standstill" hypothesis is not deserving of the slightest credence.

Again, the "intermixtures" of Israel are spoken of in this preface. The Identity is frequently demurred to on the ground that if the tribes actually entered Europe they would be swamped and extinguished by Gentile hordes, or fatally deteriorated by fusion with them. Lee was manifestly alive to the likelihood of this intermixture, but it does not seem to have struck him that the swamping operation was a necessary sequel, nor was the mingling process any obstacle in his mind to their being finally and fully regathered. It is evident that our opponents have not only the happy faculty of closing their eyes to realities, but they are able to clearly detect a variety of savage animals in the path, which other people cannot perceive. The author maintains also that Israel shall return to inherit "a very glorious estate," and that the glorious estate will be temporal as well as spiritual. This will not suit Pastor Spurgeon, but it coincides with Scripture, which is much better.

Adverting to Dr. Fletcher, he opens his treatise with these remarks:—

"What is become of those Ten Tribes who were subdued and carried captives by the Assyrians, and whether they live and hold together as a people apart, or by themselves, or are confused with other nations, and where they are, is often questioned by divines, but not resolved, for aught I know, with any reasonable probability. That they have lost their name, and the distinction of their Tribes, is more than probable; for that no nation of the world are called Israel, and so divided by their tribes at this day, as anciently they were called. Neither was there cause why the distinction of their Tribes should be continued. For that men might know where to look for the blessed seed, it pleased God to elect one nation of all the world, and out of that nation one tribe or kindred, and out of that tribe one house or family, whereof the Messias should be born, who being now come, there is no cause why the distinction of their tribes should now continue. But that they are somewhere extant, and, by God's providence, as a people kept intirely and inconfused with other nations is plain by this. For that they were not destroyed, no! nor dispeopled, but only captived and transplanted by the Assyrians; and because all Israel (whereby is meant the whole nation) shall be called to the acknowledgment of Jesus Christ to be the Messias. Which general calling cannot be true, except those tribes be still continuing somewhere extant in the world to be conjoyned and re-united into one nation, as once they were."

That Israel has lost her name, that the tribes have ceased to exhibit their distinctive titles and boundaries, that they are nevertheless being preserved intact by Providence, that they have to be converted, restored, and united with the Jews into a single nation, as at the first,—is all inculcated in this extract. There is a wonderful agreement between the testimony of these ancient watchmen and the teaching of Anglo-Israelism. How, then, does it happen that the public utterances of to-day are so completely at variance with it? The simple reason seems to be that once upon a time the Bible was both read and accepted as a reliable guide in the matter of Israel's future, while at present it is neither the one nor the other.

(To be continued.)

A Singular Identity.—The *Standard* observes: "Is it mere accident, is it absolutely fortuitous and meaningless, that the trusted adviser of Elizabeth was the founder of the House that abides at Hatfield, and that the trusted adviser of Queen Victoria in her jubilee reign is the successor and modern representative of that capable statesman? Have we not here something more than a mere chance continuity, and do not Radical revolutionists and Conservative pessimists alike stand rebuked in the presence of this singular identity between the sixteenth and the nineteenth centuries? No doubt there is more contrast than similarity between the two most famous Queens in English history. But, at least, they have in common the instinct of elevated patriotism, and the record of a reign replete with glory. And what shall we say of the two statesmen, the two Cecils, compared and contrasted with each other across the interval of 300 years? We read of Burleigh that his policy at home and abroad was at once shrewd and cautious, liberal and comprehensive, and that as a statesman he was above all personal animosities and all favouritism, and that capacity, truth, and honour were what he sought for in public men. Is the description altogether out of date; and if we reproduced it to-day would it be an anachronism?

Digitized by Google

A SERMON PREACHED AT PORTOBELLO, N.B., ON JUNE 26, 1887, IN CONNECTION WITH THE QUEEN'S JUBILEE.

THE minister of the Parish Church chose for his text the following:—

"Take away the wicked from before the king, and his throne shall be established in righteousness" (Prov. xxvi. 5; Matt. xxvi. 8, *last clause*).

"To what purpose is this waste," has often been said within the last few days, when we saw the lavish expenditure of thought and money in connection with the Jubilee. Now I readily admit that the spending of money on public occasions very seldom does any good. But there are occasions when it is right and proper.

In the present case lavish expenditure is no waste, because the occasion is worthy of it. The wise and good Queen, the Queen whom all her subjects love, has completed the fiftieth year of her reign. It is right and proper that the people should rejoice with their Queen. It is the one opportunity which the nation has of doing this, and the lavish expenditure has only been a fitting tribute from a loyal people to their beloved Queen. Scurrilous articles on the Queen and the Royal Family have appeared from time to time in various papers. But had these articles represented the feeling of the country, the Queen's Jubilee would not have been celebrated with such enthusiasm and such lavish expenditure.

Another reason why it is not waste is, that the celebration of the Jubilee has shown how much the present form of Government is approved by the people. So that, even from a money point of view, it has served a good purpose. If such a demonstration could only be produced at every attempt at sedition, how much of the money that is used for police purposes would be unnecessary!

Again, if it has been the means of proving that this nation is still true to its God, then assuredly the expenditure has not been wasted, for unless a nation is faithful to its God it cannot prosper.

Now that the Jubilee is over, it is hardly possible for us to avoid looking into the future and speculating as to whether there will be as great changes in the next fifty years as there have been in the past fifty.

* * * * *

Looking back, as we have been doing, upon the past fifty years, could anyone say that the previous fifty were better? It is the reverse. Our country enjoys greater prosperity now than it did fifty years ago. And not only is our country excelling, but it will still maintain its greatness, and it will occupy a greater advantage over all other nations at the end of the next fifty years than it has ever done before. In some of those countries where the elective power has passed into the hands of the poorer people, it has been injudiciously used, and disorder and revolution prevailed, and ultimately ruin fell upon the nation. The British democracy, in spite of rumours to the contrary, have not yet thrown off their allegiance to their God, and there are no signs that they will ever do so. As a whole, they are a religious democracy. Whatever changes of a political character may come we may feel confident that the nation will continue to progress in all that really constitutes a nation.

Since, then, the continuance of a nation's greatness depends on its Christianity, let us pray that righteousness may prevail throughout our country. Our Queen recognises this, and she asks us this day to return thanks to God for His goodness to us. As for the moral influence that rulers have upon a nation, I would emphasise the influence that Joshua had over his people. It is said that Israel served the Lord during all the life-times of Joshua and his elders. Thus we see how the good or evil example of rulers tells in a very marked way upon the life of the whole nation. Moses, by instituting a national worship, and David and Solomon, all exercised a good influence over their people. But on the other hand, when Israel sinned, God punished them in a curious way. He took away all their great and good men, and gave them foolish men to rule over them. The consequence was, the country went down into chaos. Disorder everywhere prevailed, and the people were oppressed by their neighbours. Thus you will see from the history of these ancient people how the rulers exercised a good or bad influence. It would be easy to quote similar instances in other countries.

Let me now show you that rulers are but instruments in God's hands, to punish or help nations. "By Me kings reign, and princes decree justice," God said (Prov. viii. 15); and to Pharoah He declared, "For this cause have I raised thee up." So that we see that God is Governor amongst the nations, and that rulers are but His instruments. We should therefore pray to God that he would bless our rulers. In our public religious services we are in the habit of offering up prayers to Almighty God on behalf of the Queen and all in authority in the land. But we are specially asked to pray here to-day by our Sovereign. Every Christian in the land will readily and heartily join in her request. The very fact of her having made this request must endear her to her Christian subjects, and make her known as one of the best Queens we could ever have. Let us respond with all our hearts to her request.

Let us thank God for her long life, for her domestic happiness, for the Christian influence she has exerted over the nation, and for the wise and able men who have surrounded her throne. Let us pray that she may be long spared to reign over us, that God may bless her in her family, and in her Government, and that at last she may receive the crown that shall never fade away. Let us also pray for all under the Queen and over us; let us pray that they may have no selfish aim in view; but all for the good of our country.

Let us pray that God will give them courage to stand by good and right measures, though loss of power be the consequence, and that He will prosper the work in their hands. Never were prayers on their behalf more needed than at the present time. So long as the elective power was in the hands of the landed classes, selfish interest, if nothing else, made them seek to preserve stability in the State. And even when the power was in the hands of the middle classes, selfish interest made *them* dread revolution and anarchy. They had nothing to gain by it.

I observe that one of our most prominent statesmen, who has been regarded as the leader of the democratic party, was speaking, last week, of the desirability of a new national party to stand against anarchy in the State. A new party! No new party will ever be able to stand against anarchy when religion has ceased to be a power in the land. Let statesmen make a stand for religion, and make the Bible the foundation of all their legislation. Thus righteousness will prevail, and God will bless us.

We have cause for satisfaction that the Jubilee has proved that the attachment to the throne is deeply seated in the hearts of the nation. It shows that the nation is ready to acknowledge God as the great King, and "Fear God, honour the King" will still be the motto of the British nation. So long as righteousness continues to progress in the land, so long will our prosperity continue, for God has said "Happy is the people who follow the Lord." Britain shall still be a great nation of the earth, and the nations of the distant future shall come and worship at our feet, and know that the Lord has prospered us.

So far the Scottish minister. He is opposed to the Identity, as we understand—but his words are the words of one who believes that the British are Israel, and therefore, accepting him as a "blind witness" to the truth, we have much pleasure in quoting a portion of his sermon in the pages of the BANNER.

THE LORD JEHOVAH WILL NOT FORSAKE HIS PEOPLE.

WHEN our opponents tell us that it is now of very little consequence whether the British are the Lost Ten Tribes or not, we wonder whether they have read the Old Testament, or such passages in it as 1 Sam. xii., which was appointed to be the first lesson of the day in the Churches of the Establishment, on July 3, 1887. In that portion of Scripture the Prophet Samuel convinced the Twelve Tribes of their sin and ingratitude in demanding a king to reign over them, when "the Lord Himself was their King" (ver. 12). Seeing the miracle Samuel performed in their sight (ver. 18, 19), the Tribes entreated the Lord to pardon their national iniquity, asking for the prophet's prayers. What was the answer? A gracious one indeed! Samuel said unto the people, "Fear not! ye have indeed done all this evil; yet turn not aside from following

Digitized by Google

the Lord, but serve the Lord with all your heart, and turn ye not aside, for then should ye go after vain things which cannot profit nor deliver, for they are vain. For the Lord (Jehovah) will not forsake His people, for His great name's sake, because it hath pleased the Lord to make you a people unto Himself." Surely the fact that the Lord has chosen a people for Himself, and has resolved never to forsake them, as a matter affecting His personal honour, must be one of the most extreme importance to the nation indicated? How any one can make light of such a distinction we cannot imagine! If they suppose that the Advent of the Son of God has made any difference, let our opponents recollect that the Lord Jesus Christ was Jehovah! He was one with the Father, coequal with Him, and identical with Him. It was His promise which Samuel, His prophet, enunciated in 1 Sam. xii. 22—namely, "The Lord will not forsake His people for His great name's sake." The Lord Jesus Christ was the Promiser then, and it was "His own name" to which He, on that occasion, appealed. If that be so (and who can dare gainsay it?), then is Israel still under the Lord Jehovah-Jesus' protection. He has not forsaken Israel, as a nation, to-day; and He will never do so in the time to come, "for His great name's sake!" It ought, then, to be a subject of the deepest concern and interest to every Christian man and woman to learn, once for all, whether the British are, or are not, the Lost Ten Tribes. For if they are, then is the Lord Jesus Christ pledged for His great name's sake never to forsake them—"For it hath pleased Him to make them a people unto Himself." These, certainly, are magnificent privileges, which we neglect and despise at our peril—privileges no sensible person, who has once grasped the meaning of the thing, could ever afford to contemn or put aside as worthless. See what the Lord's selection of our ancestors did for them, sinful and stubbornly provoking as they were to their divine King. In Ezek. xx. 9, 14, 22, 44, we have four splendid illustrations of the wickedness of the nation, and yet the goodness of the Lord in sparing them, simply because He had once chosen, and could not therefore forsake those He had made a people to Himself for His great name's sake. Egypt was the first scene of the people's provocations, as ver. 5—9 declare. There they were rebellious, idolatrous, and disobedient to the Lord, and deserved instant destruction at His hands. Did the Lord destroy them? Nay, "He wrought for His name's sake," which was pledged to protect them by His oath to Abraham, Isaac, and Jacob. As ver. 9 and 10 tell us, they were brought by Him out of Egypt in triumph, and led into the wilderness in safety by Him they had so grossly insulted!

But Israel's conduct in the wilderness was no better! They rebelled again against the Lord! They despised His laws and statutes, and they polluted His Sabbaths. Surely, after that, there was no more mercy for them? Nay! Again the Lord "wrought" to deliver them. His eye spared them because of His oath, and He brought Israel's little ones into the land of the inheritance, as promised to the fathers (ver. 15—17). But did the children of the Israelites in the land behave better than did their fathers? Alas! they, too, rebelled, polluted God's Sabbath, broke His laws, and incurred His wrath. Did His vengeance, therefore, fall upon them, and destroy them? Again, in ver. 22, we learn that the Lord "wrought" for His name's sake, and refused to deal with them as they deserved! He punished them repeatedly, but He never destroyed them "for His great name's sake." And finally, ver. 44 gives us the cheering tidings that the time is coming when "we shall know" (being Israel) "that He is the Lord Jehovah, when He has wrought with us for His name's sake, not according to our wicked ways, nor according to our corrupt doings, saith the Lord God." A God so merciful and loving is ours, because we are Israel, and because of His oath to our fathers. He bears with us, teaches, reforms, and corrects, but never destroys us, for His great name's sake, and because of the oath. Can we, under the circumstances, despise our birthright, and reject the only safeguard between us and the destruction of our nation—even God's choice of us and our protection from the consequences of our own national sins and iniquities, by reason of "the anointing," and of the blood of sprinkling, which is nationally ours, and that exclusively? Let us, then, turn to the Lord our God, with repentance and change of heart; but above all, let us never forget His loving-kindnesses and tender mercies in choosing us, guarding, and guiding us, and promising us such glorious blessings as He has in His holy Word; and to Him, as the King of Israel, shall be all the praise.

THE HEAD, AND NOT THE TAIL, IN GEOGRAPHICAL EXPLORATION.

GEOGRAPHY is said to be one of the sciences of which Englishmen are supremely ignorant as a nation. They are confined within the limits of two small islands in the West, and care not to inquire what the rest of the world is like. Hence the immense importance of the Royal Geographical Society, which undertakes to teach the nation the geography of the whole Empire, and of all those interesting but unknown portions of the planet, which its members are always scientifically exploring. The wonder, however, is that, as the *Times* observed on May 26th, "The richest fields of geographical research are within the actual dominions of the Queen of England!" The journalist adds that "her ascendancy on the ocean brings her people into immediate contact with the few remaining corners and edges not territorially overshadowed by her flag"; and "circumstances have imposed upon Englishmen an obligation of universal inquisitiveness."

The chief geographical discoveries and researches of the day are being made still by Englishmen. The Founders' Medal this year has gone to Colonel Holdich. The Patron's Medal has been won by Mr. George Grenfell for explorations in Western Africa. As the British Empire constantly advances, so the knowledge of the geography of the earth is increasing too. As a consequence thereof, the chief explorers are British subjects, and to them we are mostly indebted for our modern very wonderful advances in geographical knowledge. But if the Royal Geographical Society and its active members are doing their utmost to teach us all geography, and is constantly collecting, and putting before the world, new additions to its knowledge of this important science,—we may claim for "Our Identity," too, a potent ability to instruct the students of the subject in this necessary department of learning. For instance, any one who takes up the Identity, and prosecutes the study of the matter, is bound to understand the subject of "The Gates." He must know where they are, and what geographical facts constitute these spots Gates. He must learn, in short, "The Geography of the Gates." He must get an atlas, and take a large world-wide lesson in its geography. He must traverse the British Channel, and see how the Channel Islands are situated with respect to France, and observe that they answer to the description of "the Gates." Then Gibraltar, Malta, and Cyprus will make him familiar with the geography of the Mediterranean Sea. The Red Sea will next invite his attention. He will see that its Northern Gate is the Suez Canal, and its Southern Perim Island—Aden, and Socotra Island. Then mighty India will attract notice, and the capitals of its three Presidencies, Bombay, Madras, and Calcutta, will teach him the geographical "why and wherefore" the whole Peninsula fell to the Power which holds them, as well as the supremacy of the sea besides. The Straits Settlements will next appeal to his notice, and show him that the British settlements, Penang, Malacca, and Singapore (or the Lion's City), are the true Gates of the route to China from the

Digitized by Google

West, and that this sea passage is one of the routes which lead from India to Australasia, and bring us thus to Israel in the Antipodes.

The subject of "Our Identity" leads men to go everywhere as travellers throughout the earth, and teaches them its geography! For Israel's possessions are West, and East, and North, and South; in all oceans, all lands, all regions, all climes. They are to be owners at last, as "Heirs of the World," of "the kingdom and dominion and greatness of the kingdom under the whole heaven," and therefore there is no wonder that they should be forced to learn the geography of the world they are to subdue and rule. At present the ignorance of the masses of our people in respect to the form and fashion of the countries of the world, nay, even of our own Colonial and Indian dominions, is stupendous. We have heard of persons inquiring whether Adelaide is not an island in the Southern Ocean; and if Meerut is not somewhere in the neighbourhood of Madras!

The *Times* recognises this ignorance, and writes of it as follows:—

Among Englishmen, outside the pale of the Geographical Society, a portentous ignorance of geography reigns uncontrolled. Men who would be ashamed to confess that they had never learnt Latin do not pretend to be abashed at being caught tripping over some rudimentary geographical fact. Not till this year has the Society been able to bring to the verge of accomplishment its cherished plan for the introduction of geography into the course at Oxford and Cambridge. Before a song of triumph is sung, even now, for the promised establishment of University lecture-ships, it is well to wait for the issue. Means may be found for burying geography, like English literature, decently under antiquarianism. In the case, indeed, of geography there would be more excuse than in the other, from the entire want in the Universities of practical familiarity with the subject propounded for inquiry. At Cambridge that is recognised, and the authorities have had the modesty to invite the Geographical Society to send them a guide to sketch the general character of the unknown idea they have been asked to develop.

Whatever may be the present ignorance of our people respecting geographical knowledge, our nation is "the head and not the tail, above only, and not beneath," in regard to geographical exploration. When Our Identity becomes better known and more firmly grasped by our people, then will ignorance of geography be deemed a disgrace, and be avoided accordingly.

SUGGESTIVE EXTRACTS FROM THE LIFE OF LORD SHAFTESBURY, BY EDWIN HODDER.

FORWARDED BY L. P.

WELSH LANGUAGE.

AFTER completing his study of Welsh, Lord Ashley turned his attention to Hebrew. The two languages are alike in many peculiarities of construction, in the paucity and confusion of tenses, in the conjugation of verbs, and in the binding together in one word of some prepositions and pronouns.

ISRAEL AS BARBARIAN BRINGS A BLESSING.

It so fell out, writes Lord Ashley, that I talked of the barbaric irruption into the Roman Empire. Two ideas then passed across my mind: that it was necessary to cleanse and sweep away that structure of corruption and beastliness which had wholly obscured the real purpose and calling of mankind, and was rapidly spreading amongst all other people contiguous to the Roman world. The imperial rule embraced the entire compass of civilised existence, and both governors and governed stank alike in the sight of morality. There remained, then, no polished nation wherewith to dilute, by conquest, the quintessence of Roman profligacy. Rebellion would have been useless; it would merely have transferred the helm from the director to the agent of accursed filthiness. God, therefore, summoned to His aid the hardy and simple vices of barbarian minds; they overran Europe, and, during the night of literature, saved, by the grace of heaven, the seeds of morality. A second reason: these rude, uncultivated hearts were better qualified to imbibe the pure spirit of revelation—this is substantiated by the perusal of history. The pride, the licence, the illogicism of pagan belief (pagan as existing in the laboured and attractive ritual of Italy) might to eternity have withstood the Christian faith. The religion of Vandals, of Huns, of all tribes such as these, had nothing to gratify their pride or advance their pleasures. They were, therefore, indifferent to its perpetuation. A form of worship was all they wanted, for man will worship. Settled in prosperity, they became improved, and chose the most decent.

APPOINTMENT OF A BISHOP TO JERUSALEM.

September 29 (1838). Took leave this morning of Young, who has just been her Majesty's Vice-consul at *Jerusalem!* He will sail in a day or two for the Holy Land. If this is duly considered, what a wonderful event it is! The ancient city of the people of God is about to resume a place among the nations, and England is the first of Gentile (?) kingdoms that ceases to tread her down!

CAPABILITIES OF BRITISH CHARACTER.

November 9 (1840). It is really heart-stirring to read of our successes in Syria, the forward valour, the iron steadfastness, of our countrymen; wherever they go, they impart life, and soul, and energy—one midshipman does more than a hundred Turks, though they be all Seraskiers—every man is an army, every sailor a fleet, and yet the whole fleet acts as one sailor. Marvellous the effects of discipline acting on the vigour of British character! What materials for greatness! What elements for service! What instruments, should it so please God, for the alliance and protection of His ancient people, and for His final purposes on earth!

ENGLAND'S MISSION.

(1843). Let us put out of mind the great and stirring consideration that the moral condition of England seems destined by Providence to lead the moral condition of the world. Year after year we are sending forth thousands and hundreds of thousands of our citizens to people the vast solitudes and islands of another hemisphere; the Anglo-Saxon race will shortly overspread half the habitable globe! What a mighty and what a rapid addition to the happiness of mankind, if these thousands should carry with them, and plant in these distant regions, our freedom, our laws, our morality, and our religion!

"HOLD THOU ME UP, AND I SHALL BE SAFE."

March 23rd (1848). Insurrection at Berlin! Insurrection at Vienna! The Prince Metternich deposed! It is astounding at first to see how these monarchies fall! They seem as though they had no roots, nor ever had any. . . . Terror—moral, physical, and financial—is at its height, every tremendous passion is about to be unchained. France seems surrendered by God to a reprobate mind, the devil reigns for a while. . . . Mobs are everywhere triumphant, with more or less of moderation in their demands at present; the ultimate issue is certain. And *we* yet stand upright—a column in the midst of ruins. Glory be to Thee, O Lord!

THE IRISH PUZZLE.

January 5 (1849). . . . Ireland again distressed, and again to be relieved; all admit the fact and the necessity, but wish to throw the necessity on every shoulder but their own. . . . What is the remedy for this state of things? What

Digitized by Google

is the cause of it? Is it the Celtic race? Yet we see many of this tribe in other parts of the world frugal, industrious, orderly; much may be recorded of the economy, foresight, and affection of thousands. Is it the religion? Yet I do not find, however faulty, superstitious, idolatrous, may be their belief and practice, that any physical incapacity is necessarily connected with it; in many heathen nations there may be found much temporal prosperity, and the Tuscan farmers and peasantry show by their high cultivation and general comfort that indolence and barbarianism are not inevitably the consequence of Popery. Is it national hatred to the Saxon, or pious hatred to the Protestant? or is it both combined? But if so, this would appear in Ulster, but hardly be known in Connaught, where Saxons and Protestants are as rare as a meat dinner. Is it misgovernment? Why, every measure, however excellent, and by whomsoever brought in, fails at once. And why? You can obtain no agency in Ireland—no one is to be trusted—no public, no private functionaries: all are of one complexion; whatever enters Ireland is transmuted by the prevailing atmosphere; everything acquires an affinity to *job* and to *job* it all. Whence is this?

[We believe the explanation of the above to be, that while doubtless there is a much-to-be-regretted mixture of blood in some classes in Ireland, the pure Irish are not Celts but Canaanites, destined of old to be a snare and sore trouble to the disobedient Israelites.—Ex. xxiii. 33; Num. xxxiii. 55; Josh. xvii. 13.]

ISRAEL IN BRITAIN.

Commander Roberts, R.N., recently lectured in Ilfracombe on the subject "Israel in Britain." The subject was divided into two parts, dealing with the historical and Biblical evidence showing the connection of the English people with the Israelites. His first point was that the ancient Britons, according to the histories of Diodorus Siculus, Festus Avienus, and also from the Cæsar's commentaries, bore close resemblance to the Israelites. Their trade and commerce, tools and implements, which had been unearthed, the original names of several ancient towns, and various other evidences also went to give similar proof. They worshipped one supreme God, had no images or idols, and although they were not what in the present days would be expected from a Christian or Biblical race, yet their religion was free from gross superstition and idolatries practised by surrounding nations. Then came a description of the Druidical worship, as described by Quintius Cicero, the brother of Mark Tullius Cicero. He describes their temples such as Stonehenge, their ceremonies, &c., showing that their worship was free from any barbarous customs or ideas attributed to the British. And there were traditions to show that they belonged to the children rescued from the flood. The story of the flood, of Moses in the bulrushes, of Sodom and Gomorrah, and other matters bore a close resemblance to the stories of these circumstances, as in the Bible. Then came the question. Whence came these people? It would appear that the ancient inhabitants of these islands arrived here under three heads, the Cymry, the Llocgryn, and Brythons, in about the 12th century before Christ. After having possessed land for a considerable time, eventually other tribes came over, known as the Coritani or Belgae, and these tribes not being able to trace their connection with the former inhabitants were not admitted into social intercourse with them until the ninth generation. A description of the dress and decoration of the Druidical priests was then given to show their close resemblance to the Jewish priests. A list of impartial historians, including Josephus, was quoted to show that when the exiles left Egypt the best part of them went from the wilderness under Danaus and Cadimus, passed through Syria and Sidon, then to the Phœnician Colonies, and caused all the former inhabitants who were Palasgians to take the name of Danai. Then came an account of the Trojan wars, which was a race against race, to show that the fugitives on their return found their homes appropriated by their children, and eventually they sought other shores, and by way of Illyria passed into Umbria and Etruria, and founded the great Etrurian Kingdom. Others passed into Sicily, got along by the Mediterranean, found their way to Spain, and settled at Cadiz, and eventually came through Spain into Ireland. Those who went by Thrace came over to the north and west of Britain, and arrived on these shores through the German Ocean. Those who passed through Illyria and Etruria migrated to Gaul, and formed the Celtic or Gaelic nations. Eventually the Celtic nation arrived in Britain, some through Holland, and others through Gascony. His next evidence in proof of the connection was numismatic in character. He quoted the various coins, medals, &c., &c., in proof of the course taken by these races from Egypt to Great Britain. The trident, for instance, was a Jewish symbol, and that, as everybody knew, had from time immemorial also been an English symbol. The next division of the subject was proofs from the Bible showing the connection of the English with the Israelites. He quoted the promises made to Israel in the Word of God, which were definite and clear, and which promises had been fulfilled in the English people. Remembering, in addition to this, that the present English tongue has 6,000 words in it which are primarily derived from the Hebrew, that the people inhabiting these islands as the British race have fulfilled and are fulfilling all the special characteristic features of Israel in the promises, such as being the most wealthy, most powerful, and most civilized race in the world, carrying the Gospel to all nations, lending to all nations and borrowing of none, ruling over all nationalities and being ruled over by none, he thought that there were unanswerable proofs in favour of the position which he had taken up. Was not the position which he wished to give to the British people a very noble position—one that is highly satisfactory to the British character, and that also which had been given by God to Abraham and his seed—"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore, and thy seed shall possess the Gate of his enemies, and in thy seed shall all the nations of the earth be blessed?"

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of cards now issued, including those in the hands of the local secretaries, is 1,423, no new members having joined since our last report.

Members of the Prayer Union are specially requested to pray for the little company of Anglo-Israelites in Malta, during this time of cholera visitation, that they may pass through it unscathed, receiving grace and strength to stand without fear, as faithful servants of the Lord, and to encourage and sustain those around them.

A donation of 1s., from J. D., St. Helen's, is thankfully acknowledged.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, &c.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for September is printed:—

1st ...	Isaiah	vii.	12th ...	Isaiah	xviii.	23rd ...	Isaiah	xxix.
2nd...	,,	viii.	13th ...	,,	xix.	24th ...	,,	xxx.
3rd ...	,,	ix.	14th ...	,,	xx.	25th ...	,,	xxxi.
4th ...	,,	x.	15th ...	,,	xxi.	26th ...	,,	xxxii.
5th ...	,,	xi.	16th ...	,,	xxii.	27th ...	,,	xxxiii.
6th ...	,,	xii.	17th ...	,,	xxiii.	28th ...	,,	xxxiv.
7th ...	,,	xiii.	18th ...	,,	xxiv.	29th ...	,,	xxxv.
8th ...	,,	xiv.	19th ...	,,	xxv.	30th ...	,,	xxxvi.
9th ...	,,	xv.	20th ...	,,	xxvi.			
10th ...	,,	xvi.	21st ...	,,	xxvii.			
11th ...	,,	xvii.	22nd ...	,,	xxviii.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, 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 be obtained printed in larger type, price 1d. for three copies, post free, or 1s. per 100 for distribution. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

Digitized by Google

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Forty-Fifth Monthly Report.

The following donations and subscriptions, from July 16th to Aug. 19th, are very gratefully acknowledged:—

By the Treasurer: F. H. G., Moulmein, Burmah, 8s. 6d.; the late Miss S., a bequest, £3; T. G., Griquatown, S. Africa, £1 1s.; A. C. B., M.D., Griquatown, £1 1s.; S. W. S., Griquatown, 10s.; S. W., Griquatown, 10s.; Mr. L., Dublin, 2s. 6d.; Mrs. H., Weston-under-Penyard, 10s. 6d.; Miss B., Chichester, 3s.; Miss T., Rhyl, £1 1s.

By Mr. C. Horner: Mrs. C., 2s. 6d.; H. E. T., 10s.; Mrs. T., 2s.; Mrs. H., 1s.; Mrs. C. B. (monthly subscription), 5s.

Total, £9 8s. 0d. J. Lawrence, *Hon. Treasurer.*

We beg to acknowledge the handsome donation to the Fund of 50 copies of "The Ten Tribes," from the author, Alder Smith, Esq., M.B., F.R.C.S., per Messrs. Banks and Son. Also a parcel of Banners from West Hartlepool, sent to Hull; another from M. S., Forest Gate, sent to a sower at Dover; whilst a third parcel, with some pamphlets, has reached us from Henley.

One to three Banners are forwarded weekly and fortnightly, to St. John's, South Africa; Cleveland, U.S.A.; Birkenhead, Abergavenny, Mechanics' Institute, Crewe, Richmond, Maesteg; to the Free Public Libraries at Manchester (three copies), Wandsworth, and Wimbledon. Over 9 doz. are also despatched weekly by Miss Sibbald, who has kindly undertaken the Banner distribution formerly carried on by Miss E. M. Rush.

Thirty-three parcels of literature (one to two) have, during the past month, been forwarded to Ambala (India), Rome, Edinburgh, Manchester, Abergavenny, Farnworth, Lee, Brighton, Sheffield, Upper Teddington, Quernerford, Ludlow, Richmond, Wandsworth and Wimbledon Public Libraries; South Hayling, Stokes Road, Barrington, Eastbourne, Stockport, Lower Sherringham, Shepherd's Bush, Rochester, Crossgate, Ballyhooly, co. Cork, Lydney (Glos.).

A highly praiseworthy effort is being made by Mr. Marchant, of Brighton, to bring the discovery of Israel to the masses, by that most public of all means, the delivery of open-air addresses. As soon as we saw from the Banner his single-handed endeavours, we gladly and at once responded to his request, by furnishing him with a goodly packet of 400 leaflets and minor works, for circulating amongst the most attentive of his hearers. His first discourse on the beach was listened to by a crowd with great attention, though his exposition lasted an hour and three-quarters, and many confessed the doctrine could not be denied.

One of our Manchester Sowers writes:—"I beg to acknowledge, with many thanks, the receipt of leaflets and other literature. Many I distributed amongst the Men and Women's Bible-class, who received them with gladness, the result of which I will inform you another time. I anticipate sending you good tidings ere long of good work being done at our little Church; though there are several staunch opposers in our congregations, still I am proud to say our missionary preacher renders me every facility in the distribution, and readily, yea, indeed, gladly receives the pamphlets for his own perusal. As I am going for a week's holiday into Wales, I intend, with God's blessing, doing my utmost in spreading the glad tidings that 'Lost Israel is Found!'" Thus is the seed being scattered.

Our excellent Sower at Quernerford travels over a considerable area, and hence the seed is sown in many towns and villages. In his first communication to us he narrates how he received the light originally through reading Mr. Hine's "Forty-seven Identifications." He is discriminating in his method of distribution. He has recently given away pamphlets and leaflets to ministers, schoolmasters, and Sunday-school teachers. He found such leaflets as the "Queen's Descent" often very useful in arousing interest in the minds of some. Meeting a farmer in the train one day, he made use of the occasion for speaking on Israel. This good man was greatly impressed, and in his turn lent some leaflets, etc., to villagers, who thus expressed their astonishment: "Wherever did e get it vrom? We never se'ed such books avore." Our Sower found the "Thoughts" especially valuable for working men. While at Oxford he met a batch of railway platelayers, and during the chat he had with them found they had greater knowledge than many among more educated people. These men had, it seems, received their first instruction through a signalman on the line. Our Sower, on parting, gave them some works to pass on to him. He concludes by saying that lately, in one place, a Primitive Methodist preacher made an excellent sermon on Israel from the two brothers in the parable of the Prodigal Son. Owing to the large number of places this Sower is in the habit of visiting, we shall undertake to furnish him monthly with a good parcel of well-assorted matter.

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; or by Mr. Chas. Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed, "London and Provincial Bank, Teddington Branch." Grants of literature will be made, as far as funds allow, on application to the Secretary.

THE JUBILEE AND ISRAEL.

By J. T. Cassino, Peabody, Mass., U.S.A.

[Note.—We cannot say the following are perfect as verses, but we publish them as the work of an American—the hearty greeting, in fact, of an Israelite of Manasseh, on our Queen's Jubilee, and meant by him for publication in the Banner of Israel.—Ed.]

Hail to the land o'ershadowed with wings!
Hail to its great and noble Queen!
Never such land and ruler were seen:
Hail to the land and its Queen, all hail!

Never had God made a people so great,
Never a Queen reigned o'er such a State,
Never hath God with a people so dealt:
Hail to the land and its Queen, all hail!

Thou art of God the favoured heir,
And ever hast been His especial care,
Among nations the fairest of the fair:
Hail to the land and its Queen, all hail!

Thou art the people who never shalt be
Conquered by any, on land or on sea,
Ever the home and abode of the free:
Hail to the land and its Queen, all hail!

Thou art the people, long chosen of God
To carry to every people His Word,
Till the ends of the earth of Him have heard:
Hail to the chosen of God, all hail!

Of nations the head and not the tail,
The nation that will not serve thee shall fail,
Against all odds shalt thou prevail:
Hail to the land and its Queen, all hail!

Hail to the people dwelling alone,
For a time by their ancient name unknown,
Hail to the Queen on David's throne:
Hail to the land and its Queen, all hail.

Hail to the people that borrow of none,
But lend their wealth freely to every one,
No want shall there be in thy wide domain:
Hail to the Queen and her realm, all hail!

Hail to the land that in every zone
Their colonies plant which remain their own,
Hail to the nations owning one throne:
Hail to the Queen of the nations, hail!

Hail to the people spread abroad,
West, East, North, and South, and blest of God,
That grow and increase by the power of the Lord:
Hail to the millions that are coming, all hail!

Hail to the people that blossom and bud,
And fill the face of the world with fruit,
To thee all may flee from oppression's rod:
Hail to the land of the free, all hail!

Hail to the people that own the Gates
Of their foes whom they rule from their high estate,
On whom the commerce of nations wait:
Hail to their Empress-Queen, all hail!

Hail to the people that dwell in the Isles,
Whose gates night nor day are shut the while,
God loves them, and on them for ever shall smile:
Hail to the people God loves, all hail!

Hail to the land o'ershadowed with wings,
Hail to the nation great and strong,
Hail to the good and noble Queen,
May the King of kings her reign prolong.

Digitized by Google

THE CORONATION STONE.

To the Editor of the "Cheltenham Examiner."

SIR,—My attention has been just called to a paragraph in your issue of Wednesday last, June 22nd, concerning the Coronation Stone on which Her Majesty—having been crowned thereupon at her accession to the Throne—again sat on the never-to-be-forgotten Victorian Jubilee.

The article states as follows:—"The Anglo-Israelite myth, however, as to its Biblical pedigree, is roughly shaken by the undoubted fact (?) that the stone consists not of Bethelian granite, or limestone, but of honest Scotch sandstone." Having gone very fully for many years past into the history and antecedents of this our much-prized national heirloom, will you permit me to state that the "shaking" referred to may be "rough," but far from conclusive. *Imprimis:* The stone is a small block of red sandstone; the only "myth," therefore, lies in describing it as "granite, or limestone."

Mr. Giekie, in his report on the Coronation Stone, expressly says: "It is unlike the red sandstone of the Highlands, and equally unlike the usual red sandstones of the South and South-east of Scotland." The same authority adds: "It cannot have come from Iona, . . . there is no red sandstone in it."

Geological testimony is equally clear as to the stone not being of Tara origin. But while we are thus told whence it does *not* come, Canon Tristram in his "Land of Moab" helps us to discover whence it *does* come. He tells us that this very red sandstone *is* found, near the surface, on the shores of the Dead Sea. And this is not so far from Bethel or Luz, but that "the stone which the builders rejected" might have been drawn thence before Jacob appropriated the rejected red sandstone for his pillow.

Mr. Skene, in his work on the Coronation stone, quotes Blind Harry, the Rhymer, who says:—

"At Canmore syne King Fergus has it won,
Brought it to Scone, and stable made it there,
Where Kings were crowned eight hundred year and mair,
Before the time that King Edward it faud,
This jewel he gart turse into England."

If Blind Harry meant to say that King Fergus brought it himself to Scone (though it is by no means clear that he does more than allude to Fergus as having won it for Scotland), it is a self-evident mistake; for Fergus brought it over to Scotland in the 4th century, B.C., and Scone is never mentioned in history till the 10th century, A.D. Yet upon this mistake Mr. Skene builds a stronger and baseless theory of his own, when he says, "Icolmkill therefore now falls out of the legend, as well as Argyll, and the stone is brought direct from Tara to Scone, and placed there by Fergus himself"—fourteen centuries before Scone had any existence! Mr. Skene shews the strange bias with which he approaches the subject, by adding, "We also hear no more of the prophecy, '*Ni fallat fatum*,' for which let us be thankful." Singular indeed is the state of mind which can derive such comfort from believing that our heirloom, with all the priceless and covenanted blessings thereto attached, is—a myth!

Mr. Skene further tells us (page 20): "It is remarkable that prior to Baldred, not a trace is to be found in any of the older chronicles. He is absolutely the first who mentions it." Remarkable indeed, if true! Baldred's works were compiled A.D. 1301. From Dean Stanley's Appendix to his "Memorials of Westminster Abbey," we learn, however, that Cumine, who was Abbot of Icolmkill from 657 A.D. to his death in 669, *did* not only mention this venerated Stone, but records that St. Columba, when dying, caused himself to be carried into the sanctuary where it was kept, so that he might depart with his head resting on "Jacob's Stone." (Cumine's Vit. Columb., cap. xxi. Pinkerton's Vit. Ant. S. S. Scot., p. 40.)

Nor was Cumine the only historian who related this fact, which is also attested by Adamnan, who subsequently filled the same office from 679 to 704 A.D. (Adamnan Vit. S. Columb., lib. iii., cap. xxiii., pp. 233, 234); and for such testimonies we are "thankful."

I fear, sir, to trespass upon your space; but if you will permit me, I will give in another letter some further proofs of its antiquity and value to ourselves.—Yours obediently,

ELLEN M. ROGERS,
Author of *The Coronation Stone and England's Interest in it.*

Glenwood, The Shubbery, Weston-super-Mare. June 23rd, 1887.

[The above appeared in *The Cheltenham Examiner*, of July 6th, 1887, and we republish it because it deals with a subject in which our readers generally take much interest.].

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Kindly accept my thanks for your kind note and parcel of tracts, also for your kindness in calling attention to my meetings on the beach. It has brought me about 100 BANNERS and 500 tracts and leaflets, and three books to lend about (I am in great need of such) for an ever widening circle of enquirers, and am very thankful to all kind friends who have sent what they could to help on the work.

I am, dear Sir, yours truly,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton, August 10th, 1887.

ANDREW BOLTON, M.D.

To the Editor of the "Banner of Israel."

DEAR SIR,—In meting out justice to the *Newcastle Daily Leader*, I am afraid you have done some injustice to our late friend Dr. Bolton. He was the treasurer of our association, so that I can speak as having authority, and am able to assure you that the doctor was quite familiar with the Scriptural argument, nor was he afraid of using it. It is true that you will not have noticed any lectures by him. He was one of those gentlemen who have an aversion to being seen or heard on the platform; but he was a lecturer none the less, and scores could testify to the lectures they had received in railway carriages and other public vehicles. The reason why the writer in the *Leader* laid particular stress on the doctor's linguistic proficiencies probably was that the former is, no doubt, better acquainted with politics than philology, and would be highly surprised to learn that there was the remotest affinity between English and Hebrew. Hence this fact, and evidently this fact alone, remains impressed on what mind he has.—Yours faithfully, J. G. T.

Newcastle, Aug. 23rd, 1887.

[NOTE BY THE EDITOR.—We regret the tone of our reflections, but the journalist misled us! All honour to the memory of our late friend Dr. Bolton!]

To the Editor of the "Banner of Israel."

SIR,—Respecting the titles of the Almighty met with in the Bible, is it not remarkable how many of them are so intimately connected with His chosen people Israel? some for instance are the following:—

"The Holy One of ISRAEL," Isaiah i. 4; "The Mighty One of ISRAEL," Isaiah i. 24; "The Creator of ISRAEL," Isaiah xliii. 15; "The King of ISRAEL," Isaiah xliii. 15, Matt. xxvii. 42, John i. 49, Isaiah xliv. 6; "The *God* of the armies of ISRAEL," 1 Sam. xvii. 45; "The *God* of ISRAEL," 1 Chron. xxix. 18; "The *God* of Abraham, the God of Isaac, the God of Jacob," Ex. iii. 6; "The mighty *God* of Jacob," Gen. xlix. 24; "The Holy One of Jacob," Isaiah xxix. 23. C. E. P.

Manchester, 15th August, 1887.

"To the Editor of the Banner of Israel."

DEAR PHILO-ISRAEL,—Having been a constant reader of the BANNER for some time, and a firm believer in the facts set forth therein—viz., that the British are the Lost Ten Tribes, I am of opinion that the blindness in part which has happened unto Israel may be in a very great measure dispelled, if those my fellow believers in Bible truths would but band themselves into companies in the cities, towns, or villages, where they may happen to reside, and irrespective of creed or ism meet together periodically to study God's word with a view to the more extensive propagation of Bible truths in relation thereto, as I am happy to see has been done in many places.

Now, Sir, I have for a long time been very anxious to find some, in this ancient city Hereford, desirous of helping to make known more generally the facts contained in Anglo-Israel truth, as set forth in the BANNER, but up to the present I have been disposed to think with Elijah that I even I only am left; but happening to see in your issue of 15th inst. the initials of G. M. A. (per Miss Jones) also F. J. and T. J., as subscribers to the Jubilee Funds, I am still in hopes that there are some in this city who are not unwilling to do something in this direction, and I shall therefore feel extremely obliged if you will kindly insert this in an early issue of the BANNER, trusting it may meet the eyes of those interested in the good cause, and lead to some practical result.

Yours sincerely in the hope of Israel,
JAMES DYER.

77 Green Street, Hereford.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

Now Ready. 16mo. Price 2s., in bevelled boards, full gilt, gilt edges; or cloth boards, gilt lettered, 1s. 8d.; White Skiver binding, full gilt, 2s. 6d. Post free for P.O.

"MY JEWELS"

(MALACHI III. 17).

"The Precious Sons of Zion."

(LAM. IV. 7).

Choice Selections from Writers of Sacred Poetry, with Appropriate Texts from Holy Scripture, arranged for every day.

BY SARAH SHARP.

In Anni Jubilaei Memoriam, 1887.

A CLERGYMAN writes:—"I have read your MS. of 'MY JEWELS' and long for the book to come out. May 'MY JEWELS' adorn many lands, and homes, and hearts, and add some stars to our Saviour's crown."

See "BANNER OF ISRAEL," Aug. 24.

London: Robert Banks & Son, Racquet Court, Fleet Street. May be ordered from any Bookseller.

Now Ready. Price 2/6, cloth, gilt, bevelled boards, Imperial 8vo., free for P.O.

A CONSECRATED LIFE.
A MEMOIR

OF THE

RIGHT REV. BISHOP TITCOMB, D.D.

By the Rev. ALLEN T. EDWARDS, M.A., Cantab.

With an Introduction by the Right Rev. the LORD BISHOP of ROCHESTER.

Frontispiece: Cabinet size PHOTO-PORTRAIT of the late BISHOP by Messrs. Elliot and Fry.

CONTENTS:

Introduction. 1.—Early Life to the Period of His First Curacy. 2.—Cambridge Ministry. 3.—London Life and Woking. 4.—Rangoon. 5.—Northern and Central Europe. Appendix.—1. Funeral Sermon by the Rev. J. McCann, D.D. 2. Sermon by Bishop Titcomb. 3. Public Work in Rangoon in one year. 4. Tabular Statement of Tours in Northern and Central Europe. 5. Consecration of St. George's Church, Berlin.

R. BANKS & SON, Racquet-court, Fleet-street, London.

Price Twopence.

BRITAIN AND PROPHECY.

"Before the heroic age of the Greeks had passed away, God was cradling nations of mighty men behind the Caucassian mountains; these were the Aæs, the ancestors of the great Anglo-Saxon people."—H. A. LONG, Glasgow.

BY JAMES WRIGHT.

Read before the Sherwell Mutual Improvement Association, Plymouth. Re-written and read in Belmont Wesleyan School-room, Stoke, Devonport.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Price 2s. 6d., Cheap Edition, 1/-

BIBLE LESSONS AND REFLECTIONS.

By ROBERT GAIRDNER, of Kilmarnock, N.B.

"Mr. Gairdner has given us in his book a series of Bible lessons, with his own reflections added thereto, and though he has been very cautious in the latter, and has not committed himself too broadly, he has plainly let it be seen that he is an Anglo-Israelite by conviction, and that the Scriptures which he quotes at length and extensively throughout his book, are meant to teach Our Identity and God's faithfulness, from first to last, to His promises to Abraham and His seed for ever."—*Banner of Israel.*

ROBERT BANKS & SON, Racquet-court, Fleet-st.

Price 2d., by post 2½d. Second Edition, revised.

A SUMMARY OF ANGLO-ISRAELITE TEACHING,

And of the Scripture Proofs on which it Rests

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

President of the Cheltenham Association, and Vice-President of the Metropolitan Anglo-Israel Association.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; F. W. Parry & Co., Paternoster-row.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

The History of the House of Israel; How they were Lost, and How they were Found. Told for the Children. Price 6d., cloth 1s.; post free, 7d. and 1s. 1d. Fourth Edition. Eleventh thousand.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters'

London: R. BANKS & SON, Racquet-court, Fleet-street.

Price 5s., Cloth Bound, Gilt Lettered, 584 p.p., free for Postal Order. COMPLETE EDITION OF

FIFTY YEARS IN THE CHURCH OF ROME.

BY FATHER CHINIQUY.

"No history like it since the time of Luther."—*New York Witness.*

"The work is a good one, and we pray that it may succeed in opening men's eyes to the deadly dangers which are in our midst."—*Methodist Recorder.*

ROBERT BANKS & SON, Racquet-court, Fleet-st., E.C.

Crown 8vo., wrapper, price 6d.

Where is the Firstborn?

An investigation of the British Claim to Identification With the House of Israel. By the REV. G. A. ROGERS, M.A. Edited by his Widow. Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

"Ably written, well edited, and carefully presented to the readers. . . . We wish it a large circulation."—*Banner of Israel.*

London: Robert Banks & Son Racquet-court, Fleet-st.

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Lasting Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.

Established 1851.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion. Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

LIVER TONIC,

GEORGE & WELCH'S,

2s. 9d. and 4s. 6d. per Bottle.

This Tonic, which embraces the active principle of the best known Liver Cures, relieves Indigestion and Debility, sharpens the appetite, and corrects all unpleasant symptoms arising from sluggish liver.

Proprietors: GEORGE & WELCH, Worcester.

To be had through all Chemists or by Parcels Post from Makers.

30,000 BEDS SOLD in SEVEN YEARS

NEWHAM'S CELEBRATED LINCOLNSHIRE FEATHER BEDS.

THE CHEAPEST FEATHER BEDS IN THE WORLD.

Direct from Boston, Lincolnshire.

No. 1. SINGLE BED, BOLSTER, and PILLOW, 6ft. 3in. by 3ft. 6in., weighing 40lb. 30.0

No. 2. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in. weighing 50 lb. 37/6

No. 3. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in., weighing 55lb... .. 42/3

No. 4. EXTRA SIZE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 5ft., weighing 65lb. .. 48.9

WARRANTED NEW AND SWEET.

Any sized Bed only **9d.** per lb., including Feathers, in Strong Union (bordered) Tick, making, packing, wrapper, and Carriage Paid to any Station in the United Kingdom.

SUPERIOR BEDS, Splendid Feathers, Linen Tick, 1s. per lb.

Samples of Feathers and Ticks, Price Lists, &c. post-free.

For the convenience of Purchasers we have opened a Branch Establishment at 178, Strand, London.

All orders must be accompanied by Cheque or P.O.O. (which, as security to purchasers, may be post dated ten days) payable to

NEWHAM & CO., Boston, Lincolnshire,

or to **THOS. SMITH,** 178, STRAND, LONDON,

where Goods and Samples can be seen and obtained.

Feathers only **9d.** per lb. The trade supplied. Please mention this paper. A great reduction on three or more beds.

10,000 CARPETS

5/- Five Shillings each. 5/-

EACH. EACH.

GUARANTEED GENUINE BARGAINS.

The British Carpet Weaving Company will forward DIRECT FROM THEIR LOOMS to any address, on receipt of Postal Order for 5s., or stamps, one of their GENUINE WOVEN, REVERSIBLE TRIUMPH CARPETS, bordered and woven in colours, to suit Dining-room, Drawing-room, Bed-room, &c., and LARGE ENOUGH TO COVER ANY ORDINARY-SIZED ROOM, as an advertisement for the introduction of their goods.

These Carpets are made of a material almost equal to wool, and, being a speciality of our own, they can only be obtained DIRECT FROM OUR LOOMS, thus saving the purchasers ANY MIDDLE PROFITS.

Send for sample, and if not satisfied MONEY WILL BE RETURNED IN FULL,

A Rug sent to match Carpet for 1s. 6d. extra, or four Carpets and four Rugs sent carriage paid for 20s.

This extraordinary offer will not be repeated,

The words, UNION BANK, should be written across all Postal Orders. Address—

The British Carpet Weaving Co., 76, St. John St., Clerkenwell,

LONDON, E.C.

THE COMFORT SLIPPERS.

COMFORT after a hard days' toil is obtained at once by wearing the Comfort Slippers, the easiest, prettiest, and most comfortable slippers in the world. Uppers made of Velvet, Carpet, or Felt. Prices:—

	Chdn.	Ladies.	Gents.
Velvet Uppers, double soled, rivetted	1s. 6d.	2s.	2s. 6d.
Carpet ,, ,, ,,	1s. 3d.	1s. 9d.	2s.
Felt ,, sewn throughout	1s.	1s. 3d.	1s. 6d.

A Clearance line of Felt Slippers, Children's, 10d., Ladies', 1s., Gents', 1s. 3d.; all post free for P.O. or stamps.

J. Pickup, Slipper Maker, Rawtenstall, Lancs.

A BOON TO SUFFERERS.

HARNESS' ELECTROPATHIC BELT.

Testimonial

From Miss J. HOULDSWORTH, Rozelle, Ayr, N.B.

"I am glad to be able to tell you that the **HARNESS' ELECTRIC BATTERY BELT** has been very beneficial in **strengthening the system** generally, as well as instrumental in relieving the **Neuralgic pains** from which I have suffered.

NEURALGIA & DEBILITY.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys,** should at once stop physicing, and remit six for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW, WEDNESDAY, SEPT. 7, 1887. [All rights reserved

Digitized by Google

"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. XI., No. 559. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 14, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Rule of the "Righteous Nation" in Egypt	373
Ancient Watchmen Interviewed. By J. G. Taylor.—Part III.	374
The Work on the Beach at Brighton	375
Canals in Palestine. By J. H. Collins, F.G.S.	376
What the Lord Jehovah Remembers and What He Forgets	376
Freemason Foundation-Stone-Laying. By Joseph Thomson	377
"Our Rest and Signs of the Times"	378
Correspondence	379

THE RULE OF "THE RIGHTEOUS NATION" IN EGYPT.

IT is no secret that the Egyptians are glad that the Anglo-Turkish Convention has broken down and failed. The bulk of the Egyptian people know when they are well off, and were terribly alarmed at the prospect of our leaving them all to the tender mercies of the Turks. What Lord Salisbury meant by seriously proposing to vacate Egypt, and so give the Turks a chance of marching in and staying there on some flimsy pretext, or on no pretext at all, we cannot imagine! The whole thing, we are glad to know, has fallen through—greatly to the delight and relief of the lately-oppressed fellahin, and of the Egyptian well-to-do citizens as well. The result, of course, is, that, as respects the French, we have now regained a "free hand," and can go about our work of Egyptian regeneration without particular regard for, or attention to, the almost feminine sentimentalities of the French or the bluster of the Russians.

We are in Egypt to do the country good, and at the same time to safeguard our Indian, Australian, and South African interests; and there we must stay till our work is done, which may happen in the next hundred years or so. We have taken over a century to educate India so that she may one day go alone; but we are not yet near the goal, by all accounts. And it will take quite as long, if not longer, to enable down-trodden Egypt and her semi-Asiatic population to settle down, before she is fit for autonomous government or self-defence in the face of her many surrounding enemies.

A correspondent at Cairo, addressing the *Scotsman* (which is said to be a "Liberal-Unionist" paper), has made the following statement in full corroboration of our own views and opinions. Let our readers study what he says. He wrote as follows, on July 24, published in Edinburgh, in the *Scotsman*, of August 2, 1887:—

BRITISH RULE IN EGYPT.

CAIRO, 24th July.—Great satisfaction is expressed here at the results of the negotiations in respect to the much-talked of Turkish Convention. A secret joy reigned among the influential classes—those whose opinions are worth taking on political matters—when the non-signature of that Convention was announced, because it at once freed many minds from the apprehension of any probable interference of Turkey in Egyptian affairs. When the mission of Sir H. D. Wolff commenced, a growl of dissatisfaction was heard in every circle, from the pasha to the fellah, for it was generally believed that this was the first step toward handing Egypt over to the tender mercies of the Turk. The ex-President of the native tribunals, Ismael Pasha—who had resided in England for some years, and is also well conversant with native ideas, being a man of weight and popularity among the natives—expressed the popular opinion when he said to me the other day: "What Mehemet Ali fought for and succeeding Egyptian rulers have maintained, you English are about to sweep away in an hour. You are going to introduce the Turk here, thus showing yourselves the friends of Oriental despotism and decay, and the opponents of civilisation." Now, the prevailing voice of Turkish rule may be found in this Arab proverb, "The Turk either devours you out of very love, or tears you to pieces in his rage." It will be then readily understood with what joy the Egyptians saw this vision of Turkish interference in Egyptian affairs removed by the diplomatic disagreement between the Sublime Porte and Britain, ending in the departure of Sir Henry Drummond Wolff from Constantinople. Let scoffers at the inflexible character of our rule say what they will—and they can talk a great deal from easy editorial chairs in Paris, or even nearer home—the bulk of the Egyptian nation—that is, the tax-paying fellah, is only capable of expressing one opinion. That opinion is to this effect, that British rule has sensibly diminished the burden of the fellah by the justice and impartiality with which the taxes are levied and collected; that he no longer works to support the tawdry splendour of a favoured city and Court while the rural population are doomed to the courbash and misery; and that a liberal system of public works has been inaugurated under the British *régime* for the common, not any particular, benefit. I could say more under this head, but I think that these few lines are sufficient to set forth the present political feeling and situation in Egypt.

So far the Cairo correspondent. Let us note the character which the Egyptian fellah gives of the British Government. Their's is a righteous rule, and, therefore, constitutes ours "the righteous nation" (Isa. xxvi. 2). It acts with justice and impartiality, and relieving the burdens of the oppressed, lets the latter go free (Isa. lviii. 6). These are the benefits the

Digitized by Google

British have already conferred on the Egyptians, hitherto plunged in misery and iron! Who can learn this without thinking of the prophecy of Isaiah xix. 20, *et sequitur*, where Egypt's cry of bitter anguish is heard by the Lord God of Israel, and He sends her "a saviour and a great one; and he shall deliver them: and the Lord shall be known in Egypt; and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation. . . . And the Lord shall smite Egypt. He shall smite and heal it; and they shall return even to the Lord. And He shall be intreated of them and shall heal them." The blessing in the midst of the land in that day is destined to be Israel, "the third with Egypt," whom the Lord of hosts shall bless, saying, "Blessed be Egypt, My people, and Assyria the work of My hands, and Israel Mine inheritance." But the British are Israel, as we have proved by hundreds of lines of proof *ab extrâ*, and, therefore, we are but carrying out our prophetic functions in respect to Egypt, and doing that for the land which God declared Israel alone should effect. Under the circumstances, who can for a moment doubt whether we are going to remain in Egypt, or are about to surrender the land to the Turks, as the fellahîn fear, or to the French, which would be far more probable, if the matter were not one with which the prophecies are concerned, as we have seen? Our stay in Egypt has a yet further meaning. It is one link in the vast chain God has been preparing for two or three hundred years, whereby the Return in triumph of Israel, with Judah and Manasseh, will by-and-bye be carried out. That Return is evidently to be brought about by human means and human agency. The Gates are to play a grand part in the Return. They are to safeguard it, and make Israel's progress secure and sure in a naval point of view at every step. Therefore, God gave us Gibraltar in A.D. 1704. Therefore, Malta was added in 1800. Cyprus was the next gift to our race as a stage in the progress of events; and in 1882 the military possession of Egypt being needed for His people to enable them to "return," it was given over to their charge as a military post or great Gate, to safeguard the right flank of Israel's march from her "Isles of the West" to "the land of the inheritance" which God gave to their fathers for an everlasting possession.

The Return cannot take place, and the settlement of Palestine will be impossible, if the French or the Russians are seated in power at Cairo. The Turk cannot possibly hold the country, being hateful to the Egyptians, and effete as a Power. The Egyptians themselves, as everyone knows (none better than themselves), cannot stand alone. It remains that Israel herself must take care of her own defence, and must occupy Gibraltar, Malta, Cyprus, Egypt, and eventually Constantinople too (for the same cogent reason); and then in due time, when the Return has been triumphantly accomplished, Egypt will fall naturally into her destined position of Israel's blessed ally, serving the Lord as "His people," equal thus in rank even with the chosen race; one of the triad of blessed nations, even the blessed ones of the Lord Jehovah! So may it be, to God's own glory!

HER MAJESTY THE QUEEN has been pleased to accept and most graciously acknowledge Miss Sharp's little volume, "My Jewels" (Mal. xvii. 3), *In Anni Jubilaei Memoriam*. The book is elegantly bound in white satin, full gilt, by Messrs. Banks & Son. The price of the vol. is 1s. 8d. and 2s.; in white skiver binding, 3s. 6d.

THE LATE BISHOP TITCOMB.—A memorial to the late Right Rev. J. Holt Titcomb, D.D. (late vicar of St. Peter's, Brockley), has been erected at Wickersley Church, Rotherham. The subject of the sculpture is the call of St. Matthew.

THE work of the distribution of Identity literature to the various "sowers" is now being carried on by Mr. Charles Horner. Some friends are evidently under the impression that this work has been discontinued. Funds for assisting the work may be sent to the treasurer, Miss Lawrence, Rosslyn, Hampton Road, Upper Teddington.

ERRATUM.—Page 354, line 31, supply "Isaiah."

ANCIENT WATCHMEN INTERVIEWED.

By J. G. TAYLOR.

(*Continued from page* 365).

III.—THE AMBASSADOR AMONG THE TARTARS.

IT is not a latter-day custom for our Russian Ambassadors to concern themselves with the Lost Ten Tribes. Perhaps they deem it beneath their station to do so, or perhaps our representatives at the Court of the Czar have a more anxious time now than they had when the palace was fixed at Moscow. Ambassadors are not all alike, however. Some of them have found opportunities to disinter the buried cities of the East, although, unfortunately, they take greater pleasure in their stones than in the people who once inhabited their streets. One of the most worthy of his class is expressly and determinedly opposed to the idea of ever allowing the Israelites to raise their heads again in this world, and if they are to do so it will clearly have to be effectuated without the aid of Ambassadors. But when Ambassadors were called Agents it was not thus. Dr. Fletcher had a much firmer grasp on prophecy than Rawlinson, and he was perfectly satisfied that the tribes would return to their own land as surely as they had gone from it. The only question with him was, Where were they lodged? and he was not content that even this point should be left open. Consequently, the Armada having, we presume, been disposed of, he directed his attention to the solution of that vexed problem. And it is to be observed that he knew what he was doing. He did not fall into the common error of seeking for Jews while looking for Israelites, but was fully aware of their complete severance, and their separate destinies:—

"As for those other two tribes, to wit, of Judah and the other of Benjamin, which for their notable infidelity and contempt of God's Son are made a spectacle to the world and plagued by God with this so horrible a desolation, it is well known both where they are and how they live, diffused (though not confused) and dispersed in small numbers here and there, deprived of all save their name, which they retain rather for a reproach than for an honour and estimation, that they may be known by other nations to be that people whom God hath punished for that sin in so rejecting the Son of God. But these other Tribes whereof we speak, which were not massacred nor extirped, but transplanted by the Assyrians, where now they are, and how they have lived ever since, is nowhere mentioned either in Heathen or Sacred Story for aught I know."

The Doctor was not one of those who consider it an "absolute certainty" that Israel would be wiped out of existence by their heathen connections. It is indeed curious that any person, or at least any person who has bestowed two thoughts on the subject, should come to the conclusion that a race of people which had received so severe a course of moral, mental, and spiritual training as the Israelites, died away immediately it was brought into competition with degraded Pagans. Such an event would have contradicted the laws of nature just as flagrantly as it would have negatived the statements of inspiration. But Dr. Fletcher viewed the situation from purely historical ground, and arrived at an equally satisfactory decision, for, after describing the countries to which the tribes were carried, he says:—

"So that all these Tribes might easily meet and joyn together, when opportunity serves their turns, which happened to them when all these Provinces of Media, Chaldaran and Mesopotamia, with their Governors Merodack, Baladan, and Dejoces, by a defection, fell away from the Assyrians, in the tenth year of Esar-haddon. And these tribes did, not long after, re-unite themselves and joyn together in one nation as they were before, being induced partly by their own desires, as disdaining ever to live commixt with other people, and partly forced by the violence of the Medians, who expelled them thence, being but strangers, and thrust upon them by the Assyrians. That the Tartars are the Israelites, you shall hear such reasons as I observed when I remained among the Russes some years ago, which, if they be

Digitized by Google

not demonstrative, yet to me seem so probable as that I myself am now perswaded that they are the natural and true offspring of those Israelites. The country lying upon the North-east or Northern side of the Caspian contains in it a large territory, and is now possessed by the Tartars, and by the consent of all stories which since have written of the Assyrian and Persian Monarchy, have so continued since Cyrus's time; who, after he had obtained the Monarchy, did first invade those Scythian Shepherds, or Tartar people, 200 years or thereabouts, after the Israelites' deportation, who were grown by that time into a great and mighty people. These Scythian Shepherds, now called Tartars, as by all stories doth appear, have contained themselves betwixt the Caspian and Northern Seas since Cyrus's time, when for their victory against so great and mighty a Monarch they began to be first known and famous with other nations. How long before, it is not recorded by any story, but they inhabited not that country which is now possessed by the Tartar till after the Israelites' deportation, which was 240 years before Cyrus his time, as may be collected from the best and ancientest stories."

Hence it was Dr. Fletcher's belief that the tribes who suddenly made their appearance on the Caspian in the seventh century B.C., and successfully resisted the advance of Cyrus, were none other than the descendants of Israel, "grown by that time into a great and mighty people," and this being so he was unconsciously an Anglo-Israelite. He differs from us in supposing that the Scythian-Tartars were their posterity, but in this he also differs from historical facts, as it is acknowledged that the division of Scythians (so-called) who put an end to the Persian monarch were the Massagetæ, or Getæ, identified by ethnologists with the Jutes. Some have termed them Sacæ, but in either case the result is the same, for the Sacæ were the ancestors of the Saxons, and both the Saxons and the Jutes found their terminus in England. The Semitic original of the Scythians, or a portion of them, is a theory which has not met with the favour of an Aryan-smitten public, but if they gave it dispassionate consideration they would see there was nothing absurd or impossible in the contention. And if it does not contain the proverbial grain of truth it is singular that the rumour should have been repeated again and again by Ortelius, Matthew of Paris, Eldad, and others, who had exceptional facilities for judging whether it was a preposterous invention or a tradition within the range of probability.

(*To be continued*).

THE WORK ON THE BEACH AT BRIGHTON.

We learn that Mr. Marchant's lectures on the beach at Brighton are remarkably successful. He has received some parcels of Banner and Identity literature for distribution, and given them away to willing readers. He had, when we heard last, delivered six addresses, and was received without the slightest opposition. He has spoken sometimes for an hour, or even two, and been received favourably, in spite of the length of his addresses. The men at the railway works have been reported to be interested, and in some instances even convinced of the truth of Our Identity by Mr. Marchant's arguments. No doubt he has at times to encounter opposition and ridicule; but Mr. Marchant has made up his mind to expect that, and perseveres. In the end, by God's blessing on his labours, he is sure to succeed, for he is dealing with the truth. A minister once came, four years ago, to one of his meetings on our subject, and denounced his teaching. But he did not argue. When called on by Mr. Marchant to prove he was wrong by reference to the scriptures, the clergyman failed to accept the challenge, though Mr. M. offered him his own Bible to enable him to make the attempt. The clerical objection, it seems, was a very venerable friend of ours,—namely, "There are no Lost Tribes" in the first place; and in the second, "the term Israel is only a figure of speech, not meaning the Ten Tribes according to the flesh, but the "redeemed Church of Christ," that is usually the Church of England, or the favourite sect of the speaker.

Mr. Marchant is ready for controversy, and we believe invites it, but he has great faith in oral testimony in favour of Our Identity. If halls and lecture rooms are not too expensive he advocates them; but where they cost too much, then he wisely recommends the seaside, where there is room enough and to spare, and plenty of idlers to listen. We hope that many who sympathise with Mr Marchant's faithful efforts will aid him by sending him their spare Banners or other literature suited for the purpose, to enable him to give them to those willing to study the subject and to profit thereby. His address is 60, Upper Lewes Road, Brighton. The seaside, and especially the beach, in summer time, affords great opportunities for the introduction of the subject. The lecturer has only to point to the sea, and to find a statement respecting it in Psa. xcv. 3, 5, to be furnished with a safe text to enable him to begin. "The Lord is a great God, and a great King above all gods . . . . The sea is His and He made it, and His hands formed the dry land." Having made the sea, to whom did God give the supremacy thereof? To Israel; when He made her "the possessor of the Gate of her enemies" (Gen. xxii. 17), and gave her for her habitation "the Isles of the West," "in the North Country," or "Land of the North" (Isa. xxiv. 15; Jer. xxiii. 8; and iii. 18).

The gift of the dominion of the sea to an island nation situated in the North-western extremity of Europe, carried with it, wonderful to relate, every other valuable Israelite blessing. It brought with it "the power to get wealth" (Deut. viii. 18); wealth, that God uses to establish His covenant which He sware unto Israel's fathers as it is this day. It gave them the power to hold the Gates all round the world, which could not exist a single year in Israel's possession were the dominion of the sea shifted from their grasp to that of any other of the strong and masterful European races. It gave them, and still confers on them, the ability to protect their many daughter nations, which are their Colonial Empire in the four quarters of the Globe, all such being accessible by the sea only. It gives them the power to send the Bible, the Gospel, the missionary, and the Sabbath, to all nations, families, and kindreds of the earth who can be reached, by the medium of the sea alone, but not otherwise. All these lessons bearing upon Our Identity arise from the contemplation of the sea as the creation of God, and as His gift to His people Israel. But the sea is the great element which "Britannia rules," the supremacy of which God has conferred upon our nation from time immemorial. By means of it we have acquired the Gates of our enemies everywhere, and these Gates in their turn enable us to hold the supremacy of the ocean, for the one gift acts and reacts upon the other. By means of the sea we derive our abnormal wondrous national wealth, wherewith we send the Gospel, the Bible, and the messengers of salvation, to all the other nations, families, and kindreds of the earth; and by the access which the sea has given us to the uttermost parts, and ends of the earth, we have acquired our Heathen and Colonial Empires, with the Gates by which we seized and hold them still.

Being an island nation, occupying a contracted territory, we depend for our food supplies on our colonies and on foreign nations. These being secured to us by reason of our command of the sea, we have multiplied, according to the prophecies, in a marvellous manner, till we are like the stars of heaven, like the dust of the earth, or like the sand of the sea, for multitude, that sand which can be neither "measured nor numbered" (Hosea i. 10). The sea thus is the foundation of all our British prosperity and greatness, corresponding in every iota of the picture to the blessings of Israel which also were to rest in all respects upon the gift of the Gates, united with the multiplicity of seed, God's benediction crowning all (Gen. xxii. 17). Such being the case, we wish God-speed to Mr. Marchant's work by the "sad sea-waves," and many converts to the glorious

Digitized by Google

belief in the fact that the British nation and Empire represent to-day, because they actually are, the Ten-Tribed House of Ephraim-Israel. To the Lord be all the glory and all the praise!

CANALS IN PALESTINE.

By J. H. Collins, F.G.S.

In the Banner of July 20th, Mr. G. N. Walsh refers to the proposal for making a water communication between the Mediterranean and the Red Sea by way of the Jordan valley. This proposal was set forth so long ago as 1853 by Capt. W. Allen, and a company was, I believe, actually registered in 1883 with a capital of eight millions sterling to carry it out. The political and engineering difficulties of the scheme have hitherto prevented anything being done, and we must not shut our eyes to the fact that these difficulties at the present moment are of a most stupendous character. Yet events move rapidly now-a-days, and a year or two may completely remove the political difficulties. As to those of an engineering character, they are so great that Capt. Conder, the chief author of the admirable survey of Western Palestine, published by the Palestine Exploration Fund, and Prof. Hull, who made a geological reconnaissance in 1882-3, consider them to be insurmountable. Two canals would be required—the first from near Mount Carmel to near the Lake of Galilee, perhaps twenty-five miles long—and the second from the Dead Sea to the Gulf of Akaba, about eighty miles long. Capt. Condor estimates the cost of these canals at from 200 to 400 millions sterling, and he further calculates that the great depressions would take at least fifty years to fill up to the level of the Mediterranean. His levelling shows that the first canal would have to pass through limestone and basalt rocks in cuttings over 200 feet deep; while Prof. Hull, Major Kitchener and Mr. Armstrong have ascertained that the second would include cuttings in limestone and sandstone up to nearly 700 feet deep. However, no actual level has been run through the Wady Arabah, and the difficulties may ultimately prove less formidable than at present appears; while they can hardly prove more formidable. As to the Northern canal, I think it may be shown that it could be constructed at a very moderate cost, and in a very few years.

The greater part of the canal would follow the general direction of the River Kishon, and the first ten miles at any rate would be comparatively easy work through marshy country. This first ten miles could no doubt be made in three years, at a total cost of £1,000,000; or, £100,000 per mile. This would be succeeded by fifteen miles of excavation, principally through soft limestone, having a mean elevation of perhaps 120 feet, so that the actual cutting would be about 150 feet deep. By working in the following manner the water itself could be made to do the greater part of the work of transport. In the first instance, while the first ten miles of canal were being made through the marshy and low country, a heading should be driven from the Jordan Valley at a point a few miles below the Lake of Galilee westward, starting at about 550 feet below the Mediterranean, thus giving a fall of about thirty-five feet per mile for the fifteen miles of heading. This heading should be set out about twelve feet high and nine feet wide, work being started simultaneously at thirty or more points, using rock-drills driven by compressed air. The heading could be driven in three years at most, there would be probably very little trouble from water, and the cost would not exceed £10,000 per mile, or £150,000 for the whole heading. As soon as the heading was completed the water could be let in. The tunnel would have an area of twelve square yards; and, assuming the very moderate speed of ten miles an hour, the first cubic mile of water would flow through in about three years. During this three years a large staff of men would be employed in breaking away the ground around the western mouth, and the rush of water would carry the stuff into the Jordan Valley, where it would do no harm whatever. Assuming for the canal when finished a mean width at bottom of twenty-five yards, at top of seventy-five yards, and a depth of fifty yards, the total quantity of stuff to be removed would be about sixty-six million cubic yards; or $\frac{1}{8\frac{1}{3}}$ of a cubic mile, a quantity easily removeable by the water under the specified conditions.

This is on the assumption that the cutting would be everywhere through rock. Of course if soft coherent strata were to be met with, the slope would have to be much greater, but the stuff would then be much more easily and cheaply removed. The whole of this stuff could probably be removed at a cost not exceeding 4d. per yard, or in all £1,100,000. And it could be done by using a proper staff of men and machinery in three years.

We thus arrive at six years as the period necessary to complete the northern tunnel, at a total cost of £2,250,000. If we add one million for works at the entrance, half-a-million for works along the canal and on the lake, all of which could be constructed during the six years, and £250,000 for contingencies, we have a total of £4,000,000 for the Northern canal.

To construct this no forced labour would be required, there being a considerable local population available who would be glad to work where pay was secure, besides which, much more would be done by machinery and the water itself than in the case of the Suez Canal. Nor would there be any sweet water canal to construct, as there are numerous springs along the route, and the river Kishon itself is rarely dry.

In a future letter I propose to return to the subject and to deal with some of the other difficulties.

WHAT THE LORD JEHOVAH "REMEMBERS" AND WHAT HE "FORGETS."

There is perhaps no more wonderful statement in God's Word than that which declares that the omniscient Creator can "forget," and that there are some things which He remembers and delights to recollect. David, in Psa. xxv. 6, 7, brought this out very clearly. He said there, "Remember, O Jehovah, Thy tender mercies and Thy lovingkindnesses, for they have been ever of old. Remember not the sins of my youth, nor my transgressions. According to Thy mercy remember Thou me, for Thy goodness sake, O Jehovah!" Here we see what God is ready to forget, nay, what He says He does forget, so that not a trace of the matter remains in His recollection! These are the sins of youth; and the transgression of maturer years, which have been washed away by the precious, precious blood of Calvary, shed by His own well-beloved Son for hell-deserving sinners. We see, too, what things they are the Lord is ever remembering. These are His tender mercies and His lovingkindnesses; "those that have been ever of old." He bids us recollect the days gone by and note how, nationally and individually, mercies and lovingkindnesses have followed us continually.

But can the Almighty, the God of heaven and earth, really "forget"? Can the sins of His enemies be so blotted out of His recollection that not even a faint trace of them remains there? "To the law and to the testimony!" Let us see what they say about God's forgetfulness of His chosen people's sins and national iniquities. David claimed for his own individual case that God would do this. But how will it be as to the nation of which David was a unit?—that nation which 2 Sam. vii. 23, 24 declares shall remain a God-blessed one "*for ever*"? Let such Scriptures as these testify. Addressing Jacob and Israel, the Lord said, in Isa. xliv. 21, 22: "I have blotted out as a thick cloud thy transgression, and as a cloud thy sins.

Digitized by Google

Return unto Me, for I have redeemed thee." In Isa. xliii. 25 the Lord addressed the same Jacob and Israel again, and said: "I, even I, am He that blotteth out thy transgressions for Mine own name's sake, and will not remember thy sins." In Isa. i. 18 we have the same gracious declaration addressed to Israel: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool." The distance the Lord has put away our sins who believe in Jesus is shown by Psa. ciii. 12: "As far as the East is from the West, so far hath He removed our transgressions from us." And by Micah vii. 19, in respect to the sins of His heritage Israel, "Thou wilt cast all their sins into the depths of the sea," so that they never, never can rise again to accuse them. The national forgiveness of both Israel and Judah—two nations—at the time of their restoration, is thus described in Jer. l. 20, R.V.: "In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah and they shall not be found. For I will pardon them whom I leave as a remnant."

In Jer. xxxi. 31 we have Israel's new covenant described as distinguished from Judah's, and the Lord promised them, "I will forgive their iniquity, and their sin will I remember no more." It comes then to this: that what David claimed for himself as an individual in Psa. xxv. 6, 7, in reference to the Lord's forgetfulness of his (David's) own sins, God has promised faithfully shall be the portion of His people Israel first and of Judah next. Their sins and iniquities too He will remember no more. Wondrous thought! The vast mountains of Israel's sins for 4,000 years God in His sovereignty declares He will utterly forget! But how and why? It is for His tender mercies' sake. It is for His goodness' sake that He does this! He has redeemed Israel. This is His express statement in Isa. xliv. 22, R. V.: "I have redeemed thee." Verse 23 repeats the glorious fact: "For Jehovah hath redeemed Jacob, and will glorify Himself in Israel." The price has been paid for the nation, including the individuals of which it is composed, and that price was the precious blood of the Son of God—nay, of God Himself, the Son (Acts xx. 28). God can now forget the sins He abhors, and He can cast them into the depths of the sea and behind His back (Isa. xxxviii. 17), because the blood, the precious blood, has washed them all away, and the nation, vile though it now is, being covered with the blood as with a robe, even the eye of God cannot penetrate that covering or see the guilt beneath. Israel's righteousness now is God's. The same in kind, in spotlessness, in beauty and glory. "Their righteousness, saith the Lord Jehovah, is of Me!" (Isa. liv. 17).

Can a nation hedged in by promises so gracious, so splendid, so unbounded, so divine, have disappeared from the knowledge of God, though yet unknown to men? Surely not! He sees them, and has followed them, ever since they left Him (like the prodigal, to spend their substance in riotous living and on harlots), with blessings and with lovingkindnesses and tender mercies, according to His promises in Zech. x. 6 and Ezek. xi. 16. And now, believing them and resting on them, can this nation, or a pardoned member of it, conscious of his glorious standing as righteous in God's sight, continue to supplicate for pardon like a criminal? Nay, the blessings God has given us as a nation, according to the promises, are realised as given for the sake, and as the purchase, of the precious blood of Christ. Surely he cannot so supplicate! The prodigal son, when his father kissed him, clothed him in the best robe, gave him the ring, with the shoes, and killed for him the fatted calf, began to dance and make merry, but he did not break off from time to time as if he did not quite understand the nature of the welcome his father had given him, nor sue again and again on his knees for the pardon he had already received, once for all, in full. He certainly did nothing of that sort! but next day, with his elder brother, doubtless, went into the paternal vineyards and fields, and worked for his father with all his might, giving him zealous service and deep gratitude for his so great salvation, and for restoration to his gracious favour.

When the Lord has forgotten His people's sins, and remembers their iniquities no more, we may not properly ask Him to forgive them afresh, as if we doubted Him; but we have need to seek His forgiveness for daily, hourly, sins newly committed by act and thought, by omission and commission, pleading anew for every such sin fresh merciful forgiveness, recollecting that "the blood of Jesus, God's Son, cleanseth us from all sin" (1 John i. 7, R. V.). Recollecting, too, what the Lord Himself has said regarding Israel, when she cried, "Jehovah hath forsaken me, and the Lord hath forgotten me! Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will I not forget thee" (Isa. xlix. 14, 15, R.V.). Therefore, surely for these glorious things Israel should praise the Lord! Recollecting these things, too, our Church in her Litany properly puts this supplication into Israel's mouth, "O God, . . . our fathers have declared unto us the noble works that Thou didst in their days, and in the old time before them." (Therefore) "O Lord, arise, help us, and deliver us for Thine honour!" "As it was in the beginning so it is now, and ever shall be, world without end. Amen." "Thy lovingkindnesses" (towards Israel) "they have been ever of old" (Psa. xxv. 6).

NOTE.—An able sermon preached by the Rev. Talbot Greaves, M.A., at Clifton, October 13, 1886, suggested the line of thought presented in the above remarks.

FREEMASON FOUNDATION-STONE-LAYING.

BY JOSEPH THOMSON.

AMONG the many noticeable features distinguishing the present year of the Queen's Jubilee, which has been observed with more or less enthusiasm in almost every city, town, and village in this country, is the vast amount of money that has been devoted to various objects, mostly local, some national, by which to commemorate this eventful year. Second to none of its size stands Glossop, a manufacturing town in North Derbyshire, where a sum of £25,000 has been given by a local gentleman for the erection and endowment of a public hospital. Others have generously followed so good an example with the gifts of a Public Hall, Free Library, Public Baths, and the lord of the manor with fourteen acres of land for a Public Park, to be laid out at his expense. The total value of these gifts amounts to over £50,000, and will nobly commemorate the Jubilee year of 1887 to future generations as an era to be remembered in that district.

But it is not the value, nor the particular character of these gifts, to which we now would desire notice; but the ceremony of laying the foundation stones of the Public Hall, and Free Library, which was done with "Masonic honours." The anthem, "Except the Lord conduct the plans," having been sung, the Provincial Grand Chaplain offered prayer. The stones were then laid, and while "the upper ones were slowly let down, solemn music was played." After being declared laid in due form, the Provincial Grand Chaplain, receiving the cornucopia from its bearer, presented it to the Provincial Grand Master, who strewed grains of wheat upon the stone, saying, "We strew this corn as the emblem of plenty." The Junior Grand Warden next presented the cup of wine to the Provincial Grand Master, who sprinkled the stone, saying, "We pour this wine as the emblem of cheerfulness and joy." The Senior Grand Warden then gave the ewer of oil to the P.G.M., who poured oil on the stone, saying, "We pour this oil as the emblem of prosperity and happiness." The

Digitized by Google

Deputy Grand Master next presented the salt to the P.G.M., who sprinkled it on the stone, saying, "We sprinkle this salt as the emblem of wisdom, fidelity, and perpetuity; and may the All-bounteous Author of nature bless this district, this ancient town, the county, and the kingdom at large, with abundance of corn, and wine, and oil, and all the necessaries, comforts, and conveniences of life. And may the same Almighty power preserve the inhabitants in peace, and unity, and brotherly love;" to which all the brethren responded, "So mote it be." A prayer was then offered by the Provincial Grand Chaplain, and the National Anthem concluded the ceremony.*

No one can be otherwise than struck by the Scriptural character of this ceremony, and its eminently Israelitish features. Many questions might here be asked, which, perhaps, only a P.G.M. would be able fully to answer. We should like to know, for instance, if this ceremony, these emblems and words, are always used at foundation-stone-laying by the Freemasons? Also, when and how, did the form originate? The emblems are strictly Oriental, and that of salt is particularly referred to in Scripture as indicating *perpetuity*. "The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt" (2 Chron. xiii. 5). "It is a covenant of salt for ever before the Lord," &c. (Numbers xviii. 19).

Again, we may remark that if this is a fair sample of the teaching sanctioned by the Freemasons, it is much to be commended; for we have too little of the public acknowledgment of God's hand among us now-a-days. The Freemasons, as a Society, have more than once been cursed by the Pope, and subject to the terrors of excommunication: but we see no reason for this, except in the bigoted persecuting spirit of the Papacy, which hates all truth, and particularly Scriptural truth. On the contrary, were the Pope a truly Christian bishop and shepherd of Christ's flock, we see much that he should bless in the Freemasons; and the fact that he does *not* bless, has long made us respect the Freemasons (although not a "brother") as being much more than "jolly good fellows well met," and really useful members of society.

We have been induced to call the attention of our readers to this ceremony, in the hope that some believers in Our Identity with the lost House of Israel, who are also Freemasons, may be able to throw more light upon what, in itself, is most interesting.

"OUR REST AND SIGNS OF THE TIMES."

FROM our Chicago contemporary we take the following, contributed to the American paper by an American of Peabody, Mass., U.S.A.

THOUGHTS FOR A MISSIONARY CONCERT, IN THE FORM OF QUESTIONS.

BY J. T. CASSINO.

QUESTION. What promises do we find in the Bible regarding missionary work?

ANSWER. The gospel is to be preached "for a witness to all nations," but there is no promise that the world will be converted by preaching. Isa. ii. 2, 3; Micah iv. 1, 2.

Q. Are there any promises to an ancient people that they are at any time or in any way to carry on the work?

A. The promise to Abraham that his seed should bless the world, requires that they should not only give the Saviour to the world, but also carry the news of that Saviour to the end of the earth.

Q. What people, or race, are doing the most of the missionary work of to-day?

A. The Anglo-Saxon race is preeminently a missionary people.

Q. Is it a part of God's plan that the Anglo-Saxon race should do this work?

A. God rules among the nations, and for His own glory, and as He planned from all eternity to save the world, He also planned by what people He would do it.

Q. Has He raised up and fitted this people by giving them their great power and wealth, and a "pure language," evidently destined to be the language of the world purposely; that they might not only carry the gospel to all lands, but be able to protect and defend their missionaries wherever sent, or did they fall into this work?

A. The question answers itself. No thoughtful mind can fail of seeing that God has most wonderfully blessed and fitted the Anglo-Saxon race for this work.

Q. In God's providential dealings with the world, does anything ever "happen"?

A. Nothing ever "happens." God rules the world in righteousness.

Q. Did God know from all eternity that this people, at this time, would do this work?

A. "He saw the end from the beginning."

Q. In foretelling the great events to take place in the world, why did He not foretell this people's prominence and work?

A. I believe He did.

Q. Did not God say the world was to be blessed through Abraham and his seed?

A. Yes.

Q. Was that a purely spiritual promise?

A. No; Most assuredly not. Christianity carries innumerable temporal blessings wherever it goes.

Q. In God's promises to His ancient people is not temporal prosperity always closely allied with spiritual faithfulness?

A. We think it is, rationally.

Q. Where no discrimination is made, may we not expect the world to be blessed, temporally as well as spiritually, by the descendants of Abraham?

A. Yes, certainly.

Q. What was the blessing which Judah was to give to the world?

A. This was a spiritual blessing, the Messiah coming from him.

Q. What was the birthright blessing taken from Reuben and given to Joseph?

A. Evidently not spiritual, as that was Judah's; neither was it the land of Palestine—that belonged to all the tribes. It must then be the multitudinous seed and many nations.

Q. How long did Judah wait before receiving blessing for the world?

A. Until Messiah came. About 1680 years.

Q. When did, or when will, Joseph get his birthright?

A. As Judah was to be the leading tribe until the Messiah came, Joseph must wait until after He came before receiving his full inheritance.

Q. Was the whole people of Israel to be a blessing to the world, or only one tribe?

A. All Israel was to bless the world. Judah, by giving a Saviour, the tribes, by telling the story of that Saviour.

Q. If Judah was to be blessed in temporal things until he received his spiritual blessing (albeit he did not know when it came), might we not infer that the same course would be taken with Joseph?

A. Joseph could not enter upon his inheritance till Messiah came.

Q. Are the seed of Abraham blessing the world temporally and spiritually to-day?

A. Yes, if God is true.

Q. What people are to-day the world's benefactors?

A. The Anglo-Saxon race alone.

Q. Was there any condition affixed to the making of Abraham's descendants a blessing to the whole world?

A. There was not.

Q. If the world was to be blessed by the seed of Abraham through Isaac and Jacob, why are they not doing it?

A. God is not a man that He should repent. He made Abraham's seed to be a blessing, and they are blessing the world to-day.

*See *The Ashton Weekly Reporter*, Aug. 6, 1887.

Digitized by Google

Correspondence.

DOCTORS DIFFER.

To the Editor of the "Banner of Israel."

DEAR SIR,—Dr. Adler's statement that never was theory broached that rested on a more slender foundation than that of the indwellers of this island being descended from the Lost Ten Tribes of Israel, leads me to think that if the Rev. Father possessed a little more of the spirit of the ancient Bereans, he might possibly have come to a different conclusion, as some of his brethren have done.

In Rev. F. R. A. Glover's "England the Remnant of Judah,&c." (page 171—176), the author relates what occurred at an interview he had with Rabbi Bamberge, of Kreuznach. After he had explained to him his belief relative to the Hebrew evidences of holy things of divine revelation, in connection with Irish history contemporaneous with the first destruction of Jerusalem by Nebuchadnezzar, B.C. 588—such as Jacob's pillow, the Coronation Stone, the lion of the Tribe of Judah in the Royal Standard of Great Britain, the tender twig (the Eastern princess), &c., &c.—the learned Rabbi, after deep thought, asked Mr. Glover what his countrymen thought of his opinions. "They say I am mad." "Mad!" rejoined the Rabbi. "All that I can say is, that I have never heard anything half so reasonable concerning Jacob's Stone as that which I have heard from you now. It is the corner stone of the future. Certainly it is. I am content to accept your story, and thank you most heartily for bringing it to my notice." When Mr. Glover went to take leave, after an interval of six weeks, the Rabbi said, "Herr Pastor, give heed to what I say. I am ready to carry the standard that floats on the keep of Windsor Castle which has the blazon on its dexter quartering of the 'Lion of the tribe of Judah' (presumably on the return to Palestine)."

Rabbi Schwartz, of Cologne, Rabbi Weilchenfeld, of Dusseldorf, and the Chief Rabbi of Frankfort, all arrived at similar conclusions, and pressed Mr. Glover to visit them again.

These Rabbis are represented as conspicuously learned Hebrews, and the Chief Rabbi of England, Rev. Dr. Adler, himself told Mr. Glover that in Rabbi Weilchenfeld he had the advantage of the acquaintance of a man who is second to none in Germany.

May the veil be soon taken away from the heart of both Jew and Christian, so that they may recognise the justice of the expectation that every promise of temporal inheritance which God made to Abraham and his seed for ever will be literally fulfilled.

Yours faithfully,

Streatham, July 25th, 1887. GEORGE BAILY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to the letter of your correspondent, Col. Hadfield, I think I may be able to contribute something towards a solution of the problem he has propounded. I observe he quotes Jer. xxiii. 5, 6 (R.V.), and I begin by asking whether the king therein referred to is the same as that mentioned in chap. xxxiii. 15? If not, how shall we distinguish between them? But if he is the same, then we have a variation which is peculiar. Chap. xxiii. reads: "In *his* days Judah shall be saved, and *Israel* shall dwell safely, and this is the name whereby *he* shall be called, The Lord is our righteousness." Chap. xxxiii. reads: "In *those* days shall Judah be saved, and *Jerusalem* shall dwell safely, and this is the name whereby *she* shall be called, The Lord is our righteousness." If in the first text the title be applied to "The Branch," to whom is it applied in the second? Can it mean that *Jerusalem* shall be called "The Lord our Righteousness"? If not, who is it that is referred to as "*she*"? And this leads me to something in the nature of a coincidence. St. John speaks of the Bride, the Lamb's wife, the Holy City, New Jerusalem. If the title be applicable to Jerusalem the Bride, much more must it be applicable to the Bride's spouse, who is Jesus. But a little further on, Rev. xxii. 16, it is expressly stated, "I, Jesus, have sent Mine angel to testify unto you these things in the Churches. *I* am the *root* and the *offspring of David*. This seems to have direct reference to the passage in Jeremiah.

I do not think it at all a straining of Scripture to suppose that a wife should be called by the same name as her husband, especially when we find that our Maker is our Husband, that we are called by His name, that He hath set His name upon us, that we have been divorced from Him, and that we shall be married to Him again. If our blessed Lord had expressly declared He was *not* coming again, then might we seek some other interpretation. On the contrary, when His disciples (who had already been informed that in *the regeneration* they should sit on twelve thrones judging the Twelve Tribes of Israel) directly asked Him, saying, "Lord, wilt Thou at this time restore again the kingdom unto Israel?" He never said He would not, but only that it was not for them to know the *times* or *the seasons* which the Father hath put in His own power, which plainly implies that *He would* restore the kingdom at some time. Besides, He has said, "Behold, I come as a thief," and, in the parable of the Ten Virgins, has bidden us watch for His coming. Again, the angel, in announcing His birth, expressly declared that "the Lord God shall give unto Him the throne of His father David, and He shall reign over the House of Jacob for ever, and of His kingdom there shall be no end." The other angels, also, at His ascension declared, "This same Jesus, which is taken up from you into heaven, *shall so come* in like manner as ye have seen Him go into heaven."

Suppose, then, a son, a grandson, or, say a great grandson of our beloved Sovereign should call himself or suffer himself to be called the Lord our Righteousness, what title should we give to our blessed Lord Himself when He comes to take His seat on the throne of David? But who on earth could, except he were a divine person, rightly assume such a name as that!

Of one thing we may be quite certain, whether the Second Advent of Christ take place before, during or after the reign of such a king as we have supposed, whenever He comes He will have been *preceded* by false Christs, who will work signs and wonders, so as to deceive, if it were possible, even the very elect. The *first* earthly potentate, therefore, who should thus assume the name of the Lord his God, would almost inevitably be Antichrist.

I am, dear Sir, yours truly,

JOHN H. WOOD.

164, St. George's-road, Peckham, London, S.E., Aug. 26th, 1887.

SOWING THE SEED.

To the Editor of the "Banner of Israel."

DEAR SIR,—Many Identity believers tell me that I ought to make the readers of the BANNER acquainted with what I have had placed on the fan-light of my hall door as a Jubilee decoration. I am induced to do so in consequence, as well as from a letter which I received a few day since from an "M.D.," of which I forward you a copy.

My decoration was simply the *Graphic* likeness of our Queen, and I had printed underneath it "Israel's Queen," in letters about two inches long.

As the fan-light projects some little distance from the door it was well seen, especially at night when the gas was lighted, as then it became a transparency. It has been in its present position since Jubilee day, and it is my present intention to keep it there, as it is very much noticed, and indeed forms a great attraction to those who pass the door. Especially has it been so during this cricket season, as thousands pass it to go to the Marylebone cricket matches. Many have come in to ask the meaning of it, and that has given me an opportunity of explaining, and giving a short—sometimes a lengthy—lecture on the subject.

I flatter myself that I have made a favourable impression, and in this way the seed is sown, as "Israel will blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6), if only others would have the courage of their opinions, and do likewise.

Should you think the following letter (which as I said above I have received from an M.D.) worthy of a place in the BANNER, you are at liberty to publish it, as I have his consent; but he does not wish his name to appear. I wish much that he had the courage of *his* opinions; at any rate I have!

Yours very truly, H. HODSON RUGG.

Alpha Villa, Grove Road,
St. John's Wood, London, July 14th, 1887.

"July 9th, 1887.

"DEAR SIR,—Although I have not the pleasure of your personal acquaintance, I cannot resist the pleasure of writing to say how delighted I was to see the inscription at your door, below the Queen's portrait, 'Because the Lord loveth Israel, therefore He hath made the King (Queen) to execute judgment and justice.' It is a grand belief, and with the knowledge that our race are the Lost Tribes of Israel, how we can watch the marvellous progress of history at the present time, all pointing in one direction! I hope you will pardon my troubling you with this letter, but I thought you would be pleased to know that at least one man appreciated your Jubilee decoration.

"Believe me, yours faithfully, M. D."

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

Now Ready. 16mo. Price 2s., in bevelled boards, full gilt, gilt edges: or cloth boards, gilt lettered, 1s. 8d.; White Skiver binding, full gilt, 3s. 6d. Post free for P.O.

"MY JEWELS"

(MALACHI III. 17).

"The Precious Sons of Zion."

(LAM. IV. 7).

Choice Selections from Writers of Sacred Poetry, with Appropriate Texts from Holy Scripture, arranged for every day.

BY SARAH SHARP.

In Anni Jubilaei Memoriam, 1887.

A CLERGYMAN writes:—"I have read your MS. of 'MY JEWELS' and long for the book to come out. May 'MY JEWELS' adorn many lands, and homes, and hearts, and add some stars to our Saviour's crown."

See "BANNER OF ISRAEL," Aug. 24.

London: Robert Banks & Son, Racquet Court, Fleet Street. May be ordered from any Bookseller.

Price 4s., Crown 8vo., cloth, pp. 208, illustrated with 15 Woodcuts.

THE TOWER OF EGYPT;

Or, the Types and Chronology of the Great Pyramid. By A. R. G.

In this work the chronology of the Grand Gallery and Ante-chamber passages of the Great Pyramid of Egypt is re-investigated by a NEW MEASURING KEY, based upon the sacred inch-unit, whence it is found that the Pyramid Date for the Second Advent surprisingly harmonises with that deduced by the Rev. H. Grattan Guinness from independent sources.

"We recommend this thoughtful and well-written book to the attention of all Pyramid students and readers of the *Banner*. . . . We shall be surprised if it is not found at last that this work is a real advance in Great Pyramid knowledge."—*Banner of Israel.*

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW;
R. BANKS & SON, Racquet-court, Fleet-st., E.C.

To the Readers of the "Oil of Wisdom of the Wise Virgins."

"BEHOLD THE BRIDEGROOM COMETH!"

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved. **DISEASE by INHALATION AVOIDED.**

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

POISON IN THE ASHES.

MANY people believe that Nature has somewhere a remedy for every disease. So many and so terrible are the ills of life, and so slight the pleasure we get as time flies past, that such a belief is the least faith we can show in a gracious and all-wise Providence. A few remedies—but, alas, how few!—have been found. Others, so far, lie hidden from human inquiry. Occasionally death follows quickly on the heels of the evil—an illustration of the dangerous character of the ailment to be relieved:—

For example, Nervous Dyspepsia is a comparatively *new* disease, growing out of the conditions of modern life. It is a joint affection of the digestive organs and of the nervous system These two were formerly treated as separate ailments, and it was left for the clear-sighted thinkers to prove that the basis of this terrible and often fatal complication lies chiefly in the disordered and depraved functions of digestion and nutrition. They reasoned thus: "If we can induce the stomach to do its work, and stimulate the excretive organs to drive out of the body the poisonous waste matters which remain after the life-giving elements of the food have been absorbed, we shall have conquered Nervous Dyspepsia and Nervous Exhaustion." And they were right. Knowing the infallible power of Seigel's Syrup in less complicated though similar diseases, they resolved to test it fully in this. To leave no ground for doubt, they prescribed the remedy in hundreds of cases which had been pronounced incurable—with perfect success in every instance where their directions as to living and diet were scrupulously followed. Nervous Dyspepsia and Exhaustion may almost be called a peculiarly English disease. To a greater or less extent half the people of this country suffer from it—both sexes and all ages. In no country in the world are there so many insane asylums filled to overflowing, all resulting from this alarming disease. Its leading symptoms are these: Frequent or continual headache; a dull pain at the base of the brain; bad breath; nauseous eructations; the rising of sour and pungent fluids to the throat; a sense of oppression and faintness at the pit of the stomach; flatulence; wakefulness and loss of sleep; disgust with food even when weak from the need of it; sticky or slimy matter on the teeth or in the mouth, especially on rising in the morning; furred and coated tongue; dull eyes; cold hands and feet; constipation; dry or rough skin; inability to fix the mind on any labour calling for continuous attention; and oppressive and sad forebodings and fears.

All this terrible group Mother Seigel's Curative Syrup removes by its positive, powerful, direct, yet painless and gentle action upon the functions of digestion and assimilation. Those elements of the food that build up and strengthen the system are sent upon their mission, while all waste matters (the ashes of life's fire) which, unremoved, poison and kill, are expelled from the body through the bowls, kidneys, and skin. The weak and prostrated nerves are quieted, toned, and fed by the purified blood. As the result, health, with its enjoyments, blessings, and power, returns to the sufferer, who had, perhaps, abandoned all hope of ever seeing another well day.

Mother Seigel's Curative Syrup is for sale by all chemists and medicine vendors, price 2s. 6d. per bottle, and by the proprietors, A. J. White, Limited, 35, Farringdon Road, London, E.C.

Price Twopence.

BRITAIN AND PROPHECY.

"Before the heroic age of the Greeks had passed away, God was cradling nations of mighty men behind the Caucassian mountains; these were the Ases, the ancestors of the great Anglo-Saxon people."—H. A. LONG, Glasgow.

BY JAMES WRIGHT.

Read before the Sherwell Mutual Improvement Association, Plymouth. Re-written and read in Belmont Wesleyan School-room, Stoke, Devonport.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Price 2d., by post 2½d. Second Edition, revised.

A SUMMARY OF ANGLO-ISRAELITE TEACHING,

And of the Scripture Proofs on which it Rests.

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

President of the Cheltenham Association, and Vice-President of the Metropolitan Anglo-Israel Association.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; F. W. Parry & Co., Paternoster-row.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors.

London: R. BANKS & SON, Racquet-court, Fleet-street.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for 14 stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

BRONCHITIS, ASTHMA,

COUGHS, COLDS,

CONSUMPTION,

and all Pulmonary Affections can be immediately relieved and rapidly CURED by simply using the

AMMONIAPHONE

FOR THE Voice, Throat, Chest, and Lungs.

21s. post free.

WILL LAST FOR YEARS.

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had FREE OF CHARGE on application to Medical Battery Co. Ltd.

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, SEPT. 14, 1887. [All rights reserved

Digitized by Google

"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. XI., No. 560. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 21, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Stately Daughters of the Empire, and the Gates	381
A Fresh Clerical Objection	382
A New Answer to an Old Objection. By D. Dyce Brown, M.A., M.D.	383
Ancient Watchmen Interviewed. By J. G. Taylor.—Part IV.	384
The Canaanites. By John T. Gott	384
Our Position in Egypt. By John S. Anderson	386
The Coronation Stone	386
Correspondence	387

THE STATELY DAUGHTERS OF THE EMPIRE, AND THE GATES.

THE striking article in the *Times* of August 30, commenting on Lord Carnarvon's letter to that journal on "The Defence of our Commercial Forts and Coaling Stations," must have some notice in our columns. They recall to our readers' recollection his lordship's first letter, written on January 6th last, and alluded to in No. 526 of the BANNER, of January 26th. The noble writer complains that though the Session is expiring, and the working year is closing, his note of warning remains unheeded, and our Home and Foreign Ports (or Gates) remain undefended. The chief imperial coaling stations, such as Hongkong, Singapore, and Mauritius, undertook to erect the works needed to receive the guns required for their defence, and have performed their part of the contract. The Home Government have neglected theirs; and not only have failed to provide the guns, but have not begun to provide them. The guns, which require two years to manufacture, have not been ordered.

The Home Gates are in the same sorry plight. The wealthy towns and manufactories situated on the Tyne, the Clyde, the Mersey, and other rivers, are left without protection, and no place which is a commercial port of the first class "has a single heavy gun mounted of modern pattern." This, says Lord Carnarvon, is a fact known to every foreign Government! And yet our own rulers and our people make no sign! They refuse to defend their own shores, and they decline to fortify their foreign Gates. The nation and its rulers seem sound asleep, and by their apathy invite destruction at the hands of their enemies. This, and a great deal more of the same kind, appears in the *Times'* really alarming article. The termination of one of the paragraphs declares that "by the criminal negligence of which Lord Carnarvon complains, Great Britain endangers its reduction to a level with adversaries much inferior to it in nautical strength, and invites the chances of loss incomparably beyond theirs."

Humanly speaking, and supposing this nation to be a non-Israelite Gentile race, the *Times* and Lord Carnarvon are quite right. If our safety depends upon the mounting of heavy guns at all our Home Ports; and if we shall be undone if we fail to make attack impossible—then indeed our case is hopeless. For our Government and people, after repeated warnings, refuse to be frightened, and persist in "living carelessly and confidently in the Isles" (Ezek. xxxix. 6). Hitherto nothing has hurt them, and they see no reason why they should be hurt in the future. "They dwell safely alone," and they laugh at anyone who tells them they may pay heavily for their vain confidence in future! The only question is whether in respect to the Home Gates our nation's confidence is vain? They are Israel, and that makes the difference! The nation as a whole does not know it is Israel certainly! But ignorance of the fact does not prevent them enacting the part of Israel unconsciously. Thus they have become a great nation, the ruler of the seas; they own the Gates; their wealth is inexhaustible; they populate the earth; their offspring have founded nations all round the world; and these seem resolved to federate and become a company of nations, in union with their old mother in the West; and last of all, not only have they unconsciously inherited all Israel's choicest spiritual gifts, but they "dwell alone safely," as Deut. xxxiii. 28 describes, carelessly and confidently, as the *Times* and Lord Carnarvon testify, and, so doing, afford another proof of their Identity. Otherwise how can we account for this nation's crass neglect of their own safety, and of their own vital interests? Are they mad? Far from that! Or fools? The British are not that. Why then are Liverpool, Glasgow, Newcastle, Brighton, and London itself, allowed to remain defenceless, a prey ready to fall into the power of the first daring cruiser which in time of war may escape from our Channel Squadron, and for six hours have command of the sea near these ports? The Identity, and that alone, explains the singular fact. The British are Israel, and, as Israel, must act as God said Israel should act, carelessly, confidently, in the Isles; and yet, by God's protecting care, dwell safely and alone, too, under the gracious care of His mighty arm. Here, then, is the explanation of this puzzling matter. But our race transported to the Antipodes do not act so rashly. The very same nation located in Victoria and New South Wales, and exposed to precisely the same dangers, though they

Digitized by Google

may not, apparently, be so imminent as in these islands, are quite alive to their duty. Here is what Lord Carnarvon says of them and of their efforts:—

Meanwhile, in contrast to these sorry shifts, some at least of our great colonies across the sea, taking a truer measure of public duties and requirements, have set us an example which may—according as we think of them or of ourselves—fill us either with admiration or with shame. Without aid from us they have manfully faced the trouble and the outlay which are the insurance policy that nations must pay for safety from hostile aggression. In Victoria and New South Wales a navy has been created, first-class works built, armaments of the newest type mounted; while in Australia generally a total sum, I believe, of not less than £5,000.000 has been spent upon defence. In a few weeks from this time I hope to see with my own eyes the result of these wise and patriotic exertions, and, when now on the eve of leaving England for some months, I cannot refrain from again urging alike upon the Government and the country the vast importance of this question, and the deep unwisdom of delay.

Why do the British Anglo-Saxon colonists in Australia defend themselves, but we British at home laugh at all precautions? For the reason already stated. Only the inhabitants of the Isles are described as "dwellers carelessly and confidently" in their appointed place—the Isles! Their children in their far-off habitations are safe too, but they are not described as living carelessly. They are under the necessity—acting like other nations, and "shutting their doors about them"—to take measures accordingly for their safety. It is the same with our Foreign Gates or Coaling Stations, which Lord Carnarvon blames our Government so severely for neglecting. The neglect will and must be remedied, and the Gates he mentions, as well as others he has not named, must and will be adequately guarded against a danger which possibly may arise ere long, but surely not yet!

In regard to our Home Gates and island habitation, whom have we to fear? Germany? Nay; Germany has no heart for such a fight, and has no maritime power for such a venture. Austria? Italy? Turkey? These are our firm allies, and will be so to the end. France? She has the power, and perhaps the will to smite us. But she dare not go to war with us while Germany confronts her, and dare not drive Britain into an alliance with her mortal enemy when that dread conflict breaks out, as it will one day. But Russia—what of her? Russian ships will all be met and vanquished, or locked up in ice, if the war anticipated ever takes place. But the Russian controversy with Israel is not yet to happen, and when it does it will be one where God Himself will intervene to protect and guard us, and will provide for the destruction of our enemy before he can do us the least material harm.

The article in the *Times* to which allusion has been made declares that Canada, too, has made ample provision for her own defences, and describes its efforts in this direction as "energetic." In writing of these great colonies of the Mother Country, the leading journal makes use of these striking words, which, in themselves, point to Our Identity:—"These stately daughters of the Empire have recognised in a very practical mode their duty to it and to themselves." Surely we have here a reference, blindly made by the *Times*, to the prophecy in Gen. xlix. 22, wherein Joseph's bough, even the fruitful bough by a well, whose daughters (or branches) run over the wall, are mentioned. These Antipodean and Western "daughters" are stately nations, carrying out their destiny as Israel's Confederated States, and we may be sure that He who gave them to Israel and presented them with the Gates to guard them, will preserve all to His own glory for ever! The value of the Gates or Coaling Stations the *Times* has again very graphically described to us in the article we have already quoted. "Without coaling stations," it stated, "a nineteenth century fleet becomes in a few weeks a number of hulks, and at present the great majority of British coaling stations are at the mercy, in the event of a naval war, of any enemy's flying squadron." A dearth of coal, the *Times* says truly, would cause inconvenience now to a foreign fleet, because Britain possesses all the coaling stations. But we are voluntarily courting this inconvenience ourselves by our carelessness in guarding them. Our carelessness, no doubt, is very great. But God cares for Israel (His blind ones), and will see that the Gates, which are theirs by promise, are not lost to them by any mischance whatever. "Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper," and He will be, we may be sure, the keeper of Israel's Gates as well! Therefore, let us praise His holy name for evermore, and thank Him, not only for our "stately daughters" in the four quarters of the globe, but also for our splendid Gates, the value of which even blind Israel may be expected soon to know!

A FRESH CLERICAL OBJECTION.

We notice the following objection to our views because of the exalted region from which it emanates, not to indicate any very new or very profound argument against us. The objection as stated is this:—"According to your view, those whom we call Jews, descendants of the Jewish Tribes, came, when they came to England, into the midst of a race who represent the Ten Tribes, and yet the facts of the difference of race are so marked, that even a child can tell the Jew when he meets him from the Anglo-Israelite. It may be said that migrations and vicissitudes have obliterated the race-marks in the one, and not in the other; but migrations and vicissitudes have been the lot of both."

Such is the argument, and it is an old friend! The Jew is known as a Jew everywhere by his racial and facial type. The British racial and facial type is wholly diverse. Therefore the British cannot be racially connected with the Jews; that is, are not Israelites at all. What reply can we give to our clerical objector who thinks to disarm us by saying that "migrations and vicissitudes have been the lot of both Jews and the Ten Tribes, and therefore if these have changed the one House they ought to have changed the other"? Now, as the Jews are supposed to have retained their facial type and race-marks, it is clear that migrations and vicissitudes alone will not change the type of a race or account for divergencies in type. Let us see what God said He would do with the Ten Tribes as distinguished and separated from the Jews, the Two. Amos ix. 9, R.V., tells us. "Lo, I will command, and I will sift the House of Israel among all the nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." In Ezek. xi. 16, 17, R.V., God announced His resolve to scatter all the House of Israel among the countries far off among the nations or Gentiles. The Ten Tribes, therefore, were to be mingled and scattered among the Gentiles, intermarried with them, and thus amalgamated with them. This would suffice in a thousand years to break down all race distinctions and modify facial types, especially when climatic changes are added to those caused by intermarriage with alien races. The Jews have in large measure abstained from mingling their blood with the Gentiles among whom their lot has been cast.

But even in their case it is a mistake to suppose that they have not felt the influence of their migrations and vicissitudes. These have had a powerful effect on the Jews of, say the Malabar coast of Western India, turning them into black men! The Jews of Spain and Morocco differ vastly from those of Germany and Poland, and could not be known as racially connected with them. So much for physiological facts. But there are sacred and scriptural considerations to weigh also, in looking into this problem, to which our clerical opponents, of all men, are bound to give good heed. God's purpose was to

Digitized by Google

banish His people Israel, and "to remove them out of His sight" (2 Kings xvii. 20). A people "removed out of the Lord's sight," must have been hidden from man's too. For indeed they were to lose, and did lose, every distinguishing mark of their Israelitish origin. They ceased to be His covenant people, therefore became His Lo-Ammi (Hosea i. 9). They ceased to be a "kingdom;" they were broken up and banished in small parties to a distant alien land, and there were lost to history and human ken. Their language was changed, their religion disused, their sacred writings abandoned, for they became rank idolaters and apostates (2 Kings xvii). They became a "lost" and abandoned people, separated from the covenant of their God, mixed with, and scattered among, the heathen. They went Westward, to the Isles of the West, and in the cold climate of these hyperborean regions, it was a certainty that they would nationally be changed in physique during their protracted residence there of many centuries.

God's will regarding them was thus fully carried out. They were "lost," and could never have been rediscovered by reason of facial or racial likeness to the Jewish type. Their language religion and customs were also changed, as all needs must have been if God's purposes were ever to be carried out at all. The Jews being still under covenant with God, and remaining His Ammi, or people, could never have been lost, and must therefore still retain those identifications which enable even a child to point to them and say, "Behold the Jews!" Our clerical objector has yet another suggestion to make against us, and that is, that there is no connecting link between King Zedekiah and King Eochaid Heremon. On this subject we do not care to contest the matter. To many minds that line of evidence is particularly strong. We do not feel it to be so; but of this we may be confident:—that, given the British nation to be Israel, then Jer. xxxiii. 17—26, and 2 Sam. vii. 16, compel the assent of the mind to the conclusion that Queen Victoria the Good, the Queen of England, Scotland, and Ireland, and Empress of India, is of the House of Judah, by lineage.

A NEW ANSWER TO AN OLD OBJECTION.

By D. Dyce Brown, M.A., M.D.

Those who are opposed to the view that the British nation are the Lost Ten Tribes, are wont to make a good deal of the fact that the British features of face and the language show no evidence of a Semitic origin of the race, contrasting thus, at least in the facial characteristics, with the marked type of feature presented by the Jews in all lands. A sufficient reason for the maintenance of the Jewish type of feature is to be found, besides the constant inter-marriages, in the fact that in the Bible the *Jews* are nowhere spoken of as becoming a separate nation, with a king, government, etc., but on the contrary they were to be "scattered and peeled," mingled with, and yet separate from other races. This being their destiny, till they are restored with Israel, they would infallibly have become undistinguishable were it not for the standing miracle of the facial characteristics. But with Israel, destined to be a "nation and company of nations," and having so many prophesied marks by which they can be found, though lost for centuries, their case is different. Here one can understand how God, in order that they should be lost to outward observation for centuries, yet gradually develop into the most powerful nation in the world, and present all the promised characteristics, should allow the outward distinctions of face and language to disappear.

It has been answered before to these objectors that the facial features of a race do alter in generations, owing to change of climate, habits, inter-marriages, etc., and that an originally new language may, from change of country, mixing with other nations, etc., disappear. These points I shall, therefore, not here enter into again. The answer I am now propounding seems to me so simple that it makes the objection really no objection at all. In every argument *facts* must be taken as facts, and given their proper place, whether theory can explain them or not. Now the fact exists that the Ten Tribes, whoever and wherever they are, *have* lost their Semitic features and language. If they had not, they would be as easily discovered as the Jews are. This being the case, the question becomes, Does any nation in the world, independently of the facial and language points, correspond in the least to all the promises and prophecies of what Israel is to be in the "last times"? The answer to this is that no other nation but the British in the least degree does so correspond, and that the British nation fulfils every requirement of the case. We have, therefore, simply to take as a fact that the Ten Tribes *have* lost their oriental facial expression and language. No theory will alter the fact, and consequently the fact ceases to be any real objection in the question of Identity. We are thus placed on the horns of a dilemma. Either the Ten Tribes do not exist as a nation, and these promises and prophecies remain unfulfilled, *or*, looking to the numerous characteristics which are of first-class importance, and which are in the Bible specially descriptive of restored Israel, these Ten Tribes *have*, for some reason, lost their Semitic features and language. We cannot, as far as I see, get away from one or other horn of the dilemma, and I think that this is of itself not only a clear reply to this objection, but effectually disposes of it as an objection at all. This argument may seem a case of "*reductio ad absurdum*," but it is all the more potent and conclusive.

Professor Sayce's address at the British Association at Manchester (see *Times*, Sept. 2nd), has an important bearing on the language question of Identity. He maintains that affinity or non-affinity of language is no proof for or against the Identity of origin of two races. Such an opinion from an expert in philology goes far to nullify any argument on this score against the Identity of the British nation with the Ten Tribes. Professor Sayce further goes on to endeavour to refute Professor Max Müller's theory, derived from a study of the Sanskrit language, that the Aryan race originally came from Central Asia and migrated to Europe. Professor Sayce maintains that all the evidence goes to show that the Aryan race originally sprung from the cold Northern regions of Europe, and that they were a race different in all particulars from that pictured by Max Müller.

When two authorities in philology arrive at diametrically opposite views, and from the same evidence, it is clear that both conclusions must be received with caution and doubt. And when such diverse opinions result from the study of philology, it follows that objections to Our Identity with Israel on the score of language have really none but the most uncertain basis. If we, therefore, maintain the position of simply accepting as a *fact*, which cannot be explained away, that the Ten Tribes *have* lost their original language, we stand on impregnable ground. It is far more philosophical and scientific to accept a fact as a fact, and reason from this as a standpoint, than to be led to explain away the fact in order to suit theories. After Professor Sayce's opinions, expressed in his address, does it not seem much more in accordance with God's providential rulings, that He should permit the language of the Israelites to be lost, in order that they should, as events develop, gradually discover who they are by the aid of the numerous tests which are scattered through the Bible? He has permitted to occur just what Professor Sayce admits may occur—viz., the disappearance of the language as a mark of racial affinity.

29, Seymour-street, Portman-square, W.

The great Jewish religious observance in connection with the first day of the new year—A.M. 5648—will commence at sundown on Sunday next.

Dr. Morell Mackenzie has been knighted in recognition of his successful treatment of the Crown Prince of Germany.

Digitized by Google

ANCIENT WATCHMEN INTERVIEWED.

By J. G. Taylor.

(*Continued from page 375*).

IV.—HEBREW TRAITS, WITH A DISQUISITION THEREON.

The reasons which led Fletcher to infer that the Scythians of the Caspian were Israelites, are not in our opinion very convincing. But it must be allowed that, until recently, identifications of this class were the best available, so that while we may consider them to be weak, they faithfully served their day and generation in the absence of anything stronger. The fault we have to find is, not that Dr. Fletcher utilized what material he had, but that the majority of people still prefer to rely on such broken reeds. With the former it was a matter of compulsion, with the latter it is deliberate choice.

Our author says: 1. The Scythian-Tartars observed the rite of circumcision. 2. Sundry of their towns bore names resembling those of Israel, to wit, Samarchian, which he derives from Samaria; Tabor, "a great town and well fenced;" Jericho, "seated upon the river Ardoce, near the Caspian;" and "Corazen, the great and the less, whereof the less was surprised not long agoe and taken from them," by which we collect that their "Gates" were not quite invulnerable. 3. They sacrificed on the day of "Elias." 4. They offered up a goat on the death of their friends. 5. "It is conjectured that they have many Hebrew and Chaldee words" in their language. 6. They were divided into tribes, of which he discovered ten. 7. A surviving brother was at liberty to marry the relict of a deceased one. 8. "They affirm, as they receive it by tradition, that they had their origine from the Israelites, by which tradition it is reported that the great Tamerlain would boast himself that he was descended from the tribe of Dan."

The progress of ethnological research has not confirmed this alleged Hebrew lineage of the Scythian Tartars. But beside and beyond this, the national features of Israel are pretty plainly delineated in the Bible, not one of which have the Tartars developed, and the chances that they ever will do so are becoming exceedingly slender. Like those other candidates for Hebrew honours, the Red Indians, they will probably be "destroyed from off the face of the earth;" but that is the only reference to Israel in which they are calculated to have a share. We are aware that on the question of Israel's identity the Bible is a very inferior court of appeal in the estimation of many. But Dr. Fletcher was not of that caste. With Abraham, "he believed God," and if he had been alive to-day we think he would have confessed that a full and palpable response to prophecy is evidence more weighty than the immolation of a whole herd of goats over the ashes of a defunct Tartar. When enumerating the cities possessed of an apparently Hebrew nomenclature, he remarks that "this univocation of Tartar cities with those of Israel doth show that the Israelitish people have been there and given the names unto these cities as the manner is, for the remembrance of their countries from whence they came," which we can safely admit without admitting that they were near the Caspian in the sixteenth century. It is indisputable that the Ten Tribes inhabited this region at one period of their history, but it does not follow that they are there now, or were there when Fletcher wrote. Supposing, however, that the practices of which he speaks, and on which he rests his hypothesis, were purely Israelitish, in what way are they to be accounted for apart from the idea of Hebrew ancestry? This is not difficult to answer, but it trenches on a wide field of inquiry, and bears distinctly on the Teutonic theory. That the Sacæ were really Scythians is doubtful, but that they associated with Scythians in so far as to be often confounded with them is well known. Out of this Gentile "companionship," as it may be called, arose the Gentilization of Israel, a circumstance clearly foretold in prophecy, and an event (it should be noted) which scientists who have dealt with the subject acknowledge to have taken place. The professors, in fact, go further, and assert that the Ten Tribes were *entirely* assimilated to the Gentiles, being ultimately absorbed by them; and although Scripture is explicit in its witness to the impossibility of "absorption," it is equally precise in predicting a measure of "assimilation." But this assimilation could not be all on one side—it would be mutual. If Israel was so long and so closely intimate with Gentile races as to adopt numberless foreign traits, it is absurd to imagine that she would leave no trace of this contact on her neighbours. When two nations are drawn into fast relations, a process of social borrowing and lending is inevitable; and seeing that Israel has contracted so much, it is certain that she would return at least something. Keeping this in mind, we not merely understand why it is that scraps of humanity here and there can produce a few Hebrew customs, but we get at the root of the Teutonic conception. It is obvious that the advocates of this theory are debarred from basing their view on the Bible. They cannot point to a general or definite fulfilment of Israel's destiny in the German States. The British Empire is unique in that respect. But once it is granted that the English are of Israelitish origin, they can indicate a resemblance between the usages of England and Germany suggestive of a common stock. If the existence of an Israelitish law in England helps to link her on to Israel, the existence of a like law in Germany will, it may be said, do the same for the Germans. Not exactly so. The presence of numerous Gentile characteristics in this country is no valid proof that the British are of Gentile extraction, and similarly the occurrence of Israelitish characteristics in Germany is not a decisive token of Israelitish descent.

It is, of course, true that the Saxon and German races were political connections. But this is an argument against, not in favour of the Teutonic theory. For if the Germanic people are sprung from the Ten Tribes, where are the alien nations among whom Israel had to wander, and from whom she has reflected her Gentile complexion? In spite, also, of many affinities, there are fundamental differences which seem to demand a separate origin for each, while the testimony of Scripture broadens the gulf and makes it quite impassable.

(*To be continued.*)

THE CANAANITES.

By John T. Gott.

"Thou shalt drive them out before thee."—Ex. xxiii. 31.

Strict injunctions were given to the Israelites of old, that when they entered the Land of Promise, they were to "drive out" the Canaanites, and others. "By little and little" ye shall drive them out. But the Israelites were not a military people, and the people with whom they were to contend were men of war, trained from youth. What Jehovah required from His chosen people was obedience. The insuperable difficulties which *seemed* to lie before them were really as nothing, for if we read carefully, we shall find it is written, over and over again, "*I* will drive out the Canaanite," &c. What they lacked in military skill, nature was to supply. "*I* will send hornets before thee, which shall drive out the Canaanite," &c. (*ibid*, v. 28). We may thus see how little the Holy One of Israel required from His chosen people, and how much He intended to do for them. From the testimony of Joshua, we know that the "hornets" drove out two kings of the Amorites, but the victory was not gained by Israel's "sword" or Israel's "bow" (Josh. xxiv. 12). These victories were gained before the Israelites entered the land, and were a Divine sign that Jehovah would certainly fulfil His promise.

But He who "knoweth the end from the beginning," declared, "If ye will not drive out the inhabitants of the land from

Digitized by Google

before you: then, it shall come to pass, that those which ye LET REMAIN of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell" (Num. xxxiii. 55).

The eyes and sides are the most tender and sensitive parts of the body, and it requires no great strain of imagination to understand what torture and agony pricks and thorns are capable of producing. It is a plain truth, but one not easily perceived, as a rule, that the Lord God requires *complete obedience*, even to His simplest commands. He knew the Israelites would obey, but He also knew that they would not completely finish the work He had given them to do. And, therefore, the warning was duly given, that those whom they "*let remain*," should eventually become "pricks and thorns," wherever they might dwell as a people. We know from sacred history that the Ten Tribes *did* let some remain, and that they did become very grievous "pricks and thorns" to them, while they remained in their own land, and when they went into Assyrian captivity, they carried the "pricks and thorns" with them, for it is written "there was none left but the tribe of Judah only" (2 Kings xvii. 18).

When the Assyrian empire was broken up, the captive Ten Tribes of Israel disappeared from the ken of man in a somewhat mysterious manner, yet in a manner plainly predicted by the prophet Hosea. He declared of Israel obedient, "When Israel spake, there was trembling, but when he offended in Baal, he died" (xiii. 1).

We all have our own views of death. Most of us believe in "the resurrection of the dead." We see, yearly, illustrations of this in the animal and vegetable world. But the dead are out of sight, and in time, become forgotten. So Israel "died," so he disappeared, and so he eventually became forgotten. The prophet Hosea, under four graphic and unmistakable symbols, which may be easily understood, declared of them that they should be, 1st, "as the morning cloud;" 2nd, "as the early dew that passeth away;" 3rd, "as the chaff that is driven with the whirlwind out of the floor;" 4th, "as the smoke out of the chimney" (xiii. 3).

A very elementary knowledge of science enables us to understand that the component parts of clouds or dew are ever present, but that under altered conditions they may become invisible, and that under a reversal of these conditions they again become visible. So is it predicted of Israel. Ephraim-Israel died; but as the Bible is true, Ephraim-Israel, who disappeared at the end of the second act of the world's great drama, is to re-appear in the last, and is destined to perform a *rôle* that shall silence the sceptic, confound the "wise in their own conceit," and redound to the praise and glory of the Holy One of Israel.

We come now to the point of this short paper. The British people have been proved to be the Stone Kingdom of Daniel's prophecy, and, therefore, lost Israel. If they are not, then the Sacred Record, which has predicted the rise and fall of all the great world powers that have ever existed, has failed, because the greatest, mightiest, wealthiest, and most influential nation that ever ruled in this world, has an existence to-day. Such a nation the Bible speaks of under the old cognomen—Israel.

If, then, the British people are Israel, where are the "pricks and thorns"? Thoughtful people will have little hesitation in saying that the Bible term, "pricks and thorns," as applied to the Irish malcontents, is exceedingly appropriate, even if it be very old. They are true descendants of the ancient Canaanites. Like them, they have proved themselves to be equally as clever, crafty, and cruel as their forefathers. We doubt whether any civilised nation of modern times except our own, has been more worried, harassed, or afflicted by a mere handful of men, whether the "difficulty" be considered in a national or a political aspect; whether any such nation has undergone the horrors of vindictive murders, loss, and ruin of property, but, over and above all, the wanton cruelty these fiends in human form have inflicted on poor, dumb animals, in order to revenge themselves on *men* with whom they choose to differ. No wonder, then, that the elders of Israel have been driven to adopt measures that "all the world wonders at."

The Holy One of Israel is unchangeable. He commanded Israel of old to "drive out" the Canaanite. No matter what length of time may elapse, that command *must* be obeyed. That is, when Israel obedient does the *little* required, the Lord God of Israel will do *much*. In ancient times, He gained for His people the greatest and most astounding victories, when they, as a nation, were in a weak, miserable and deplorable condition. So, we believe, it will be again in our own national history, ere many years have rolled away.

The National League has been proclaimed, and we are not sorry to read the unexpected news to-day. The outrages which have been committed in the past have at length "driven" the British people to consider the Irish question very seriously: the British Houses of Parliament have been "driven" to adopt measures of a very severe character: the Bill has literally been "driven" through, and now we wait the result of this very manifest sign of the times.

During the present year, there has been a very steady flood of emigration from Ireland, and we, as watchmen, are called upon to note the effect of this extreme measure which has now become law.

We have many pillars of proof to support Our Identity cause, and have much unchallenged evidence to advance it; we have had many signs to corroborate it, but they are now becoming so numerous and so important, that each one calls for special notice. These signs indicate that we are swiftly drawing near to the days predicted by the prophet Ezekiel, when he declared respecting the House of Israel, "I will settle you after your old estates, and will do better unto you than at your beginnings" (xxxvi. 11).

He, who in the beginning caused "thorns and thistles" to spring out of the earth, on account of man's sin, can alone remove them, and He has promised to do so, for the day is yet to come when the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands, and "instead of the thorn (the wicked) shall come up the fir tree (the godly), and instead of the brier (emblem of uncultivation) shall come up the myrtle tree" (type of the Christian Church.* It is a lowly, beautiful, fragrant, ever-green shrub — Isa. lv. 12).

And in precisely the same manner will the God of Israel remove the human "pricks and thorns" from the "eyes and sides" of His chosen people when they bestir themselves to complete the work He gave to their forefathers of old. Israel-Britain has been driven to do this, for it is a work that *must* be done. Ere long, we may see the hand of God at work, for it is written, "In that day there shall be no more the Canaanite in the House of the Lord of Hosts" (Zech. xiv. 21).

If the "pricks and thorns" are not to be found after restoration times, they most certainly will be plucked out beforehand. Watch, therefore!

August 20th, 1887.

THE Jubilee coins have been snapped up by collectors, and are already fetching more than their value. The £5 piece sells at £7.

NEARLY 5,000 people went to see the Queen's Jubilee presents at St. James's Palace on the opening day.—The Manchester Jubilee Exhibition has now been visited by three millions of people.

AN attempt is being made to secure the house and grounds at Brixton, which formerly belonged to Sir Walter Raleigh, as a public park.

---

* This is Dr. Fausset's comment. We prefer to substitute the *House of Israel* for the *Christian Church*. The House of Israel is the "spreading vine," the "tree of low stature."

Digitized by Google

OUR POSITION IN EGYPT.

By John S. Anderson.

The *Standard* of to-day contains in a leading article some very good remarks arising out of the debate in the House of Commons on our occupation of Egypt. On the diplomatic question arising out of our position in Egypt, this paper says:—

Sir James Fergusson's statement was, perhaps, less complete than on other points. But he clearly indicated this much—that England would never allow the jealousy of other nations to force her out of a position which she believed to be advantageous both to herself and those whom she protected. "Nothing," he said, "was to be gained by hauling down our flag, and turning tail in Egypt." The public will read these words with great satisfaction as symptomatic of a thoroughly healthy feeling in the Cabinet on the subject of our relations with Egypt, and calculated to dispel many prejudices against the Government which have been set afloat by interested persons.

It is a curious thing that the only people who cannot see the importance of Egypt to England from a military and naval point of view should be Englishmen. All the other Great Powers recognise it, and every soldier and sailor must see it plainly enough. But professors and doctrinaires are not the best guides for a nation in questions of practical statemanship; and we hardly suppose that their remarks on such a subject as this will attract very much attention. As for saying that we must retire from Egypt to soothe the susceptibilities of France, had we acted on that principle in former days the British Empire would never have existed. It is enough for us that we give no reasonable cause of offence to any; but to say that we will never provoke the jealousy of other nations is simply to say that we will abdicate the position we have so long occupied in the world, and desist from all further efforts either to protect our interests or extend our influence. It would be a matter for very serious regret if our friendly relations with France were interrupted by any cause. But security may be bought too dear, and nations, like individuals, must beware of sacrificing for the sake of life all that makes it worth having. When it is asked whether England is "going in for philanthropy or Empire," the unhesitating answer should be "for both." In this instance the two coincide. The interests of the Egyptian people and the interests of the British Empire point to one and the same conclusion—namely, that we ought not to evacuate Egypt and leave the door open behind us for another Power to walk in as soon as we have disappeared. We must remain where we are as long as our retirement from the country means, not Egyptian independence, but only a change of occupiers. If it is disagreeable to France to see us where we now are, it would be worse than disagreeable—highly dangerous—to ourselves to see France in our place. Yet that is the almost certain result if we follow the advice of such counsellors as Mr. Bryce and Mr Labouchere. We are happy to think that the effect of the whole debate will be to strengthen the hands of the Government, and clear away a good many misconceptions which have gained currency on the Egyptian Question. If we are right in this opinion, Saturday will not have been wholly wasted, even though it led to nothing more. We are to have another debate yet on the mission of Sir Drummond Wolff. But the speech of Sir James Fergusson leaves little more to be said on the general policy of the Government, of which, however, it must after all be admitted that the more it succeeds the more certain is it to be condemned by those who regard Imperial responsibilities as a cumbersome and useless burden.

Of course there is here the usual "blind evidence." But is not this secular writer's statement remarkable when he says that the only people who cannot see the importance of Egypt to England, are Englishmen themselves? and further answering the question, "whether we are going in for philanthropy or Empire," he replies, for "both." This answer is almost inexplicable, unless the matter be looked at from the scriptural point of view, and the acknowledgement be made that this nation is Israel.

Croydon, August 22, 1887.

THE CORONATION STONE.

To the Editor of the "Cheltenham Examiner."

Sir.—Stress has been laid by some of our opponents—and if I remember rightly, by Mr. Skene—upon the fact that in the description of the Coronation of Aidem, King of the Scots, at Argyle, by St. Columba, no mention is made of the Lia Fail—the Stone of Destiny—the much-prized Coronation Stone. I, therefore, looked with no small degree of interest to our chroniclers and historians of passing events—our daily journalists—to see what mention they would deem it necessary to make of the presence of the Coronation Stone at the late Jubilee celebration in our own Westminster Abbey. And if you will turn to their columns, I believe you will usually find that notice thereof is conspicuous by its absence. Yet Anglo-Israel writers will note with grateful praise the striking and significant fact that Queen Victoria refused to allow this celebration to be holden (as proposed) in St. Paul's Cathedral, and that she did for the second time seat herself upon Jacob's Stone upon this august occasion.

We cannot prove a negative, but we can reason from analogy.

Again: readers of the daily morning papers will have noticed a statement that the Coronation Chair was removed from the Abbey for renovation and embellishment, in preparation for the Jubilee. This statement was afterwards distinctly contradicted. Ought we then to count it strange when we find conflicting statements in the early chroniclers respecting this sacred stone?

In proof of the acknowledged antiquity of this our national heirloom, I would quote Sir I. Ware, who collects in his "*Antiquities of Ireland*" various notices of this celebrated stone. Amongst these are the following: "That the Irish historians say it was brought into their country by the Tuath de Danans, when it was regarded as an enchanted stone, having peculiar properties: that when any of the Royal Scythian race (*i.e.*, the House of Israel, so called during their emigration hither) placed themselves upon it to be crowned, if he were a lawful king, it made a noise resembling thunder; if the king-elect were a pretender, the stone remained silent. That before the birth of Christ, he only was crowned monarch under whom the stone thus spoke or groaned. That in the reign of Moriertach Mac Erc he sent it over to his brother, Fergus I., King of Scotland, who being descended from the blood royal of Ireland, was crowned upon this Stone of Destiny." Sir I. Ware further says, that "the ancient historians of Scotland fix the date of his receiving the Stone from Ireland B.C. 330; that it was placed in Argyleshire, where it remained till the reign of Kenneth II., who, having vanquished the Picts, near Scone, A.D. 840 (?) enclosed the Stone in a wooden chair, and deposited it in the Monastery there, to serve for the inauguration of the Kings of Scotland."

Pennant says, "Its station in Argyleshire was the Castle of Dunstaffnage"; and he gives an engraving of a figure in ivory which was found in the ruins of that Castle, and which is supposed to represent a king sitting in the ancient chair which contained the sacred stone.

Holinshed says, "In this chiar all kingis of Scotland was ay crownit qulid yl tyme of King Robert Bruce."

Chalmers says, "The last of the kings of Scotland who had the felicity to be crowned *in this essential seat* was Alexander III." *Caledonia* I., p. 468.

These notices are given by Mr. Geikie in a letter to Mr. Skene.

The Treaty of Northampton, 1328, between Edward III. (then a minor) and King David, agreed that the Stone should be restored to Scotland. But though the Abbot of Westminster was commanded to deliver it up, when the Londoners heard of it the public feeling was such that the agreement remained unfulfilled. God in His mercy preserved to us "the stone which the builders rejected," and we should regard it with at least as high a veneration as did our ancestors on that memorable occasion.

Yours obediently,

Ellen M. Rogers.

Glenwood, The Shrubbery, Weston-Super-Mare,
July 9th, 1887.

Erratum for previous letter: for "*stronger*," read "*strange*" (theory).—*Cheltenham Examiner*, July 3rd, 1887.

Digitized by Google

Correspondence.

To the Editor of "The Banner of Israel."

DEAR PHILO-ISRAEL,—During this happy Jubilee time how often "Rule Britannia" has been sung on land and sea round the world! Has anyone remarked how very prophetic the words are? It is curious that they were written when England was but small in the eyes of the nations of Europe; we were scarcely more than a third-rate Power when these proud words were first sung. Is it known who composed them?

I enclose these verses, if you think fit to draw attention to them.

I am, Sir, yours very truly,

L. T. DAVIES.

2, Riven-street, Bath, August 1st.

"When Britain first, at Heaven's command,
Arose from out the azure main,
This was the charter of the land,
And guardian angels sang the strain:

Rule Britannia, Britannia rules the waves!
Britons never shall be slaves!

The nations not so blest as thee
Must in their turn to tyrants fall,
Whilst thou shalt flourish great and free,
The dread and envy of them all.

Chorus.

Thee, haughty tyrants ne'er shall tame,
All their attempts to bind thee down,
Will but arouse thy generous flame,
And work their woe and thy renown.

Chorus.

To thee belongs the rural reign,
Thy cities shall with commerce shine,
All shall be subject to the main,
And every shore it circles thine.

Chorus.

The muses still with freedom found,
Shall to thy happy coasts repair;
Blest Isle, with matchless beauty crowned,
And manly hearts to guard the fair."

Rule Britannia, &c.

[Such are the words of our popular national song, written, it is believed, by James Thomson, the poet, who lived in 1700 to 1748, long before "Britannia was great." The little popular poem actually bristles with Identity points, and must be a prophetic song of Israel, so exactly does it accord with the prophecies regarding God's chosen ones. The first verse declares that she arose by Heaven's command. "This people have I formed for Myself," is God's declaration in Isa. xliii. 21. "Rule Britannia, Britannia rules the waves," was the divine command according to the song. But the gift of the Gates to Israel, and the promise that she should be above all the nations of the earth, show that the Scriptures give the clue which the song merely follows up (Gen. xxii. 17; Deut. xxviii. 1 and 13). The second verse tells of God's guarantee to Israel, and that "He hath not so dealt with any nation" (Psa. cxlvii. 19, 20). Other nations have no promise of continuance; but Israel is to continue "a nation for ever" (2 Sam. vii. 23, 24; Jer. xxxi. 36). Haughty tyrants, says the song, shall never tame Britons, the heirs of renown. And God's word makes them the heir of the world, the rulers of all nations (Dan. vii. 27; Rom. iv. 13). The fourth verse promises the British vast commerce—the power of the sea—and the dominion of all the lands it circles. Here we have the same promise to Israel repeated, and the power of the Gate, admitted to be Israel's, assigned to the sons of Britain. The last verse terms ours "The blest Isle," and surely "the Isles afar off," of Jer. xxxi. 10, where Israel was to be located, are shown in that and other passages to be blessed of God above all the other countries of the world. The chorus of the song, which is national, is remarkable in the extreme—"Rule Britannia, Britannia rules the waves"—was a plain fact in Thomson's days as in ours, and points to the fact that the British are Israel, a people made free by God Himself, and destined "never to be slaves." Slaves they once were in Egypt, but God freed them, and freed them for ever, as the Decalogue teaches us in Exod. xx. 2, and Deut. v. 6 (comp. Isa. lviii. 14, and Deut. xxviii. 1 and 13). The national sea song is a song of triumph resting upon the promises of God, and we do well to repeat it on all occasions, for it points to Our Identity, and should lead us nationally to praise the Lord!—ED.]

To the Editor of the "Banner of Israel."

DEAR SIR,—In the February No. of *The Prophetic News and Israel's Watchman*, published at 2, Ivy-lane, Paternoster-row (price 2d), there are several articles which deserve your attention as Editor of THE BANNER OF ISRAEL. I desire to draw your attention chiefly to the last paragraph in it, on page 64, which occurs under the heading, "What the Jewish papers are saying: Abyssinian Falishas":—

"A valuable contribution to the knowledge of these most interesting people has recently been given by the well-known Orientalist, Dr. Neubauer, in a paper read by him before the Jews' College Literary Society. In Abyssinia there are about 200,000 Jews who go under the name of Falishas, which means 'emigrants,' or 'exiles.' The name indicates clearly that they are not of Abyssinian origin, but strangers who settled in the land."

The extract concludes with the last paragraph *thus* (already mentioned):—

"The rabbis of the 15th and 16th centuries speak of the Falishas as belonging to the Ten Tribes. The Ten Tribes! Where are they? and where are they not? In Kurdistan, in the Caucasus, in England, in Ireland, in Malabar, in China, and in Bombay amongst the Beni-Israel! Well, it would be difficult to prove that the English do not belong to the Ten Tribes, but it is most certain the black Jews at Malabar—those in the Caucasus and Kurdistan, and even the Beni-Israel—are rabbinistic Jews, some of whom retain more or less the tradition, while some have lost all knowledge of Hebrew. But it can be proved that the Beni-Israel knew it, and that they possessed Hebrew books when they emigrated from Persia to India. The small colony of Jews in China came from Persia, as may be seen from a postscript to their Pentateuch. They have also forgotten the Hebrew language."

On referring to page 45, under the article "The Pontificate and Prophecy," I find the author classing Anglo-Israelism with Pharisaism, Popery, &c., but on page 64 I read that "it would be difficult to prove that the English do not belong to the Ten Tribes . . . and that the Ten Tribes amongst other nationalities are found 'in England, in Ireland.'"

The teaching of *Israel's Watchman* is certainly very incoherent on the subject of the Twelve Tribes, but the learned Orientalist, Dr. Neubauer, who is doubtless "a Jew" in the usual acceptation of the word, certainly draws a clear line of distinction between the Tribes of Judah and the Tribes of Israel, though perhaps he has not learnt out of the S. P. C. K.'s remarkably good "Old Testament History" (1d.), headed thus:—

No. 797.

SUNDAY SCHOOL LESSONS.—No. III.

Old Testament History.—No. 2.

LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

On page 18, Lesson XI is headed "Kings of Judah and Israel"; Lesson XII. (p. 19), "The Kingdom of Israel," and concludes as follows:—

"At last the people of Israel (see p. 20) became so wicked that God sent the King of Assyria to take them away to his country, and they have never since come back to their own country."

On page 21 occurs Lesson XIII., headed "Kingdom of Judah," and on the following page, at the conclusion of the lesson, occurs this passage: "After seventy years, God let the Jews go back to Judæa, and build the Temple again."

"The *outcasts* of Israel," and "the *dispersed* of Judah," escape the notice of most people.

With the exception of the grouping of "Anglo-Israelism" with "Pharisaism and Popery," the article on page 45 in *Israel's Watchman* is very good in many points (viz.: "The Pontificate and Prophecy"). In my copy of the magazine I find in the table of contents an article mentioned thus: "Popery, Resuscitated Paganism," by Rev. Dr. Wylie, of Edinburgh.

Wishing you all success in your noble efforts to promote *the truth of God and its knowledge*,

I am, dear Sir, yours truly obliged,

A CONSTANT READER.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

A New Work on the Identity of Lost Israel

By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH

FROM

THE NINETEENTH CENTURY.

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special re-ponsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which he testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet court, Fleet-st F. W. Parry & Co., Paternoster-row, and all booksellers.

Price 2d., by post 2½d. Second Edition, revised.

A SUMMARY OF ANGLO-ISRAELITE TEACHING,

And of the Scripture Proofs on which it Rests.

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

President of the Cheltenham Association, and Vice-President of the Metropolitan Anglo-Israel Association.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.; F. W. Parry & Co., Paternoster-row.

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

PUBLISHED BY ROBT. BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

THE LOST TEN TRIBES OF ISRAEL. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York. Price 2s., post free 3s. 3d.

THE FUTURE OF ISRAEL AND JUDAH. Companion volume to above. By the Rev. Joseph Wild, D.D. With Portrait of the Author. Cloth, gilt lettered, bevelled boards. Price 2s., post free 2s. 3d.

THE SISTERS OF HARROWDALE RECTORY. A Tale of Great Interest for Young People. By Mrs. M. A. Scurson. With double-page illustration of Harrowdale Rectory. Price 2s. 6d., post free 2s. 9d.

THE ANGLO-ISRAEL POST-BAG; or, How Arthur Came to See It. By the Right Rev. BISHOP TITCOMB. Price 2s. 6d. in cloth gilt; paper cover, 1s. 6d., by post 1d. extra.

THE ISRAELITES FOUND IN THE ANGLO-SAXONS. The Ten Tribes supposed to have been Lost, traced from the land of their captivity to their occupation of the Isles of the Sea. By WILLIAM CARPENTER. Price 2s. 6d., by post 2s. 8d.

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," enlarged. Price 3d.; for distribution, 50 copies, 11s., post free.

CARDINAL PROOFS THAT THE BRITISH Are the Lost Ten Tribes of Israel—the Abrahamic Covenant. By F. W. PHILLIPS. With two chapters by PHILO-ISRAEL. Price 6d., post free 7d.

THE NEW OLD STORY. By "A.E.I." Price 6d., post free; in cloth, 1s., post free.

THE BIBLE ATLAS. To Illustrate the Old and New Testaments. Price 1s.; post free 1s. 1d.

ANGLO-ISRAEL TRACTS. 8 pp. Royal 16mo., on toned paper. Adapted to enclose in letters, and for general distribution. No. 1—12. Half-penny each, 12 copies post free, 6d. Specimen packet for 6 stamps.

WORKS BY PHILO-ISRAEL.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Philo-Israel's Leaflets. Four pages Crown 8vo. Price 1s. 6d. per 100, postage 2d. No. 1.—"The Identity of the British with Lost Israel." 2.—"The Glory of God." 3.—An Address to British Seamen. 4.—An Address to British Soldiers. No. 5.—The Communion of the Body and Blood of Our Lord Jesus Christ Viewed in the Light of Our Identity. 6.—The Bible and the Jew. 7.—The Jewish People. 8.—Lo-Ammi; or, the Gentilisation of Ten-Tribed Israel. 9.—The Atonement. 10.—Is Our Identity Evangelical, or Non-Evangelical in its Tendency? No. 11.—Cui Bono? No. 12.—The "Thoughts" of God Towards Israel, Judah, and the Gentile Nations. 13.—The Teutonic Theory. Is It True? 14.—An Address to the Police Force of Great Britain. 15.—An Address to Israel's Missionaries and Their Supporters. 16.—The One Seed, Christ. 17.—An Address to Israel's Electors.

London: R. BANKS & SON, Racquet-court, Fleet-street.

Price 5s., Cloth Bound, Gilt Lettered, 584 p.p., free for Postal Order. COMPLETE EDITION OF

FIFTY YEARS IN THE CHURCH OF ROME.

By FATHER CHINIQUY.

"No history like it since the time of Luther."—*New York Witness.*

"The work is a good one, and we pray that it may succeed in opening men's eyes to the deadly dangers which are in our midst."—*Methodist Recorder.*

ROBERT BANKS & SON, Racquet-court, Fleet-st., E.C.

FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of different diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 40 pages. Sent free on receipt of two stamps to every applicant by the publishers, GORDON MURRAY & CO., 50, Theobald's-road, Holborn, E.C.

Wonderful Value by Parcels Post.

WALTER KEAST, 102, Kennington Park Road, London, S.E., will on receipt of Postal Order for 3s. 6d. send a pair of Ladies' High-leg Lasting Button Walking Boots. These Boots are warranted to give complete satisfaction, being sewn, thoroughly well made and very comfortable. Ditto in Oxford Shoes, 3s. 3d. Send number of size or length of boot in inches. Parcels sent daily to all parts of the United Kingdom.

Established 1851.

30,000 BEDS SOLD in SEVEN YEARS

NEWHAM'S CELEBRATED LINCOLNSHIRE FEATHER BEDS.

THE CHEAPEST FEATHER BEDS IN THE WORLD.

Direct from Boston, Lincolnshire.

No. 1. SINGLE BED, BOLSTER, and PILLOW, 6ft. 3in. by 3ft. 6in., weighing 40lb. 30/0

No. 2. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in. weighing 50 lb. 37/6

No. 3. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in., weighing 55lb... .. 41/3

No. 4. EXTRA SIZE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 5ft., weighing 65lb. .. 48/9

WARRANTED NEW AND SWEET.

Any sized Bed only 9d. per lb., including Feathers, in Strong Union (bordered) Tick, making, packing, wrapper, and Carriage Paid to any Station in the United Kingdom.

SUPERIOR BEDS, Splendid Feathers, Linen Tick, 1s. per lb.

Samples of Feathers and Ticks, Price Lists, &c. post-free.

For the convenience of Purchasers we have opened a Branch Establishment at 178, Strand, London.

All orders must be accompanied by Cheque or P.O.O. (which, as security to purchasers, may be post dated ten days) payable to

NEWHAM & CO., Boston, Lincolnshire,

or to THOS. SMITH, 178, STRAND, LONDON,

where Goods and Samples can be seen and obtained.

Feathers only 9d. per lb. The trade supplied. Please mention this paper. A great reduction on three or more beds.

£500 TO BE GIVEN AWAY.

10,000 SUITES OF WEST'S PATENT 18 Ct. GOLD TOP STUDS, and Pair of Self-acting Spring Solitaires to match. In elegant leather and plush lined cases. SUITABLE FOR LADY or GENTLEMAN.

10,000 Government Hearthrugs,

6 ft. long, 3 ft. wide, exquisite designs—viz., Fern and Oak-leaves, Flowers, Grapevine, Cat and Kittens, Lions, Tigers, Horses, Dogs and Deer. Suitable for Dining or Drawing-room, Parlour, Bed-room, or Kitchen. SELLING IN THOUSANDS. 2s. 6d. or 32 stamps, or two for 4s. 6d.; or with HEAVY LINOLEUM BACKS, 3s. 6d. each, or two for 6s. 6d. Sent free to any part of the country.

Note.—Every Purchaser of a Hearthrug this week will receive one of the above ELEGANT FREE PRESENTS. P.O. Orders to be made payable at Low Hill District Post Office, and all letters addressed—

J. WATTS, 113, BRUNSWICK ROAD, LIVERPOOL.

£500 TO BE GIVEN AWAY.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons, NEWBALL and MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

ETHELINE

A New and most effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE.

To be obtained of all Chemists, or post free for 14 stamps from J. LLEWELLYN, CHEMIST, COWBRIDGE.

RHEUMATISM, GOUT,

SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY

HARNESS' ELECTROPATHIC BELT

ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd., 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED

Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW, WEDNESDAY, SEPT. 21, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 561. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 28, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The French in Madagascar	389
The Surrender of the Mediterranean and its Gates	390
Ancient Watchmen Interviewed. By J. G. Taylor.—Part V.	392
The Silent Growth of the Empire	393
Who Were the Early Moravians? By Surgeon-General J. M. Grant, M.D.	394
Review	394
The British Empire	395
Correspondence	395

THE FRENCH IN MADAGASCAR.

THE *Edinburgh Evening News*, some weeks since, published the following, which supports our view, founded on Scripture, that the British are "the head and not the tail, above only and not beneath" in all things, nationally considered. Even in Madagascar, the land of recent French diplomatic triumphs, we British (being Israel) snatch influence from the protectors of the island, and assume it ourselves! The facts are given thus:—

FRENCH DECLINE IN MADAGASCAR.

The National Association for the Propagation of the French Language, better known as the Alliance Francaise, has just published a report which shows that, contrary to what the French expected when they went to Madagascar, their influence there has decreased instead of increased. It appears from statistics furnished by the association that the number of English Protestant schools in the island is 1,288, and the number of pupils 135,000. Before the expedition the French Catholic schools reckoned 19,103 pupils; now they have only 11,290. This falling off is attributed to the manœuvres of the English missionaries, who are accused of resorting to all kinds of villainous means to prevent the Malagasy from sending their children to the French schools. The Alliance says that if this state of things be allowed to continue the French Protectorate will become merely an idle word, in spite of the patriotic efforts of the Resident-General; but the Alliance offers no specific remedy—probably because it would be puzzled to do so to the satisfaction of French *amour propre*.

In regard to the above, the editorial remarks are not complimentary to the powers of the French to occupy the earth. The writer said:—

The efforts of France in the direction of colonisation have always been a failure. No better result has followed her missionary work. . . . This is a sad condition for our neighbours to be in. If they fail in any enterprise, why should England be to blame? It never seems to occur to the French that they can in any way cause their own failure. The secret lies in the fact that the French race are too self-centred and too egotistical. Wherever they try to found a colony they endeavour to transplant France. This country, on the other hand, endeavours to develop the native races when practicable, and incorporate good government with the native customs. Until France learns England's method, she will never be a colonising Power.

We may, as Anglo-Israelites, ask why England (meaning the British nation) should succeed in colonising enterprise, and why the French so invariably fail? The reason is plain; but it is not so apparent on the grounds assigned by the *Edinburgh Evening News*. France succeeded very well in founding a Canadian colony some million strong. In the Mauritius they managed to settle large numbers of their countrymen, who did well there. They have a grand military colony in Algeria, which bears no comparison, of course, with our settlements in Australia and the Cape, but still shows that the French can, if God permit, occupy portions of the earth, and give them a sort of civilisation they would not otherwise enjoy. Why is it, then, that the French have failed to found French colonies after the kind we so grandly possess? Why, having established their Canadian colonies, have they lost them, and these are now part of the British Empire—a loyal and contented portion too? Why, having secured the Mauritius as a colony, were they compelled to part with the island, and to see it now a contented British Gate, fortified against their own men-of-war? Surely it is because the French are not Israel, and have not the promises respecting the inheritance of the earth and the God-bestowed power to raise up the "desolations" and "desolate heritages" thereof!

The British being Israel, to them the inheritance of the earth is promised. The coasts, the ends, the uttermost parts of it, are to be theirs; and to secure them the command of the sea, but to prevent the other nations obtaining it, to them also God has given the possession of the Gates, and that exclusively. The heathen are to be *their* inheritance by promise, and their colonies in the four quarters of the globe, where their seed was "to spread abroad," were to become a Federation of States such as the world never saw before—"a nation," in short, "and a company of nations."

The following passages of Scripture, in the order noted, support these allegations:—Dan. vii. 27 promises to these Israelites the whole earth as their dominion. In Jer. xxxi. 7, 8; Isa. xxvi. 15, lii. 9, 10; Psa. ii. 8, cxi. 6; Gen. xxii. 17; we find Israel were guaranteed "the coasts," "the ends,"

Digitized by Google

uttermost parts of the earth," with "the Gates." In Gen. xxviii. 14 and xxxv. 11 it is declared the children of Israel, being spread abroad, were to become "a nation and a company of nations," separated as we know they are by vast oceans, yet one in Government, language, religion, laws, manners, customs, literature, loyalty to the throne, and sympathy with their old mother in the West.

Because the French are not Israel they have none of these advantages. The colonies they found they cannot and do not retain. India, which they conquered partially, they were forced to give up to the coming owners of the world, and Hindostan forthwith became British. Canada and the Mauritius, as we have seen, have changed hands, and Israel is mistress of both. Egypt was once greatly influenced by France, and now, as we all see, her power has waned, and the British are the paramount rulers in the land of Ham to-day. In Madagascar we shall ere long notice the same results. Already the influence of the French over the young in the schools is declining, as we see; and before the great impending struggle in Europe has been long in progress, we shall perceive that French influence in other quarters will expire, and British-Israel, the heir of the world, will somehow be found to be "the head and not the tail, above only and not beneath," even in Madagascar! But to the Lord God let us give all the praise!

THE SURRENDER OF THE MEDITERRANEAN AND ITS GATES.

THE late General Gordon held peculiar views regarding our proper British naval policy in the event of war with a European naval Power of the first order. He held that we ought to abandon the Mediterranean, the Suez Canal, (as the route to India), Malta, and of course Cyprus. The reason General Gordon gave for this extraordinary idea was this: that if a war took place between this country and France we should be unable to defend the overland route to India, and that therefore it would be better to abandon that route, remove our fleet from the Mediterranean, give up Malta to the French, Egypt and the Suez Canal to the same Power, or whoever would care to take it: and concentrate our efforts to safeguard the home ports as well as the Cape route to the East, which General Gordon would have preserved. General Gordon of course was not aware of Our Identity with Israel, or did not believe that the thing was true. Had he satisfied himself from the evidence that the British were Israel he would not have fallen into the egregious error of supposing that the Gates which God had given to us in order to prepare the way for Israel, Judah, and Manasseh's safe return to their inheritance, could under any circumstances have been given back to the enemies of God who are bent upon preventing that return.

The Mediterranean is absolutely needed as an Israelitish possession to make the restoration of the Tribes a possibility. That sea cannot be held by the British unless they are possessors also of the Gates which guard it. Gibraltar (which even General Gordon thought should be retained in British hands), because it guards the entry into the Mediterranean from the West; Malta, because it is the only really powerful maritime fortress on the route, situated at about the centre; the Suez Canal and Egypt, because they protect the flank of Israel's march from the East and South as well as from the West; and Cyprus, because it is the Gate of the Levant and of Syria, guarding Palestine from attack on its seaboard to the West. God acts by and uses means. He has clearly arranged that the Thirteen Tribes are yet to return in triumph under Israel's flag, and He has as obviously stored up in Israel's hands, which are British hands, the Gates and commanding strategical positions in the Mediterranean that we may in due time carry out His will. General Gordon's project therefore falls to the ground self-condemned in the light of the Identity, and we cannot but wonder that a master mind like his should have conceived so foolish a project and given utterance to so suicidal a national policy. It depends, we see, entirely on the figment that our British naval strength is so small that we could not hope to defend the long chain of British Mediterranean interests and defend our own shores as well, if we ever happened to be at war with a first-class European naval Power. God gave us the overland route to India, and He has put in our hands the powerful Gates which command that route from Gibraltar to Aden. General Gordon, while he would retain India, proposed to safeguard it by blockading the navies of France and Russia, Turkey, Austria, and Italy, who would necessarily become hostile naval allies in the event of our abandoning them now. He considered that a strong squadron at Gibraltar would keep them in, in that direction, and another at Aden would prevent their egress by the Red Sea route. But Gordon did not reflect that Aden is not fitted to be the head-quarters of a fleet. It possesses a small and dangerous harbour, has no docks, or appliances for the repair of injuries to a man-of-war. It would depend for its store of coal on the Cape route, that *viâ* the Mediterranean and Red Sea being closed. Gibraltar is exposed to the same objections, and has not a safe anchorage besides. Modern artillery would search out the ships at anchor in the harbour from the opposite coast of Spain, and the place on the whole could never be a substitute for a strong maritime fortress of the first-class such as Malta. In short, the proposal of General Gordon, supported now by his brother Sir William Gordon, is suicidal from every point of view. The monstrous proposal is combated by two powerful letters, which appeared in the *Times* on Aug. 17, from Sir Samuel Baker and Admiral P. H. Colomb, who both take the same view that the Mediterranean Gates are absolutely essential to our national safety, and cannot be surrendered. We wish we could quote these two letters in the BANNER in order to reassure our readers, some of whom are ever ready to take the pessimist view of our naval strength. We cannot do that, for our space forbids it. But we can give a few extracts from the *Times*' leader on the subject, and a few words from Admiral Colomb's and Sir. S. Baker's well-reasoned letters, that cannot fail to interest those who regard the Gates as God's gift to Israel, and vital to her future national life. The *Times* wrote thus:—

We publish to-day a letter from Admiral Colomb and a second from Sir Samuel Baker, dealing with the suggestion that this country should abandon all attempt to keep open its commercial route through the Mediterranean. General Gordon was in many ways a very remarkable man, and in his own peculiar sphere his opinions were entitled to great respect. But it is a doubtful kindness to his memory to make public his views upon a large question of naval policy, the very elements of which he does not appear to have grasped. It appears to have been assumed by him and others that the Mediterranean route is of no particular value, and that we have no concern with that sea at all except to put a stopper in each outlet in case of war. A more preposterous assumption could hardly be made. It is further assumed that by ceasing to maintain our road through the Mediterranean we should release naval forces sufficient to block up the road at both ends to the powerful fleets inside. That also is an unwarrantable assumption, and were it otherwise it would remain ridiculous to go on expending in order to block a useless road what now suffices to keep the road open. Those who talk of giving up Malta and Gibraltar begin at the wrong end, even if we admit their views to be sound. It will be time enough to give up the Mediterranean route when another is absolutely assured. It will be time to think of abandoning Malta when we have such establishments at the Cape and Aden as to enable us to meet on equal terms as to time and strength any attack upon India. We are a very long way from occupying that position at present. Our whole commercial system and our telegraph system, as well as our military and naval arrangements, will have to be revolutionized before we can fall back upon the Cape route without

Digitized by Google

immediate disaster. When all the required changes are thoroughly carried out, it will be time to present our rivals with a line of coaling stations up to our Indian frontier, and cut ourselves off for ever from the shortest route to the East.

Sir Samuel Baker wrote as to the effect of our possession of the coaling stations and the French lack of such Gates, these words:—

In the event of war with France an Anglo-Italian fleet would blockade Toulon, while a British fleet at Gibraltar would prevent the passage of any hostile vessels through the straits. A squadron would operate at Tunis and Algiers to encourage a rising of the Arab tribes, while all supplies would be cut off from the Mediterranean. French ships that might be cruising at the declaration of war would be devoid of coaling stations and would be captured by the cruisers of the Anglo-Italian fleets, or they would be shut up in neutral ports.

England would not only possess the advantage of a line of coaling stations from Gibraltar to Port Said, but she would have the dockyard of Malta for repairs, at the same time that the Italian ports would be always at her service, both in the Mediterranean and the Adriatic.

The result of an alliance with Italy would be not only the security of the Mediterranean route, but the absolute domination of all Eastern seas through the possession of the Suez Canal.

The effect of these operations would be utterly disastrous to France. Italy in friendly concord with Great Britain is already in occupation of Massowah on the Red Sea, while England is mistress of the entrance at Perim and Aden. No French vessel could under any circumstances exist in the Indian seas, as there would be no possibility of obtaining a supply of coal. The French fleets could not attempt the route by the Cape of Good Hope for the same reason, and they would be hopelessly excluded from the East, while their stations at Madagascar, Tonquin, and the miniature settlements on the shores of India would fall into our hands.

There can hardly be a doubt upon this result of an Anglo-Italian alliance. The only Power from whom France could hope for assistance would be Russia, but the naval action of such an ally would be immediately frustrated by the stoppage of the Dardanelles, should Russia have forced the Bosphorus in contravention of treaties, which would bring Turkey into the Anglo-Italian alliance.

Admiral Colomb's observations relate to the probable operations of the British Fleet if war were declared with a continental naval Power such as France. He said:—

I know that many of my naval friends are not wholly in accord with me on these points. I have admitted differences of opinion when I have admitted general want of study. But I believe the keystone of such proposals as are offered to form the arch of a naval policy rests upon a preliminary misconception of the primary operations of naval war. These misconceptions are at the bottom of all our invasion scares, and are at the bottom of a dangerously-mistaken view which the public are taking of the present autumn naval manœuvres. If our relations with France and Russia became to-morrow so strained as to lead us to apprehend war, what orders would first issue from the Admiralty? They would be to every commander-in-chief to watch and follow up every ship of the possible enemy, and not lose sight of them wherever they might be. The number and nature of the war ships in every French and Russian port would be immediately known. What forces of ships would be required to watch each hostile force in their own ports would be there and then determined, and immediately on the declaration of war—before the ink had time to dry—these forces would be despatched to their respective posts. This is what was done all through the days of our sailing ship wars. We did it on the outbreak of the Crimean war, and there was not a Russian ship anywhere which was not so watched in the last Russian scare. The French did it in their war with Germany, and even Chili attempted it in her war with Peru. The Northern States of America, though utterly unprepared, made shift to do it as against the 189 odd ports of the Southern States. Now if the State so sending her ships to watch is absolutely mistress of the seas, as we were in the Crimean war and France was in the German war, the watch becomes blockade, and the enemy does not stir from the shelter of his harbours. If the watching nation is not wholly in command of the sea, as we often were not in former wars, and as Chili was not in the Peruvian war, the main forces of the enemy will come out, and there will be battles at sea. Such there were between the Peruvians and the Chilians, between the Austrians and the Danes, and between the former and the Italians. But after such battles the command of the sea, for the place and time, is decided; the State which remains in sufficient preponderance resumes or takes up the watch. The command of the sea never means, and never has meant, that no enemies shall appear at sea; it only means that the main war forces shall not appear at sea. Thus, from Trafalgar up to the end of the war, French cruisers snapped up our merchant ships in the Channel in immense numbers; a French and a German ship went out and fought a duel, and a German warship captured a French merchant ship off the Gironde in the height of the war. Thus the Alabama, Florida, and Sumter carried on terrible depredations, though the blockade of their own ports was so complete that only stratagem and desperate daring combined could enable them to break it. Minor depredators there always will be, for no blockade can be close enough to forbid their exit; but main fleets can never roam the sea at will, unless they have the command of them; and the necessities of coaling have emphasized this axiom of naval war in the most marked manner.

Now, applying all this to this Eastern trade route, *viâ* the Mediterranean, it may be seen that if we have the naval force to do it we shall watch our Mediterranean enemies in their own ports. If they are strong enough they will come out and fight us; if they are not they will remain, as they often have before, quietly in their harbours, of which there are not so many. We thus clear the road for our line of commerce by not letting the main fleets which might impede it out of our sight. As to the minor depredators, whose presence we must admit, we cannot keep our eye on them, and must provide against them in another way. Say that from Gibraltar to Malta the distance is a thousand miles, from Malta to Port Said another thousand, and then we have a route of two thousand miles resting on three naval bases. Having these in our possession it is easy with a comparatively small force to maintain such a patrol as, if it does not keep the route absolutely free, will yet make it so exceedingly risky for the ordinary depredator that only the extraordinary will try it. It would be hopeless work for any Alabama. For twelve-knot speed is an inconsiderable rate at the present day, and this would make the passage from Gibraltar to Malta, or from Malta to Port Said, only occupy three days and a half. Four ships working each half of the route, and following one another at intervals of a day, would keep every mile of it so continually under observation that the attempt to make a capture without a fight for it would evidently be almost futile. The chances of approaching the route out of sight of one patrol, and concluding a chase and a capture before the next one appeared, could not probably be faced except by superior force. But if such existed, it would be watched, and if not fought then followed if it attempted to issue from port. It is on grounds such as these that I am unable to accept the abandonment of the Mediterranean route to our enemies as anything but a disaster which may be forced on us, but must not be accepted without a struggle.

Such are the cogitations of men who know not the promises of God to Israel, and that the British are they. It is ours to know that God has given us the Gates of our enemies, and these include the Mediterranean coaling stations and sea fortresses; also that they are ours for two purposes—namely, to prepare for the restoration of the Thirteen Tribes to their land, and that He may give us the wealth and the dominion of the world. He acts by human means, and what those are our public writers have indicated above. Israel, praise ye the Lord your God!

"The Throne of David, Where is It, and Who Sits Upon It?" By J. T. Crosthwait, C.E. The above is the title of a second series of questions and answers by Mr. Crosthwait on subjects bearing on Our Identity, which will repay perusal. The leaflet is published in Dublin at 5, Manders Terrace, at one halfpenny each, or 3s. 6d. per 100, by Mr. Crosthwait.

The Bible readings at the rooms of the Metropolitan Anglo-Israel Association will be resumed the first Tuesday in October. The Secretary will be pleased to see all friends who can devote an hour to the study of the Scriptures during the middle of the day.

Digitized by Google

ANCIENT WATCHMEN INTERVIEWED.

By J. G. Taylor.

(*Continued from page* 384).

V.—LEE AMONG THE PROPHETS.

Identificationists are often taunted with being prophets, for the reason, we suppose, that they look a short distance into the future, and speak of it with a little less hesitation than most people. We do not prophesy, however, before we know, but because we know. It is not a superhuman exploit to prophesy of Israel, seeing that her career was definitely arranged many ages ago, and inscribed on rolls of parchment for the benefit of those who should learn the art of reading. It only requires an ordinary mastery of the alphabet, and a moderate amount of common sense, to enable even the historic ploughboy to map out the fortunes of Israel with adequate precision. In several instances the very dates are vouchsafed and added to the events. Whether the former are susceptible of decipherment or not is another question. But there they stand, and the least they do is to exercise the ingenuity of theologians, while, when they have become things of the past, and Time the Interpreter has rendered them legible, they will serve to light up the sacred Book with a doubled effulgence. There are some who have an inveterate dislike to meddle with prophecy. The verse containing an allusion to the day and the hour is always on their lips, and seems to exert undue influence over their imagination. They consider, also, that the failures which have accompanied the attempt to unravel futurity are a sufficient condemnation of the practice. But it might as well be argued at once that the failure of mankind to keep intact the Ten Commandments is proof that they never were intended to be kept. Prophetic chronology has no doubt been a pitfall to the wisest. The point of inception is so uncertain, and our acquaintance with secular registers so imperfect, that to fix a prediction into its proper place is an essay surrounded by difficulties. This may be an excellent incentive to caution, but it is no excuse for superciliously ignoring what God has seen fit to say. If rashness is open to censure, cowardice is a great deal more so. Such is evidently the view that Samuel Lee took in the matter, for though "desirous to proceed with all tenderness, modesty, and sobriety," he quotes Rev. i. 3, and remarks:—

"We ought to be more curious and diligent in calculating the motions of Scripture-times than the most accurate observer of eclipses and other heavenly configurations. Shall the great God think it meet in His heavenly wisdom and goodness to foretell by all His holy prophets and apostles these glorious times? And shall minute, silly, mortal worms make light of these things and despise to study the splendid radiant prophecies let down from heaven? Are they wiser than Daniel, who understood the number of the years by books and set himself to prayer about it? Yea, the angel of the covenant urges the number of the years in prayer, and the Spirit of God sets it down for a point of wisdom to count the number of the beast. It is a great reviving to the hearts of saints to hear that God will bring down His proud enemies, and shortly make Jerusalem the joy and praise of the whole earth, and though themselves should not survive to see all the goodness that God will shew to His people, yet, like good old Simeon, will sing to take the young beginnings of this salvation in their arms. What though several have erred in the computation of times? This does no way invalidate the dignity of Scripture oracles, but should stir up others to compare Scriptures more accurately."

He consequently endeavours to put dates to the destruction of Antichrist, the consumption of the Papacy, the ruin of the Turk, the final triumph of the Church, and similar important events. But his main effort is devoted to Israel's deliverance, and among other statements he has the following:—

"The first more general note of the time may be gathered from the destruction of the Turk, who by some learned expositors is thought to be signified by the second wo trumpet. The second general note may be taken from the time of the pouring out of the sixth vial—*i.e.*, upon the Turkish Assyrian, that the way of the kings of the East may be prepared. The third note may be collected from the time of the duration of the second wo. But the most apposite time which concerns Israel more especially when Daniel shall stand in his lot at the end of the days, is the computation of the beloved prophet who lays the root, or epocha, of the numeration of his 1,290 years from the taking away the daily sacrifice, and that at the end of those times his people shall be delivered. But if you take it from Nebuchadnezzar's, or Antiochus, or Titus, or Julian, the times as to all those roots will be expired and no deliverance accomplished, and therefore we must take another foundation for the decurrency of this number. Moreover, since the same prophet mentions the time, times and a half, in the seventh verse, which is frequently affixed, both by Daniel and John, for the duration of the last head of the 4th monarchy, I conceive that his 1,290 years do conjointly initiate with John's 1,260. We must infer that since all the forenamed roots of numeration are past without deliverance to either Gentile Churches or to Israel, we must spring another rise, and that is from the taking away of the Gospel sacrifice of pure worship, by a new Babylonian monarch, by a second Antiochus, by the grand Antichrist, who, sitting in the temple of God, as God, hath introduced most horrible pollutions and defilements into the evangelical worship. Now this prince of sin arose gradually, together with the ten kings, from the year 410, when Rome was taken by Alaricus. The Roman Empire drew its last gasp in 476. We may, indeed, look upon it as good as ruined at the death of Valentinian III., in the year 455, which, by connection of the 1,260, brings us to 1715, about which times the pre-consideration of the ruin of the Roman Empire conducts to the expectation of great devestations in the Papal. So that if the 1,260 do finish about 1700, or 1715, or at utmost in 1736, then thirty years after their expiration and the great conflicts with the Papal powers in the West will begin the stirs and commotions about the Jews and Israel. If, then, to 1,736 we add 30 more, they reach to 1,766, the times of Israel's gatherings and conflicts for their country with the nations that may obstruct them, which times of distress are to last 45 years. If then we conjoyne these 45 years to 1,766 it produces 1811 for those times of happiness to Israel, for blessed is he that waiteth and cometh to 1,335 days, to the consumption and destruction of their enemies."

These figures supply a "coincidence" in British history which apparently has not yet been laid hold of by us. If the manipulation were the work of an Anglo-Israelite it would, of course, be worthless. Out of Nazareth can no good come, and even when the facts advanced on behalf of the Identity are quite convincing, it has to be remembered that Satan can assume the garb of an angel. But Lee having lived centuries anterior to the advent of that "monstrous fable," we may accept his deductions and still remain free from the disagreeable charge of fanaticism. That Daniel's prophecy is liable to a different construction will not be denied. But it is more than singular that A.D. 1811, "the time of the destruction of Israel's enemies," harmonises strikingly with Waterloo, and that our war with Napoleon involved a "conflict" for Palestine, and a struggle for possession of the road to it. By 1797 the Continental Powers were glad to conclude treaties of peace with Buonaparte, and he then concentrated all his hate on England. His objects were the extinction of British commerce and the extension of French territory. The first implied the annihilation of our mercantile marine, and the transfer of the sea-dominion to France. The second comprised the capture of Gibraltar and Malta, the conquest of Egypt, the annexation of Syria, and transformation of the Mediterranean into a French pool. Had Napoleon succeeded in either of his designs, our passage to Palestine would have been completely blocked. To prevent the subjugation of Egypt and Palestine, and thus avert the disastrous results which would have immediately flowed from it, was the task which this country had to perform, and to which its every energy was bent. How it was accomplished is a portion of the world's history. Nelson, at the Nile, blighted Napoleon's carefully prepared schemes. Sir Sidney Smith, at Acre, baffled his frantic exertions and almost broke his heart; while Abercrombie and Hutchinson finished

Digitized by Google

the plot, and taught Napoleon that the word impossible *was* in his dictionary. The issues of this contest have been vast and varied, but two of them are that Palestine is an appendage of England, and the highway to it is a British thoroughfare.

(To be continued.)

THE SILENT GROWTH OF THE EMPIRE.

MEN have begun to recognise that in spite of all their efforts this Empire of the Stone will not stop growing, but goes on adding to itself while they sleep, just as trees and stones increase and add to their bulk. The House of Commons must be well aware of this portentous fact, for as soon as any growth takes shape and form, members like Sir George Campbell and Mr. Conybeare, and others to whom the idea is hateful, cry out against the iniquity, and demand of Government (always in vain!) that the thing shall be disallowed and the growth of the Empire stopt, nipped in the bud, and utterly discouraged! They might as well cry out against the rising of the tide, or whistle for the wind. The thing is outside all their puny efforts, and comes to us as the good gift of the God of Israel, who is working out His purposes by His additions to our Empire, for His glory and for the good of mankind in general. The last trouble that has raised alarm in Mr. Conybeare's breast is the disquieting fact that the Queen-Regent of Amatongaland, whose territories border on Delagoa Bay, has begged Her Majesty's Government to annex her country because she fears (and justly) that if we do not extend our protection to her, the Portuguese, who are meditating mischief at our expense, will seize her territory, and make it part of their own Colonial Empire! The question, when asked by Mr. Conybeare, elicited from Sir Henry Holland, the Colonial Secretary, the following reply, which must have been "gall and wormwood" to those who dread the growth of the Queen of Israel's dominions, and know not that this growth is from God—a blessing, and not a curse. He said that the Queen-Regent of Amatongaland had more than once petitioned either for protection or annexation, and the question of the future relations to be established with her was still under consideration. In the meantime a treaty of friendship had been concluded with her under which she bound herself not to enter into any treaty, nor cede any territory to any foreign Power, without the consent of Her Majesty's Government.

This is the regular course of procedure when we venture to annex territory. The native owners get into difficulties. They see a Power like Portugal, France, or Germany ready to swallow them up. They count the cost, and knowing they cannot resist, they ask for protection or annexation from the Queen of England, whose rule in India they have heard is beneficent and good. The reply is always governed by what "the Opposition" in the House of Commons will say! The Government dare not annex. They dare not either refuse to annex. So they temporize, and do what we have done to the Queen of Amatongaland, and what we did recently to the Imaum who owned the Island of Socotra. We tell them we cannot just now comply with their wish, but we are ready to sign a treaty of "friendship;" and the native King or Queen must promise never to give up their lands to anybody else who desires to have them. The Opposition are satisfied and lulled. By-and-bye, without anyone being aware of it, the treaty of friendship becomes a treaty of annexation, and the thing is announced as "an accomplished fact," and no one takes the trouble to ask any more about it. It is no use crying over spilt milk! So the Empire grows. But it grows in another way too. Protectorates assumed have a knack of turning into sovereignty! Witness the following, which will be found in the proceedings of the House of Commons, of August 18th:—

The SPEAKER took the Chair at four o'clock.

NEW GUINEA.

Sir GEORGE CAMPBELL asked the Secretary of State for the Colonies whether an opportunity will be given to Parliament of expressing an opinion before Her Majesty is advised to assume sovereignty in New Guinea, and to hand the control over the administration of the portion of New Guinea thus appropriated to the Government of Queensland, subject to certain reservations.

Sir HENRY HOLLAND said that Her Majesty's Government had agreed that upon the passing of a Bill by the Queensland Legislature Her Majesty would be advised to assume sovereignty over the Protectorate. (Hear, hear.) It was considered important in the interests of the natives that there should be no delay in declaring the sovereignty after the Bill had been passed. There were opportunities upon which the hon. member could raise the question before Parliament rose. No formal sanction by Parliament was required; but a vote would be taken in due time for a steam vessel and its maintenance.

Sir G. CAMPBELL asked what opportunity he would have of raising the question.

Sir HENRY HOLLAND said upon the Appropriation Bill.

Poor Sir George Campbell! He is like a fowl with a brood of ducks! They take to the water as a part of their nature, to the alarm and consternation of the mother fowl. So he sees what God is providing for His people as part of His wise and gracious plans; but Sir George, who has as much notion of that plan as the fowl has of the duck's aquatic propensities, is in agonies of fear lest this constant increase of our Queen's dominions will end at last in national ruin and destruction. Our journalists, too, with exception of the few wise ones like the *Times*, share in Sir George's alarms, and wonder where all this is going to end. They ask how our nation is going to bear the fresh loads that are thus laid upon our shoulders. "How long will it be before it is discovered what a *rudis indigestaque moles* these various annexations, protectorates, and the like, which have recently been declared, amount to in South Africa alone?" This is the spirit in which the subject is discussed. But no one knows or cares to know why this vast burden of Empire is thus cast upon our nation, and why God gives us continually here a little and there a little of additional Empire, and what the end is to be! They must learn, first, that the British are Israel, and that being Israel God has promised that to them "there shall be given the kingdom, and dominion, and greatness of the kingdom under the whole heaven, as the people of the saints of the Most High" (Dan. vii. 27). That kingdom is the kingdom of our God and of His Christ, and it is a blessing unutterable merely to belong to such a kingdom, and so to come under the wings of the protection of such a King instead of being outside of it, ranged on the side of those who are His enemies, and, therefore, destined to be destroyed. This is the secret Sir George Campbell and Mr. Conybeare do not know, and, lacking the knowledge, are perplexed and in distress about what after all is no real puzzle or problem. The radical fact is Our Identity. If that be seen and accepted, all the rest comes naturally. We must inherit what God destines for Israel, and His gifts include blessings spiritual and temporal to all who join themselves, or are joined to His people, and who so joined become His people themselves. Therefore, let us be thankful that the Empire "silently grows," as we see it growing, and let us praise the Lord for all His goodness, not only to us His people Israel, but to the world at large, which, bit by bit, is becoming Israel too, by the process of absorption!

MRS. G. A. ROGERS, author of "The Coronation Stone," will shortly publish a new work, entitled, "Britain in History."—The only English journal published in the Dominions of the Emperor of Austro-Hungary, has just completed the first year of its existence, a fact which speaks well for the journal and the English Colony in Vienna.

Digitized by Google

WHO WERE THE EARLY MORAVIANS?

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

I have sometimes heard it objected to our contention that Great Britain must be Israel because she is pre-eminently the missionary nation of the world, that the Moravians were in the mission field long before us, and this led me to inquire who the Moravians were. On referring to Buck's Theological Dictionary, by the Rev. E. Henderson, I find that they were called Moravians because the sect is generally said to have arisen under a German nobleman of the last century, and the first converts to their system were some Moravian families, but that they themselves claim a much greater antiquity, as having derived their origin from the Greek Church in the ninth century; that, after long persecution from the Romish Church, by far the greater number of them joined her communion, but "a few adhering to the rites of their mother Church united themselves to the Waldenses in 1170, and sent missionaries into many countries."

Here then we have grounds, both historical and Scriptural, for supposing that they were Israelites. Historical because Israel was scattered amongst the Gentiles at the time of their first establishment as a sect; and Scriptural because their zeal for the religion of Christ, and their energy in spreading it, are characteristics of the chosen people; and St. Paul's converts in Corinth, the Church which he founded there, and probably in other parts of Greece, were Israelites, a fact which, I think, is clearly demonstrated by the first four verses of the tenth chapter of his first epistle to the Corinthians. But whatever may have been the nationality of the Moravians, it is evident that they must have received Christianity from Israel.

Finding, on the authority of Buck's Dictionary, that the earliest missionary effort of the Moravians was in 1170, it struck me as being very improbable that the British Church should have remained through all these centuries inactive and indifferent to the propagation of the Gospel; and turning to a rare pamphlet, published in London in 1840, and entitled, "Chronicles of the Ancient British Church," I found that the See of the Isle of Mann had been founded by St. Patrick, and that in the time of Maughold, the fourth bishop of Mann (A.D. 498) missionaries were sent by the Irish Church, which was probably an extension of that founded in England in apostolic times, to the continent to propagate the Gospel, where they erected and established schools of learning, and taught the use of letters to the Saxons and Normans. Burgundy, Germany, and other countries received their instructions; and Europe with gratitude confessed the superior knowledge, the piety, the zeal, the purity of the Island of Saints.

It thus appears that the British Church was doing an active mission work about 600 years before the first Moravian missions, and 400 years before the sect came into existence. Possibly the first Moravian missionaries may have been sent out before any of our missionary societies had been formed; but that is a very different thing from their having been before us in the mission field, and if they had been, it would not in any way affect our claim to be Israel, because the testimony of the Bible, Old Testament and New, is that according to the purpose of God, the knowledge of Him and of His Christ was to be proclaimed to the world by *a nation*, not by individuals or corporate bodies, whose influence in the spread of the Gospel, although most important, can only be secondary, as communicating the truth which they had received from Israel, to whom alone it was divinely imparted (Psa. cxlvii. 19, 20). "Let the children first be filled;" that is, let Israel first receive the Gospel, in order that she may proclaim it to other nations, is the order of things appointed by Christ while on earth, so that if we be Israel, of which the proof is cumulative and conclusive, it is absurd to talk of the Moravians, or any other Christian sect, as having been before us in missionary work, because our first missionaries were the apostles of the Lord.

Review.

Britain and Prophecy. A Lecture by James Wright. London, Robert Banks and Son, Racquet-court, Fleet-street, E.C. 2d.

We ought to feel cordially towards Mr. James Wright because of the favourable notice he has given in his lecture under review of the Banner of Israel. He quotes our words, or gives our authority for his statements, on pp. 14, 15, and 28. At the end of the lecture he gives this advice to his hearers: "Now, dear friends, I would ask you to study the subject. Get the Banner of Israel and your Bibles." Sound advice! which, however, we should be inclined to vary somewhat in form and say, "Get (and prayerfully read) your Bibles, but get also the Banner of Israel, and study it." Mr. Wright's concluding words seem to us words of wisdom, and contain the whole subject in a nutshell. "Find out," he urged his audience, "find out the distinction between Israel and Judah. You will see God has been faithful to His promises. Tom Paine, the infidel, would not believe the Bible because God made promises to Abraham and his seed which were not being fulfilled in the Jews, and, he said, never could be. The fact is, they never were made to the Jews, but to the House of Ephraim, the Ten Tribes who were not Jews. Let our ministers proclaim the Identity, and they will silence the pretensions of Rome, and destroy the Radical, Republican, Atheistical, and Communistical spirit that is abroad in our land and in our Churches—the three unclean frogs, the three lying spirits (Rev. xvi. 13)." The lecture in question has been delivered in Plymouth and Devonport, where the lecturer resides, but would bear repeating in most of our cities and towns. It is just the sort of lecture wanted. It is elementary, Scriptural, historical, and full of quotations from contemporary authorities. The lecture commences with the Scriptural distinction between Israel and Judah, and branches off into every department of the inquiry by which we endeavour to establish Our Identity with the Lost Ten Tribes. The fault of the lecture, in its printed form, is the enormous mass of facts and arguments which are compressed into its 28 pages. These are crowded together so greatly that the author's reasoning and line of argument are often felt to be confused. Mr. Wright has presented the whole case in the short compass of a lecture, and we cannot blame him if, in his effort to do so, he has failed sometimes to be connected. We are unable to give a *résumé* of the address, for our space forbids it, and justice to the author would prevent our attempting the task. But we may venture, in recommending the little work, to give our readers the benefit of a couple of Mr. Wright's pages, which seem to us to be much to the point, and present a portion of the subject in a luminous aspect to his readers. He said (pp. 11 and 12):—

"God knighted Jacob and made him a prince, 'for as a prince thou hast power with God and man.' Jacob knighted the two sons of Joseph. They only had the name of Israel given them. 'And let them grow into a multitude in the midst of the earth' (in the margin, as fishes do increase). And Jacob placed his right hand on the head of Ephraim, but Joseph wanted to remove his father's right hand to Manasseh's head, but he refused, and said, 'Manasseh truly should become a great people, but his younger brother should be greater than he, and his (Ephraim's) seed should become a multitude of nations,' or a Federation of nations, or a company of nations. There is no other people forming a company of nations but the British. M. Litre, the Frenchman, has said if there were a federation of the British Empire it would be such a federation as the world has never seen, and if America were united with them they would be able to dictate terms of peace to the whole world. Federation is coming; no power on earth can prevent it. 'For a mother of nations have I made her.' 'Prevost Parodol has said the world would not be Russian, and, alas! he said, it would not be French, but Anglo-Saxon. A French doctor says in twenty different departments in France in fifty years' time there will be no inhabitants left.'—*Vide Western Morning News.*

"'And of Joseph he said, Blessed of the Lord be his land, and for the precious fruits brought forth by the sun. His horns are like the horns of unicorns; with them he shall push the nations together to the ends of the earth. Israel then shall dwell alone in safety. The fountain of Jacob shall be upon a land of corn and wine. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?' Which of the nations answers the prediction? Not one but Britain. The House of Joseph, or Ephraim-Israel, the Ten Tribes, were to dwell alone in a place of safety, while the Jews were to be scattered throughout all the

Digitized by Google

earth. Our Saviour said their House would be left unto them desolate (Matt. xxiii. 38). The shew of their countenance was to testify against them, while the other House, Israel, 'all that see them shall acknowledge them to be the seed which the Lord hath blessed.' Their seed was to be known among the Gentiles, and their offspring among the people. Exodus xix. 5, 'Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me, above all people, for all the earth is Mine, and ye shall be unto Me a kingdom of priests, and a holy nation, and I will dwell among the children of Israel, and I will be their God, and ye shall be My people, and ye shall put My name upon the children of Israel, and I will bless them.' Num. vi. 27, 'Speak unto the children of Israel, saying, Verily My Sabbaths ye shall keep, for it is a sign between Me and the children of Israel for ever.' The British and the American nations are the only people that keep the Sabbath of the new dispensation, while the Jews are the only people that keep the Sabbath of the old. The Continental nations do not keep the Sabbath. The Sabbath in France is the greatest holiday of the week. They have their horse-races, boat-races, and reviews, and bull-fights on Sundays. The Emperor of Germany said some time ago the English Sabbath was not suited for the German people. Frenchmen cannot understand why one out of every five of our population meet every Sunday to teach and be taught in our Sabbath-schools, and yet Christians say, 'O, it don't matter who we are!' Numbers xviii. 9—21, 'And behold I have given unto the children of Levi all the tenth in Israel for an inheritance by a statute for ever, all the best of the oil, the best of the wine, and of the wheat, and the first ripe fruits of the land.' There has lately been a great controversy about the State Church and tithes, but no one asks why England alone, of all the nations, has a State Church which takes tithes? It is because we are Israel. Israel's Church of old was connected with the State, and King David took an active part in it. Our Church Service is Israelitish:—'O Lord, save Thy people, and bless Thine heritage, Thy chosen people Israel!' Has God changed, and chosen another people Israel? God's chosen people Israel are the Ten Tribes; the Jews, the remnant of His people. Israel is the rod of His inheritance, the Jews the remnant of His heritage. 2 Kings xxi. 14, 'And I will forsake the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies.'"

The above is a fair specimen of Mr. Wright's style and argument. We think his publication a useful one at the present time, and therefore recommend it. We do not say that it is faultless. No human efforts are. Nor can we pretend that we can agree with all the author states. That were unlikely. But on the whole the lecture is a good lecture, and deserves a candid perusal from all who are not yet convinced that the British are Israel of the House of Joseph.

THE BRITISH EMPIRE.

[The following letter was duly forwarded by the writer to the *Manchester Courier*, but not inserted. We therefore publish it as a timely answer to Mr. Batty, whose letter we also noticed on page 360 of the BANNER.—ED.]

To the Editor of the "Manchester Courier."

SIR,—Permit me to remind Mr. Batty that he has made no attempt to disprove any of my statements, or to show that the spiritual blessings of the new covenant, refused by the House of Judah, were not transferred to the House of Israel of the Ten Tribes, to be by them carried to all nations and peoples, and that although he "fails to see how the purposes of the Almighty would be consistently served by choosing those tribes who, out of all the others, had excelled in wickedness to the extent that by their idolatry they had become absorbed in other nations, and thus lost their identity;" it is distinctly and repeatedly stated in the Bible, that He did choose these tribes "as a peculiar people," to be lost for a time as Israelites, but ultimately to be found and known under another name in "an appointed place," "a place of safety;" not only enjoying all the temporal blessings promised to Abraham, Isaac and Jacob, but having the high privilege of being His chosen instruments to carry the gospel and the blessings of Christianity to all the nations and peoples of the earth, "to blossom and bud, and fill the whole earth with fruit." God promised Abraham unconditionally that his seed should become "a great and mighty nation;" should possess the Gate of his enemies, and that in it "all the nations of the earth should be blessed." Will Mr. Batty venture to say that God has broken His promise, and cast off Abraham's seed, and adopted a Gentile nation to carry out His purposes? And does he not see that without the temporal blessings which were promised to Abraham's seed, and which we now enjoy, we could not be the great missionary nation we are, having the opportunities and means, which no other nation has, of sending out missionaries to preach Christianity to all the nations and peoples who "sit in spiritual darkness." I am, yours truly,

Birkdale, July 11, 1887. JOSEPH BAXENDELL.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Believers in Anglo-Israel truth know for certain that Imperial Federation must and will come soon, but the one thing wanting to cause the masses to see the vital necessity of it is *outside pressure*. I enclose you a cutting from the *New York Sun*, a Fenian newspaper published in New York, which shows how our enemies are going to help us blindly without knowing or foreseeing the certain result.

As many readers of the BANNER would doubtless like to know of these matters, perhaps you will find room for it in the BANNER.

Yours respectfully, W. H. BILLING.

Toronto, May 31st, 1887.

THE NEW ALLIANCE
TO HUMILIATE BRITAIN, FREE IRELAND AND ANNEX CANADA.

There are patent and convincing reasons of state why it behoves patriotic Americans to bind with hooks of steel the only possible allies which this country can count upon in Europe. Those allies are France and Russia, and it is easy to forecast a contingency in which their co-operation might be imperatively needed.

The British Tories hate us, and the masses of our people regard with responsive detestation the brutal tramplers upon human rights in Ireland and the insolent deriders of our democratic institutions. But Ireland only seems helpless, for her friends are mighty. Never again will Irishmen, amid their ruin and despair, lift up hands of supplication to unmoved spectators on this side of the Atlantic. And let it be distinctly understood that when the wrongs of Ireland shall call for succour more effective than effusions of lip sympathy, Americans will not stand forth alone to do the work of rescue and redemption.

There exists already an agreement between the French Republic and the Russian Government to render each other reciprocal support in certain eventualities. We could have for the asking a similar engagement from both of those countries, particularly if Great Britain were the Power in which we recognised a contingent enemy. Nowhere in the world, outside of the United States and Ireland, is England so detested as in France and Russia. It would be a prearranged result that, before we actually entered on war with Great Britain, fleets of French and Russian ironclads would be ordered to rendezvous in the chief harbours of our Atlantic and Pacific coasts. Then, with our seaboard cities secured against bombardment, wherein lies our only danger, we should have time to build forts capable of self-defence, and to pour forth swarms of privateers that would sweep the British commerce from the ocean, and force our ancient enemy to quaff the cup of vinegar and hyssop that she compelled us to drain amid the throes of the rebellion. Meanwhile our friends, the Irish and French Canadians, representing a great majority of the Province of Quebec and the Maritime Provinces, would heartily invite us to annex the Dominion, and an invasion undertaken for that amicable purpose would be a holiday excursion.

Such a coalition between Russia, France, and the United States would unquestionably involve the humiliation of the British Empire: and no American should hesitate to avow his conviction that, if the British Empire is for some time to come to be swayed by Tory ruffians, it deserves to be humiliated. Such an event would mean the assured ascendancy of American commerce on the seas; it would mean the deliverance of Ireland, the elevation of Canada to the dignity of real independence and industrial prosperity, the transfer of Egypt to the nation that created the Suez Canal, and the supersession of the obnoxious British Raj in India by the rule of the White Czar, which, though doubtless autocratic, is much less offensive to Asiatic feelings and ideas.—From the *New York Sun*, May 29.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

EASTBOURNE.—Furnished House or Apartments, central situation, 7 minutes' walk from sea and station. To let with attendance, moderate terms, highest references, established 13 years. Apply Sarah Menefy, 29, Hyde Gardens.

WANTED OFFERS for Bound Volumes "Banner," "Glory Leader," "Life from Dead," "Israel's Hope and Destiny." Any books wanted on the Identity send on query. First vol. "Messenger." J. W. Carter, 81, Scarbro' Street, West Hartlepool. No reasonable offer refused.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

Will be resumed

ON TUESDAY, OCTOBER 4th, 1887,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

Price 4s., Crown 8vo., cloth, pp. 208, illustrated with 15 Woodcuts.

THE TOWER OF EGYPT;

Or, the Types and Chronology of the Great Pyramid. By A. R. G.

In this work the chronology of the Grand Gallery and Ante-chamber passages of the Great Pyramid of Egypt is re-investigated by a NEW MEASURING KEY, based upon the sacred inch-unit, whence it is found that the Pyramid Date for the Second Advent suprisingly harmonises with that deduced by the Rev. H. Grattan Guinness from independent sources.

"We recommend this thoughtful and well-written book to the attention of all Pyramid students and readers of the *Banner*. . . . We shall be surprised if it is not found at last that this work is a real advance in Great Pyramid knowledge."—*Banner of Israel.*

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW;

R. BANKS & SON, Racquet-court, Fleet-st., E.C.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

Price 2d., 12s. 6d. per Hundred,

Anglo-Israelism. True, Not False. Being Philo-Israel's reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

London: R. BANKS & SON, Racquet-court, Fleet-street.

TO BE GIVEN AWAY,

AN EIGHT-ROOMED HOUSE,

ABSOLUTELY and ENTIRELY FREE OF CHARGE.

A CHANCE OF A LIFETIME TO EVERY READER OF THIS PAPER.

A HOME FOR LIFE! AND AN INCOME FOR LIFE!

GUARANTEED GENUINE.

IN ADDITION TO THE ABOVE PRIZE OF AN EIGHT-ROOMED HOUSE, WE OFFER TO THE READERS OF THIS PAPER

TWO HUNDRED FURTHER VALUABLE PRIZES, including a CASH PRIZE of FIFTY POUNDS. Moreover, in accordance with our annual custom at this season of the year, we now offer to every reader of this paper, entirely free of charge, a MAGNIFICENT SCRAP ALBUM, as a Grand Free Gift.

By the above offer it will be seen that every READER of this paper has positively the OPPORTUNITY of WINNING, absolutely and entirely free of charge, an EIGHT-ROOMED HOUSE and a CASH PRIZE of FIFTY POUNDS, for there will be no entrance fee whatever, the only condition being that every reader wishing to compete for the above Prizes becomes a subscriber (before October 14, 1887) for our

GRAND

BONUS PRESENTATION PARCEL

at 2s. 6d. by Post Office Order, or 33 Stamps, carriage free.

We have secured an enormous stock of the most choice and beautiful Christmas and New Year's Cards ever produced, and although very early to offer these goods, we are obliged to do so in order to clear them before Christmas. However, as an inducement to the readers of this paper to make an early purchase, we shall give them the most extraordinary bargains ever known, for, encouraged by ever-increasing success, we have this season made special efforts to place before our readers a Parcel of Fine Art Publications of such value as to make this year's Grand Bonus Presentation Parcels positively unrivalled at the price charged—viz., 2s. 6d. by Post Office Order, or 33 stamps, carriage free.

We have also secured some thousands of handsome Scrap Albums, all of which are new goods, each having a very elaborate cover, beautifully illuminated, the Fine Art design being really exquisite, and to every reader applying before Oct. 14 will be presented, entirely free of any extra charge, one of those magnificent Scrap Albums.

Every parcel will contain the whole of the articles enumerated below:

A charming SCRAP ALBUM, as described above.
Also a magnificent PACKET of CHRISTMAS and NEW YEAR'S CARDS, containing a very choice and splendid assortment from the original designs of the most eminent English artists, with appropriate prose or verse, written expressly by writers of the best talent.
Also a PACKET of choice BIRTHDAY CARDS, with appropriate wording on each.
Also a useful and very pretty LEATHERETTE TABLE MAT, of chaste design.
Also a very pretty DIAMOND-SHAPED WALL TEXT, with a beautiful floral illumination and shield in the centre, and gold background, measuring across 12¼ by 12¼ inches.
Also a most charming OBLONG WALL PLAQUE on GOLD GROUND, with embossed floral illuminations, the edges being so printed as to imitate a plush frame, measuring 15 inches by 5.
Also two beautiful Plaque Pictures (animal subjects), DOGS' HEADS, framed complete in printed imitation plush frames, ready for hanging.
Also a PAIR of very pretty CHROMOS, from the original paintings, entitled "EXPECTATATION" and "TIRED OUT"
Also a NICELY-COLOURED EMBOSSED RELIEF, representing a bust on a pedestal of either one of the Soudan Heroes or one of our Leading Statesmen.
Also an ELEGANT IMITATION BRONZE FRAME, with floral design and appropriate wording in the centre.
Also a PAIR of ILLUMINATED TEXTS, beautifully coloured.
Also a pair of relief EASELS, constructed to stand, being two exquisitely designed miniature imitation mirrors in beautifully-printed floral designs, with suitable motto in the centre of each.
Also a beautiful BIBLE TEXT, nicely illuminated and framed complete, in a charmingly-embossed black frame.
And to every reader applying before Oct 14, we will present, entirely free of any extra charge, as a Grand Fine Art Gift, a magnificent SCRAP ALBUM, as described above, and containing 12 sheets of the most beautifully coloured Embossed Relief Scraps.

In every parcel sent out will also be enclosed, entirely free of charge, a signed PRIZE CERTIFICATE, giving full rules and all necessary particulars, and entitling the holder to compete, absolutely and entirely free of charge, for a PRIZE of an EIGHT-ROOMED HOUSE, which will be selected within a ten-mile radius of the winner's own dwelling, also a CASH PRIZE of FIFTY POUNDS and 200 other Valuable Prizes. The result will be duly announced in *Great Thoughts*, a copy of which paper, giving the result, will be sent post free for two stamps.

One of our pictures, and an assortment of our wall texts, were forwarded to the Rev. C. H. SPURGEON, and in acknowledging the same, he wrote as follows:—

"These are the prettiest and cheapest things that have ever come under my notice. For how small a sum may houses be made beautiful!"

THE LIVERPOOL DAILY POST,

Of Tuesday, June 14, 1887, says:—"We believe that the Kensington Fine Art Association is a genuine institution, supplying excellent pictures, birthday and Christmas cards, and other fine art publications at low prices. With regard to the Competitions conducted by the Kensington Fine Art Association, we believe that such Competitions are of a thoroughly genuine character, the prizes promised having been in all cases awarded in full. All prize-winners names and addresses are obtainable on application to the Association."

The following coupon should be cut out and forwarded with the remittance with as little delay as possible.

B. of I. PRIZE COUPON.

October 1, 1887.

Please order before October 14 (unless from abroad).

On receipt of this Bond, accompanied by Post Office Order 2s. 6d. (or 33 stamps), I agree to forward, carriage paid, to any address, one GRAND BONUS PRESENTATION PARCEL, containing the whole of the goods described above, and I undertake to present to every reader applying before October 14, as a Grand Fine Art Gift, entirely free of any extra charge, a MAGNIFICENT SCRAP ALBUM, as described above.

We also agree to enclose in every parcel, absolutely and entirely free of charge, as a Grand Free Gift, One Prize Certificate, giving full rules and all necessary particulars, and entitling the holder to compete absolutely and entirely free of charge for the above Prizes, including the EIGHT-ROOMED HOUSE; also a CASH PRIZE of FIFTY POUNDS and Two Hundred other valuable Prizes.

(Signed) WALTER H. BACON.

THE KENSINGTON FINE ART ASSOCIATION, KENSINGTON RD., KENSINGTON, LONDON, W.

To ensure safe delivery, the Association will be happy to cover insurance of the Parcel for safe transmission, provided two extra stamps are enclosed.

If you can get four of your friends to become purchasers, we will send you an extra Prize Certificate, thus enabling you to compete without becoming a purchaser.

Post Office Orders are preferred to Postal Orders, and to be made payable at Kensington Park-road Post-office, London, to Walter Henry Bacon, and cheques to be crossed "Alliance Bank, Kensington Branch."

WALTER HENRY BACON,

THE KENSINGTON FINE ART ASSOCIATION, KENSINGTON ROAD, KENSINGTON, LONDON, W.

Send three stamps for our new Catalogue of Oil Paintings, Engravings, Oil Portraits, Chromos, Oleographs, Fancy Goods, Stationery, Christmas and Birthday Cards, Christmas Novelties, &c., containing also many pages of Press Opinions and Testimonials, and a complete list of our past, current, and future "Picture Puzzle," "Copying," "Ballot," and "Word" Competitions. Thousands of prizes.

FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of different diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 40 pages. Sent free on receipt of two stamps to every applicant by the publishers, GORDON MURRAY & CO., 50, Theobald's-road, Holborn, E.C.

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

PRICE 21s., POST FREE. **HARNESS'** WILL LAST FOR YEARS.

ELECTROPATHIC BELT.

An agreeable, natural, and certain remedy for

Rheumatism, Lumbago, Sciatica, Nervous Affections Sleeplessness, Paralysis, Indigestion, Constipation, Liver and Kidney Disorders, Ladies' Ailments, &c.

SEND POSTAL ORDER OR CHEQUE FOR 21s. FOR AN **Electropathic Belt** (post free), and you will have an electual and marvellous remedy always at hand. **Harness' Electropathic Belt** promotes **Health, Strength, and Energy.**

Thousands of Testimonials received. Write for copies or call and see the originals.

Pamphlet and advice free of charge.

The Medical Battery Company, Limited,

52, OXFORD ST., LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, SEPT. 28, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 562. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 5, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Irish Resistance to Israel's Supremacy	397
The Cheese of the World	398
Sown in the Earth.—Part I.	399
Ancient Watchmen Interviewed. By J. G. Taylor.—Part VI.	401
God's Purposes of No Int rest to the Spiritually Minded! By Rev. Denis Hanan, B.D.	402
The Premier of New South Wales on the Federation of the Empire	403
The Greatest Nation in the World	404
"None of Those Men Which Were Bidden Shall Taste of the Supper"	405
Salvation in Zion for Israel, God's Glory	405
Mr. Ruskin on Christian Travellers on the Continent	406
Ananias	407
A Nation Before Jehovah for Ever	408
Extract from the Preface of "Buddhism in Christendom; or, Jesus the Essene." By Arthur Lillie	409
Anglo-Israel Free Distribution Fund	409
Israel's Scripture and Prayer Union	410
Correspondence	410

IRISH RESISTANCE TO ISRAEL'S SUPREMACY.

"THE BATTLE," as the *Times* told us on Sept. 10, has commenced, and we suppose a few lessons taught to the refractory spirits led on by Messrs. W. O'Brien, Labouchere, and Dillon, will teach those who seek for the separation of Ireland from Great Britain that the thing is impossible! The public meeting which the seditious were going to hold near Ennis, in the County Clare, on Sunday, Sept. 4, collapsed because the Government "stood up" and declared that, come what would, the meeting should not take place. It was not held accordingly, simply because the Government of this land, being merciful to a fault, after much provocation decided at last to carry out its own decisions, and showed the enemies of the Empire that it would be obeyed.

On Sept. 9 there was a sort of pitched battle between the police and a mob organised to resist the Government at Mitchelstown, where Mr. O'Brien was summoned to attend for trial. The Separatists were holding a public meeting at the place at which a Government shorthand reporter attempted to do his duty by appearing. The mob resisted the police who escorted him, drove them back to the police-station, and finally were fired on by the police. The result was the death of one of the rioters on the spot, shot dead; the severe wounding of another, since dead; and injury to several more. The blow sufficed! The rioters dispersed, and there was no more heard at the place of mob opposition.

We may ask, as the *Times* does, "how long these turbulent mobs would have been tolerated in Republican France? or Republican America? In France they would long since have been put down with the sternness with which the Commune was extinguished. And America showed her lack of sympathy with Irish disorder when, during the riots of New York, a thousand Irishmen were shot down without parley. In Ireland only is disorder and riot condoned, and respect is bidden to be paid to the sacred right of petty insurrection."

The fact appears to be that the British only of all the nations seem tolerant (almost to a fault) of the weaknesses and feelings of others, and rather than appear to be willing to put down freedom of action among the people, they permit millions of the loyal subjects of the Queen to be tyrannised over instead of compelling the rebellious by force to obey the law and refrain from indulging in the exercise of their freedom to do harm. Henceforth we trust the Government of this long-suffering land will learn that to suffer evildoers to tread down the loyal is no proof of wisdom or of good government. It is a sign of weakness and pusillanimity. On such principles India could never be governed, and insurrection and rebellion could never be put down there. We do not therefore attempt to apply these rose-water ideas in the Heathen Empire; but merely to suit the exigencies of parliamentary and party life, we act on them in Ireland, and so render good order and happiness simply impossible in the Emerald Isle; and millions miserable and wretched. Trade, further, in Ireland cannot flourish because the law is set at defiance with the connivance of Government; and men who refuse obedience to it are assured that, while they beat and attack our police and soldiery a much as they please, the latter are so tender-hearted that they will never take life, or make a serious attack on the disaffected so as to endanger life or limb. This state of things must come to an end, and Government must assert itself, if we are to have peace.

The promises to Israel are all to the active and energetic while standing up to assert their just position as the dominant race. "The remnant of Jacob is to be among the nations, in the midst of many people, as a lion among the beasts of the forest, as the young lion among the flocks of sheep, *who, if he go through* (but not otherwise), treadeth down and teareth in pieces, and there is none to deliver" (Micah v. 8). "Let thine hand," continues the prophet, "be lifted up above thine adversaries, and let all thine enemies be cut off." The hand must be lifted up, and show the adversaries that it is their master, before we can expect that the latter will succumb and be destroyed.

The late event in Mitchelstown is a move in the right direction, and will show the rebellious Irish that there is a limit to their contumacy, and that that limit has been reached. Their

Digitized by Google

separation from the larger island is an impossibility, because it is against the promises of God to Israel, and we cannot allow Ireland, closely linked as it is to ourselves, to become a thorn in our flesh, and the habitation of our foes. Chronic disaffection in Ireland may be needful for us at present, to force our rulers to concentrate our nation's military power in that island, and so draw off our attention and influence from the coming Great Earthquake Woe which is to devastate the Continent, but to pass us by untouched, by reason of our entire and complete separation from its concerns. "Come, My people," is the command, "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" (Isa. xxvi. 20, 21, R. V.). From that turmoil we are commanded to abstain, and a potent means to compel our national obedience seems to be this very trouble in Ireland, not amounting to actual rebellion, but so near it that nothing but incessant watchfulness, backed by military force, will prevent an outburst, and civil war as its final consequence.

In all these things it is our abiding comfort to know that, being Israel, God is managing all our national concerns for us, and that the Irish trouble, as well as all the events, domestic and foreign, that are happening to us, are under His all-wise control. That control is exercised for His people's benefit always, and we look, therefore, for a speedy settlement of our Irish difficulties as soon as events have so far developed as to prevent our active interference in foreign complications, and the maintenance of our nation in that perfect peace which God, the God of Israel, has faithfully promised to us as a nation. To the Lord shall be all the praise!

THE CHEESE OF THE WORLD.

We hope our readers will not think we are trifling with them when we descend to such matters as cheese in connection with Our Identity. But when God promised to "Israel obedient" that they should be "the head and not the tail, above only and not beneath all nations of the earth," He did not confine the benediction to matters of state and national greatness. The whole passage in Deut. xxviii. 1—13, which relates to the promises to "Israel obedient," shows that God included in His blessing not only the increase of cattle and the flocks of Israel's sheep, but also their basket and store, travelling mercies, manufactures, the produce of their land, rain, and fruitful seasons, and pecuniary wealth.

Cheese is a valuable staple of British trade, and one of the products of Israel's flocks and herds. We may expect, therefore, that in this commodity also our British-Israelites would exhibit a decided superiority in manufacture and production, and that the article of commerce called "cheese" would therefore be the best of the kind produced in the whole world, "the head and not the tail" among the cheeses of the world, "above only and not beneath." What is the fact? Let the correspondent of the *Times*, Mr. Henry F. Moore, of Frome, Somerset, tell us in his letter to that journal on October 18, 1886. He wrote as follows:—

At the present time of the year the attention of agriculturalists generally is forcibly directed to the question of the manufacture of Cheddar cheese. The large dairy show at Frome, with its 225 entries of cheese, all made on this system, was followed by the large show at the Royal Agricultural Hall, when, out of 180 entries of cheese of all makes, something like two-thirds were manufactured on the Cheddar system. In a few days the great Ayrshire show at Kilmarnock will be opened, and here again the great bulk of the cheese will be made on the same system. It is no disparagement to other local makes to point out that the Cheddar is our national cheese. Originally made in a small and poor parish in Somersetshire, and being there improved and systematised, the method extended over the whole of the Western counties of England. It then went to Scotland, where it has become the main make of the large dairy belt in that country. Besides these two large districts, the system has also spread to other smaller districts in this country. But the Cheddar system is not only our national system of cheesemaking—it has been adopted by the world as the best system for the two hemispheres. It is not only in Great Britain that the Cheddar is the king of cheese, but throughout the world. Holland, with its humid climate, has adopted it for a large proportion of the cheese it exports. On the banks of the Volga, in Russia, are cheese factories, built and equipped by the enterprise and zeal of the late Czar, and in these are manufactured Cheddar cheese of exceedingly good quality. When we go further afield, and take the vast American continent, we find that on both sides of the St. Lawrence it is the Cheddar cheese that is invariably made. Going still further, and taking nearly the whole of the cheesemaking in the Antipodean colonies of Australasia, we find that there also it is the Cheddar system that is most usually followed. It is only by looking at the universal extent to which the Cheddar system has been adopted by the English-speaking races of the world, and its adoption by a new cheesemaking country like Russia and an old cheese country like Holland, that we thoroughly realise the position which has been won for itself by the local cheesemaking style of the West of England, as improved and raised into a definite system by old Joseph Harding, of Marksbury.

I think that this history is well needed in order that the importance of the dairy events of this year may be thoroughly understood and appreciated. Cheddar is the world's cheese, and though the Frome show represents the birthplace of the system, we must not forget that the system has been carried forth into all lands, and that improvement in the average quality, perfection of quality, and details of manufacture are world-wide questions.

So far the correspondent. He tells us that "Cheddar is the world's cheese," and that, originating with Cheddar, it is now adopted as the best of all cheeses, and manufactured accordingly everywhere *on the Somersetshire plan*. The Canadians, being Israelites, still press the Cheddar cheese makers very hard in respect to the quality of what they are turning out, and it is a question whether they are not becoming the best Cheddar cheese makers in the world. At present, however, the home manufacturers bear off the palm, but even if it goes at last to Canada, it will not go out of the family! The Canadians are Israelites too, and their excellence and pre-eminence among the nations in cheese manufacture will be equally a fulfilment of the prophecy favourably affecting the Tribes of Israel.

The lesson we would draw from this subject is this:—If God, who made certain distinct promises to the children of Israel in respect to numberless blessings which He stated He was going to give to them, exclusively fulfilled His promises to the very jot and tittle, even as to excellence in the manufacture of their cheeses, then surely we may trust this faithful Jehovah in the greater matters wherein He has also pledged His word to Israel, His people, and to those who believe in Jesus through their word. Such a promise is the one to which we are always glad to point as the *raison d'être* of British-Israel. "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).

In reference to the above, the following appeared in the Bristol papers of September 28, 1887:—

THE FROME CHEESE AND BUTTER SHOW.

THE JUBILEE PRIZE WON BY A SOMERSET MAN.

The Frome Cheese and Butter Show commenced with the dinner of the judges last night, when it was announced that the Jubilee Prize had been won by Mr. Henry Cannon, of Milton Clevedon, Evercreech, Somerset, thus keeping the prize in the county.

Another account declared that the result of the competition showed that very fine Somerset Cheddar was still the king of cheese.

Digitized by Google

SOWN IN THE EARTH.

A Paper read by the President to the Anglo-Israel Association, Brisbane, 19th January, 1883.

FROM "THE ANGLO-ISRAELITE," VOL. IV., NO. 3).

PART I.

WE conclude that it is admitted by all Christians that we are to receive God's Word as a whole, and that we are not permitted to take one or more isolated passages from it, passages which are sometimes quite ejaculatory, at other times used as illustrations, simply to make the truth more easily to be comprehended by some minds upon which mere ordinary phraseology makes but little impression; we are not to take such passages and thereupon erect a battery of arguments to demolish *that very truth* they are employed to illustrate, by fixing upon that illustration a meaning that it was not intended to convey, and so suffering it to usurp the authority of the truth itself, and thus lose the substance while grasping at the shadow, or as Peter expresses it, "wrest the Scriptures to their own destruction" (2 Pet. iii. 16).

Our contention is that God called Abram, took him from Ur of the Chaldees, separated him from his kindred, even to his great squatter-nephew Lot; and Abraham "sojourned in the Philistines' land many days;" and after those things God commanded Abraham to offer up his son, his only son, as a burnt offering, which Abraham would assuredly have done had he not been prevented by an angel from heaven; and then God said to him, for his prompt obedience and unquestioning self-denial, "I will multiply thy seed as the stars of heaven; and as the sand which is upon the sea shore; thy seed shall possess the Gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

This blessing of all nations through the seed of Abraham is our grand theme, and to exhibit the progress of God's purposes, in one phase of its operation, is my humble endeavour just now; to that end I invite your attention to that shadowing forth of the prophecy in the few words "Sown in the earth;" for if the *seed* of Abraham is thus to bless the nations, it must be sown among them. Therefore, if we can find a nation sown, not in one drill here and another there, but broadcast through the earth, can it be other than the seed of Abraham? and we are they. "Sown in the earth!" Hosea speaking of Israel says: "I will sow her to Me in the earth!" (ii. 23), and Zechariah repeats it: "And I will sow them among the people, and they shall remember Me in far countries" (x. 9). A very notable testimony to this sowing of Britain-Israel among the nations comes to us from our brother Manasseh. A distinguished New York clergyman described the ubiquity of Britain in substance thus: "I wish you to notice how God, in Christianising England, made provision for Christianising the world. We, in the United States, are centralised in a vast territory, whose resources are limitable, but whose possessions are self-contained. But this is not the case with Christian and Protestant Britain. She has her *possessions scattered all over the earth.* She is here beside us in Canada nursing a young nation into manhood. She is in South America, developing and guarding her commerce. She is in the Pacific Ocean, on a hundred islands, finding harbours for her navies, and trading ports for her merchants. She is in New Zealand, building up and consolidating a great Anglo-Saxon nation. She is in China, dictating to the Emperor. She is in Japan, leavening the fermented masses with her institutions. She is in India, transfusing her influence through Hindoo and Mahommedan organisations, and transforming that vast country. She is in Africa, waging wars, and digging out channels for the streams of her commerce. She is away up the Mediterranean and among the nations of Europe, modifying their laws and shaping their policy. England to-day is ubiquitous by her possessions, and wields a mightier influence than any other nation on the face of the earth. And as a Protestant Power, she has become a great missionary nation. All her institutions, through her whole territories, throb with Christian life. Where Britain goes she carries the Bible, which has been the secret of her power. Where she colonises she Christianises. Where she takes her merchandise she brings her religion. Before her armies she sends her missionaries. Her life-blood is saturated with Christian truths, and she sends it throbbing to the remotest point of her national organisation. Her greatness is in her wide-spread dominions; her power and glory in her Christian vitality."

In using this illustration of the fulfilment of promise and prophecy, our objectors cannot convict us of self-laudation. This testimony is furnished by one ignorant, it may be, of our Israelitish origin, yet thus bearing witness to the fact that the marks by which "lost Israel" is to be identified are here found unmistakably impressed upon the features of a nation found to be filling up (notwithstanding all her shortcomings) the grand outline drawn by our blessed Lord Himself, when He said to the Jews of Judah: "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruit thereof" (Matt. xxi. 43).

Now, a nation being found bringing forth, even in a faint degree, the fruits of the kingdom of God, as set forth by Christ's sermon on the mount, must not that be the nation to whom the kingdom is given? But a large majority of our people are calling us and themselves Gentiles; and God nowhere promises that He will give His kingdom to Gentiles. How could He *promise* the dominion to Abraham's *seed,* with a foreknowledge that at a certain time he should *give* it to Gentiles! Horrible, to speak thus of the God of Israel! Therefore, if we be found evidencing by our fruits that we are entering into the possession of that kingdom we *must be Israel,* at present very much "blinded"—and in that condition also, according to the Scriptures; yet all the while on the eve of having that blindness taken away, for, as Paul writes (Rom. xi. 25) it must continue "until the fulness of the Gentiles be come in," an event, it is thought, nigh at hand. But this approaching event, whatever it may be, I do not propose to touch upon at present, my object just now being simply to show that God has fulfilled His gracious promise to Israel "by sowing him in the earth;" and I prefer to take my illustrations from far-away witnesses, and witnesses who are themselves "blinded" to our and their own Israelitish origin, and thus disarm those adverse critics who attack us, Israel-Britain, with the barbed accusations of self-laudation. I am now speaking of ourselves "as others see us." So again pursuing this purpose in the self-same spirit, I give to you a speech delivered at the celebration of the last anniversary of the birth of our beloved Queen Victoria, by the British Benevolent Society at Portland, United States, by District Judge M.P. Deady, while proposing the toast "The British Empire:"—"This day we meet to celebrate the sixty-third anniversary of the birth of the good Queen Victoria, the woman who has been at the head of the British Empire with honour and renown for the last forty-five years of the most eventful century of the world's history. And this Empire, what is it? and whence came it? Fifty years before the Christian era, during the breathing spell in his Gallic wars, Cæsar made a hasty descent, from the opposite coast, upon the then almost unknown island of Britannia, situate on the far North-west of the then known world. The exploit resulted in the occupation of the country by the Romans for five centuries thereafter, as far North as the Firths of Forth and Clyde. Beyond this—into the land of mountain and mist—their eagles never dared or cared to soar. Then came the decadence and downfall of the Roman Empire; and the sturdy and stubborn Angles, Saxons, Jutes, and Frisians swarmed across the German Ocean, and occupied the island, crowding the spare remnant of Romanised Britons into the mountains of Wales. In the ninth century came the hardy, shrewd, and enterprising Dane and carved a home for himself and Vikings in the coveted land. After

Digitized by Google

200 years of contention for supremacy among the discordant though kindred people, came the Norman, with his genius for law and order, and marshalled them into an orderly society; and so, in time, the barbarous island of Britannia became the famous England of the Plantagenets, the Tudors, of Raleigh, Drake, Chaucer, Spencer, and Shakespeare. From thence the sons of the blended Briton, Saxon, Dane, and Norman carried the arms, language, law, literature, and commerce of England over the world, planting, wherever they went, the civil polity and institutions which have distinguished their mother country among the nations of the earth, as the origin and preserver of rational individual liberty and constitutional government.

"And what is the result? To-day the British Empire includes 300,000,000 of people—35,000,000 in Great Britain and Ireland; 5,000,000 in America; 1,700,000 in Africa; 3,000,000 in Australia; and 250,000,000 in Asia—nearly one-fourth of the population of the globe, occupying nearly one-eighth of its land surface, and containing probably one-half of its wealth. Every sea is whitened by the wings of its commerce, and the Union Jack floats in every port known to navigation. The imports of the United Kingdom reach the enormous value of £1.800,000,000, and the exports £1,300,000,000 yearly while 200,000 vessels enter and clear at her ports yearly, having an aggregate tonnage of over 75,000,000 tons. These are *some* of the elements which constitute the British Empire—an empire upon which the sun never sets—a colossal fabric of political, social, and commercial power and rule, such as never has been witnessed since the days when the whole world acknowledged the supremacy of Rome, and reposed in peace and security beneath the standards of the invincible legions of an absolute emperor. This Britain is the power of which a distinguished American orator and statesman once said, on the floor of the American Senate: 'She has dotted over the surface of the whole globe with her possessions, and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England.'

"But there is another phase of the British Empire—a phase which reaches over and beyond its material limits and possessions, and asserts itself wherever *man* is found—I mean the empire of *mind*, which, with its effective instruments of language, law, literature, and commerce, is bringing the nations of the world into a common brotherhood; in witness whereof we are gathered around the festive board to-night to honour England's Queen as the representative of the English-speaking race—including the 50,000,000 dwelling *hereabouts*, under the 'broad stripes and bright stars,' and are proud to call themselves Americans. Hoping then, Mr. President and gentlemen of the British Benevolent Society, that the long delayed traveller from New Zealand will, when he comes, take his stand upon the *un*-broken arch of London bridge and sketch not *the ruins*, but the *glories* of St. Paul's, I give you the toast: 'The British Empire—*Esto Perpetua.*'"

Now this, my friends, may be all blind witnessing, but to my mind, and doubtless also to yours, it carries with it a most enlightening power, and ought to be, and eventually will be, recognised as the absolute fulfilment of our Father's living promise, "I will sow her to Me in the earth." If it be not so, let our opponents, if they can, find any land, luxurious or desert, any island, continent, isthmus, or promontory of any strategic importance in the world, where Israel-Britain does not possess the Gate of her enemies, or a Gate that threatens them; let them seek—but they shall not find—any port "known to navigation," as our brother Manasseh has stated, where the Union Jack has not yet fluttered in the breeze. Truly Britain-Israel is "sown in the earth."

Let us follow on. A Frenchman, M. Dupin, writing fifty years ago, thus speaks of the British Empire:—

"In Europe the British Empire borders at once towards the North on Denmark, on Germany, upon Holland, upon France, and towards the south upon Spain, Sicily, Italy and Western Turkey. It holds the key of the Adriatic and Mediterranean; it commands the mouth of the Black Sea and of the Baltic. No sooner had its navy, the arbiter of the Archipelago, ceased to be adverse to the cause of Greece, than, on the instant, the ports of the Peloponnessus found new liberators in the posterity of the Heraclidæ, and from Corinth to Tenedos, the sea which leads to the Bosporus, became, to the descendants of the Argo nauts, the path to victory! and to a second and richer 'golden fleece'—national independence! In Europe, the British Empire permits this conquest. In America, it gives boundaries to Russia towards the Pole, and to the United States towards the temperate regions. Under the Torrid Zone it reigns in the midst of the Antilles, encircles the Gulf of Mexico, till at last it meets those new States which it was the first to free from their dependence on Spain, to make them more surely dependent on its own commercial industry, and, at the same time, to scare in either hemisphere any mortal who might endeavour to snatch the heavenly fire of its genius, or the secret of its conquests. It holds, midway between Africa and America, that rock to which it chained the Prometheus of the modern world (St. Helena and Bonaparte). In Africa, from the centre of that island Malta, devoted of yore, under the symbol of the Cross, to the safety of every Christian flag, the British Empire enforces, from the Barbary States, that respect which they pay to no other Power. From the foot of the Pillars of Hercules, it carries dread into the heart of the remotest provinces of Morocco; on the shores of the Atlantic, it has built the forts of the Gold Coast and of the Lion's Mouth (Sierra Leone). It is from thence that it strikes the prey which the blacks furnish to the European races of men; and it is there that it attaches to the soil the freed man whom it snatches from the trade in slaves. On the same continent, beyond the tropics, and at the point nearest the Austral Pole, it has possessed itself of a shelter under the very Cape of Storms. Where the Spaniards and Portuguese thought only of securing a port for their ships to touch at—where the Dutch perceived no capabilities beyond those of a plantation—is now established the colony of a second British people, uniting British activity with Batavian patience; at this moment it is extending round the Cape the boundaries of a settlement which will increase in South Africa to the size of the States which it founded in North America. From this new focus of action and of conquest, it cast its eyes towards India; it discovers it, seizes the stations of most importance to its commercial progress, and thus renders itself the exclusive ruler over the passes of Africa from the East of another hemisphere. As much dreaded in the Persian Gulf and Erythrean Sea as in the Pacific Ocean and the Indian Archipelago, the British Empire, the possessor of the finest countries of the East, beholds its factors ruling over 80,000,000 of subjects [now reaching to 250,000,000, according to our American's statement, shewing an increase of 170,000,000 for the last fifty years, the time ago when the Frenchman wrote]. The conquests of its merchants (the late East India Company) in Asia began where those of Alexander the Great ceased, and where the terminus of the Romans could never reach."

Such then was the opinion of our nearest neighbours 50 years ago, almost before the isles had begun to renew their strength, under the mighty impetus of electricity and steam power.

Passing over the colonies—nations yet in their infancy—let us cast a brief glance at the rise and progress of British power in the East, where the Queen of England, the Empress of India, rules over 250,000,000 of subjects. First, we note the astounding fact that these mighty possessions grew up under a mercantile company, and against their wishes—for invariably we find stringent regulation, going out with every Governor-General to avoid conquest, and not to provoke war. And in 1880 similar instructions were forwarded to Zululand. This might perhaps have been expected from a mercantile community, but in spite of themselves, the empire grew, and it is now as difficult as ever to affix boundaries or limits, however scientific.

(*To be continued*).

Digitized by Google

ANCIENT WATCHMEN INTERVIEWED.

By J. G. Taylor.

(*Concluded from page* 393).

VI.—REASONS FOR THE RESTORATION.

The effacement of Israel is so total and remarkable that it has naturally given rise to much dispute, and, what is not quite so comprehensible, it has led to the virtual denial of many scriptures which would otherwise have been acquiesced in without a murmur. Were we to tell our opponents that they had renounced and contravened large portions of the prophetical writings, they would no doubt hold up their hands in horror; but the accusation would nevertheless be true. For if there is one fact in the Bible which is lucidly expressed, reiterated, emphasised, and expatiated upon, it is the fact of the restoration of the whole Twelve Tribes of Israel. Yet there are hundreds who disbelieve it, thousands who are not satisfied, and tens of thousands to whom it is a mere hazy uncertain possibility. The numbers of such people have of course increased exactly in proportion as this restitution has seemed to become more and more remote; hence they are to-day a multitudinous seed. But even when Fletcher lived they were busy plying their figments—urging that the Israelites may have returned with Judah, and that the pilgrimage from Babylon to Jerusalem was a sufficient fulfilment of prophecy. This had to be refuted, and we will transcribe a skeleton of the reply then made, as it is very suitable for the times in which our lot is cast:—

1.—The sacred Scripture directly asserts that at the penning of that portion of the Book of Kings they were in those cities of the Medes to this day, and that the Samaritans were placed in their room, where mention is made of their continuation to the fourth generation.

2.—The author also of the Book of Chronicles declares the Israelites to reside in those seats of their captivity to the day of his writing. Now, whoever wrote that book, or annexed the additions to it, plainly recites the tenth generation after the captivity of Judah.

3.—They are prophecied to return out of their dispersion after the manifestation of the Messiah, Psa. lxviii. 18—22; Isa. xi., xlix. 6, lx. 21; Jer. xxx. 3, xxxiii. 15, l. 19; Ezek. xxxvii. 21: Hos. ii. 19, iii. 5; Joel iii. 1, 10; Amos ix. 11, 14; explained by Acts xv. 16.

4.—These Tribes are to return with a conversion to the Messiah and His law. To this point Hosea speaks as to the children of Israel that they shall become the sons of the living God. This return is further accomplished in the third chapter, that after they have been many days without a Prince, &c., which was not verified upon all the Tribes until the incarnation of our Lord, then shall they return after those days of the intermission of government.

5.—They are to return at or about the time of the destruction of Gog and Magog in Ezekiel. But the ruine of those nations signified by God, &c., as yet rests under the conduct of Providence to be fulfilled, and therefore those Tribes were never yet restored to their glorious estate. Who these people are that shall come like Stormes upon the mountains of Israel I shall not here stand to discuss, but rest with the general apprehension that they denote the Turks. Give leave also to represent one text about Gog's ruine in the latter days mentioned in Balaam's prophecy, according to the Samaritan copy of the Pentateuch, where, speaking of the latter times of the world, he saith, in our versions, Israel's king shall be higher than Agag, and his kingdomes shall be exalted. The Samaritan reads it, and so the Seventy—"He shall be exalted above Gog." Not to argue about the authentickness of that Lection at present, let it suffice that according to that ancient reading Israel is to be exalted above the kingdoms of Gog in the latter days, that is above the Turk, as we apprehend by consideration of Ezekiel, who acquaints us that the Lord had spoken of old concerning Gog and his ruine by his prophets in former times. But as yet the Turk is in great splendour, though we hope his crescent is a waining and tending to his fatal eclipse and period.

6.—The Tribes of Israel are to rule over all their enemies and ancient oppressors. They never returned as yet to enjoy a kingdom, but after the return from Babylon were as a province inserted into another empire. Therefore the promised state of an absolute kingdome to rule over their enemies was never yet fulfilled. And who is the Assyrian in the land but the Ottoman family, who holds part of the ancient Assyria, and all the land of Canaan, under his Damascen scymiter. But Israel is to captivate those in the latter day that had led them captives in former times. Now, this hath never been fulfilled to this moment, and therefore rests under the veracity of God to accomplish to His ancient people.

7.—They are to possess a far larger country than ever they did since they were a people. Israel must enjoy whatever was contained in that ample charter given to Abraham, from Euphrates to the entring in of Egypt. When some further add that Israel fell short of the promise by sin, that's not cogent, for so they might have fallen short of all, and the Lord acquaints them that He chose them not to be His people for their worth, and therefore brought them into Canaan at the first, but to get Himself a glorious name.

8.—They are to return to such a state of grandeur that the nations and their kings shall come with presents to Jerusalem.

9.—They are to return as at the first, when Israel came out of Egypt, that is, all the Twelve Tribes are to be raised out of their various dispersions.

10.—If these Scriptures are to be construed in reference to a deliverance by the indulgence of the Persian princes of old, then must they never have been brought under any further yoke of captivity. The Holy Scriptures do promise that when they are reduced to their own land they shall never remove more.

If the evidence contained in this answer will not convince our opponents of their error, the attempt to do so will have to be abandoned. Stronger proof we are unable to offer, and stronger proof they have no right to expect. The people who, in face of these facts, still persist in asserting that Israel will never return, are unwilling to be convicted or do not know what an argument is, and in either case a further resort to logic is superfluous.

The identification of Balaam's Agag with Ezekiel's Gog is a point of signal importance, as it brings the fulfilment of Balaam's prophecy into these last times, compelling us to look at the present dispensation for the elevation of Israel over Gog and the development of all the magnificent promises uttered through that seer in Numb. xxiii. and xxiv. Fletcher and Lee fancied that Gog signified the Turks, but modern writers are agreed that it represents Russia. Where, then, is the Power decreed to surpass Gog? According to conventional opinion the Jews ought to occupy that position, and so verify Balaam's divination. But they are themselves at the mercy of Russia, and do not show any symptoms of prevailing against her. There is only one nation outstripping Russia, and possessing a prospect of continuing to keep the front, namely, the British Empire; and although the extent of territory under the Russian Empire closely approaches that of her rival, it is admitted that England has been exalted high over Russia in every element of real greatness. The existence at this moment of two colossal, expanding, and antagonistic monarchies is surely a suggestive omen of the predestined collision. We learn from Ezekiel that there will be but two nations competing for universal rule, Gog and Tarshish, the latter of which is uniformly believed to typify the British dominion; and Balaam also speaks of two, Gog and Israel. If England, however, is a Gentile State there would be three—Gog, Israel, and Tarshish—a triple contest which is at variance with scripture. Prophecy clearly testifies that the future strife lies between two combatants; the condition of the world indicates the same thing, and in order to solve the difficulty we have to assume that Israel and Tarshish are one, in other words, that Israel and the British Empire are identical.

To conclude, these extracts from "Israel Redux" display its main features in so far as they bear on the captivity and restoration of Israel, but they do not form by any means an exhaustive review of the book. What we have aimed at is to exhibit the noteworthy and encouraging circumstance that men

Digitized by Google

of the profoundest learning *were*, if not are, in entire sympathy with our interpretations of both prophecy and ancient history. The intellects of this age denounce Identity ideas with indignant fervour and hearty contempt. Let them persevere unto the end, because it is not very distant. But they must not imagine that in so doing they are defending the orthodox faith from unorthodox attacks, nor should they delude themselves by supposing that such hostility is a sign of superior wisdom. It is well for them to understand that they have on this matter completely drifted from the original principles of the Church, and that to conscientiously oppugn the Identity it is necessary to teach the rankest heresy and evince an ignorance of almost incredible denseness.

GOD'S PURPOSES OF NO INTEREST TO THE SPIRITUALLY-MINDED!

By Rev. Denis Hanan, B.D.

If circumstances which I have noted do not deceive me, I think I am justified in saying that years of effort have so far produced an effect upon the minds of many that they are ready to admit the possibility of a Hebrew emigration from the East to these Islands. Its possibility is not denied, for many have become aware that Europe was peopled by waves of emigration from Asia. Its probability is admitted, for many theories concerning race and language have been overthrown by the advance of more accurate knowledge. But with this readiness to say, "We do not at all deny that it may be so, the Israelites of the Northern kingdom may have found their way to Britain." There comes the rider. "We do not see what difference it makes; it is a matter of no interest to us."

This position is taken by men of two very opposite poles of thought. On the one side we find those who are practically indifferent to revealed religion, while on the other we find those who realize so fully the glories of redemption that they are indifferent to its mundane effects. The opinions of these latter are deserving of our most serious consideration, and I purpose to mention them now.

They say, if it was proved with mathematical certainty that we are Israel, it would make no difference to us. We, with men of other races, are members of the Church of Christ. The Church is His body. We are co-heirs with Him. Our inheritance is in the heavenlies. We wait for His appearing. The Abrahamic covenant and Israel's position is earthly. Ours far exceeds it. We cannot descend from the contemplation of the inheritance incorruptible, undefiled, and that fadeth not away, and fill our minds with national and temporal considerations. I hope that I can sympathise fully with this realisation, while I endeavour to show that it does not justify the position taken; and I would hope that, as there could be no clashing between any of the purposes of God, so it may be seen that God's purposes with the Church, and God's purposes with Israel, are but the complement one of the other.

In the first place, if Israel was guarded, and has been guided to a "prepared place" in "the Isles of the sea," and if the temporal blessings promised have been given to her, *this has been God's work*. Can the Bride of Christ, the heir of the ages, affect indifference to the manifestation of the hand of God in history? Is she justified in doing so? Is she truly spiritually-minded while so doing? If in the purpose of God it was as necessary for the redemption of the world that, as Israel was called into being before the Incarnation, so she should be continued in being after that great event, surely it manifests a lack of wisdom on the part of the Church when she declares that her high calling raises her above that which God in His wisdom has deemed necessary. The Church, and each member of the out-called body, exists, not for her or its own present or eternal joy and glory, but for the good of those for whom her Lord died; so that He, through her work and witness, may ultimately see the full result of the travail of His soul. The Church cannot share His joy unless she is co-partner in His labour; and her high calling, if thus transcendentalized, must lead to as unreal a position as that occupied by those who conceive themselves to be too spiritually-minded to make use of the material elements appointed for use in the Sacraments. There are many dangers which beset our path, and a false spirituality of mind needs to be guarded against equally with the glamour of material things. The Lord Jesus Christ took our nature. As man He ascended, and is at the right hand of God. As man, His feet shall stand upon the Mount of Olives; as man, He will occupy the throne of David, and reign over the House of Jacob. The preparation for this development of the kingdom must be made in this age. If God has preserved Israel as foretold (and this is not denied by those to whom I refer), that preservation has been, and is, necessary as a means to the end, and blindness to this, with its necessary unfitness to take part in the work of God, is culpable in the body as a whole or in the individual member, whether produced by indifference or by spiritual egotism.

When we find in the prophetic Word plain statements concerning the future of Israel, and the great work yet to be wrought, which will cause the deliverance from Egypt to be so eclipsed that it shall be no more referred to as the manifestation of God's covenant faithfulness and power (Jer. xvi. 14); when we learn that Israel under the new covenant are to be known as the sons of God (Hosea i. 10), "His witnesses" "filling the world with fruit," surely it is but wise to endeavour to ascertain how the fulfilment of these promises harmonises with the position of the Church, and it certainly must be unwise to assume that the one is opposed to the other. The extent of that divine harmony needs yet to be fully manifested by the teaching of the Holy Spirit. It will be given to those who humbly seek for it, and insensibly it will find its way into the hearts of those who truly and practically wait for their Lord. There are many who, while rejoicing in their position as members of the Church, or body, or spouse of Christ the Lord, and while waiting for His appearing, can yet see that but for the witnessing function of preserved and Christianized Israel, every wild graft would long since have returned to original sterility, and that the Church (so-called) would have been paganized utterly. There are those who, knowing that their Lord's rule extends over the universe, yet remember that He foretold that "the kingdom" taken from Judah would be given to "a nation," and by that nation be maintained, and see no difficulty in harmonising with this the command to evangelise all nations. For as all are blessed through the one seed, Christ, so the multitudinous seed is to be His executive in blessing.

There are those who have learned that the Abrahamic covenant fulfilled to Ephraim-Israel was as necessary in the purpose of God for the evangelization of the world as was the Incarnation of the Word for its redemption. Yes, let us joy and glory in the high calling of the Bride, but ever remember that she sins when she does not regard the purposes of the Bridegroom, and thinks herself too refined to partake in that mundane work which, wondrous as it is to contemplate, is the work of the Son of David. The real difficulty would be, or ought to be, to understand how the call of the Church rendered valueless the covenant promises made to Abraham and his seed for ever. We are taught that Christ the Lord, the Messiah, came "to confirm the promises made to the fathers," but we are expected to believe that they have become void, worthless, earthly, injurious to those whose conversation is in the heavenlies! Is this the mind of the Spirit of God, or is it the blindness in part that has happened to Israel until Ephraim's fulness of the nations be come in?

That Israel, addressed as God's firstborn a century after the deportation, should be unblessed during nineteen centuries, excites no wonder. But that God should have pre-eminently blessed her under the new covenant is regarded as extraordi-

Digitized by Google

nary, and opposed to the call of the wild graft nations. We who see a beauteous harmony in the fact that the first-born have been pre-eminently blessed in Christ are looked on as visionaries. That the Church should occupy the place of Israel is assumed to need no explanation; but that the divine wisdom could possibly harmonise the earlier and later "calls" is supposed to be inexplicable. The mystery is not very deep, but, forsooth, it is "of no interest;" nay, rather it is "dangerous" to seek for the clue which sheds a light upon the whole record—magnifies the faithfulness of the faithful One, and recalls the Church to her true position as a fellow-worker now and here with her Lord.

THE PREMIER OF NEW SOUTH WALES ON THE FEDERATION OF THE EMPIRE.

At a meeting of the surviving members of the first Parliament of New South Wales, held in Sydney in May last, Sir Henry Parkes, the Premier, made some fine remarks on "the Union," or "Federation of the Empire." He said:—

I have to propose to you a sentiment which will awaken interest in all of you—"The Union of the Empire." It has always appeared to me that the greatest of all problems to be solved by European statesmen is to discover the magical bond which will unite all the branches of the Empire to a centre. No plan has been so far devised or promulgated which at present is satisfactory, but there is no reason to doubt but that as time goes on there will be some means of uniting the vast areas which are now swayed by the sceptre of our Queen, and if the many distinct countries—I might say the many distinct commonwealths—which inherit the laws, literature, and science which belong to the Mother Country—if any scheme could be devised to unite these in one compact whole, it would not only be to the great glory of our race but also of unspeakable blessing to the whole world. I regard the one great difficulty yet to be solved—the one great question yet to be thoroughly mastered—is the question of uniting every part of the Empire in one compact mass. (Cheers.)

Here was a plain admission of a fact men here are slow to recognise, namely, that the Colonies are now so many "distinct commonwealths, inheriting the laws, literature, and science (we may add also the religion, the Bible, the Sabbath, the decalogue, and the missionary spirit), which belong to the Mother Country." Let us mark, too, the grand idea which Sir Henry Parkes enunciated, that it would be the great glory of our race, and an unspeakable blessing to the whole world, if any scheme could be devised to unite these (the nation and company of nations or commonwealths) in one compact whole.

This, Sir Henry felt to be the one great question and great difficulty to be yet mastered, viz., how every part of the Empire was to be consolidated into a universal, compact, federated mass! The thing that Sir Henry Parkes foresaw and so earnestly desired is the one certain thing which is to happen to our race, *because we are Israel.* God said of us, to and by our forefather Jacob, in Gen. xxxv. 11, and xlviii. 19, "A nation and a company of nations shall be of thee." "His seed (Ephraim's) shall become a multitude of nations." These predictions point to just what is taking place in the world at this very moment, and that for the first time in its history. It is to this fact we would most earnestly point in dealing with our opposing clergy and our antagonists in general. Here is before our national gaze one of the most interesting and unique facts the world has ever witnessed! We have a modern nation developing suddenly into a grand "company" of "many distinct commonwealths," tending to union and federation, but not yet quite united.

We have the foremost statesman of one of our great Antipodean commonwealths, New South Wales, declaring that "the great glory of our race" depends upon the discovery "of some way of federating these many distinct countries," and to respond to these aspirations we have God's word promising Israel that their race, "spread to the West, and to the East, and to the North, and to the South," should become as the one great distinguishing sign, "a nation (that is, the Mother State) and a company of nations," as its Colonial or Daughter Empire, united as one—a "fulness" or "company of nations," distinct and yet united—many and yet one.

Here is no trivial or crazy hallucination, but a stupendous modern fact, one so big and so great that our statesmen look it anxiously in the face and declare that to produce the fulfilment of this prophecy in its integrity will be tantamount to placing on our race "its great glory." And not only that, but that it will be just what God desired in the matter, "an unspeakable blessing to the whole world." Can our opponents make light henceforth of our subject? Can they look on us as crazy lunatics when our minds are busied with the most glorious theme the heart of man can reflect upon, next to the work of human redemption? Here is a purpose announced 4,000 years ago by God Almighty Himself as sure of accomplishment in Israel exclusively; and translated into fact in the Nineteenth Century after Christ, in our nation alone. If Christian men, and Christian teachers especially, pass by such tremendous facts as these with contempt and derision, how can they expect attention to be paid to their Gospel message? It is the same God and Saviour whom they preach, who promised to Israel what is fulfilled before men's eyes to-day, and yet, though the fact is the most magnificent conceivable, we are invited by our opponents to pay no attention whatever to it as a sacred fulfilment of a Divine purpose; thereby opening the way for the dreadful inroad of the infidel's evil suggestions, and the shipwreck of the faith of the weak disciples of the Lord.

The following words of Sir John Hay at the same meeting, recorded by the *Daily Telegraph* of Sydney, May 24, we think of value, and we ask for them our readers' attention. He said:—

That the colonies should remain united with Great Britain was almost necessary for their safety, and it was entirely necessary for the expansion of commerce and wealth. The time had been when there were large tracts of unoccupied land left unnoticed, but of late years civilisation had so spread itself over the world until it was almost impossible for any tract of unoccupied land to escape notice. They remembered a generation ago, when they entered upon the legislation of New South Wales. They then seemed to have before them a long period of slow and gradual growth. Now we found ourselves in the midst of the bustling world and that we could no longer escape notice. All eyes were now upon us. Population had increased four-fold, wealth had increased in a still greater proportion; wealth, instead of being under-estimated, was over-estimated by the people of the world, and poor nations who had fleets and armies began to look upon us almost as a prey; and he had a feeling that we could not remain safe if the union of the Empire were destroyed. The British Empire had still command of the seas, but it could not maintain command of the seas unless it maintained its colonies beyond the seas. ("Hear, hear.") While Great Britain owned that circle around the globe, its greatness would be assured by its continued and increasing unity. The Empire was too great to allow it ever to become small and yet to remain safe. Let them hope that Great Britain would be true to itself, and that it would never give up dominions which it had won after encountering apparently insurmountable barriers. ("Hear, hear.") To his mind, the time for small nations had gone. To be safe, to be powerful, to be independent, a nation must be great, and for many a long day might we hope to be connected with this great and beneficent Empire: and might they not wish that it should continue great? He hoped this colony would never lose the pride of her association with the Mother Country, and that the perpetuity of its existence would continue to be the desire of all Australians—("hear")—and, if in the course of time the necessity arose for an independent nation in these Southern seas, let us remember that we could not do better than to plant a new Britain in the Southern Hemisphere. (Cheers.)

We are glad to be in a position to correct Sir John Hay. There never will be need to establish an independent nation in the South Seas. "The nation and company of nations" are Ephraim-Israel, spoken of in Zech. x. 6—9; and God's Word

Digitized by Google

does not contemplate the disruption, but rather the consolidation and Federation of the Empire, till at last all the world shall become "the kingdom of the Lord and of His Christ." Israel, praise ye the Lord Jehovah, your God and King!

"THE GREATEST NATION IN THE WORLD."

WE hope we do not pander to the spirit of pride and haughtiness in our race when we remind our readers that God declared, in regard to Israel, that if they hearkened to His commandments He would constitute them "the greatest nation in the world"? His words, as recorded in Deut. xxviii. 1, 13, R.V.—well known to all our readers who are believers in the Hebrew origin of the British, but not so well known to those who are not persuaded of that fact—were these:—"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments which I command thee this day, that the Lord thy God will set thee on high, above all nations of the earth, and all these blessings shall come upon thee and overtake thee if thou hearken unto the voice of the Lord thy God. . . . And the Lord shall make thee the head and not the tail, and thou shalt be above only and thou shalt not be beneath . . . ." Our object being to prove that the British people are Israel; we have to show that they are "the head and not the tail, above only and not beneath all other nations"—in short, that they are "the greatest of all the nations in the world"—or we shall fail in our attempt to prove the great fact for which the BANNER OF ISRAEL exists. What God declares is, that if a certain contingency occurs He will bless Israel in such wise that they will become "the greatest nation in the world."

Now, before we enter on the consideration of the point, whether the British can be said "to have hearkened to the voice and observed to do all the commandments of the Lord," we have the burden of proof resting on us to show that this our nation is now the greatest in the world, because even if we have hearkened to the voice of the Lord, and have done according to His commandments," it will be obvious that we are not and cannot be Israel, unless we can also point to the accompanying features of the case, by showing that we are, as a nation, "the greatest in the world," and therefore, accepted of God. But if we can show that we are to-day "the greatest in the world," we can then enter on the demonstration of the most vital point, which is, that ours is the greatness of a people, blest of the Lord, who have obeyed His commandments, and are, in His sight, accounted to be those to whom His commandments are precious. Now, in regard to the first point, is it true or is it false that the British occupy a position which can be accounted that described in the text? Are they "the greatest nation in the world"? "the head and not the tail, above only and not beneath *all nations of the earth*"? For the last ten years we have been placing before the readers of the BANNER the testimony of this very circumstance, and piling proof upon proof that we are, as a plain matter of fact, "the greatest nation in the world," "the head of the nations, but not the tail, high above them all," according to the prophecies; not in one aspect only, but in all. Lord Salisbury, in his Mansion House speech on August 10, fully corroborated our position, as we have consistently maintained it in the BANNER for eleven years! For he then declared, in the face of Europe, that "we are the greatest nation in the world;" which, as a friend observed to us, is rather an unusual thing to hear said in public by a Prime Minister. His lordship's words, congratulating the Lord Mayor, were these:—"This has been the festal year of English loyalty; of the loyalty of the most loyal and the greatest nation in the world. (Cheers.) The sights that we have seen, the unbidden enthusiasm that we have witnessed, will remain engraven in the memory of all who have passed through this year," &c.

The above must be a palpably true statement, or the Premier would not have dared to make it. It is true, as facts and statistics prove, in whichever way we regard them. In reference to areas, the British Empire includes a fifth part of the habitable globe, or nearly nine millions of square miles! It is one-eighth larger than the colossal Empire of Russia to-day, with a population 200 millions in excess of that of the Czar's dominions. This Empire of ours is sixteen times larger than the great Empire of France! It is forty times larger than the Empire of the German Kaiser! It is three times bigger than the territory of the United States, though that is so large, that going thirty miles an hour, it will take a man seven days and seven nights to cross the continent of the American States! Ours is, then, as to area, "the greatest nation in the world!" Then as to population. Ours is 316 millions; the United States, fifty-seven millions; Germany's, forty-five millions; France's, just over thirty-seven and-a-half millions; Russia's, 103 millions. We are, then, the greatest of the nations of Europe, judged in this way, and only China exceeds ours in number, if it be true that her population touches 400 millions. We believe it does not exceed that of India, 250 millions. Then, as regards trade, which brings wealth, the gift of God (Deut. viii. 18), what are the facts? The following tells us:—

	TRADE.	REVENUE.
British Empire ...	1,076,000,000 ...	210,000,000
Russian Empire ...	120,000,000 ...	70,000,000
United States ...	356,000,000 ...	66,000,000
German Empire ...	327,000,000 ...	35,000,000
Chinese Empire ...	100,000,000 ...	50,000,000
French Empire ...	394,000,000 ...	130,000,000

This part of the case is largely in favour of our assertion, and gives the pre-eminence, over the most prosperous of the alien races, in the proportion of three to one in some cases, of ten to one in others. So we might go on comparing the British with other Empires, and the results would be always just the same. We should be found, easily, to be "the head and not the tail" in this and in all other respects. Lord Salisbury, therefore, had ample justification for his statement. We are, indeed, "the greatest nation in the world." We, therefore, may point to the British Empire and say, that in this respect, as in all others, we fulfil prophecy, and God has made us, as He said He would make Israel, the head of all nations, high above them all. The evidence, in other respects, having established the fact that we British are Israel, we might argue from the fact of our national supremacy, that we do, in truth, satisfy God's requirements, and are accounted by Him to be a nation which now "hearkens diligently to the voice of the Lord, to observe to do all His commandments." For in truth this part of the case does not depend only on Deut. xxviii. 1, 13. We have a conditional promise in Deut. xv. 6, which is also fulfilled exclusively in the British, but not in any other race. We do, indeed, "lend unto many nations, and borrow from none." We do, indeed, "reign over many nations," but are in subjection, as a conquered or naturalised people, to none. Those promises, too, were made on condition Israel "hearkened unto the voice, and observed the commandments of the Lord," and our nation has exclusively been blessed with the fulfilments of those singular and unique promises. The argument, therefore, can be reasonably and rationally maintained, that God, being such a Being as He is, would not have given us these blessings unless we had, in His sight, nationally performed the condition precedent. The question arises, however, apart from this consideration, "Have we, indeed, nationally obeyed the voice of the Lord our God, and observed to do all His commandments?" Individually and, in one aspect, nationally, we have failed, and fallen short. No doubt about that! But by the substitution of our accepted Daysman, Advocate, Redeemer, Representative, and Saviour, we have, indeed, fully, completely, and absolutely kept God's laws, statutes, and commandments. We have also, nationally,

Digitized by Google

accepted Jesus as our King, Redeemer, God, and Advocate, and taken His ten true laws as the basis of our nation's laws and jurisprudence, as our standard of right and wrong, before men and God. We have obeyed Him, too, in respect to His prescription regarding His memorial of the blood spilt on Calvary; and carried out, as no other nation has done, His divine directions in regard thereto, in the State-Church Liturgy made and prescribed for the nation's use. We have, then, complied, as no other nation has, with the commandments of the Lord our God, and hearkened diligently to the voice of His mouth, to observe to do all that He has directed us to do; therefore, He has blessed us as He said He would bless us, because we are Israel-obedient. We have, then, proved our case. We are a people accounted obedient by the Lord, for our Redeemer's sake; and we do actually, in our national aspect, obey His divine commands. We therefore reap all those blessings He promised to Israel-obedient, and so stand confessed before the world, by a double line of proof, that we are God's chosen ones, His inheritance and heritage, His people, ever loved as the apple of His eye! Let Israel, then, praise the Lord, and give glory to His name, for His unutterable mercies to us His people, so highly favoured, so undeserving, and yet so gloriously clothed in the finished, perfect righteousness of God Himself, even of our Jehovah-Jesus (Isa. xlv. 25; liv. 17; lxi. 10; 2 Cor. v. 21).

"NONE OF THOSE MEN WHICH WERE BIDDEN SHALL TASTE OF THE SUPPER."

THERE is a remarkable parable of our Lord's in Luke xiv. 15 to 24. The pulpit in dealing with it of course spiritualises the whole passage, and applies it, not to the case of the Jews whom the Lord addressed on the particular occasion, but to that of the Christian congregations assembled in this our favoured land: declaring that none of them who make frivolous excuses to justify their neglect of the gospel of the grace of God will taste of the supper God has prepared in the future world, for the bidden but unwilling guests; for those only will be welcome there who accept the invitation and personally partake of God's heavenly gifts, purchased by the precious blood of Christ. Though this application of the parable may seem to be appropriate to some, surely there are many other texts calculated to bring home the great truth our clergy strive to preach, without wresting one, which, on the face of it, has no application to the Christian formalist or unbelieving professor! Instead of reading a simple parable literally, and applying its teaching to the subject and to the race to whom the Lord's words clearly pointed, why do our ministers take a Judah text and apply it to Christian, British Israel? The passage in question, recorded in Luke xiv. 15, commences with the ejaculation of a guest at the Pharisee's dwelling one Sabbath when the Lord sat down to eat bread at his house. Struck with our Lord's teaching this man of Judah said, "Blessed is he that shall eat bread in the kingdom of God" (verse 15, R.V.). Our Lord seized the occasion and taught the assemblage by a parable addressed clearly to the Jews, as a nation, and to them alone. He spoke of a certain man who made a great supper, and "bade many." Not all were bidden. This was not the universal invitation of the gospel confided to Israel, as distinguished from Judah, in Matt. xxviii. 19, 20; Mark xvi. 15; Luke xxiv. 47; John iii. 16. It was a special bidding to the Jews, from whom the Lord "sprung," to accept His redemption. "He came to His own: but they that were His own received Him not" (John i. 11, R.V.). "Come," He said to them at supper time, speaking to them by His Benjamite disciples and apostles, "Come, for all things are now ready." The Jews, however, refused Him. "Not this man" they said, "but Barabbas!" Crucify Him! "His blood be upon us and our children" (Matt. xxvii. 16—25). The Jews, in the face of the Lord Jesus Christ's claims to their obedience and faith, simply ignored Him. They all at first with one consent began to make excuses, and these were worldly excuses too! One had bought a field, and could not attend just then to Christ, as he must go and see his field. Another had purchased five yoke of oxen, and had to go and prove them. Another had married a wife, and of course he could not be expected to listen to the claims of Christ and His gospel at such a moment! No wonder the Lord was angry with Judah for such an ungrateful repulse! He at once turned from the Jews, who proved themselves unworthy of His blessings, and stretched out His hands of love and mercy to the other, the lost House of Israel—the "poor," the "maimed," the "halt," and "blind" ones; names applied to them exclusively in Isa. lxi. 1, R.V. (marg.); Jer. l. 17; Micah iv. 7; and Isa. xli. 19; xlii. 8 (in the order stated). In Isa. lxv. 1 R.V., we have the Lord's testimony that Israel sought and found Him, being "a nation not called by His name; but a Gentilised "Lo-Ammi" people, who were yet "His servants" (ver. 8, 13—15); and therefore Israel. For the Tribes of God's "Inheritance" were His servants (see Isa. lxiii. 17). By the instrumentality of Ten-Tribed Benjamin, the Lord's servant, the lost House of Israel was reached—converted—brought to Christ, and made His servants, and His people, "the sons of the living God" (Hosea i. 10). But even so the supper table was not full. Yet there was room! What was the result? The Lord declared His resolve to invite also the Gentile non-Israelites to partake of the gospel supper instead of Judah, who refused the honour. "Go out into the highways and the hedges and compel them to come in, that My house may be filled." And the passage closes with the awful denunciation of the sin of the Jews. "For I say unto you, that none of those men which were bidden shall taste of My supper." Not a crumb, not a morsel of the supper shall be theirs. No gospel comforts shall be theirs. No evangelical blessings shall they nationally inherit! And yet our clerics will still declare that the Jews are the heirs of all the Scriptural promises to "Israel," and that they have reserved for them the high honour and privilege of being God's evangelists to the entire outside world in the millennium; whereas, God's testimony is that they shall not even "taste of My supper!" But there is mercy yet, thank God, if no privilege, for Judah! "Behold," said the Lord Jesus, "your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 38, 39, R.V.); and then, but not till then, will the desolation pass away. Therefore, let Judah also praise the Lord with Israel!

SALVATION IN ZION FOR ISRAEL, GOD'S GLORY.

WE have recently heard from the pulpit a beautiful exposition of Isa. xlvi. 12 and 13, in which a full explanation of each clause of these verses was given by the preacher, saving as to the last eleven words, and of these no mention was made at all! It was explained that these, being the very words of God, were inspired verbally and plenarily, and that those who are here addressed by God Himself, are the unconverted, those outside Christ, who had and have no faith in His mediatorial and expiatory work, and are "stout-hearted" therefore as against the Lord. To them, He says, that their righteousness is as filthy rags, and are of no account with Him, with whom they have to do. To escape the condemnation of the law they require God's own righteousness, which is His, not theirs, and it is a righteousness which He brings near to them, and which they cannot work out and bring near to Him. That righteousness is closely connected with salvation. The one leads to the other. Where the glorious robe of Jesus' righteousness is, there is salvation for the sinner who puts it on. And it tarries not. The one follows instantly on the other. "The righteousness of the

Digitized by Google

servants of the Lord is from Me," is the testimony of Isa. liv. 17. This "righteousness" is God's, as St. Paul declares in Rom. iii. 21, and it comes "by faith of Jesus Christ" (ver. 22); its object being "the remission of sins that are past, through the forbearance of God" (ver. 25). The preacher stated all this and a good deal more, showing the application of the passage to the individual believer; but he treated the last eleven words of ver. 13 of Isa. xlvi., his text, as if God had not written them! He simply ignored and passed them over in silence! They are however on record, declaring "And I will place salvation in Zion for Israel, My glory." This is the reading of the Authorised Version. The Revised is the same, but in the margin reads somewhat differently, thus:—"I will give salvation in Zion, and My glory unto Israel." Under either view it is certain that Israel is God's glory; or, if we prefer it, God permits His glory to rest upon Israel, which of course consecrates Israel to God for ever, and identifies that people with His glory, which is Christ the King. There are many texts to show that Israel is eventually to appear to the world as God's glory. In Isa. lx. 1, the glory of the Lord is declared to be risen on Israel; and in ver. 2, the Lord Jehovah is declared to be risen on her, and His glory seen upon His people. In Luke i. 32, the spirit of the Lord, speaking by the aged Simeon, said of the infant Jesus, that He was Israel's salvation, which God had prepared before the face of all people, "A light for revelation to the Gentiles" (or unveiling of the Gentiles, marg.); "and the glory of Thy people Israel." Christ, then, is God's glory upon Israel. He is their salvation in Zion, and His is the divine righteousness, the robe of righteousness of Isa. lxi. 10 (R.V.); which is the heritage of the servants of the Lord, their "glorious dress" in the presence of the Lord, and constitutes their glory.

We regard, then, the whole passage with which the preacher dealt in discoursing on Isa. xlvi. 12, 13, as a message to the stout-hearted Babylonian nation condemned to destruction in chap. xlvii., and their condition was contrasted in those verses with Israel's. They were far from the righteousness of Jesus. God's acceptable righteousness He reserved and gave to Israel. He brought it near to them, according to the prophecies in Gen. xii. 2, 3; xviii. 18; xxii. 18; xxvi. 4, &c., and bestowing it on them thus made the nation of His choice, even Israel, one with Jesus, and thus constituted them one with Him, and so God's glory. So our Lord, in His beautiful prayer in John xvii. 22 (R.V.), spake of His Hebrew disciples and of all those who would become one with Him by faith: "The glory which Thou hast given Me I have given unto them, that they may be one, even as we are one." The salvation, and righteousness, and glory, then, are all Israel's, and all national. This is the plain meaning of the passage, and no wonder the preacher, when he individualised the whole, was unable to comment on the last sentence of ver. 13 of Isa. xlvi., since his whole teaching, had he done so, would thus have been discredited. Not, however, that that was a needful consequence. Herein is the beauty of the Scriptures as they apply to the Lord's people Israel. The promises are theirs nationally and primarily. The fact should always be acknowledged and insisted on. But they belong in a secondary sense (as our preacher might have declared) to the believers everywhere; for these, along with the home-born Israel, according to the flesh, are the "adopted" sons; the "spiritual House" to which the House of Ephraim is sent to make known the glad tidings of the gracious, glorious, salvation (Isa. xxvii. 6; lxvi. 19; Gen. xxii. 18, &c.).

THE WORK OF THE POST OFFICE.—Last year the Post Office circulated 1,459,900,000 letters, 180,000,000 post-cards, 368,900,000 book packets, and 151,200,000 newspapers. This is equal to an average of sixty letters and packages per head of the population.

IT is proposed to celebrate next year the bicentenary of the Revolution of 1688, and also the tercentenary of the defeat of the Spanish Armada.

MR. RUSKIN ON CHRISTIAN TRAVELLERS ON THE CONTINENT.

THE *Christian* of July 22, 1887, published the following as Mr. Ruskin's advice to Christian travellers on the Continent. We republish it that we may have the opportunity of commenting on words which are meant for severe rebuke, but are at the same time hardly just towards God's people, British-Israel:—

A correspondent sends to us the following extract from "The Stones of Venice," by Mr. John Ruskin, remarking that the advice it contains deserves the attention of English Christians at this time as much as when it was first written:—

There has now been peace between England and the Continental Powers about 35 years (1851), and during that period the English have visited the Continent at the rate of many thousands a year, staying there, I suppose, on the average, each two or three months; nor these an inferior kind of English, but the kind which ought to be the best—the noblest born, the best taught, the richest in time and money, having more leisure, knowledge, and power than any other portion of the nation. These, we might suppose, beholding, as they travelled, the condition of the states in which the Papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that *He who gave peace upon the earth*, and gave it by the hand of England, expected this much of her, and has watched everyone of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller or his courier was at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account book, a great sum, the certain portion, whatever it may be, of this 35 years' spendings of the rich English, accounted for in this manner:—

To wooden spoons, nut-crackers, and jewellery, bought at Geneva and elsewhere among the Alps, so much.
To coral horns and lava brooches bought at Naples, so much.
To glass beads at Venice, and gold filigree at Genoa, so much.
To pictures and statues and ornaments everywhere, so much.
To avant-couriers and extra post-horses, for show and magnificence, so much.
To great entertainments, and good places for seeing sights, so much.
To ball-dresses and general vanities, so much.

This, I say, will be the sum on one side of the book; and on the other will be written:—

To the struggling Protestant Churches of France, Switzerland and Piedmont, so much.

Had we not better do this piece of statistics for ourselves in time?

We suppose by Mr. Ruskin's tone of rebuke that he believes the English Christians, who visit the Continent and spend their money on the trifles he enumerates, care nothing for the spiritual condition of our Continental neighbours. We are not in a position to deny or assent to this, nor (we are sure) is Mr. Ruskin either! He cannot tell what portion of the vast sums collected in England and Scotland, and sent annually to aid the Waldensian Church Missions in Italy, for instance, comes from the pockets of these rich travellers, or how much they defray of the large subscriptions which are sent to Paris from the United Kingdom to help the evangelistic work that is being carried on there and throughout France by earnest British Christians. To our own certain knowledge, as Secretary of an Auxiliary Association in aid of the Waldensian Church Missions in Italy, several thousands a year sterling are sent to aid that good cause, and we know, too, that Mr. McCall's and other missions in France are similarly aided from this country. Israel is blossoming, and budding, and filling the face of the world with fruit to God's glory, and France, and Italy, and Switzerland are no exceptions to this Scriptural and blessed rule. Mr. Ruskin is probably unaware of the facts, or he would not have fired a poisoned arrow at his own countrymen, which has no

Digitized by Google

just foundation to support it. In another respect Mr. J. Ruskin is right. God did indeed give "peace upon earth" in the campaign which ended in Waterloo, "and gave it by the hand of England," meaning the British nation. That He did so was no wonder. For the British are Israel, and by Israel's instrumentality God has always carried out His operations in the government of the world. "Thou art My battle-axe," He said to Israel, "and My weapons of war. For with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 20). When the great Napoleon had to be removed from the scene of his desolations the Lord used Israel's hand to effect His purpose, and raised up two British captains, Wellington and Nelson, to do His mighty work. Accordingly, the one on land and the other on the sea, struck down the power of the scourge of Europe, and so fulfilled the prophecy to which Mr. Ruskin evidently alluded.

But God did not give peace upon the earth by the hands of a Gentile, non-Israelite people, for that would be to run counter to the purposes of Him, who has created Israel alone to be a blessing to all nations. The British being Israel, it was Israel who brought peace upon the earth in 1815, and gave it, by God's grace, in consequence of the splendid victory at Waterloo. Having been used by God for that blessed purpose, is it likely God would allow His people to neglect the good of the Continent and its inhabitants since? What efforts have not been made by our race to benefit France, and Italy, and Switzerland, and all the Continental nations by sending them God's Word, His laws, His Gospel, His Sabbaths, and the living missionary to carry all this good news to the "nations lying in the wicked one!" We have done this, but imperfectly indeed; yet we have no merit in the fact. The account of debit and credit which Ruskin imagines will be the record by which we shall be saved or perish hereafter, will depend on other considerations. Our nation, *quâ* nation, is vile in God's sight, and none of its doings have any merit with Him. But Jesus has intervened. He has redeemed Israel. His blood has been shed for her, and is sprinkled over her. His robe of righteousness, which is God's, and therefore is spotless and glorious as Himself, surrounds us, and He, even He, cannot detect a spot of evil or a taint of sin upon the nation, or the believing members of it. Hence we read such words as these in Num. xxiii. 21: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel. The Lord His God is with Him, and the shout of a king is among them." And in Isa. liv. 17: "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord (Jehovah)."

Of course, if we put this glorious righteousness aside, and count Israel's good deeds in the blazing light of the sanctuary, the result will be poor and miserable indeed. Israel as a nation would be lost but for God's righteousness, and we bless and praise Him for the precious gift thereof to our worthless nation. We have it because the Lord loved Israel in spite of all her wretched shortcomings, as Deut. vii. 7, 8, and many another text teaches us; and, therefore, let us praise His glorious, gracious name, and thank Him that we are not to be tried by the standard Ruskin sets up for our condemnation, but by that other better one St. Paul described in Rom. viii. 33: "It is God that justifieth," for Jesu's sake.

ANANIAS.

ALL through the Scriptures we find characters introduced to our notice now and again in a sudden and abrupt manner; characters distinguished for faith or some other godly characteristic, who appear on the scene, and as suddenly disappear from it never to be heard of again. Such an one was Obadiah, who had saved the prophets of the Lord, hiding them by fifties in a cave (1 Kings xviii. 13). Such was Obed-Edom, whose whole household was blessed of the Lord, because of the ark that was left in his house (2 Sam. vi. 11); and such was Ananias, the Lord's messenger to Saul, the contrite persecutor, who prayed (Acts ix. 10, 11). Surely no man was ever more honoured by personal communication from the Lord Jesus, after His ascension, than was Ananias, the disciple of the risen Saviour, at Damascus. The Lord appeared to him in a vision just as the humbled Saul had reached the city, where the latter purposed to do his utmost to destroy those who believed in Jesus. He was selected for a service which the Lord by a word might, without man's interposition, have carried into effect. But He appeared to and commissioned His human, Hebrew servant to go in His stead, in order to teach him that even such a blood-thirsty enemy as the threatening Saul of Tarsus, the Christian's persecutor, must be met at Jesus' bidding, as a brother, and helped and blessed. "Go" (He said) "to the street which is called Straight, and inquire at the house of Judas for one named Saul of Tarsus, for behold he prayeth." But Ananias had conscientious and reasonable scruples and objections to the man he was commanded to go and bless, and he was right, reverently to state his objections, even to the Lord his God. "I have heard from many of this man," he urged, "how much evil he did to Thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon Thy name."

The Lord might have bidden Ananias to obey, and have refused to parley with His apparently reluctant messenger. But He did not so treat him. He explained to His servant why He had chosen the persecuting Saul, what the object of the selection was, and what his commission. He said, "Go thy way; for he is a chosen vessel" (a vessel of election) "unto Me, to bear My name before the Gentiles and kings, and the children of Israel; for I will show him how great things he must suffer for My Name's sake." Not before Gentiles only; but "before Gentiles, and kings, and the children of Israel." He was the apostle to the Gentiles; but that did not exhaust Paul's commission from the Lord of glory! He had to deliver the message before "the children of Israel" too. These last were not the Jews only. St. Paul never neglected them. With him it was always "the Jew first" (Rom. i. 16; ii. 9, 10). But his commission was to "the children of Israel," who included the Ten Tribes. Work for the Lord, with great sufferings for Christ, was to be his portion. All this the Lord, in compassion for his ignorance, told His doubting servant, and Ananias obeyed to the letter. He went. He approached the powerful persecutor without a particle of doubt or terror. He went up to him and accosted him at once as "brother"! "Brother Saul!" and with words of blessing and of welcome he told him of the gift of sight the Master was going to confer upon him again. But, best of all, he told him he was to "be filled with the Holy Ghost." He was to receive the Spirit of God, and to be filled with His divine presence!

Surely never was man so honoured before as was Ananias with so divinely gracious a message; and great was the commission it was given him to carry out. But for the conversion of Paul, where would Christian doctrine and Christian teaching have been now in Europe? St. Paul's writings are the fount and store from which Christ's Gospel is taught, and has been chiefly taught to millions since. Paul was to bear "Christ's Name" throughout the then known world. His writings since have borne "*Christ's* Name" before countless multitudes everywhere for 1,800 years!

In these two servants of the Lord we see obvious types or portraits of British-Israel, God's messengers to the heathen. Like Ananias we have a word of comfort and of warning too, to deliver to the heathen, cruel and violent as they often are, like Mwanga of Uganda, the cruel murderer of Bishop Hannington. We have to go to them and to such as they, to bear Jesus' name before them, to open the blind eyes, to soften the stony hearts. We have to tell them all that the Lord

Digitized by Google

Jesus commanded us to declare:—"Making 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 He commanded us; relying ever on His promise, Lo, I am with you alway, even unto the end of the dispensation or age" (Matt. xxviii. 19, 20, R.V.). St. Paul's position was even more closely allied to ours as God's messengers to "All the nations, families, and kindreds of the earth"—the Jew being always our first charge. We have to bear "the Name," like Paul, "before the Gentiles, and kings, and the children of Israel." And we have to suffer for His Name's sake too. We have beside to go at the Lord's bidding to those who hate us and revile us, and desire to persecute and kill us (like Mwanga), for the Lord's command is, "Go ye into all the world and preach the Gospel to every creature" (or the whole creation—Mark xvi. 15, A. and R.V.). This commission we received when our national blindness was partially removed at the Reformation, and we began to see our duty towards the Jews and heathen, still enemies to Christ. As Israel it was, and is, ours to go with the Gospel to all nations, all families, and all kindreds of the earth, a field which embraces and covers the extent of St. Paul's commission too. For Christ's Name's sake, our Master, our missionaries have to suffer, and in some instances, like Bishop Hannington, "greatly to suffer." But our help and support are the same as his; for the presence of the Lord is promised us, as to Paul, "Lo, I am with you, even to the end of the dispensation." But we have also a priceless blessing coming in, just precisely of the kind and character promised to the still blind Paul. He was "to be filled with the Holy Ghost" (Acts ix. 17). But what is our promise to fit us for our glorious, gracious work? "And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy; . . . and also upon the servants and upon the handmaids, in those days will I pour out My Spirit" (Joel ii. 28, 29). The same is reiterated as the promise of Israel in Ezek. xxxvii. 14 as one of the accompaniments of their restoration: "And I will put My Spirit in you and ye shall live." The new covenant blessing which is to be theirs involves also this blessing; for it will "put God's law in our inward parts, and in our hearts write it," in such wise that we shall "all know Him from the least of us to the greatest of us, for our iniquity and our sin will the Lord remember no more" (Jer. xxxi. 33, 34). A people so blessed must needs have the indwelling of God's Spirit in their hearts, and that was distinctly God's promise to His people Israel only, in Exod. xxix. 45, 46, and Haggai ii. 5.

Like Paul, after his conversion, we are still "blind"; but we have one who cares for us as a nation, even Jesus Christ, the righteous; and in His righteousness we are clothed as with a garment (Isa. xlii. 16, liv. 17, lxi. 6—10; 2 Cor. v. 21), for we are His (Isa. lxv. 1, li. 4; Matt. xxi. 43). Therefore, like Paul restored, let us praise the Lord and preach His holy Name (Acts ix. 20, 22; 1 Tim. i. 11—17).

"A NATION BEFORE JEHOVAH FOR EVER."

THE Rev. J. C. S. Kroenig, A.K.C., the Vicar of St. Barnabas, Hull, preached in Clifton Parish Church, for "The Society for the Promotion of Christianity Amongst the Jews," on Sunday, May 29th, 1887. His text was Malachi iii. 6, "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed." The gist of his sermon was that "the sons of Jacob of the text were the Jews. 'Israel' of Scripture were the Jews. 'The Nation before God for ever,' of Jer. xxxi. 36, were the Jews." Because, though they were, in fact, as he admitted, a scattered, persecuted, miserable people just now, they were "for ever" "before God," and regarded for ever by Him as "a nation." He allowed that Hosea iii. was true of them now. They had no king, or prince, or sacrifice, or image, no Teraphim (that is, were free from idolatry) since the Babylonian captivity. Yet in God's sight they were "a nation" still, as surely as sun, moon, stars, and waves exist. That is, though these creations of God's hands have not ceased materially and actually to be present before God at this moment, and the Jews have actually ceased to be at this moment a nation before us at all, yet in some unreal sense the Jews "*are* a nation before God for ever," at this very instant! The Rev. Vicar of Hull gave us this explanation of Jer. xxxi. 36, as satisfactory to himself, because he chose to ignore the existence of the other House of Ephraim, and strove hard to tell the congregation he addressed that the only existing remnant of "Israel" left to-day was the Jews, and that they were the "all Israel" of Rom. xi. 26, who "were to be saved" in accordance with Isa. lix. 20, which St. Paul there quoted.

Yet this is the divine who, in November, 1878, nine years ago, preached and published a sermon on "England's Divine Mission in the East, or England's Identity with Israel Proved," which we reproduced in the BANNER, vol. iii., pp. 62, 74, &c., and vol. iv., p. 38.

In listening to the rev. preacher's sermon in Clifton, we could not but call to mind our words on p. 39, vol. iv. of the BANNER, when we wrote thus:—"We never knew which to admire most when we think of the Rev. J. C. S. Kroenig, of Hull, his wonderfully true 'blind' witnessing to 'Our Identity' with Israel, or his strange perversity in denying, in the teeth of his own strong and irresistible reasoning, that we are in truth the Lost Ten Tribes!"

In regard to the truly perverse rendering of Jer. xxxi. 36, that the Jews are now a nation before God in some mystical sense not apparent to human reason, we should like to submit to the preacher, and to our readers also, that there are two passages in God's Word in which He declared that Israel of the Ten Tribes were "cast out of His sight" for iniquity. The passages occur in 2 Kings xvii. 17, 18, 20, 23. The Ten Tribes sold themselves to do evil *in the sight of the Lord* while they were a nation before Him, and He, to punish them, "removed them out of His sight," that is, reduced them from their *status* as a nation, and made them "wandering Goyim," or Gentiles (Hosea ix. 17). That they were cast out of God's sight in that very manner is declared in 2 Kings xvii. 20 and 23, and *ipso facto* they ceased to be a nation before Him. That this took place actually, as regards Ephraim-Israel, and as a real fact, is what the Rev. Mr. Kroenig seems to admit, for he forgets Ephraim altogether, and ignores that House, although Ezek. xxxvii. 15 to 28, stares him in the face, and tells him that such rejection of Ephraim-Israel was not to be "for ever." But while they were "cast out," the prophecy of Jer. xxxi. 36, demanded that Judah-Israel should remain "a nation before God," and that was accordingly the case. But ere long (in A.D. 70) Judah's turn came to be "cast out" and be dispersed, a wandering Hebrew people among the Gentiles, as Ephraim had been till then as a Gentile Lo-Ammi race among the non-Israelite nations. How was Jer. xxxi. 36 to be fulfilled? "In a non-natural sense," is Mr. Kroenig's reply. Why now, we ask, in a "non-natural," while from B.C. 720 to A.D. 70 the sense demanded was a natural sense?

We leave Mr. Kroenig to answer that reasonable question, and reply that when Judah-Israel fell, Ephraim-Israel rose into the condition of "a nation," here in these "Isles of the West," and have ever since been proving what God declared in Zech. x. 6, and Ezek. xi. 16, He would do for them. For then He became "a Sanctuary" to Ephraim (His firstborn) "for a little while," "in the countries where they were to come," and He was to *them* as though He had not cast them off." Why does Mr. Kroenig ignore these two important texts? They belong to the Old Testament, and as a Jew he must know them well. Yet he passes them by, and regards "the House of Ephraim" or "Israel" as if they were swallowed

Digitized by Google

up in God's wrath, but not preserved by His oath, and kept alive as His firstborn (Jer. xxxi. 9), to be blessed as the British (or modern Israel) are with all the promised blessings of Israel herself. Mr. Kroenig himself fully admitted in his famous sermon before alluded to, preached in Nov. 1878, and republished in the BANNER in vol. iii., pp. 62, 74, &c., that our race was a sort of "modern Israel," parenthetically endowed with *all the real Israel's promised gifts*, tied up to the sons of Abraham by God Himself in the Holy Book. But he never showed how it was that God gave to us Gentiles for these 1,800 years what He solemnly sware "to Abraham and his seed for ever" should be their exclusive and sole possession always. This is the weak point of the Rev. Mr. Kroenig's discourses and views. But we freely and fully admit that he was quite corroborated by the Rev. Vicar of Clifton on the evening of May 29th, when, preaching on the Vision of the Valley of Dry Bones, of Ezek. xxxvii. 1—11, he admitted the fact of the existence of Ephraim as represented by one of the sticks of verse 16—19, but insisted on it that the "Jewish people" were the "dry bones," and that in a converted state they would finally go back to "their" land, and there fulfil the prophecy which describes the children of Israel as "one nation and one kingdom on the mountains of Israel, under one King for evermore."

Of course our readers will see that if the Vicars of St. Barnabas, Hull, and of Clifton are scripturally correct, and teach the truth in this matter, then we have for eleven years past pursued an *ignis fatuus*. Also, that there being no House of Israel *disinct from the Jewish people*, we are woefully in the wrong. But after hearing these two able discourses we still (strange to say) believe we are in the right!

EXTRACT FROM THE PREFACE OF "BUDDHISM IN CHRISTENDOM, OR, JESUS THE ESSENE."

By ARTHUR LILLIE.

THE Old and New Testaments are studied very carefully in England, and the Indian religions are scarcely studied at all.

If only for the sake of historical illustration, a civilisation which is still so like the civilisation of Palestine in the holy epoch deserves to be studied.

The position of her gracious Majesty Queen Victoria is a very peculiar one. In the sixteenth century, one Trithemius, a Benedictine, uttered a strange prophecy. He announced that in November, 1879, a new universal kingdom would arise which would seize the Gates of the East. Whatever may be thought of this prediction, it is plain that the Gates of the East are now in English hands. Owing to Free Trade also, fifty-five out of every hundred sailors are Englishmen; and the even balance of military force on the Continent, as well as in the opposing sections of the United States, has given to us a physical prominence that the victories of Marlborough and Wellington failed to gain us. But if we leave the plane of matter, the position of the Queen is more remarkable still. She holds in her dominions the most vital sections of all the great religions of the past. Her subjects pray to Christ, and Buddha, and Brahma, and Jehovah. They honour Zarathustra, and Moses, and Mahomet. Benares, the holy city of the greatest religious section of her subjects, is in her domains. She guards the so-called "Tooth of Buddha," whose possession is always promised the empire of the world. No wonder that thoughtful minds begin to see in all this a possible mission for England, namely, to fuse the old creeds in one great crucible, and eliminate the superstitious parts. Ancient creeds had much once in common, and it is chiefly this common portion, the vital essence, that has been allowed to evaporate.

"Five hundred years, Ananda," said Buddha, in the "Cullavaga," "will the doctrine of truth abide."* He also prophesied that a new Buddha would come—Maiheya (the Buddha of Brotherly Love). Buddha died 470 B.C.; so exactly 500 years after his death, the Buddha of Brotherly Love began to preach.

* Cited by Dr. Oldenburg, "Buddhism," p. 327; see also Beal, "Romantic History," p. 16.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FORTY-SIXTH MONTHLY REPORT.

THE following donations and subscriptions, from Aug. 20th to Sept. 16th, are very gratefully acknowledged:—

By the Treasurer: P. C. G., Sheffield, towards the expenses connected with the Fund's Secretary, £5; H. G., Tooting (three months' subscription), 3s.; W. J. S., Edinboro', 10s.

By Mr. C. Horner: Mrs. H., Lower Sherringham, 2s.; Mrs. C., Tenby (monthly subscription), 2s. 6d.; G. R., Stokes-road, 2s. 6d.; Bath Association (per Mrs. T.), 2s. 6d.; Mrs. C. B., Weston-Super-Mare (monthly subscription), 5s.; G. W., Barnsley, 2s.

Total, £6 9s. 6d.

J. LAWRENCE, *Hon. Treasurer.*

For sundry parcels of BANNERS we are indebted to Miss M., Richmond, and to a friend at Cheltenham. These have been distributed, and notably to the Thames Church Mission, 31, New Bridge-street, London, E.C., and the Mission to Deep Sea Fishermen, 181, Queen Victoria-street, London, E.C. But we can easily supply the addresses of parties who will be glad to use them if friends in the first instance will kindly communicate with the secretary. We have also to acknowledge a parcel of leaflets from the proprietor of "Britain's Inheritance," Liverpool.

Mr. Thomas Clark Westfield, F.S.A., has kindly consented to act as auditor of the Free Distribution Fund.

The following is a list of the gentlemen who kindly act as local treasurers and agents of the Fund:—Mr. C. K. Stevens, Cornwall; Mr. John May, Malta; Mr. Thomas Craig, Auckland, New Zealand; Mr. E. C. Baxter, British Bechuanaland; Mr. F. A. R. Winter, George Town, British Guiana; Mr. C. P. Bird, B.C.S., Ambala, India; Mr. C. F. Garland, Nelson's Plains, New South Wales; and Mr. E. L. Dwyer, Tasmania.

One hundred and fifty-one BANNERS are disposed of weekly, and over ten dozen are despatched weekly by Miss Sibbald to the following places and Public Libraries: St. John's, South Africa; Cleveland, U.S.A.; Birkenhead; Abergavenny; Mechanics' Institute, Crewe; Richmond, Maesteg; to the Free Public Libraries at Manchester (two copies), Wandsworth, and Wimbledon. Also to Rome, Malta, Barbadoes, Port Nolloth (S. Africa), Toronto, New South Wales, Peshawur, Secunderabad, Trimulgherry, Poona, Bangalore, Ambala, Hong Kong, Rangoon, Shetland, Jersey, Ponsanooth, Devonport, Silvertown, Catford, Commercial-road, Southwold, Walton-on-Naze, Cockburnspath, Carlisle, Aldershot, Dover, Minehead, Dublin, Edinburgh, Glasgow, Westminster, Sheffield, Hamilton, Hound, Cowbridge, Farnworth, and Upper Teddington.

Twenty-five parcels (one to two) of assorted literature were despatched during the past month to the following places:—Alvaston, Brighton, Cowbridge, Upper Teddington, Eastwick, Great Yarmouth, Norwich, Dundee, Sheffield, Hull, Wilsden, North Shields, Tywyn, Devonport, Carlisle, Weston-Super-Mare, Richmond, Barnsley, Westminster, Sterling, Commercial-road, Quernerford, and Malta.

Communications from various localities where our sowers are busy contain interesting accounts of active progress. At Sheffield, the lecture season opens next month with one by Mr. Chapman. Our sower at Stockport writes: "I acknowledge, with many thanks, the parcel of pamphlets, etc., you have kindly sent me, and I have, and am, distributing them in the neighbourhood where I think they are likely to be read and studied. Never losing an opportunity to introduce the subject, I am continually meeting with people who are much interested in it, and when I explain the distinction of the two Houses, and what was to be the position and destiny of each, I find them wishful for further information on the subject."

The following is from one of our Dundee sowers, who supplies some valuable hints as to the methods of distribution adopted by him: "Received your packet of Anglo-Israel literature, with many thanks. They were most welcome, as my supply was almost exhausted. My plan is first to have some conversation on the subject, and afterwards give the pamphlets or leaflets which I judge best suited for each case. I have many oppor-

Digitized by Google

tunities at cottage meetings, and on Sabbath evenings in the Mission-hall of our church, of introducing the subject by directing the hearers to the study of the historical and prophetical Scriptures about Israel and Judah, and enforce the necessity of the literal fulfilment of them as the words of the living and true God. These meetings, being in connection with our church, and under the supervision of the Kirk Session, and for purely evangelistic work, I on that account simply read and give an exposition of the Word on Anglo-Israel lines, with the evangelistic address afterwards. . . . These meetings are largely attended, so that a good opportunity is afforded for spreading the news. But I have to exercise caution not to arouse opposition, or I might be debarred from the work altogether. There are a few that have received the Identity with gladness, and tell me what a flood of light it sheds upon the Old Testament Scriptures." He presented the subject to a minister, "in the light of the nation that was to bring the present unto the Lord of Hosts (Isa. xviii.). He admitted that it would likely be either Britain or America, or both together. Having allowed so much, I showed how Zephaniah declared it to be the 'daughter' of the Lord's 'dispersed' that would do so. and that Jeremiah and Hosea told us that the House of Judah should go to the House of Israel, and they, unitedly, were to return from the land of the North to the land of their inheritance. The answer I got was that I had the advantage of him, as he had never studied the matter!"

A lady subscriber writes: "Thank you for the packet of such interesting Anglo-Israel literature. I was just wanting something fresh on the subject to send to my nephew in India, who is trying to be a sower there. It is delightful to see how this truth is spreading, notwithstanding the opposition of many, and the coldness and indifference of others. I fear it is some time since I sent any contribution for the Free Distribution Fund, which is increasing in work greatly now. I enclose now £2, and will you let me know, from time to time, if any extra help is needed?"

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; or by Mr. Chas. Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed, "London and Provincial Bank, Teddington Branch." Grants of literature will be made, as far as funds allow, on application to the Secretary.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report, one card of membership has been sent out. As we are still using cards returned by a local secretary, the number issued remains as before, 1,423.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, &c.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for October is printed:—

1st ...	Isaiah	xxxvii.	12th ...	Isaiah	xlviii.	23rd ...	Isaiah	lix.
2nd...	,,	xxxviii.	13th ...	,,	xlix.	24th ...	,,	lx.
3rd ...	,,	xxxix.	14th ...	,,	l.	25th ...	,,	lxi.
4th ...	,,	xl.	15th ...	,,	li.	26th ...	,,	lxii.
5th ...	,,	xli.	16th ...	,,	lii.	27th ...	,,	lxiii.
6th ...	,,	xlii.	17th ...	,,	liii.	28th ...	,,	lxiv.
7th ...	,,	xliii.	18th ...	,,	liv.	29th ...	,,	lxv.
8th ...	,,	xliv.	19th ...	,,	lv.	30th ...	,,	lxvi.
9th ...	,,	xlv.	20th ...	,,	lvi.	31st ...	Jer.	i.
10th ...	,,	xlvi.	21st ...	,,	lvii.			
11th ...	,,	xlvii.	22nd ...	,,	lviii.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, 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 be obtained printed in larger type, price 1d. for three copies, post free, or 1s. per 100 for distribution. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Several months ago I received a packet—"Fifty Reasons," and other pamphlets—by post, sent, no doubt, by the late secretary of the Anglo-Israel Free Distribution Fund, as they bore that name. For these I return my thanks, though very late in doing so. I am sorry to see that Miss E. M. Rush is obliged to resign. I may say that I have placed them, with "Forty-seven Identifications" and others, in a small private library here which has lately been got up. The BANNERS which have been forwarded to me from Port Elizabeth I have lent about, and several persons have felt somewhat interested, but it is very hard to make any lasting impression; so many people feel so very indifferent on the subject.

During the last four or five years I have lent several ministers books on the subject, but they fail to grasp the key (*i.e.*, the difference between Israel and Judah); consequently do not find it interesting. One told me that some very dear friends of his in America had mentioned it to him years ago, and that if he thought it was true, he would devote a great part of his time to it. Another, after some conversation, said that I "painted a very pretty picture, magnificent scenery, &c., &c., but it was too good to be true, and he could take some other nation or race, and caricature the same Identities that I had just mentioned upon them." Another told me the subject was "not good enough." Another told a friend that he had no time for it. I could mention many more similar answers I have received from the clergy of different denominations whom I have conversed with with the same effect. It certainly does seem strange that they will not study the subject, and consequently they withhold a truth from many millions of people. I say "a truth" because I believe it to be truth, and if not the truth, then it is their duty to prove it is not so, and thus put us right. Yet, strange to say, they will continually, Sunday after Sunday, tell us that we have all the blessings promised to Israel, and even call us Israel. We know, and one is often told, that the Son of God came down in a three-fold capacity—viz., Prophet, Priest, and King. As a Prophet He foretold many things. As Priest He is the only Mediator between God and man. As a King He rules the hearts of all true Christians, but I think we may consider Him in another three-fold capacity—viz., as the God-man, the Redeemer, the Saviour. As the God-man He shews us how near we are to Him, by acknowledging our mortality in His own flesh; this is applicable to the whole human race. As the Redeemer of Israel we are still nearer, because He was an Israelite, though of the Tribe of Judah. Now, the subject seems to me very simple. To "redeem" is to "bring back," therefore the Redeemer of Israel is to bring back Israel. We know that the House of Israel was taken captive, also 140 years later the House of Judah was taken captive; and we read in Nehemiah that the latter House returned after seventy years; but we never read in Scripture of the former House returning. God had foretold that He would cast them out of His favour for their sins, as a wife "divorced"; and it is also said, "they shall be as though I had not cast them off." Now, it is evident that Christ came to bring this "*House*" back into favour (*i.e.*, to redeem them), and at the same time to be the Saviour of the whole world. It is impossible to reconcile the idea that the Jews constituted the Twelve Tribes, Israel and Judah, because *they* would not receive Him, and He declared He could not do His works because of them; besides. they do not accept Christ now! This would make Christ's work a failure, which we know is impossible. In redeeming the House of Israel into favour they must be followers of Christ, therefore Christians, therefore redeemed from the law of Moses, the Mosaic law, which was their "schoolmaster." But we still find the Jew under the same economy, and not a Christian, neither are they a nation. Have they a country or king of their own? I think God says, through Isaiah, that He would "never give His glory to another (people)," also that "He will never forsake His people Israel." When Christ was born, the aged Simeon declared the Babe to be the "light" and "glory of Israel"; and this certainly could not refer to the then Jewish nation, who were so soon afterwards to be scattered. despised, and driven to all parts of the world, always known and persecuted.

We know that the people that did receive Christ were chiefly Galileans, and it is easy to see that these were Benjamites (Obad. 19), and were the one Tribe (principally) left for "a light" (1 Kings xi. 13, 31, 36) for "David" and "Jerusalem's" sake, other

Digitized by Google

wise the whole chosen race would have been cast off if the Jews had constituted the whole Twelve Tribes; and Josephus affirms that there were only Two Tribes subject to the Romans, and that the Ten Tribes were elsewhere.

Christ told His followers to go to the "lost sheep of the House of Israel," therefore the "light" Tribe were to carry the light to the scattered Ten Tribes, that they might take "fire" and burn as a "light" to the other races of the globe—*i.e.*, Gentiles (Isa. xlix. 6)—that is, teach them to be Christians as only England and America are now doing, and many blessings would flow upon them. This we are acknowledging every day of our lives. Then, again, Judah was to be "few" in number, but Israel was to be "numerous"; and I think that the meeting of the representatives of the "company of nations" lately held in London ought to open the eyes of many this Jubilee year. In BANNER 544, page 226, you have a verse from Micah ii., of which I cannot accept your explanation. I have thought that it read thus: "Therefore will He give them (the Israelites) up until the time that she (Virgin Mary) which travaileth hath brought forth, then the remnant (Galileans or Benjamites; Joel ii. 12, Rom. ii. 5) of his brethren shall return unto the children of Israel." There is no doubt that the news of Christ's birth was carried abroad to the scattered tribes, as we find many of them had come from all parts, and were called Jews, which must have been simply from their blood relationship: and our Saviour told His disciples that "everyone should be scattered to his own," by which I understand that persecution would drive them out of Jerusalem to their own nation of Ten-Tribed Israel, immediately to be brought into favour as they accepted Christ, being redeemed by His death and resurrection, while Judah, losing God's favour, would go into what may be called captivity or punishment. Many people lose sight of the fact that the disciples were bid not to go to the Samaritans or Gentiles, and only to "lost Israel," although Christ never refused any who came to Him in faith and sincerity. But having redeemed Israel, and risen from the dead, He then gave the command to His followers to "go to all nations," &c., &c. To sum up in a few words: Jesus Christ said, "I am the Light of the world"; and to the believing Galileans He said, "Ye are the light of the world." These carry the "light" (Gospel tidings) to Israel, and Israel is to be the "light of the nations" (Isa. xlix. 6). Therefore the present Jews cannot be the whole House of Israel as they are not followers of Christ, while the early inhabitants of the British Isles came over from the continent, from the region of Media, the very place to which the House of Israel were carried captive.

My interest in the subject must be my apology for the length of this, which is written quite offhand. I have had no Bible for references, as, being just on the move, it was packed up and sent away a couple of days ago. Here in the mountain forest there is none come-at-able.

I remain, yours truly,

Millwood Goldfields, Knysna, Cape Colony, July 17th, 1887. J. D. MORLEY.

To the Editor of the "Banner of Israel."

"That they all may be ONE . . . . that the world may believe that Thou hast sent Me."

MY DEAR SIR,—I think it is time to give evidence of the value of our faith as Israelites by combining in many centres for zealous Christian work, as well as for spreading our own particular truth, and thus silence "*Cui bono?*"

I believe there is not one object more important for forwarding missions, home and foreign, and for promoting holiness, than that indicated in the quotation from our Lord's great Intercession, at the head of this letter.

I do not advocate any hasty, ill-considered, movement; but rather much prayer, much study of the Word, and whole-hearted surrender to God: and "He will bring it to pass." The glory of God demands that Israel, the true stock of the "good olive tree," should be at unity in itself, that the wild grafts may with it bring forth fruit unto God abundantly. If any friends in this neighbourhood would like to start a branch of the Metropolitan Anglo-Israel Association, or to meet and discuss how best to promote our objects, I will gladly act *pro. tem.* as the medium of inter-communication, if they will write to me here.

Believe me, dear Sir, yours faithfully,

G. A. CATFORD.

38, St. John's Hill-grove, Clapham Junction, S.W.
August 13, 1887.

MORAL KINSHIP.

To the Editor of the "Banner of Israel."

DEAR SIR,—As you very justly observe, in reference to Dr. Adler's sermon, on the occasion of the Jubilee service in the great synagogue in Duke-street, Aldgate, it is not easy to comprehend what the Chief Rabbi means by "Moral Kinship."

I beg to enclose a report of the prayer drawn up by him for use in all the synagogues on the 28th of September, 1882, as a thanksgiving for our victory over Arabi Pasha in Egypt. It will be for your readers to discover whether the evident recognition by the learned Rabbi, uniting with his Jewish followers, as expressed by the words, "the goodness Thou hast dealt *unto us*," "*our* Queen," *our* adversaries, and the invocation to God, "shield Thy people Israel," "shelter us all beneath the tabernacle of Thy peace, for Thou art *our* Redeemer," afford here any grounds for speaking of the Anglo-Israelites as "a small band of enthusiasts," resting our claim "on a mere slender foundation," or give any clue to what he meant by "Moral Kinship."

It appears to me that he slightly contradicts himself.

I am, dear Sir, faithfully yours,

H. JOHN HATCH, V.P., M.A.-I.A.,
August 19th, 1887. *Rector of Little Stambridge, Essex.*

"THE JEWISH THANKSGIVING DAY."

DR. ADLER (Chief Rabbi) has forwarded to the president of each Hebrew congregation a form of thanksgiving for the recent victories in Egypt, which is to be used in the synagogues of "the united congregations of the British Empire" on the first day of the Festival of Tabernacles, on Thursday next. After the recital of Psalm xlvi., the following prayer is to be offered:—"Almighty God, Father of the spirits of all flesh, we approach Thee this day to offer unto Thee the humble tribute of our thanksgiving and praise for all the goodness Thou hast dealt *unto us*. Thou hast been our refuge and strength, a very present help in trouble. Thou knowest the heart of *our* Queen and of her counsellors. Not for the sake of conquest did they send forth our forces of land and sea to the land of Egypt, but to break the stubbornness of the rebel chief who violated law and judgment and sowed disorder and ruin. Thou, in Thy great loving kindness, didst prosper our work. Thou didst endow the leaders with wisdom and the fighting men with valour, so that at their approach *our* adversaries were dismayed; they fled apace, and turned not back, for fear was round about them. Lord of beneficence! grant that the peace which has been established in Egypt may be lasting and perfect. May the voice of the destroyer and the shout of war be heard no more in her midst. Source of all blessings, pour forth a spirit of humble thankfulness upon all the indwellers of this land. Make us worthy to receive Thy mercies by striving for that righteousness which alone exalteth a nation. Bless our gracious Queen, who cherisheth mercy and truth, and satisfy her with length of days. Vouchsafe tranquillity and plenty to her empire, so that contentment and welfare may abide throughout its borders. Deliver it from deceit and violence and bloodguiltiness, O God of our salvation. Shield Thy people Israel. Shelter us all beneath the tabernacle of Thy peace, for Thou art our Redeemer. Amen."—*Morning Post*, Monday, Sept. 25th, 1882.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following appeared in the *Fireside News*, April 29th, 1887, which seems to favour the Identity cause very much, and may be worth recording in the BANNER. It ran as follows:—

"WHO ARE THE IRISH?

"The Rev. Dr. Porter, of Southport, in a most interesting paper in the *Day of Days*, answering the question, 'Who are the Irish?' says:—'It is interesting in this Jubilee year to remember that Celtic blood blends with other elements, even in our Queen. From 'Niall, of the nine hostages,' King of Ireland, about A.D. 400, through King Aidan, of Dalriade, and Kenneth MacAlpine, and on through the Bruce and Stewart lines, is descended our present Royal Family. Even the Queen of England is of 'Irish extraction.' Surely the separation of the Emerald Isle from her Imperial crown would be an intolerable slight upon her own ancestry and lineage, as well as a disaster to the Empire. Much more will Imperial disaster be courted and deserved if her Irish kindred and people be left destitute of the 'Word of God,' the foundation of England's greatness, 'the only certain cure for Ireland's woes!'" Yours truly, F. S. GANDY.

27, Phelan-street, Collyhurst, Manchester, July 19th, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

EASTBOURNE.—Furnished House or Apartments, central situation, 7 minutes' walk from sea and station. To let with attendance, moderate terms, highest references, established 13 years. Apply Sarah Mendelsohn, 29, Hyde Gardens.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION,
14, King William-street, Charing Cross, W.C.

THE WINTER SESSION OF MEETINGS will commence on THURSDAY AFTERNOON next, OCTOBER 6, in the Library of the Association, when the REV. HIBBERT NEWTON, D.D., Vicar of St. Michael's, Southwark, will deliver an Address at 3.30, subject, "The Twelve Tribes in England." Admission free. Strangers invited. JAMES BILLINGTON, Sec.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS
Will be resumed
ON TUESDAY, OCTOBER 4th, 1887,
At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

Price 6d., by post 7d.; Annual Subscription 2s. 6d., post free.

THE SEPT. QUARTERLY PART
OF
ISRAEL'S HOPE & DESTINY.

CONTENTS:

Hebrew v. Jew. By John Samuels.—"An Appeal to the Great Ones of the Nation."—The Papacy Unchanged and Unchangeable. By J. T.—The Ancient of Days. Being Alexander MacPhail's Second Reply to Surgeon-General Grant's Views.—"The Great Pyramid."—Errors. By the Editor.—Metropolitan Anglo-Israel Association.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

NON-INTOXICATING BEER
(A Splendid Dinner Beverage)
MADE IMMEDIATELY WITH
MASON'S EXTRACT OR ESSENCE OF HERBS,
Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons. NEWBALL & MASON, Chemists, Nottingham.
AGENTS WANTED. APPLY FOR TERMS.

FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of different diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 40 pages. Sent free on receipt of two stamps to every applicant by the publishers, GORDON MURRAY & CO., 50, Theobald's-road, Holborn, E.C.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & CO., 126, Clerkenwell Road London, E.C.

RECIPE for PRESERVING FRUIT, without sugar or boiling, cost 1d. per gallon. Fermentation impossible, will keep for years, and be as when gathered. See (Smith's) "Domestic Encyclopædia, or Household Guide." Revised Edition, price 1s., post free.—Address, J. Smith, Encyclopædist, Lewes, Sussex.—Note.—Any simple recipe sent on receipt of four stamps.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, OCT. 5, 1887. [All rights reserved

Now Ready. 16mo. Price 2s., in bevelled boards, full gilt, gilt edges; or cloth boards, gilt lettered, 1s. 8d.; Post free for P.O. A copy similar to the one accepted by the Queen, 4s.

"A BEAUTIFUL GIFT BOOK."
"MY JEWELS"
(MALACHI III. 17).
"The Precious Sons of Zion."
(LAM. IV. 7).

Choice Selections from Writers of Sacred Poetry, with Appropriate Texts from Holy Scripture, arranged for every day.

By SARAH SHARP.
In Anni Jubilaei Memoriam, 1887.

Favourably noticed by *Morning Post, Daily Chronicle, Banner of Israel, Literary World, etc., etc.*

London: Robert Banks & Son, Racquet Court, Fleet Street. May be ordered from any Bookseller.

Price 6d., post free 7d.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9. 1887,

By ALDER SMITH, M.B., F.R.C.S.

THE LANCET says,—"The paper is worthy of perusal by all who take an interest in ethnological questions as connected with the historical and prophetical portions of holy writ."

LONDON:
R. BANKS & SON, RACQUET-COURT, FLEET-ST.

LUNG TONIC
SAVE YOUR LIVES BY TAKING
OWBRIDGE'S
LUNG TONIC
THE MIGHTY HEALER.
It has a power over disease hitherto unknown in Medicine.
Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?
"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.
HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.
Bronchitis & Asthma it relieves instantly
The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.
Prepared by W. T OWBRIDGE, Chemist, Hull
Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. and 11s. by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.

30,000 BEDS SOLD in SEVEN YEARS
NEWHAM'S CELEBRATED
LINCOLNSHIRE FEATHER BEDS.
THE CHEAPEST FEATHER BEDS IN THE WORLD.
Direct from Boston, Lincolnshire.
No. 1. SINGLE BED, BOLSTER, and PILLOW, 6ft. 3in. by 3ft. 6in., weighing 40lb. 30/0
No. 2. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in. weighing 50 lb. 37/6
No. 3. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in., weighing 55lb... .. 41/3
No. 4. EXTRA SIZE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 5ft., weighing 65lb. .. 48/9
WARRANTED NEW AND SWEET.
Any sized Bed only 9d. per lb., including Feathers, in Strong Union (bordered) Tick, making, packing, wrapper, and Carriage Paid to any Station in the United Kingdom.
SUPERIOR BEDS, Splendid Feathers, Linen Tick, 1s. per lb.
Samples of Feathers and Ticks, Price Lists, &c. post-free.
For the convenience of Purchasers we have opened a Branch Establishment at 178, Strand, London.
All orders must be accompanied by Cheque or P.O.O. (which, as security to purchasers, may be post dated ten days) payable to
NEWHAM & CO., Boston, Lincolnshire,
or to THOS. SMITH, 178, STRAND, LONDON,
where Goods and Samples can be seen and obtained.
Feathers only 9d. per lb. The trade supplied. Please mention this paper. A great reduction on three or more beds.

CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot.
Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.
DISEASE by INHALATION AVOIDED.
Makers:
GEORGE & WELCH
CHEMISTS, WORCESTER,
Who will forward Free of Postage.

BRONCHITIS, ASTHMA,
COUGHS, COLDS,
CONSUMPTION,
and all Pulmonary Affections can be immediately relieved and rapidly CURED
by simply using the
AMMONIAPHONE
FOR THE Voice, Throat, Chest, and Lungs.
21s. post free.
WILL LAST FOR YEARS.
Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had FREE OF CHARGE on application to Medical Battery Co. Ld.
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

5/- EACH. 10,000 CARPETS 5/- EACH.
FIVE SHILLINGS EACH.
Guaranteed Genuine Bargains.
The British Carpet Weaving Company will forward DIRECT FROM THEIR LOOMS to any address, on receipt of Postal Order for 5s., or stamps, one of their GENUINE WOVEN, REVERSIBLE TRIUMPH CARPETS, bordered and woven in colours, to suit Dining-room, Drawing-room, Bed-room, &c., and LARGE ENOUGH TO COVER ANY ORDINARY-SIZED ROOM, as an advertisement for the introduction of their goods.
These Carpets are made of a material almost equal to wool, and, being a speciality of our own, they can only be obtained DIRECT FROM OUR LOOMS, thus saving the purchasers ANY MIDDLE PROFITS.
Send for sample, and if not satisfied MONEY WILL BE RETURNED IN FULL,
A Rug sent to match Carpet for 1s. 6d. extra, or four Carpets and four Rugs sent carriage paid for 20s.
This extraordinary offer will not be repeated.
The words, UNION BANK, should be written across all Postal Orders. Address—
THE BRITISH CARPET WEAVING COMPANY,
76, St. John Street, Clerkenwell, London, E.C.

Digitized by Google

"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. XI., No. 563. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 12, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Neutralisation of the Suez Canal	413
The Lighthouse	414
Sown in the Earth.—Part II.	415
Seated at the Right Hand of God in the Heavenly Places	417
Work for the Winter Evenings. By E. M. Rush	417
Is our Race Physically Deteriorating?	418
The Saxons Asserted to be of the Race of the Jews, in 1649	418
The King of Israel and His People. By W. L. Blore	419
Correspondence	419

THE NEUTRALISATION OF THE SUEZ CANAL.

IT is said that France and England have agreed to a project for "the neutralisation of the Suez Canal," that is, for the separation of the Canal and a small portion of land on each side of its entire length, for its superintendence and government by a Commission composed of the Consuls-General at Cairo, representing thirteen nations. The object is to prevent the world fighting for the Canal, and to secure free passage to all the Powers from the Mediterranean to the Red Sea at all times, even when a European war is raging. To protect this Commission in its jurisdiction, a force of 2,000 men is proposed to be maintained in the neutralised zone, to be contributed by the nations concerned.

Such is the proposal! But it remains to be seen whether the French will agree to its conditions, and whether these can be recognised as favourable to our own national interests in the East. It seems to us that if our Government have agreed to these stipulations they have again, for the sake of peace and in order to conciliate the French, offered to place themselves and their country at the mercy of their rivals, and so repeated a mistake from which they only recently were saved when France and Russia declined to sanction the Anglo-Turkish Convention respecting Egypt and its surrender to the Turk. We object to the proposed arrangements because it is obvious that they can only remain in force while peace reigns. "Supposing the arrangement concluded, the first puff of warlike wind would blow the whole fabric away. Each Power would then assert its own rights, and do the best for itself; and the weakest would go to the wall!" Beside this radical defect, there are other objections which have been pointed out to the proposed scheme. Mr. Justin Scott, writing in the *Times* of Sept. 21st, indicated some of them. He said:—

The proposal actually before the Powers is that the Commission should be formed of the consular representatives of the various Powers accredited to the Court of the Khedive. That would, I believe, comprise the Consuls-General of the seven great Powers and six representatives of the secondary Powers. The voting influence of Great Britain would be as one in thirteen voices.

In short, to speak plainly, the composition of the Commission is bad. At the moment of really important action its chief members would be neither impartial nor disinterested. Not only is the composition bad. The proportion of voting power is unfair. Great Britain would have no more voice than, for instance, Sweden and Norway, although four-fifths of the whole shipping of the Canal is under the British flag, while the flag of the two Northern Powers is rarely, if ever, seen. Surely this is not a fair adjustment.

In short, the idea of this commission should be abandoned. The stake of Great Britain in the matter is too important for us to risk our consent. Not only do our ships almost monopolise the Canal. We have Imperial interests at stake of still greater importance. The route by the Canal brings Bombay, the great port of arrival and departure for all India, 5,000 miles nearer to us than it is *viâ* the Cape. We cannot afford to run the risk of having our Indian thoroughfare declared closed to us in any important respect by the adverse vote of a court beyond appeal, of thirteen where we have only one voice. Not only is this Commission bad. No Commission is conceivable to which such a power could be safely intrusted. The principle of perpetual neutrality is all that can be conceded. Its observance in detail must be left to the honour of the signatory Powers, as in every other instance of international neutralisation the world has yet seen.

Whatever arrangements may be finally made regarding the Canal, we are sure that they will be made in accordance with God's will, if carried out at all; and that the result will be for Israel's benefit and advantage as God's messengers and missionaries to the nations. Nothing would please France better than to see Britain reduced to the level of Sweden and Norway in voting power on the Commission which is to rule the Canal. But though there is no depth of folly to which our Government and people do not seem to be ready and willing to descend in respect to their foreign policy or possessions, yet we know who alone "keepeth Israel," and that His Divine mind "neither slumbers nor sleeps." The Lord "is our Keeper, and He is our nation's shade upon the right hand" (Psa. cxxi. 4, 5). He will preserve to us our Gates, and see that the Suez Canal and Egypt will be, not nominally only, but really, in our own charge, to have and to hold, to keep and to preserve for the good of all

Digitized by Google

the nations, and that the prophecies may be fulfilled—respecting Israel's work for the world.

The surrender by the world of the Suez Canal to the British will be virtually to neutralise it. For we shall, during the coming European war, be at peace with all the belligerents, and it will be our aim as well as our interest to have the passage of the Canal perfectly open, like an arm of the sea, to all the nations able and wishing to navigate it. Our desire to hold it springs from the dread lest any other nation in charge of it should, in time of war, close it against British commerce and navigation, or impede our access from Europe to our Eastern and South-Eastern possessions in India, China, Borneo, and Australasia; to say nothing of South Africa and the islands of the Indian Ocean. Here it is that our interests clash with those of France. She wishes to exalt her own interests in the East and to minimise those of Great Britain. She will be glad then to find us willing to efface ourselves on the Commission, and to take up a subordinate but not a ruling position on the Canal. In vain! God has given us Egypt, and India, and the whole of the mighty empire beyond the Red Sea, and we dare not, cannot venture to relax our hold upon that Gate which opens our road to us, and makes it safe for us to travel by it day or night towards our distant possessions in the East.

Besides all this there is yet another consideration which governs all. The British are Israel; and to Israel is confided the duty of taking back the House of Judah in glorious triumphal procession to the Land of the Inheritance, what time the Lord shall decide to recall His sons to their ancient possessions. That time is drawing near! To secure the safe return of the Eastern contingents of the Jews from India, China, and Australasia, Egypt and the Canal must be in our own safe keeping exclusively. It will be vain then for the French to desire to obtain possession herself, or to hope to frustrate the determinations of the great King of Israel, who, 4,000 years ago, decided that Israel, and they alone, should occupy the Gates (including Port Said and the Canal) and thus safeguard the returning processions.

On all these grounds we doubt if the neutralisation scheme will have any, even the least effect, and if it should be signed whether the Lord will permit its provisions to work ill to His people Israel. Therefore, O blind Israel, praise ye the Lord for all His benefits and His blessings to our perverse and God-provoking nation, for our interests are His, and His strength is made perfect in our weakness (2 Cor. xii. 3—6).

THE LIGHTHOUSE.

We are all familiar with the uses and objects of those splendid lighthouses which do such noble work in saving the lives of our home and foreign mariners while navigating the dangerous seas surrounding our Island abode. These lighthouses, founded on the rock themselves, give to all who have business in the great waters about them, warnings of a great danger. They exhibit a strong light, and by means thereof they tell those who, but for it, would perish on the rocks, that they must avoid the dangerous spots, and depart at once from the perils they point out. With their warnings of danger the lighthouses also give promises of safety to those who will be guided by their warnings. They tell the mariner where he is, for he is able to read by the character of the light exhibited near what particular lighthouse he is making sail, and thus, by reference to his chart, near what particular coast and portion of it he is passing

The bright light these lighthouses diffuse around them are contained within the main structures themselves, and they are lights which, small in magnitude, yet by ingenious systems of prismatic reflectors cast their lights along the waters so that ships at a distance can see them, and learn the lesson they would teach them: that they must avoid the rocks which would destroy them, but trust for safety to the harbour whither they would go. The lights which the lighthouses contain would never shine forth to the saving of others unless the reflectors through which they pass were kept clean and clear for the transmission of their varying illumination. The lighthouses and their light-giving machinery within them exist for the good of others. They were made, formed, created, and fashioned for this sole purpose, that they might do good to the world of waters around them. They are the glory of the nation which made and caused them to reflect the light. They prove that those who built them desire to save life, and that they are willing to go to great expense and trouble to do good to the multitudes who "do business in great waters," irrespective of nationality (Psa. cvii. 23, 24). The objects of their solicitude are "all the nations, families, and kindreds of the earth," and the way they benefit them is to offer them light in the midst of darkness, as it were, "a light to lighten the Gentiles," the same being "the glory" of the Lord's "people Israel." We have heard the lighthouse described as the type of the Christian, the man who is a true believer in the Lord Jesus Christ. There is no doubt truth in this idea. Certainly the Lord Jesus Himself is the Light of the World, for He said so Himself in John viii. 12. But the lighthouse cannot be the true type of Him, for it warns men not to come near it, as the rock on which it is built is a place of danger, whereas the Lord Jesus cries to every perishing sinner, "Come unto Me all ye that labour and are heavy laden and I will give you rest" (Matt. xi. 28). The lighthouse certainly is the type of the Christian, for he is set on a hill to warn men of the danger which awaits the unrepenting sinner, and his privilege and duty is to reflect the light of Christ stored up in his heart, even though it be only a small spark, so that he may carry out the Lord's command, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. v. 16).

But the type fails, as all types do, in some important particulars. The Christian believer cannot be "*the* light of the *world*," as Matt. v. 14 declares, describing it as "the city set on a hill," which is the reflection of the light "to all that are in the house." The Christian's sphere of shining is like the lighthouse, very circumscribed. Each unit in the Christian world cannot represent "the light of the world," in the way that Christ is "the light of the world." There must be another and a truer type of the "light bearer," which better resembles Him, and is rightly described as the real "Light of the world," that which "shines as lights in the world, in the midst of a crooked and perverse nation" (Phil. ii. 15). There must be a national light-bearer or light-reflector which is capable of taking the light and dispensing it "to all the nations, families, and kindreds of the earth." Such a nation, if there be one, must be "the light of the world," resembling the Lord Jesus Himself (John viii. 12). We thank God that we know of such a nation which is the true lighthouse of the world in subordination to the Divine Head, the latter being "the true Light that lighteth every man that cometh into the world" (John i. 9). This nation, so reflecting Christ's light which is within it (Exod. xxix. 45), is the world's lighthouse, spreading Christ's glorious Gospel by its own instrumentality to the world at large, "blossoming, and budding, and filling the face of the world" with gracious "fruit" (Isa. xxvii. 6). It tells the inhabitants of the world that "God so loved it that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). It takes the Word of God, which tells of the light of life, and spreads it broadcast throughout the world, as the people to whom is committed the oracles of God (Rom. iii. 1, 2). It tells the sinners of the Gentiles (and of Israel, too) to go, not to the shelter of Israel herself, which would be only to perish by

Digitized by Google

rushing into danger, but to go for succour to the Rock of Ages, Israel's God and Saviour; and there to find rest and shelter in His arms, who is the Shepherd, the Light, the Life, the Way, the Truth, the Door, the Refuge, and the Ark of all who seek and find Him. Israel is the light-bearer and light-reflector for the Lord to the world lying in the wicked one, but it is needful, in order that Christ's light may clearly and fully shine through her instrumentality, that she should be clear and clean herself, washed by the blood, cleansed by the Spirit of God, and made, by reason of the purifying of the Holy Ghost, meet messengers of the Lord of Glory.

SOWN IN THE EARTH.

A Paper read by the President to the Anglo-Israel Association, Brisbane, 19th January, 1883.

FROM "THE ANGLO-ISRAELITE," VOL. IV., NO. 3).

(*Concluded from page* 400.)

PART II.

IN the "Edinburgh Cabinet Library," article British India, we read—"In the Government administered by the East India Company, the most striking feature is that military force, by which their extensive dominion was originally acquired, and is held in submission. Its composition is perhaps more remarkable than that of any army ever levied. India is subjected to a foreign yoke by her own troops, paid with her own money. In 1786 Marquis Cornwallis began his rule in India by a determination to engage in no hostilities, unless strictly defensive. Sir John Shore, the next Governor-General, followed a strictly pacific system. In 1798 the Marquis Wellesley, Earl Mornington, was sent out with the most solemn injunctions to follow a pacific course. Again the company sent out Marquis Cornwallis to conclude peace at almost any price. He was succeeded by that most pacific Governor, Sir George Barlow, who, rather than go to war, surrendered every point in dispute, and perilled the national faith of England. In 1807 Lord Minto found himself involved in wars which he had no means of preventing. In 1813 the warlike Lord Hastings plainly saw that the favourite policy—the defensive—could no longer be maintained. Lord Amherst endeavoured to follow the pacific policy of Cornwallis, but was compelled to go to war. In 1848 Lord Dalhousie thus addresses his Council: 'I wished for peace; I hoped for peace; I have been disappointed; war has come upon us, and war they shall have with a vengeance.' This war ended in the annexation of the Punjab. In 1832 Mr. Jenkins, Political Resident of Nagpore for twenty years, thus speaks in his evidence before the House of Commons: 'Unlike other kingdoms, ours has been, in a great degree, forced upon us; built up at almost every step against our own deliberate resolution to avoid it; in the face, I may say, of every opposition which could be given to it by the Legislature of His Majesty's Government, and by the Court of Directors acting upon corresponding dispositions in our Government abroad.'"

What can we say to these things? Are not these nations given to us? Are we not "sown amongst them"? And, consequently, are we not Israel? Hath not "the Lord given the nations before him, and made him rule over kings, and given them as dust to his sword, as driven stubble to his bow"? (Isa. xli. 2).

The latest evidence on this subject brings out the picture in yet bolder relief. And we recommend this to the careful study of those who maintain that, owing to our national vices, our occupation of India has been a curse rather than a blessing to that vast country. Dr. W. W. Hunter, in his valuable lectures, reprinted in the *Cornhill Magazine*, January and February, 1880, says:—

"If, as some have recently alleged, our rule has failed to benefit the Indian races, then I can sympathise with those who question whether we should continue to accept or to extend the responsibilities which Indian rule involves. For no government has a right to exist [note it, Queenslanders] which does not exist in the interest of the governed. The test of British rule in India is, not what it has done for ourselves, but what it has done for the Indian people. By this test our work in the East must stand or fall. If our attempt to administer that vast and distant Empire has turned out a failure, if its people are not more free, more secure, and more prosperous under British rule than they were under their native dynasties, then the wise course for Great Britain would seem to be to curtail her former responsibilities, to accept no new ones, and to withdraw, as far as may be, from an undertaking to which she has proved unequal. If, on the other hand, we find that our countrymen have not failed in their splendid and difficult task; if we find that British rule in India means order in place of anarchy, protection in place of aggression, government by law in place of misgovernment by the sword, and a vast free people dwelling in safety, where of old each man was beaten down beneath whatsoever was stronger than himself, then I think that Great Britain may, with a firm heart, continue to accept the great responsibility which has fallen to it, and that it may calmly face the duties which that responsibility involves. During the last ten years it has been my business to visit, almost every winter, the twelve provinces of India, and to superintend a survey of their population and resources. The Indian Government has, so to speak, ordered me to conduct for it a great stock-taking after a century of British rule.

"I have often amused myself, during my solitary peregrinations, by imagining what a Hindoo of the last century would think of the present state of his country if he could re-visit the earth. I will suppose that his first surprise at the outward physical changes has subsided, that he had got accustomed to the fact that thousands of square miles of jungle (what we call bush), which in his time were inhabited only by wild beasts, have been turned into fertile crop lands; that fever-smitten swamps have been covered with healthy well-drained cities [listen to this, Brisbane]; that the mountain walls, which shut off the interior of India from the seaports, have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces, and desolated the country with their floods, have now been controlled to the uses of man, spanned by bridges, and tapped by canals.

"But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago, went armed, he would look round in vain for a matchlock or a sword. He would find the multitudinous native States of India, which he remembered in jealous isolation, broken only by merciless wars—now trading quietly with each other, bound together by railways and roads, by the post and the telegraph. He would find, moreover, much that was new, as well as much that was changed. He would see the country dotted with imposing edifices in strange foreign architecture, of which he could not guess the uses. He would ask, 'What wealthy prince had reared for himself that spacious palace?' He would be answered that the building was no pleasure-house for the rich, but a hospital for the poor. He would enquire, 'In honour of what new deity is this splendid shrine?' He would be told that it was no new temple for the gods, but a school for the people. Instead of bristling fortresses he would see courts of justice; in place of a Mahomedan general in charge of each district, he would find an English magistrate; instead of a swarming soldiery he would discover a police. As regards the Northern or Himalayan frontier of India, the wild tribes are no longer invaders, but are employed as loyal soldiers or border police. As regards the Southern frontier of India, the sea, the pirate races have been converted into cheap and excellent seamen. Indian waters are now as safe as the English

Digitized by Google

Channel, and the Indian navy, having finished its work, is disbanded. As regards internal disturbances, banditti are unknown; breaches of the law are rarer in India than in England, and the special department which was created to deal with the old special crimes of India now finds no more work to do within the British provinces. Besides rural industries, a number of manufactures have sprung up. Coal mines have been discovered in several provinces, and now employ thousands of miners. Mills and steam factories have followed the opening up of the coal fields. Twenty-six years ago there was not a single loom worked by steam power in India: there are now 1,150,000 spindles employed in the cotton manufacture alone, and 40,000 spindles employed in the manufacture of jute. When in the last century the English became the ruling power in India, the country did not produce £1,000,000 sterling a year of surplus products for exportation. Last year India sold to foreign nations £71,000,000 worth of strictly Indian produce. In 1877-78 the total trade of India, including exports and imports, exceeded £126,000,000 sterling.

"When we obtained Calcutta, it consisted of three mud-built hamlets, without any trade whatsoever. In 1874 its commerce had risen to over £54,000,000 sterling, besides £45,000,000 of trade with the interior, making a total commerce of £100,000,000 sterling a year at a town which had not £10 worth of external trade when the British settled there!

"In the last century, education in India was a monopoly in the hands of the priests, a power which they employed to subjugate the minds of the people. Under British rule, education in India has been taken entirely out of the hands of the priests, and it has become the emancipation of the Indian races. In ancient India a Brahmin was forbidden, under pain of death, to teach the sacred books to the masses. Under British rule, the State schools offer instruction to every one, and open the same careers to all. In the last century, the Hindoos were taught from their earliest childhood that they must remain fixed for life in the caste in which they were born. We have now 2,000,000 of boys and girls receiving public instruction in India. Under the British Government, these 2,000,000 of native children are learning that every occupation and every profession is open to every boy on the benches of an Indian school. The rising generation in India have been freed from superstitious terrors; they have been led to give up cruel practices; they have learned to detest and despise their forefathers' bloody rites. Widow-burning, infanticide, hook-swinging, self-mutilation, and human sacrifices—these are a few familiar relics of the old bondage under which the Indian intellect groaned and the Indian heart bled. Great as has been the material progress of India during the past century, its emancipation from ignorance and priestcraft forms, to my mind, a far more splendid memorial of British rule."

I have striven thus to show to you some of the results that are set plainly before your minds of what, thus far, has been the issue of Britain-Israel's being "sown in the earth." Yet this is but the first-fruits of the grand work that is delegated to Israel in the earth. Much she has accomplished in her condition of solitariness and "part blindness;" but wait a short time, until fully cognisant of herself as God's chosen people, and rejoined by her brother Manasseh, and both again united under the crown and sceptre of David; and with reconciled Judah in acceptance with God, then must come to pass this word of the Lord, "Behold, I will take the children of Israel from among the heathen, whither they be gone, 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 be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they shall have one shepherd; they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, for ever; and My servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them and I will place them, and multiply them, and will set My sanctuary in 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" (Ezek. xxxvii. 21—28).

Further interesting testimony to confirm the statement that India has thriven under British rule will be found in the following part of a speech delivered by Sayed Mahmood, a well educated Mahomedan judge, at a banquet given to General Macpherson and the Indian troops under his command, on the eve of their departure to take part in that glorious campaign in the delta of the Nile, the land of Egypt—Israel's former house of bondage:—"While Continental powers boast of tens of millions of subjects, Britain can look with pride, and with satisfaction, to the 300,000,000 who can supply her armies with hundreds of thousands of soldiers—soldiers who, under British discipline, and the leadership of British generals, can cope with any army in the world. To me personally, and, I may say, to all the natives of India, the circumstance appears charming, that the enemies of Britain must necessarily be the enemies of India; also, that the protection afforded by the British standard is shared by us in no small measure. Gentlemen, the time is fast approaching, if it has not indeed already begun, when the distinctions of race and of creed will sink into insignificance, in comparison with the stronger bonds of friendship and political union between Britain and India; when political power and martial glory will be shared more obviously by Britons and natives alike, when the civilised world will be convinced that India is neither a source of danger, nor a point of weakness, in the vast empire of Britain; when the native of India will be as proud of being a British subject as the native of Kent. It ought to be a source of pride to Britons that the comfort, the peace, and good government, the blessings which Britain has brought to India, have achieved the devotion of millions of a different race and creed."

On which Philo-Israel remarks:—"On the whole, Sayed Mahmood's speech [the half of which I have not given you] is pleasant reading, and when we know that his words were spoken in our own language, before a brilliant assemblage of British officers, civil and military, we may feel satisfied that this nation has done its duty by its great dependency, and that if God has given us their land to conquer and retain, we have at least raised the inhabitants in the scale of nations, making them feel it an honour, as well as a privilege, to be a part and parcel of Israel's great and mighty dominion, ruling such large masses of the earth."

My pleasing link is done. I have endeavoured to show you how that God called a man to Him; entered into covenant with him; made to him large and precious promises, to which promises He attached no kind of condition which could in any wise bring it to pass that, in the progress or in the fulness of time those promises could possibly fail of fulfiment. They were therefore absolute and unconditional—the reason being given by God Himself to Abraham, "because thou hast obeyed My voice." Further, I have exhibited to you a nation that has entered very largely, although not yet completely, into the possession of those great and precious promises—a nation that has already far surpassed in numbers any nation that has been dwelling on the earth, that has exercised an influence for good

Digitized by Google

among mankind reached by no other people under the sun; a nation that possesses as no other kingdom or empire ever did, "the Gates of those that hate her," and has been thus blessed to bring forth fruit, and to fulfil the Divine promise to Abraham, that his seed should be a blessing to all the kindreds and the families of the earth.

And thus it is that Britain-Israel is literally and spiritually "sown in the earth," but in no wise a Gentile nation.

SEATED AT THE RIGHT HAND OF GOD IN THE HEAVENLY PLACES.

THE Lord Jesus Christ was appointed by the oath of God, the Lord Jehovah, to be a Priest for ever. The promise in Psa. cx. 1—4, establishes the fact. "The Lord (Jehovah) said unto my Lord, Sit thou on My right hand till I have made Thy enemies Thy footstool." In Heb. x. 12, 13, we have the New Testament confirmation of the fact in the Lord Jesus Christ, God the Son. "This Man, after He had offered one sacrifice for sin for ever, sat down on the right hand of God: from henceforth expecting till His enemies be made His footstool." In the Mosaic tabernacle there was no place for the officiating priest to sit down. His dwelling was not there. It was amongst the Levites in the towns of Israel. But in the Temple he was only temporarily employed. His duty was to stand till that work was done, and for him there was no rest at all. Heb. x. 11 shows us this: "Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins." Earthly priests in the Jewish Temple then had to perform their duties "standing"—but the position of rest—the seated position—was not for them, because their work was never completed. The Lord Jesus Christ however "has offered one sacrifice for sins for ever," and is seated in the very place where the sacrifice is exhibited—the heavenly places—where also the throne of God exists. On the right hand of God, the seat of Divine power and glory, the highest the universe presents—there is the Lord Jesus seated (a Being higher than the angels, as Heb. i. 13 shows), His work of atonement and mediatorship entirely accomplished—and in that place He sits, waiting till His enemies are put under His feet. But does He sit there alone? Not alone! There sit there with Him those who once were dead in "trespasses and sins"—but now, by grace and mercy, are quickened with Christ,—saved by grace,—raised up together with Him—and made to sit together in heavenly places in Christ Jesus! Those thus seated "in heavenly places" are seated in the very blaze of the glory of the throne of God,—spotless therefore in His sight,—washed perfectly from the very stain of sin, although still in the body, and battling with sin and corruption in the world! These so graciously saved and redeemed ones, are those in whom the Father can see no trace of evil. They are spotless in His sight, for they are sprinkled with the precious blood of Jesus, and clothed with His robe of Righteousness (Heb. ix. 13, 14, 21; Isa. lxi. 10). These are, according to the testimony of our evangelical preachers at the present time, "the true believers in the Lord Jesus Christ," Christians of all nations, languages and colours. Doubtless this is so. But we feel that there is a national as well as an individual application of this subject, according to the Scriptures. It is obvious that those so elected, saved and glorified, are "the Church of Christ"—"His body," of which, according to Eph. v. 25—33, and i. 22, 23, He is Himself the head. These are the spotless ones, because sprinkled with the blood; the people in whom God Himself "hath not beheld iniquity, nor seen perverseness"—even Israel and Jacob (Num. xxiii. 21). For them is prepared "the robe of Jesus' righteousness," as Isa. liv. 17, and lxi. 10, testifies. Their's is the seed that "all who see them acknowledge to be the one Jehovah hath blessed" (ver. 9). This is the "nation" which exhibits God's righteousness and praise, ready to spring forth before all the Gentiles (ver. 11). "This people hath He formed for Himself, that they may show forth His praise" (Isa. xliii. 21). "For He hath redeemed Israel from all her iniquities" (Psa. cxxx. 7); and for them has He brought near His "righteousness." "For He will place salvation in Zion for Israel,—His glory" (Isa. xlvi. 13). "For God's glory was Israel made and created" (Isa. xliii. 7); and on Israel that "glory" is destined to appear (Isa. lx. 1, 2). "With Israel the Gentiles are commanded to rejoice" (Deut. xxxii. 43; Rom. xv. 10); and they are those to whom the Lord their Maker is married, and is their Husband; therefore is one with them (Isa. liv. 5; Jer. iii. 14, R.V.). Israel! praise ye the Lord your God, your Maker, your Redeemer, Husband, Saviour, and Friend!

WORK FOR THE WINTER EVENINGS.

By E. M. RUSH.

IN a letter published on Sept. 7th, signed "James Dyer, Hereford," the writer expresses an earnest wish that believers in Our Identity with Israel "would band themselves into companies in the cities, towns, and villages where they may reside, and irrespective of creed or ism, meet together periodically to study God's Word with a view to the more extensive propagation of Bible truths in relation thereto," and he believes that much good would result. Whilst agreeing heartily with Mr. Dyer's main desire, and wishing that more could be done than is attempted, I see there may be a difficulty in carrying out his suggestion unless there be a leader in each company well able to direct the particular study and the proceedings generally. Without such a leader there will be a danger of the gatherings resulting in the reading of a few passages from Scripture, some desultory talk, with wandering argument, and in a short while total collapse is likely to set in. Even with the best possible leader there is a difficulty in attracting and keeping people together for pure study. I would like to supplement Mr. Dyer's wish with the idea that probably little companies of would-be students might find their work more easy to accomplish if on each occasion of meeting they were to take up some definite lines of thought, by one of their number reading aloud a portion, or the whole of one or other of the admirable lectures that have been delivered in public, and are now published. I doubt if any of us take in the whole matter and full meaning of a lecture by once hearing or reading; more likely it is that we should benefit by going through them again and again, Bible in hand for verifying references, and making ourselves familiar with what is brought before us, the result of much patient thought and research. Doubtless after such a reading a discussion would often follow that would prove advantageous. Were this plan followed it might be possible to obtain the presence and the listening ear of one and another totally ignorant of the subject of "Our Identity," people who could not be attracted by the prospect of merely study or discussion. Small gatherings in private houses at regular intervals during the coming winter evenings would do much to increase knowledge, and make known the truth we value, and this without the necessary expenses incurred by public lectures. Having witnessed the advantage of the plan, I recommend it confidently.

Glancing through the catalogue* of Messrs. R. Banks and Son, I give the titles as they come of a few of the lectures likely to be useful:—"British and Jewish Fraternity" (Bassin), price 3d.; "The Ten Tribes" (Alder Smith), 6d.; "Ephraim-Israel" (Cox), 1d.; "Present-day Problems" (Cox), 3d.; "Our Identity" (Philo-Israel), 2d.; "The British Constitution" (Philo-Israel), 3d.; "Egypt's Place in the Bible" (Philo-Israel), 1d.; "A Summary" (Grant), 2d.; "The Covenants" (Grant), 2d.; "The British Nation" (Weldon). This last, though not least in importance, is in three parts, 4d. each, but I understand is about to be reprinted all under one cover, price 6d.

Lee, London, S.E., Sept. 22nd, 1887.

ERRATA.—Page 405, col. 2, line 16, read "Isa. xlii. 19; xliii. 8."

* The Catalogue is sent free on application to Messrs. R. Banks and Son, Racquet-court, Fleet-street, London, E.C.

Digitized by Google

IS OUR RACE PHYSICALLY DETERIORATING?

If it be a fact, as some declare it is, that the British folks are falling off in size—in health, in strength, and height, and that our men and women are rapidly deteriorating, certainly as regards the "lower orders" of the population, then a doubt clearly arises whether we are as a people likely to continue in the van of mankind, "the head and not the tail, above only and not beneath the other nations of the earth," which we ought to be if we be Israel, to whom that promise was made. It appears from some returns of "The Public Medicine Section of the British Medical Congress," that so far as the recruiting returns of the War Office of 1860-64 compared with the five years which ended in 1886 can guide one, there has been a serious falling off among the classes who furnish us with army recruits. In the first period 371 per 1,000 were rejected out of 32,000 recruited; while in the last, 415 per 1,000 were rejected out of over 128,000 recruited. The figures seem to indicate that we have seriously fallen off as a race in physical condition. But a closer investigation of the facts alters the aspect of the matter. Twenty-five years ago the soldier was chiefly recruited from the agricultural classes, a healthy section of our people, who made healthy, hardy, soldiers. Now they come chiefly from the off-scourings of our towns, where their physical condition is very inferior, and the healthier agricultural classes find more remunerative employment than the ranks of the military services give them, and therefore avoid the recruiting sergeant. Our soldiers are recruited from the pauperised and diseased city refuse, for the most part; and these open a worse field to-day than did the recruiting grounds of a quarter of a century ago. Taking another view of the manhood of the nation as a whole, we have a capital *résumé* of the subject in the *Standard* of August 5th, which we shall ask our readers to consider. These remarks put the matter in quite a new aspect, and tend to show that if the army is now recruited from a less hopeful field than in former times, the nation as a whole is not going backwards but forwards, and that Deut. xxviii. 1 and 13 it still true of the British nation. The *Standard* said:—

Fortunately there is another and a brighter side to the picture. When all is said, the class to which we have referred is a small one. There is no greater mistake than to imagine that the condition of the mass of our workmen is accurately gauged by the facts which come under the notice of those who investigate the slums. Respectable artisans and labourers have no more in common with these degraded creatures than with the frequenters of aristocratic salons. Taking Englishmen as a whole—excluding the fringe of population which borders on the gutter—we believe that there is no reason to despair of their bodily condition. We may go further, and say that there are good grounds for believing that the physique of our race, as a whole, was never better than it is at this moment. Sanitation is better attended to than at any previous period. Food, clothing, house accommodation have improved to an extraordinary degree within living memory. Fifty years ago meat was a luxury for labouring people, and such articles as tea, coffee, cocoa, and fresh vegetables were too dear and scarce to be commonly indulged in. Now they are regarded as necessaries of life almost as much as bread itself. Next to food, the most important factor in determining the health of a nation is pure air and exercise. No one will contend that in either respect there is not abundant room for improvement; but the progress that has been made during the present reign is astonishing. It is a matter of notoriety that in all feats of strength and skill the Englishman of the present day is a better man than his predecessors. There is no athletic "record" which has not been lowered within recent memory. It is hard to believe in the physical degradation of the race when we consider that our contemporary athletes can run faster, swim further, and shoot more steadily than the best champions of the past. A school boy will keep wicket against furious bowling which would have struck terror into the hearts of the professionals of the old Sussex school. There is seldom a College Meeting at Oxford or Cambridge in which the mile is not run in time which would have seemed impossible to the amateurs of Tom Brown's day. Lawn tennis has developed the chests and shoulders of our girls to an extent which would have appeared monstrous in the eyes of the young ladies who went to school with Becky Sharp and Amelia Sedley. Shopkeepers, clerks, and working-men are ardent devotees of athletics. "Cycling" has created an industry, and has brought country air and vigorous exercise within the reach of thousands of all classes. Every Saturday afternoon, tens of thousands of young men turn out, to the football ground in winter, and to the river and the cricket-field in summer. It would be satisfactory if figures more truly representative than those of the recruiting returns were available, to contrast our physical condition at the present time with that which prevailed before the era of sanitation and athleticism. If they were, we do not hesitate to say, it would be found that the deterioration of part of our population has been more than equalled by the improvement of the vast majority, and that in spite of the excessive death-rate produced by overcrowding among the poor, the mass of Englishmen live longer and lead healthier lives than their fathers and grandfathers.

So far the public journalist. It is satisfactory to know that God's promises are being fulfilled to our people in the mass, though a section, reduced by the insanitary condition of our cities to physical weakness, causes our recruiting list to present an unfavourable appearance. This is to be regretted. But it will not last for ever. The promises to Israel can cover even this present discouraging blot upon our nation's case. Military supremacy is distinctly one of Israel's promises, as Deut. xxviii. 7 shows. "All people of the earth shall see that we are called by the name of Jehovah, and they shall be afraid of us" (Deut. xxviii. 10). This involves a powerful army, and one which will strike terror into the hearts of the people, who would injure if they did not fear us. The mass of the people in the words of prophecy, shall be in such good case that "their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them that they are the seed which the Lord Jehovah hath blessed" (Isa. lxi. 9). These conditions do not tally with the present depressed state of our town populations of the lower order—and therefore we believe there is a "good time coming" even for our town populace, which has hitherto fed the ranks of the British army.

THE SAXONS ASSERTED TO BE OF THE RACE OF THE JEWS, IN 1649.

In Oliver Cromwell's letters and speeches, by Thomas Carlyle (vol. I., p. 432—434), there are some notes regarding certain infatuated persons called "Levellers," who in 1649 appeared at St. Margaret's-hill, near Cobham, in Surrey, and at St. George's-hill. These folks digged the ground up there, and sowed it with roots and beans. One Everard, once of the army, was the chief of them, and he gave himself out to be a prophet. The account that Everard and others gave of themselves to the General of the troops was this: "Everard said he was of the race of the Jews, as most men called Saxons and others properly are; that all the liberties of the people were lost by the coming of William the Conqueror, and that ever since the people of God had lived under tyranny and oppression worse than that of our forefathers under the Egyptians. But now the time of deliverance was at hand, and God would bring His people out of this slavery, and restore them to their freedom, in enjoying the fruits and benefits of the earth."

We allude to the above as a curious fact to show that there were persons in 1649, in Oliver Cromwell's time, in England, who were fully persuaded that the Saxon people here were "of the race of the Jews," and declared that "our forefathers were under the Egyptians in the matter of tyranny and oppression." Those who would pursue the subject should consult Thomas Carlyle's volume, and look up "The King's Pamphlets" he mentions in the note at foot of p. 433, small 4to., No. 427. § 6 ("Declaration of the bloody and unchristian acting of William Star, &c., in opposition to those that dig upon George-hill, in Surrey), *ib.* No. 418, § 5, &c."

Digitized by Google

THE KING OF ISRAEL AND HIS PEOPLE.

By W. L. Blore.

It is astonishing what an amount of ignorance is exhibited from our pulpits in the discussion of Gospel truth by our professed teachers. About three weeks ago, in attending a service which was conducted by a man of considerable mental power, I was not surprised to hear the announcement, considering the prejudices existing amongst many against our Anglo-Israelitish origin, that the lecturer "was quite content to receive the blessings of the Gospel as a Gentile, although he had been informed that he was an Israelite." At the conclusion of the service he stated, "You will find all that I have been speaking about in a tract which you will receive as you pass out." The title is, "A present, free, and full salvation;" and the text, "Thou shalt call His name Jesus, for He shall save His people from their sins." The question is then asked, "But who are His people?" "All those in whom His saving power could be consistently exercised."

Now we know that all are invited to participate in some measure in the benefits arising from our Saviour's grand work; but we certainly demur to the misapplication of this particular text. The real question is, Who were His people at the time that He was named Jesus? Without considering the many texts in which Israel are referred to as "My people, His people, people of God, Thy people," let us merely confine our attention to the meaning *at the time* that this announcement was made to Joseph (Matt. i. 21).

First, in Luke i. 16, we have the announcement to Zacharias as to John. "And many of the children of Israel shall He turn to the Lord their God;" and in the 17th verse, "to make ready *a people prepared* for the Lord;" and in the 68th verse, Zacharias being filled with the Holy Ghost, prophesied, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for *us* in the house of His servant David;" and in the 71st verse, "That *we* should be saved;" verse 72, "To remember His holy covenant; the oath which He sware to *our* forefather Abraham;" verse 77, "To give knowledge of salvation to His people, by the remission of their sins." Paul wrote, Gal. iv. 4, 5, "But when the fulness of time was come, God sent forth His Son, made of a woman, made *under the law*, to redeem—whom?—them that *were under the law*." Were the heathen under the law? No. Israel and Christ were both under the law (see Rom. iii. 1, 2, 19, 21; 1 Cor. ix. 20; Gal. iii. 23).

In Luke ii. 11 the announcement is made to the shepherds, "Unto *you* is born this day, in the city of David, a Saviour." Then we find "Simeon waiting, for—what—the consolation of Israel—and the Holy Ghost was upon him," and prophesying that Jesus should be "a light to lighten the Gentiles, and the *glory of His people* Israel." And so in the other texts in the New Testament the reference is manifestly to Israel as *His people*.

And now with reference to the term, "The King of Israel." I was astonished to hear a clergyman, reading from his manuscript the other day, declare to a large and intelligent congregation that "Jesus refused to be called the King of Israel." He quoted John xviii. 36, and John vi. 15, forgetting that the kingdom of Israel is in no sense "a kingdom of this world," but that Jesus acknowledged that He had a kingdom, and added, "My kingdom is not from hence." The idea of making Jesus a king by human force! when in John iii. 35, we read: "The Father loveth the Son, and hath *given* all things into His hand," and to the Father He will deliver it, "for He must reign till He hath put all enemies under His feet." But some will say that this refers to a spiritual kingdom. Was not God's intention that the kingdom of Israel should be His kingdom, when He said, "I will be your God, and ye shall be My people," but at the same time having place here on earth? The kingdom of Israel was not of this world; but we read in Rev. xii. 15, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

In Matt. ii. 6 we have, in reply to Herod's question to the chief priests and Scribes, the following reply from prophecy: "Out of thee shall come a Governor that shall rule My people Israel;" or, as the New Version has it, "shall be Shepherd of My people Israel." In the first verse of the New Testament we have "Jesus Christ, the Son of David, the Son of Abraham," and within four verses of the end, "I, Jesus, I am the root and the offspring of David." In the first text Abraham is represented as the root of David, and Jesus as the offspring. The promise made to Abraham was developed in David, but perfected in Jesus. Abraham was chosen, David was chosen, Christ was chosen (1 Peter ii. 4). But in Rev. xxii. 16, David is put forth as a representative person, of whom he was both root and offspring—thus pointing to his announcement to Pilate. John xviii. 37: "Art Thou a King, then?" Jesus answered, "To this end have I been *born*, and to this end am I come into the world, that I should bear witness to the truth." What truth? The truth of God in His covenant with Abraham, with David (Jer. xxxiii. 14, 16; Isa. ix. 1); and with Mary (Luke i. 32, 33). "He shall reign over the *House of Jacob* for ever, and of His kingdom there shall be no end."

Jesus did not rebuke Nathanael for calling Him the King of Israel, when he called Him the Son of God, but merely referred to the ground of his belief. But apart from our present revelation as to the House of Israel, is it not astonishing that clergymen should deny our Lord the title, "The King of Israel," and misapply the term "His people," as used in Scripture as signifying any other people than Israel?

Hill-house, Sandown, I.W.

Correspondence.

DAWLEY CIRCUIT.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Without my begging for the poor and needy, the Lord has sent the following:—Without name or information, 1s.; A. Powis, Parcel of left-off clothes and 6d.; "A friend at Stafford for food," 2s. 6d.; Mrs. G. A. Rogers (per Philo-Israel), "A Jubilee offering for your work of mercy," £1; Mr. J. Dudley, "Distribute to the best of your knowledge," 3s.; Mr. Joseph C. Paine, "For the poor," 5s.; The Misses Danberry, "For the poor," £6.

The public works have now been closed over twelve months, and are still closed. The following are part of the persons relieved by the above gifts:—nine emigrating to America with a prospect of work; an aged widow with an afflicted son, both formerly supported by a pious son and brother, unable to get work for the past twelve months; a respectable member of the Church who had been so long unable to get work that all his little savings were gone, and he came to me weeping and saying, "This is my sixtieth birthday, and my wife and I have nothing to eat in the house, and don't know where to get any." Many of the young and strong men are removed to other parts of England and abroad, but the aged and afflicted are nearly all left wish us.

As I regularly minister to congregations in the most distressed districts, the effect of constant contact with hungry people is very heavy on my spirit, so that recently I felt like Elijah under the juniper tree, so wearied and ready to throw up even divine work. With such a heavy heart I went out to visit the sick and needy, and when I had relieved several families and prayed with them, I stood watching the setting sun. Why should the sun depart in so much light and glory, leaving us in darkness and want? How desirable to go from these scenes as the sun goes. But, if now departing, what would you do? I would like to be AN ANGEL OF BREAD, receiving real loaves from the hands of God and flying through these clouds to feed these poor folk. A clear voice within replied, "You *are* in that same service now, for it is God who places this relief in your hands by His ministering spirits who send you the means; and your work is as heavenly as if you had a white robe and flew with wings. O the joy of those moments! My light broke forth as the morning; my darkness became as the noonday; and, like Elijah's meal, it will help me to go many days.

My dear Sir, I purpose not to beg, for the Israel under your Banner have done so much better than others outside. Surely they believe these words of Israel's God to "the House of Jacob," in Isaiah lviii. 7, "To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house"; 8, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily"; 10. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday"; 11, "And the Lord shall guide thee continually, and SATISFY THY SOUL."

Again thanking all who have made so many sad hearts happy, and you also for the kind ministry of the Banner,

I am pleased to remain, yours in the trials and glories of Israel,

Dawley, Salop, Sept. 20th, 1887. Henry Roe, *Minister*.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

EASTBOURNE.—Furnished House or Apartments, central situation, 7 minutes' walk from sea and station. To let with attendance, moderate terms, highest references, established 13 years. Apply Sarah Meneffy, 29 Hyde Gardens.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING NEXT, October 13, 1887, at 7.30 o'clock, by Mr. DOUGLAS A. ONSLOW, J.P. Subject: "My Nation." Strangers will be made welcome. JAMES BILLINGTON, *Sec.*

Price 4s., Crown 8vo., cloth, pp. 208, illustrated with 15 Woodcuts.

THE TOWER OF EGYPT;

Or, the Types and Chronology of the Great Pyramid. By A. R. G.

In this work the chronology of the Grand Gallery and Ante-chamber passages of the Great Pyramid of Egypt is re-investigated by a NEW MEASURING KEY, based upon the sacred inch-unit, whence it is found that the Pyramid Date for the Second Advent suprisingly harmonises with that deduced by the Rev. H. Grattan Guinness from independent sources.

"We recommend this thoughtful and well-written book to the attention of all Pyramid students and readers of the *Banner*. . . . We shall be surprised if it is not found at last that this work is a real advance in Great Pyramid knowledge."—*Banner of Israel.*

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW;
R. BANKS & SON, Racquet-court, Fleet-st., E.C.

Price 6d., by post 7d.; Annual Subscription 2s. 6d., post free.

THE SEPT. QUARTERLY PART OF ISRAEL'S HOPE & DESTINY.

CONTENTS:

Hebrew v. Jew. By John Samuels.—"An Appeal to the Great Ones of the Nation."—The Papacy Unchanged and Unchangeable. By J. T.—The Ancient of Days. Being Alexander MacPhail's Second Reply to Surgeon-General Grant's Views.—"The Great Pyramid."—Errors. By the Editor.—Metropolitan Anglo-Israel Association.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

Price 2d., by post 2½d. Second Edition, revised.

A SUMMARY OF ANGLO-ISRAELITE TEACHING,

And of the Scripture Proofs on which it rests.

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

President of the Cheltenham Association, and Vice-President of the Metropolitan Anglo-Israel Association.

Robert Banks & Son, Racquet Court, Fleet Street, E.C.; F. W. Parry & Co., 29, Paternoster Row.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & CO., 126, Clerkenwell Road London, E.C.

Now Ready. 16mo. Price 2s., in bevell'd boards, full gilt, gilt edges; or cloth boards, gilt lettered, 1s. 8d. Post free for P.O. A copy similar to the one accepted by the Queen, 4s.

"A BEAUTIFUL GIFT BOOK."

"MY JEWELS"

(MALACHI III. 17).

"The Precious Sons of Zion."

(LAM. IV. 7).

Choice Selections from Writers of Sacred Poetry, with Appropriate Texts from Holy Scripture, arranged for every day.

By SARAH SHARP.

In Anni Jubilaei Memoriam, 1887.

Favourably noticed by *Morning Post, Daily Chronicle, Banner of Israel, Literary World, etc., etc.*

London: Robert Banks & Son, Racquet Court, Fleet Street. May be ordered from any Bookseller.

Price 6d., post free 7d.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887,

By ALDER SMITH, M.B., F.R.C.S.

THE LANCET says,—"The paper is worthy of perusal by all who take an interest in ethnological questions as connected with the historical and prophetical portions of holy writ."

LONDON:
R. BANKS & SON, RACQUET-COURT, FLEET-ST.

Just Published, crown 8vo., elegantly bound in cloth, price 3s. 6d.

BRITAIN in HISTORY:

ANCIENT AND MODERN.

Or, Proofs Linking Israel with Britain Throughout the Ages.

By MRS. G. A. ROGERS,

Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

London: J. NISBET & Co., 21, Berners-street, W.; ROBERT BANKS & SON, Racquet-court, Fleet-street, who will send a copy free by post on receipt of P.O.; and to be had of all Booksellers.

Thoughts for the British Folk.

Suggested by PHILO-ISRAEL.

No. 1.—Multitudinousness.
No. 2.—The Gates.
No. 3.—The Nation and Company of Nations.
No. 4.—British Wealth.
No. 5.—The Rulers Over Many Nations.
No. 6.—The Universal Creditor.
No. 7.—The Ever-Continuing British Monarchy.
No. 8.—The Scattered People at Home in Every Climate.
No. 9.—The Queen, Lords, and Commons.
No. 10.—The Unconquerable Nation.
No. 11.—The Fatally Destructive Race.
No. 12.—The Isolated Nation.
No. 13.—The Nation Which Belts the Earth.
No. 14.—The Emancipators of the Slave
No. 15.—The Christian Nation.
No. 16.—The Ten Commandments.
No. 17.—The Asylum for the Foreign Refugee.
No. 18.—Possessors of the "Sign."
No. 19.—The Universal Missionaries.
No. 20.—Testimony of the Book of Common Prayer.
No. 21.—Church and State, and also Disestablishment.
No. 22.—Our Poor Laws.
No. 23.—The Labour Question is an Identity Question.
No. 24.—Emigration.

Price 2d., 12s. 6d. per Hundred,
London: R. BANKS & SON, Racquet-court, Fleet-street.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons. NEWBALL & MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T. OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of different diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE on receipt of 2 stamps to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

RHEUMATISM, GOUT,

SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY

HARNESS' ELECTROPATHIC BELT

ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED

Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, OCT. 12, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 564. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 19, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Nizam of Hyderabad and the Russian Invasion of India	421
Britannia the Daughter of Zion. British Supremacy, Israel's Greatness. By The Rev. Thomas Lowe, M B.A.S., Stratford-on-Avon	422
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. By Joseph Thomson. Part I.	423
The Testimony of Canon Brigstocke in St. John, New Brunswick, Canada	424
Where is Britain's Place in the Bible?	425
The British Post-office	426
Metropolitan Anglo-Israel Association	426
Correspondence	427

THE NIZAM OF HYDERABAD AND THE RUSSIAN INVASION OF INDIA.

ONE of the chief of the Mahommedan Princes of India, our oldest ally during and long before the Mutinies, has, in a manner perfectly unmistakable, entered his protest against Russia's designs upon India, and offers a magnificent sum of money to defend the Empire against the Czar's aggression. He has written a letter to the Viceroy, which first saw the light in the columns of the *Times* on Sept. 27, 1887, offering twenty lacs of rupees a year for three years, or £600,000 sterling in all, to be devoted to the defence of the North-west frontier. This he describes as his offering in the time of peace, as a measure of precaution. But if invasion should come, and Russia's aggressive advance terminate in hostile action, then the Nizam tells "England" that "she may count upon his sword" to repel the invader of India.

Surely there never was a more splendid tribute to the excellence of the British Government of Hindoostan than this offer of an independent Mussulman Prince, the ruler of the Dekkan, to the value he sets upon the British Râj as compared with the boasted power and government of the Czar, whose advances this native Prince is prepared, he tells us, to resist "with his sword"! "British politicians," says the *Times*, "can learn from his action the moral that British authority in India is both popular and useful; and, at the same time, that the menace from Russia is regarded by the responsible representatives of the Peninsula as a real and a growing danger." The Indian Princes know that the British Government is a strong, righteous, and beneficent Power, and when potentates on the spot, like the Nizam of Hyderabad, surrounded as he is on all sides by the British territory and Government, announces that opinion, we cannot wonder that races at a distance, Asiatic and African, learning the truth, are anxious also to enjoy the benefits of Britain's righteous rule. Hence the Egyptian fellahîn are content that the British should rule over them at the Nile; hence the Syrian ryots and the people of Palestine inquire of their English visitors, "When are you coming to govern us?" and hence the natives of Amatongaland and others in South Africa are submissive to the just and strong government Britain ever administers when she is unfettered by the curse of "party" struggles, as in Ireland and Wales.

The example which the Nizam has set will be followed by Mahommedan chiefs elsewhere in India, since he is their representative and leader. His letter will silence the Russian calumnies directed against our rule as oppressive and hated, especially by Mahommedans. It will show the Russians that the chief Mussulman Independent State in India is content to defend the British Râj against the Russian invasion which is clearly contemplated, and that when it comes it will find the Nizam fighting in alliance with the British against it. The letter of the Nizam, as it appears in the *Times*, must find a record in the BANNER, since it bears so strongly upon Our Identity, and proves God's blessing to be upon our race. The noble munificence of the Nizam is unique in Indian history, and will, we trust, meet with its due reward at our nation's hands. He has done us an immense service, and proved to the world, by his offer of £600,000, that he is sincere in his approval of our Government, and is willing not only to make enormous pecuniary sacrifices to secure its perpetuity, but that he is willing besides to throw into the scale his military strength. The following is the document:—

SPLENDID GIFT OF MONEY BY THE NIZAM FOR PURPOSES OF FRONTIER DEFENCE.

We have reason to believe that a communication has been received at the India Office from the Viceroy stating that a most important letter has been addressed to his Excellency by his Highness the Nizam of Hyderabad. The significance of this document can be best judged by a summary of its contents.

The Nizam begins by saying that he has for some time observed that the revenue of India has shown little increase, while the expenditure has gone on steadily growing, and he finds on inquiry that the latter fact is due solely to the large sums devoted to the improved defence of the Indian frontier, rendered necessary by the aggressive advance of Russia in Central Asia.

His Highness then declares his conviction that the whole of India benefits from these measures for its security against external attack, and therefore he, "as the oldest ally of the English in India," has felt it incumbent on him to show in some open way that the interests of all the inhabitants of India, British and

Digitized by Google

native, are identical in this matter of frontier defence against Russian aggression.

His Highness accordingly offers the Government of the Queen-Empress, through her Majesty's representative the Viceroy, as a free gift, the contribution of 20 lakhs (£200,000) yearly for a period of three years, to be devoted to the purposes of promoting the military defence of the North-west frontier.

This very significant and welcome letter is written throughout in the most cordial and, indeed, affecting terms, and in concluding it the Nizam frankly declares that his pecuniary aid is only intended for the day of peace and preparation, and that when the hour of battle arrives with any invader of India "England can count upon his sword."

The most enlightened and powerful of the independent nations of India is to be found in the Mussulman State of the Nizam of Hyderabad. When God has put it into his heart to write such a letter as the above, and support it by such a gift as £600,000 to defend the Empire against Russia, we can see how His purposes are maturing, and how, while He brings Russian Gog against our power in the East, He means to defeat him there. Russia will be met on the frontier of India by the whole military power of Great Britain, and that effort will have the active, help, and support of the native Indian Princes. Russia will meet a united India, but need not hope for traitors in the British camp. In short, Russia is preparing for her own last dreadful fall. To make ready for the invasion of Palestine, where Ezek. xxxviii. and xxxix. tells us what her fate will be, Russia is making preparation for attacking Israel's heathen, Indian Empire as a feint, no doubt, to mask her designs on the land of the inheritance. Her policy is wonderfully skilful and astute. It will doubtless greatly hamper the efforts of our race, if we have to keep the Russians out of India and defend the Holy Land as well. We shall, therefore, fail to prevent the complete invasion of Palestine, and thus Russian Gog, obtaining the mastery there, will be in the commanding position described by Ezekiel just prior to his destruction by the direct interposition of the Lord, who will thus fight the battles of His people and destroy their insulting enemies and His own.

BRITANNIA THE DAUGHTER OF ZION. BRITISH SUPREMACY IS ISRAEL'S GREATNESS.

By the Rev. Thomas Lowe, M.B.A.S., Stratford-on-Avon.

On the occasion of my first trip to Cornwall, one fact in its topographical nomenclature particularly excited my deep interest, that was the name of the last station on the Great Western Railway on approaching Penzance, opposite St. Michael's Mount, Marazion—Marah, Bitterness; Bitter-Zion, *vide* Exodus xv. 23. Certainly "a tale hangs thereby." The Rev. H. Roe rightly conjectures, that in all probability some of the migrating Israelites, after the Captivity and consequent dispersion, "with sad hearts, landed just over this hill, and named the place Marazion."*

If such be not the etymological origin of this ancient British-Hebrew compound, whence its derivation? Dr. Borlase, the great Cornish antiquarian, states, that "Britain is from Brit, in Hebrew, to separate or divide, or to cut off, being the first idea that would strike a stranger viewing the land separated from the Continent."

There are many words, names of both places and persons, in our vocabulary, derived originally from the ancient Hebrew, it is supposed about 1,000 at least. The Israelitish origin of Marazion is unquestionable. It came with the migration and settlement of Israelite wanderers or captives in the remote past.

Britain being placed between Northern ice-floes and Southern fruit-fields, birds and fishes make for our island in their migration to and fro as to a half-way house. Hence, we possess a more varied fauna than any other spot on the globe of equal dimensions. Just so with regard to nations—Gaels, Romans, Saxons, Danes, Norsemen, Normans, and Jews, led by ambition, driven by necessity, or urged by hope, have made for our island.

It is not a very difficult task to distinctly trace the migration of the tribes of ancient Israel to the Isles of the West. At the period of the Celtic invasion of Britain, it is an historical fact that they found other races here on their arrival, whom they failed to exterminate. The Silures, who played so prominent a part in the resistance to the Roman invasion, and who inhabited the South of Wales and Monmouthshire, belonged to some more primitive race than the Celts. After the Celts came the Belgæ, who were of German origin, and who settled on the Southern coast. But the mass of the population was purely Celtic, consisting of two large divisions—the Gaels, who dwelt on the Northern and Western coasts of England, Scotland, and over a great part of Ireland, and the Britons, who occupied the country South of the Firths of Forth and Clyde, with the exception of what is now Hampshire and Sussex.

The Romans describe them as a tall and finely built race, recklessly brave, strikingly patriotic, courteous in manner, eloquent of speech, fond of novelty, and faithful to the family tie.

It is unquestionable that the Israelites, from very early periods of their history, possessed some knowledge of navigation. Jacob, in his blessings of the Tribes, prophetically, B.C. 1689, said of Zebulun, "He shall dwell at the haven of the sea; and he shall be for a haven of ships" (Gen. xlix. 13). Balaam said, B.C. 1452, "And ships shall come from the coast of Chittim" (Num. xxiv. 24). Deborah, the prophetess, in her song, said of the Tribes Asher and Dan, "And why did Dan remain in the ships? Asher continued on the seashore, and abode in his breaches," or creeks.

It is evident that some of the Tribes of Israel possessed sufficient nautical knowledge and resources for communication with the Western Isles.

The Israelitish portion of the swarming, migratory Celtic race was the Kymri of Wales, from which the present name Cambria is derived.

"The Briton held the Isle; avails it not
To know the story of that earliest sway;
The stream which flows through subterranean grot;
Can bear no burden, and reflect no ray;
But still it winneth its resistless way,
And soon emergeth to a course of pride,
And beauty and fertility array
Its banks, the heavens mingle with its tide,
And there selects its seat, and Power and Fame abide."

It has been well said:—"The pen of the historian is a jet of flame, dazzling at day-dawn; the science of names is many sparklets at the noon of night."

The recent annexation of Burmah is another political and territorial fact of deep interest, as indicative of the supremacy of the British nation as the Israel of God.

Last December, the Burmese envoy to Paris stated to an interviewer that the English might make Burmah one of her richest possessions. The soil is most fertile. Wherever a grain falls by chance it there produces a plant, and before long this country which is as large as France, and has 10,000,000 or 12,000,000 of inhabitants, will yield a revenue of 100,000,000 rupees.

Burmah possesses mines of sapphires, rubies, iron, and silver, and forests yielding teak in immense quantities. It is one of the richest and most fertile countries on the globe.

Such is the grand inheritance of God's Israel, wherever her drum-roll beats, wherever her trumpet-call is heard, wherever is heard the chimes of her Sabbath-bells, and the melody of her Sabbath-songs.

"Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. lxi. 6).

* "Israel's World."

Digitized by Google

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

PART I.

I.—THE PARTHOLANI, FOMORII, OR NEMETHAE.

Having thus far inquired into the ancient names of Ireland,* the next question that presents itself is concerning its inhabitants, "Who were they?" The first that present themselves are the Partholani, "undoubtedly the very earliest people in this island," says Dr. Villanueva, and "of whose colonies we cannot discover a single vestige any more than we can of the Nemethæ." Some think that the Partholani were from among the aboriginal Britons, and that they arrived in the country much about the same time as the Nemethæ, *i.e.*, as they say, in the sixth century B.C. Others get their name from the Irish words "bhoeruys-lan-ui," *i.e.*, the *shepherds*, or *herdsmen beyond the great ocean*, and thence suppose that they must have been the first who introduced cattle into Ireland.

Others derive the name from Partholanus, the son of Sera, of the race of Japhet, and who, they say, was the first to arrive in Ireland, having set out from Scythia, Græco-Scythia, or Mygdonia (a maritime district of Macedonia) about 300 years or so after the deluge, with his sons Sanguin, Saban, and Ruturugus, their armies and colonies: and they tell us that he landed at Inversgene in Kerry, and took up his residence in Ulster at Inis Samer, in the river Erne, an island called after his castle, and from which also the river was called Samarius. Some writers add that these colonists found on their arrival other inhabitants whose origin was unknown, and who were called by the Latins aborigines, and by the Greeks giants: both thus intimating the true natives of the soil. With these gigantic aborigines, they tell us that the Partholani waged incessant warfare, with such acrimony that both were almost extinguished, though the Partholani eventually made good their footing in the country. But these and similar things told of the Partholani amid the darkness of an unknown age, are probably largely fabulous. More probable is Dr. Villanueva's opinion that the Partholani are the most ancient, or first tribes of the Phœnicians who landed on the Irish coasts. and from them was given the name of Partulin to all who had left their native country. The word "para," Syriac, means to sprout, or shoot; and tulin, number or equality, from tul, translation. But "para" also means *he grew*, or increased, so that partulin would mean a body of emigrants who increased or multiplied. This race the ancient Irish writers call Fomhoraigh, Formhoraice, and Formoragh, meaning, as they think, pirates who infested the coasts in defiance of the ancient colonies; and they say they were descended from Ham, or Midacritus from Africa, with the exception of the first Formorii, to whom they assign neither other sect nor origin than that above given of the Partholani.

Pliny (vii. 5, 6) says that Midacritus was the first who imported lead from the Cassiterides. But later critics assert that this was Melicartus or the Phœnician Hercules, mentioned in Sanchoniathon, who is said to have made many voyages to the West. Midacritus is a Greek name, and the Greeks were ignorant of the exact locality of the Cassiterides—see *Bochart*—which some think were the Scilly Isles.

Some suppose the Formorii to have been Celts: others Phœnicians, which the name would seem to indicate. In the Phœnician "famori" means the lord of an extreme land (*i.e.*, an island), which they supposed was the utmost habitation of the globe. The Nemethæ, or Nemetii were as some say, the posterity of Nemethus, who planted a second colony in Ireland about thirty years after the death of Partholanus, when it had become almost a desert and covered with forests. The tradition runs that Neivy or Nemedius, great grandnephew of Partholan, having heard of the disasters which overtook his relations in Ireland, and as heir of Partholan desirous of succeeding him, embarked thirty-four vessels each carrying thirty persons, besides Macha his wife, and his four sons, Starn, Janbaneal, Annin, and Feargus, who followed with him in the expedition. Macha died twelve years after, and was buried in the place called from her name, Ardmach.—*Mac Geoghegan*. Some writers add, that on the arrival of the Bœlgæ on the coast of Heremonia, now Leinster, several of the Nemethæ retired into the northern districts of the island.

There are also some who assign a different origin to the Nemethæ, and call them Momæ, or Nomæ, from the Celtic words "Mon," or "Non," *i.e.*, land or country, and "Mam" or "Mae," *i.e.*, maternal, so that Nemethæ would mean the original people, or aboriginal inhabitants of Ireland.

But leaving aside the fables of the poets, it seems more certain that the name Nemethæ was given by the Phœnicians to one of their own tribal colonies as meaning pleasant, cheerful, or agreeable. For in the Phœnician *nemoth* means all these; from "neem," *i.e.*, delightful, amiable, respectable. This tribe was also called Nomæ by the Phœnicians as having cemented their treaty by an oath, *noma*; which also indicates the truthfulness of the people; *nom* signifying true, from *naum*, a discourse or language.

II.—THE MOMONII.

Other ancient inhabitants of Ireland were the Momonii, who occupied the modern province of Munster, and which was divided into Desmond, or *southern*, Momonia, Homond, or *northern* Momonia, and Ormond, or *eastern* Momonia. The name of Momonians is composed of the Irish words mou-man, or pou-man, *i.e.*, a mother country. Mou and pou were the same as magus and pagus, mais and pais; so that momon, or mouman would mean the mother country of the aborigines: this part of Ireland, being inhabited chiefly by the Nemethæ, who left the district of Bolgæ for their own residence in Leinster, it is said about 550 B.C. From the first annals of Ireland it is gathered that its southern parts were called Mumha, which it is supposed means the settlement of the aborigines: and hence its inhabitants were called Mumhanii, or Momonii, *i.e.*, inhabitants of the country of the aborigines.

Others think Momonia is a corruption or contracted Celtic word, Mammon, *i.e.*, the country of the great mother, and which was the ancient name of Munster: as Mama, or Moma, the name of a cavern between Elphin and Abbey-Boyle, is derived from Mammonii, *i.e.*, (Celtic) the place of the shrine of the great mother. Tradition says that there once existed here a celebrated grotto, consecrated to Ops, the "great mother" of antiquity, whither the Belgian chiefs used occasionally to resort to consult the shades of departed heroes. This place of religious resort was also known by the several names of Sibbol Ama, Anum, Anagh, Aonagh, and Mamman; whence the Bolgæ, who had settled in the southern parts of Ireland, and who chiefly worshipped the idol Mammon, called themselves Mammanagh (Mammonii) to distinguish themselves from the Crombrii, Crumbrii, or Crimbrii, on the western coast, who worshipped Fate; and from the Belgæ who worshipped Bal, or Beal, or Baal, *i.e.*, the sun, or the element of fire.

But it is more probable that the Momonii were a Phœnician tribe who became possessed of this district to which they gave the name of Mamon, *i.e.*, riches, or wealth; and thence they naturally called themselves Mamonii, *i.e.*, the wealthy,—the possessors of abundance: intimating thus the superiority of their settlement above the others in the country: probably in artificial resources, as well as luxuriancy of the soil.

Further, a comparison of these words with the superstitions of the nation will show them agreeable with Phœnician origin. Ammun in that language means the image or likeness of a mother; and Ammana, a gift or offering to a mother.

* See "Banner of Israel," Vol. x. Nos. 505—508.

Digitized by Google

Mammanagh is most probably not from Mammon, but Mammuna, which was the term given by the Phœnicians to the sacrificing priest. Hence it is also very probable that the whole tribe took their name from them, as the heads of their places of worship. The ancient Peruvians worshipped the *sea* as a deity under the name of Mammacocha, and paid similar honours to rivers and fountains. The ancient pagans also worshipped the sea and all large collections of water. The Book of Wisdom (xiii. 2) indicates this. Beyer says that the inhabitants of Mexico, Virginia, and Bengal adored certain rivers and fountains: for they imagined that rivers and fountains were lesser deities, or genii. The Nile was worshipped by the Egyptians (see Plutarch and Athanasius). For, Julius Firmicus says, from the universal benefits of water, they conceived it must be a god. Hence the poets call rivers and fountains sacred, because of the presiding nymphs (Hor. I. od. 1: Juven. sat. III.). Amongst the ancient idolatrous Spaniards fountains were considered divine. Seneca (epis. 41) says, "We" (*i.e.*, the Spaniards) "venerate the sources of great rivers . . . . . the springs of warm waters are worshipped, and certain pools, etc." The Persians, the Scythians, Saxons, and other nations, as well east as west, conceived water to be sacred, as is seen from Herodotus (iv.), Strabo (xvii.), Tacitus, and others.

But though the Peruvian name for their sea-divinity bears some analogy with mamman, and Mammanach, yet it is of different origin, though Phœnician, all the while, if Dr. Villanueva is not mistaken. For, he says, "maim macha" (Phœnician) means encompassing waters: and, metaphorically, people applauding or clapping hands; in which sense we find macha in Psa. xcviii. 9, *the rivers will applaud.* Machoc in the original, meaning waters that brush, or sweep away, as waves do bodies upon the shore.

(*To be continued.*)

THE TESTIMONY OF CANON BRIGSTOCKE IN ST. JOHN, NEW BRUNSWICK, CANADA.

THE *Daily Sun*, of St. John, N.B., published an account, on June 22, of the presentation of the Queen's bust, by the St. George's Society, to Trinity Church in that city, being a memorial of Her Majesty, in memory of the Jubilee of the Sovereign. The bust was presented by Dr. F. E. Barker, the President of St. George's Society, and accepted, on part of the Church, by the rector, the Rev. Canon F. H. J. Brigstocke, his churchwardens, and vestry. The sermon was subsequently preached by the rector, and was one deserving of repetition in our pages. We cannot pretend to quote it fully. But its more important portions are reported below. The text was:—

"Sing unto the Lord; for He hath done excellent things: this is known in all the earth."—Isa. xii. 5.

The occasion which has brought us together to-day in this house of prayer, though not unique in the history of the nation, is unique in the circumstances which attend it. Other sovereigns than our gracious Queen, as you well know, have been permitted to celebrate the jubilee of their reign, but never has the celebration been observed amid such national power, peace, and prosperity. Abundant cause therefore at once arises for our assembling here in an unwonted manner to offer up a special tribute of praise and thanksgiving to Almighty God for the excellent things which He hath done for us during the last fifty years, and to make them known in all the earth. Well it is that we have come together, and gladly do I welcome you here in this place, which is of itself a noble monument of loyalty to the throne, and a striking testimony to the value set by our forefathers on national unity and national integrity.

It is needless to say that thoughts crowd fast and thick on the mind as we turn our attention to the auspicious event we are now permitted to celebrate. But as much has already been said on the subject, and time is short, I propose passing on at once to point out what I conceive to be two of the chief lessons of the hour.

1st. A lesson of gratitude. The events and changes of the last half century have placed the British nation foremost in the world. At no period of our history has progress been so rapid, so marked, and of so beneficent a character. Take a map showing the limits of the British Empire in 1837, and compare it with one of 1887, and you will at once see one of the greatest changes that has taken place in its enormous expansion. The Roman Empire—the last great Empire of antiquity—was only one-fourth of its size. All the Russias are an eighth less. It is sixteen times larger than France, and three times larger than the United States. The British Empire is estimated to cover one-sixth of the entire surface of the globe, and embraces one-fourth of its inhabitants. The most striking event in connection with that growth was that which took place on May 1, 1876, when the Queen was proclaimed Empress of India, and nearly 200,000,000 subjects were added to the Empire. Again, there has been rapid progress in the amelioration of the condition of the poorer classes. This is chiefly seen in the establishment of a system of public education, which, though far from perfect, confers great benefits, and the extension of political power. The time was when "the people" meant a mass of wronged persons, or at least those who were supposed to have no rights and were called to obey laws which were made solely by and too much in the interest of the higher classes. The rights of all are now respected, and anyone who dares to proclaim himself the apostle of liberty is regarded with suspicion as an instigator of sedition or the advocate of a dangerous licentiousness. In this connection there have been many and fierce struggles, and so there always will be, so long as selfishness and avarice make men unreasonable and exacting. But they are fewer than they were, and will one day, we trust, cease to be known in our national life. The masses enter now into the care and consideration of the nation, and "the rights of the people" is no longer a political watch-word. Note again the changes made by the development of mechanical skill and the discoveries of modern science. I need not particularise. It is well known how the application of steam and electricity have entirely altered our modes of trade, and revolutionised the world. Hardly any more striking example of the changes that have taken place in the time occupied in the transmission of news is to be found than that furnished in the *Royal Gazette* of this province, dated August 5, 1837. From that document, for which I am indebted to our city historian, I learn that the death of King William IV., and the accession of Queen Victoria, were not officially known here till forty-six days—more than six weeks—after they occurred; while now all that takes place in any part of the world is known as soon as it transpires. The world, I say, has been revolutionised. The modes of carrying on commerce are all altered, when a merchant of Japan can telegraph to his agent in London or New York, where millions pass from house to house by the stroke of the pen; when the crops of the field or plantation are all pledged for the market before they are harvested; when railroads cross continents and open a line of rapid communication round the world. All nations, races, and people, really form one vast organisation of labour. A brotherhood of nations is formed, and a world-wide sympathy has, to a great extent, sprung up. Through the rapid means of communication, and the vast productive power now in operation, famine is almost impossible. Through the advancement of social science pestilence is a very rare calamity, health and vigour of constitution have been much improved, and even duration of life has been extended. Through the progress of medical science greater skill has been developed in the treatment of disease; and suffering has been greatly lessened.

Nor would I omit to mention the advancement of knowledge that has characterised our age, and the placing that knowledge within the reach of the people by means of educational institutions of every kind, and public libraries. And I would further remember that tide of Christian benevolence and philanthropy which has flowed forth and caused to be erected hospitals, asylums, homes for the diseased, the incurable, the fallen, and the destitute. Parks, too, have been opened by many cities for the recreation and amusement of the toiling masses, and Christian sympathy has stepped in to regulate the hours of labour for children and others in factories, lest the pressure of work should bring on disease and premature death.

When we think of all these things, as we are called to do at this time, what ought, what must our feelings be but those of gratitude to Almighty God, who, notwithstanding our national sins and vices, has been pleased to bless us so abundantly? What abundant reason have we to praise our God with the best

Digitized by Google

member that we have that He has given us such enormous territories, with all their vast resources—lands, in many respects, flowing with milk and honey—where our sons, and daughters, and overcrowded populations, may find a home and sustenance. We know that others will take a different view. Their thoughts will run in a different strain. Look, they say, at the general depression, and how can we be thankful and rejoice? Nay, more, it is thought that England has reached its climax of glory, and that the future will see her decline. We cannot stay to-day to argue the point, nor is it worth while to hazard predictions of what shall be; but of this we are sure, that nothing can tend more to darken the future than to forget the lovingkindness of the Lord, and withhold from Him the honour due unto His holy name:—

"For the priceless gifts of knowledge.
Which by genius now are ours;
For the ever patient science,
Which extended human powers;
For the girdle which has girdled
With quick sympathy the earth;
For the intercourse of nature,
Which checks the steps of dearth;
For the deepening sense of brotherhood,
Which makes all nations one;
For the dawning love by which, O God,
Thy will may yet be done.
We praise Thee, O God."

2nd. A lesson of responsibility. It is by no chance that we are the greatest nation on the earth, and as such have a birthright of great blessings. God is the judge. He putteth down one and setteth up another. He distributes His gifts for the good of all, and calls those who have them to disperse and scatter them abroad. Holding, then, as we do, a position of exceptional power and influence, we are called to great responsibility. We cannot doubt that our position, as a nation, is closely analogous to that of Israel of old. Israel was given a unique position that it might be a divine instrument for blessing the world. And we, in like manner, occupy a position not granted to any other nation, that we may serve all mankind. Our aim should be, surely, that the British nation should be the realm of religion, truth, justice, and righteousness. The power we have, and the vast possessions we occupy, are not for our own aggrandisement, but that we may make known the religion of Jesus Christ and the blessed fruits of righteousness as taught us by Him. Too often has the British nation been known abroad for its greed of gain and oppression of weaker races. Vengeance has often quickly followed such conduct, and valuable lives have been sacrificed. We have in Christianity the true ideal of what our duty is, and the power to carry it out. Wherever the British nation holds sway, there may the incarnate sorrows of the world be known and manifested by a reverence for humanity and a reverence for God. But while directing attention to the blessings that have come to us through the last fifty years, and our responsibilities in possessing them, we must specially note the fact that we are very largely indebted for them all to the sovereign on the throne, our noble and gracious Queen.

So far the rev. rector of St. John, N.B. Unless we had been sure that the preacher was not an Anglo-Israelite by belief, we should have concluded from the tenor of his sermon that he was impressing on his hearers how exactly we British, nationally, correspond to the Biblical portrait of the House of Israel! He admitted that our position was closely analogous to that of "Israel of old." As Israel was set apart to bless and benefit the world, so we British, he declared, bless and benefit it to-day. We are, he added, exclusively so blessed, and we "serve all mankind!" Surely the Rev. Canon Brigstocke was here knowingly drawing the portrait of Israel when he pointed to the British nation and its doings in the present day? "Israel shall blossom and bud, and fill the face of the world with fruit," being a "blessing to all nations, families, and kindreds of the earth." For this is the testimony of Scripture respecting Israel (Isa. xxvii. 6; Gen. xxii. 18; xxviii. 14; Acts iii. 25). The Rector of St. John, N.B., tells us that the British are doing just those very things! It did not occur to him to say that the British, *therefore*, must be Israel! That conclusion ought to have occurred to his mind, and it ought to have found a place in his sermon on that memorable Jubilee day, June 21 last. But he was silent as to the fact, and we must therefore, we suppose, rank him as one of "the blind witnesses" of a stupendous, glorious circumstance, which is our nation's crown in the sight of God. The rev. preacher was careful to explain to his hearers how magnificently the British Empire had grown during the present reign—that it was "the foremost nation of the world," therefore, "the head and not the tail, above only and not beneath, and high above all the other nations of the world," as *Israel* was to be (Deut. xxviii. 1, 13). He pointed out that the British Empire was in area one-sixth of the surface of the globe, and that in population it embraced one-fourth of its inhabitants. Its Heathen Empire, he admitted, contains 200 millions of individuals. These Israelitish traits and features the rector saw in the lineaments of the British folk, yet he never so much as hinted that the British and Israel are one and the same people. Yet the rector has one good point in common with ourselves. He called on his hearers "to praise the Lord" for His goodness to our race! He would not have us ungratefully forget the lovingkindnesses, undeserved as they are, of our God, and he quotes some verses, the burden of which is so dear to our own hearts, on this side the water—namely, "Praise to the Lord Jehovah." "Hallelujah to the Lord and to His Christ!"

WHERE IS BRITAIN'S PLACE IN THE BIBLE?

A FRIEND in Chatteris, Cambridgeshire, has written to us asking for Identity literature for circulation in his neighbourhood, and in making that request gave us his views of the whole subject in the following rather forcible and happy way. "I have been," he says, "a reader of the Bible for fifty years and for many years there have been two questions exercising my mind—namely,

"1. As there are many great and glorious things in the Bible promised to Israel; where are the Israelites?

"2. There are many great and glorious things now being enjoyed by the English people. Where are the British mentioned in the Bible? In short 'Where is Israel to be found in the world?' and where is Britain or 'England' to be found in the Bible? These two questions I find are answered by the Identity alone!"

So far our correspondent. The questions he puts to himself and thus answers are indeed of the greatest moment. They concern God's glory, His faithfulness, and His love towards His "chosen ones."

Of course, as our friend puts his two questions, much of the point of the matter has been lost or escaped observation. For when he asked "where the Israelites are?" and "where England is to be found in the Bible?" he omitted to state the governing fact, that the very self-same "great and glorious things," which the Bible promises to Israel, those very great and glorious things are to-day in the exclusive enjoyment by the British nation. It is the identity of blessings promised to the one (Israel) and enjoyed now exclusively by the other (the British) that settles the question of the oneness of the two peoples. Because there can be no question here of the fickleness of the great Promiser, the Lord Jehovah. "He changeth not" (Malachi iii. 6). Therefore to whom He promised, to them He must perform, and give what He has promised. What He promised to Israel, Israel and no other nation must be found to be enjoying, if we are to continue to respect the faithfulness and truth of the Divine Promiser. To doubt Him and His oath is blasphemy! and therefore we declare that the British, who enjoy all the blessings promised to Israel, must be "lost Israel" themselves, since they are not Jews. Britain's place in the Bible is consequently Israel's, and wherever we read there of the covenants and promises God made with Israel, we look for the fulfilments

Digitized by Google

thereof in the British people; since facts of their history and their present circumstances show that they are in enjoyment of the promised blessings.

The case may be put in another way, as illustrating Britain's place in the Bible. Let us suppose that the British nation long since ceased to exist, and their place in the world knew them no more. If they were removed from the scene altogether, then which among the nations would be able to respond to Israel's prophetic *rôle*? What nation would take, as they do, the Gospel "to all the nations, families, and kindreds of the earth"? Not one! Not the Germans or Scandinavian races, the only European protesting nations; not even American, Christian, Protestant Manasseh! None of these aim, as the British do, to take the Gospel and the Bible, the Sabbath, and the Decalogue to all the inhabitants of the globe! The removal of the British, then, would leave a terrible spiritual blank and vacancy in the machinery of God's good purposes towards the world at large, and no means would exist for carrying out the Lord's designs regarding the evangelisation of the earth by the instrumentality of His people Israel. There would be no Israel existing in fact, doing Israel's work; and God's declaration that He had "created, made, formed and redeemed," this His peculiar people to show forth His praise, would be found untrue, because no such people, in point of fact, would have existed since the advent, according to our hypothesis! Britain would have had no place in the Bible, because there would be no British Empire in the world, and God's promises, as detailed in the Bible, would never find the Israel to whom they were given and assigned. Thank God, however, Israel exists as the British nation to-day, and Britain has a place in the Bible, even the place that Israel occupies there! The great and precious promises made to Israel in the Word are now in actual possession and enjoyment of our own nation, our opponents and our own observation being the witnesses. That being the case, we have no difficulty in arriving at the conclusion that Lost "Israel" and the British are one people, living to-day *incog.* and under an *alias*. The British are Israel, and the place of the British in the Bible is well known now to all Anglo-Israelites!

THE BRITISH POST OFFICE.

We had lately the privilege of witnessing the operations of the General Post Office and the new Telegraph Offices in St. Martin's-le-Grand, between the hours of 5 and 6 p.m., just at the time when the 8 o'clock mail was being sorted for despatch. It was a sight of the deepest interest, once seen, never to be forgotten. There were before us, in the General Post Office Department, 1,500 employés engaged in sorting, stamping, and arranging 1,500,000 letters, which were to be disposed of, and cleared out of the General Post Office, between 6.30 p.m., and the prescribed hour, 8 o'clock. It was a busy scene indeed, one which could not be paralleled in all Europe or America, and therefore in the world! The British General Post Office is thus the largest and most important in the world! Israel is, no doubt, "the head and not the tail; above only and not beneath," even in respect to the Post Office! The Blue Book just issued regarding the operations of the past year give a wonderfully graphic account of the work done in the United Kingdom. Thus the total of all letters, post-cards, book packets, circulars, and newspapers, delivered within the United Kingdom during the twelve months was the magnificent amount of 2,160,100,000; the letters alone figuring for 1,459,900,000! The parcels were 32,860,000 more; making a grand total of 2,192,960,000, an increase of nearly five per cent. over last year's results! Surely there was never such a grand Post Office as ours! and none other now existing anywhere compares with it for size, and the greatness and grandeur of its operations. The *Times*, commenting lately on the last Report of the Postmaster-General, made this just remark: "On the whole there is not a firm in the Kingdom which consults the interests of its customers more loyally or gives them better value for their money, when it can be persuaded to take their orders," than the British Post Office.

Adverting to the Telegraph business of the Post Office, it is in its London centre simply gigantic. It employs 2,500 persons, male and female, at the instruments during the day in the buildings in St. Martin's-le-Grand; and the work carried on by night as well as by day is on the grandest scale. The Blue Book report tells us that in 1886-7 there were 40,137,145 messages sent along the wires; being over 10,000,000 more than in 1885-6. The revenue derived in 1886-7 was £1,354,879, against £1,277,606 in the previous year. The London local messages during the six months of cheap sixpenny telegrams, have increased 50 per cent., being 3,800,000 in number! The number of messages throughout the country for the same period of six months, gives that of messages at 19,071,782, as compared with 16,737,837 in 1885-6. The increase was 2,333,945, or at the rate of 14 *per cent.* increase. The revenue showed an increase of £75,670, or 13 *per cent.* increase on last year. The nett revenue of the whole Post Office, putting expenses against gross receipts of the various departments, letters, parcels, telegraph, postal order, money order, life assurance, savings' bank, &c., &c., was £2,514,635. This is a highly creditable result, seeing that the telegraphs do not yet nearly pay, though the earnings of this department are yearly rising with "leaps and bounds." We give these details to prove to our readers that the British are, even in the Post Office, a "great and mighty" nation, wealthy to a degree, a highly educated, mercantile, prosperous, people; "the head and not the tail," "high above all the nations" even in respect to their Postal arrangements. We are thankful that the matter stands so, because we have here a fresh cause to praise God for His faithfulness to His promises to His people; and see that even in such a matter as this, His word is inviolable, and that what He has promised He has made good to the jot and to the tittle.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

This Society, now in the tenth year of its existence, is busily engaged in pressing on the great Identity work, as it did in the early days of its formation. The commodious and convenient premises it now occupies are daily becoming more known and better appreciated by its members and friends.

Believers in the great truths of "Our Israelitish Origin" coming from the provinces will always find here a home-like centre and a hearty welcome, amid the din and bustle of this mysterious London.

The summer months are times when but little can be done in the way of meetings, lectures, or addresses; yet the work has been going on in other directions from this centre of Identity truth.

Our Bible readings were suspended for two months only—August and September—and met again in force on Tuesday, October 4th, our first study being Ezek. xvii. As the members choose the subject of enquiry, each in their turn, the greatest interest is shown in the various questions brought under consideration from time to time.

Strangers and enquirers will be gladly welcomed to these, as to all other meetings.

A series of twelve addresses on alternate Thursday afternoons and evenings in each week was commenced on Thursday afternoon, Oct. 6, in the Library of the Association, with an address by the Rev. Hibbert Newton, D.D., Vicar of St. Michael's, Southwark. Subject: "The Twelve Tribes in England."

This was followed by an address on Thursday evening, Oct. 13, by Douglas A. Onslow, Esq., J.P. Subject: "My Nation." These lectures commence at 3.30 and 7.30 respectively.

Particulars can always be found advertised, week by week, in the Banner of Israel.

The Association has been busy, during the months of August

Digitized by Google

and September, promulgating the truths of the Identity by means of sermons and lectures in various parts of Scotland. The Secretary opened his commission on August 24, with a lecture entitled, "A Common-Sense View of our Israelitish Origin." This was given in the Parish Church-hall at Bathgate, a mining district near Edinburgh, under the presidency of T. Maxwell Durham, Esq. A fairly good audience attended.

On the following evening at the Baptist Church, Helensburgh, one of the most beautiful of the Scotch Churches, a large and influential audience gathered, under the presidency of the Rev. G. A. Wilson, the pastor, who, by the way, is an Identity believer. This was a bright, interesting meeting, such an one as must be productive of good to the cause.

We then proceeded due North to Peterhead, a large fishing-port from which the vessels depart for the whale and other fisheries. The fishing season just ended, there were hundreds of men in the town whose homes lay in nearly every port around our coast. This was new ground wherein to sow the seed, and such an opportunity, as does not often present itself for spreading the knowledge of the British being Israel. On the Sabbath forenoon and afternoon, it was our high privilege to address over 2,000 persons from the pulpit of the parish church, followed on the Monday evening by a lecture in the Music-hall, presided over by the Rev. James Stewart, M.A., minister of the parish. In these three meetings some 3,000 persons or more must have been present, including two Jews from Russia who were paying their annual business visit to this market. Many questions were put at the close of the meeting, and the local newspaper gave, in its report of this lecture, the names of the questioner, as well as the questions and replies.

Leaving this interesting town and its associations, we journeyed still farther north to Macduff, where, under the presidency of the genial Bailie Gordon, we lectured on Wednesday, August 31, in the Gordon Hall; and on the following evening, with the same chairman in the Congregational Church, Banff.

Sunday, September 4, found us advocating our cause in the fine old parish church of Bervie, where morning and evening very large congregations were gathered. This is the fifth year the Rev. John Brown, parish minister, has opened his Church to give us a welcome.

On the following Tuesday we lectured in the United Presbyterian Church, Montrose, to a fairly good audience. Sunday, September 11, found us for the seventh year in succession occupying the pulpit of our old and valued friend, the Rev. Charles Morrison, M.A., in the parish church of Laurencekirk. Here, again, large congregations gathered morning and evening, and we have reason to know that among them are some warm-hearted Israelites, who, under God, owe their knowledge of Identity truths to these services.

Our last lecture was delivered at Kirkpatrick, Durham, near Castle Douglas, where an audience, filling the roomy lecture-hall, under the presidency of the Rev. James Stark, parish minister, met to hear their first public address on the "British being the House of Israel." Here, again, the same lively interest in our subject was manifested as at other places of meeting; thus, in three weeks, we were privileged to address THIRTEEN audiences, numbering SEVERAL THOUSANDS of persons, and travelled nearly 2,000 miles.

In every town and district the local and county newspapers reported our meetings, in two or three cases making it a special feature in their summaries of events. This cannot fail of doing good, if it accomplishes no more than calling attention to our existence as an Association at work.

Here we must express our gratitude to God, the Giver of all good and the Preserver of life, for His manifold blessings in caring for us in these labours and journeyings; also to those brethren in the ministry who so kindly opened their hearts, and homes, and Churches to welcome and help us in carrying on the work. May God bless them in all things yet more and more abundantly.

We have determined, with the help and blessing of God, to give 100 lectures by the time our next Annual Meeting of 1888 is held, and shall be pleased to receive applications for the same, the terms being within the power of any who may desire them in their respective districts.

This Association prepared a beautiful illuminated address for presentation to Her Most Gracious Majesty on the occasion of Her Majesty's Jubilee, which was duly forwarded, and which Her Majesty most graciously received and acknowledged. The cost of preparing this address was specially defrayed by H. H. Pain, Esq., one of our Council.

Several small parcels of literature, leaflets, &c., have been sent out to various friends.

The Council trusts that these efforts of the Association, covering such a large area as they do in their operations, and opening up new centres throughout the United Kingdom, may meet with due recognition from Identity believers everywhere in enlarged donations and subscriptions, to enable them to carry on the work effectively and without undue anxiety.

Subscriptions and donations, which are much needed, will only benefit the Association when sent direct to the offices, 14, King William-street, Charing-cross, London, W.C.

JAMES BILLINGTON, *Secretary.*

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—My committee would esteem it a great favour if you would kindly insert, in your next issue of the BANNER, the appeal to your readers, which I enclose, and you would thereby render great assistance to our noble cause. With best wishes,

Yours sincerely,

J. W. WILLET, *Hon. Sec.*

AN APPEAL.

I am asked to bespeak the kindly sympathy and assistance of the Editor of the BANNER, by bringing to the notice of his many readers the following facts regarding our present position here in Cubitt Town, Poplar. For the past seven years an important Identity work has been carried on, systematically, by Mr. Joseph Hook; he is now ably and actively assisted both in preaching the Identity and in the distribution of leaflets, &c. During the past Summer months an active campaign has been carried on in the open air, with the best possible results. The Hall we meet in, at present, we can only have on Sundays, and it is becoming too small for our rapidly increasing congregations. We are negotiating for larger premises of our own, where we can hold week-night meetings as well as our Sunday services. From £50 to £100 is required to take this and furnish it. Our congregation is composed entirely of working people. The depression in trade is keenly felt here at present, and we are unable to raise this money among ourselves. We feel the importance of the work, and the great success we are now meeting with justifies us in asking a little assistance from our fellow-believers beyond our own sphere. We therefore make this appeal to the numerous readers of the BANNER, who have been blessed with a larger portion of this world's goods, to help us in our present emergency, and so enable our faithful band of willing workers to carry on, successfully, their good work during the coming Winter. We feel assured this appeal will not be made in vain.

Contributions, however small, will be thankfully received and acknowledged by J. W. WILLET, 221, Manchester-road, Cubitt Town, Poplar, London, E.

September 24, 1887.

IS NOT KNIGHTHOOD AN IDENTITY?

To the Editor of the "Banner of Israel."

DEAR SIR,—In this week's BANNER you notice the knighting of Dr. Morell Mackenzie, by our beloved Queen of Israel, in recognition of his successful treatment of the Crown Prince of Germany. One would think out of gratitude the Prince or the Emperor of Germany would have bestowed the title. The Jews do not knight any one. I am not aware any of the Gentile nations do. God changed Jacob's name to Israel, made him a Prince, gave him power with God and man. Jacob knighted the two sons of Joseph, and gave them his own name Israel.

I am, dear Sir, yours truly,

Plymouth, Sept. 24th, 1887. JAMES WRIGHT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In Farrar's "Life of Christ," volume ii., page 48, chapter 39, on "Jesus at the Feast of Tabernacles," I read the following words, "and on each day the Temple trumpets sounded twenty-one times an inspiring and triumphant blast." Can this be the origin of our Royal Salute?

Yours fraternally,

WILFRID CARTER.

27, Peel-street, Dingle, Liverpool, August 30th, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

PARTIAL BOARD FOR ONE OR TWO GENTLEMEN in the superior house of Widow Lady with grown-up family. Home comforts, bath, piano, etc. Near Clapham-common Railway Station. A desirable home for educated gentlemen. Terms moderate. Excellent references given and required. Address—Mrs. E., Stafford House, Nightingale Lane, Clapham.

EASTBOURNE.—Furnished House or Apartments, central situation, 7 minutes' walk from sea and station. To let with attendance, moderate terms, highest references, established 13 years. Apply Sarah Menefy, 29, Hyde Gardens.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY AFTERNOON NEXT, October 20, 1887, at 3.30 o'clock, by MISS E. M. BABINGTON. Subject: "The Three Emigrant Tribes of Palestine." Strangers will be made welcome.
JAMES BILLINGTON, Sec.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS
are held
EVERY TUESDAY AFTERNOON,
At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

Price 6d., by post 7d.; Annual Subscription 2s. 6d., post free.

THE OCTOBER QUARTERLY PART
OF
ISRAEL'S HOPE & DESTINY.

CONTENTS:

Hebrew v. Jew. By John Samuels.—"An Appeal to the Great Ones of the Nation."—The Papacy Unchanged and Unchangeable. By J. T.—The Ancient of Days. Being Alexander MacPhail's Second Reply to Surgeon-General Grant's Views.—"The Great Pyramid."—Errors. By the Editor.—Metropolitan Anglo-Israel Association.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

PAPAL IDOLATRY.

An Exposure of the Dogma of Transubstantiation and Mariolatry: to which is added "MY REASONS WHY I WILL NEVER GO BACK TO THE CHURCH OF ROME."

Price 6d., by post 7d.

BY FATHER CHINIQUY.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Booksellers.

EDWARD HINE'S PUBLICATIONS
SHOULD BE READ & DISTRIBUTED.
FORTY-SEVEN IDENTIFICATIONS, 6d.; post free, 7d.
CUI BONO? 6d., post free, 7d.
LOST ISRAEL FOUND, 3s. 6d., post free, 3s. 9d.
F. W. PARRY, 29, Paternoster Row, London, or direct of ISAAC LOVELAND, Shoreham, Sevenoaks.

SEND US FOUR STAMPS, and we will send you, carriage paid, samples of goods, and guarantee you to earn Five Shillings a day upwards. Satisfaction guaranteed, or stamps returned. This is genuine.—LOUIS H. HART & Co., 126, Clerkenwell Road London, E.C.

Just Published, crown 8vo., elegantly bound in cloth, price 3s. 6d.

BRITAIN in HISTORY:
ANCIENT AND MODERN.
Or, Proofs Linking Israel with Britain Throughout the Ages.

BY MRS. G. A. ROGERS,
Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

London: J. NISBET & Co., 21, Berners-street, W.; ROBERT BANKS & SON, Racquet-court, Fleet-street, who will send a copy free by post on receipt of P.O.; and to be had of all Booksellers.

Now Ready. 16mo. Price 2s., in bevelled boards, full gilt, gilt edges; or cloth boards, gilt lettered, 1s. 8d. Post free for P.O. A copy similar to the one accepted by the Queen, 4s.

"A BEAUTIFUL GIFT BOOK."
"MY JEWELS"
(MALACHI III. 17).
"The Precious Sons of Zion."
(LAM. IV. 7).

Choice Selections from Writers of Sacred Poetry, with Appropriate Texts from Holy Scripture, arranged for every day.

BY SARAH SHARP.
In Anni Jubilaei Memoriam, 1887.

Favourably noticed by *Morning Post, Daily Chronicle, Banner of Israel, Literary World, etc., etc.*

London: Robert Banks & Son, Racquet Court, Fleet Street. May be ordered from any Bookseller.

Price 6d., post free 7d.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887,

By ALDER SMITH, M.B., F.R.C.S.

THE LANCET says,—"The paper is worthy of perusal by all who take an interest in ethnological questions as connected with the historical and prophetical portions of holy writ."

LONDON:
R. BANKS & SON, RACQUET-COURT, FLEET-ST

PUBLISHED BY ROBT. BANKS & SON
RACQUET COURT, FLEET STREET, E.C.

WORKS BY PHILO-ISRAEL.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Our Identity: What it is Not; What it is; and Our Obligations To-day in Respect to it. Being a Lecture recently delivered in London by Philo-Israel, and published by special request. Price 2d., a reduction for quantities.

The History of the House of Israel. How They Were Lost and How They Were Found. Told for the children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fifth edition.

NON-INTOXICATING BEER
(A Splendid Dinner Beverage)
MADE IMMEDIATELY WITH
MASON'S EXTRACT OR ESSENCE OF HERBS,
Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons. NEWBALL & MASON, Chemists, Nottingham.
AGENTS WANTED. APPLY FOR TERMS.

LUNG TONIC
SAVE YOUR LIVES BY TAKING
OWBRIDGE'S
LUNG TONIC
THE MIGHTY HEALER.
It has a power over disease hitherto unknown in Medicine.
Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?
"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.
HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.
Bronchitis & Asthma it relieves instantly
The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.
Prepared by W. T OWBRIDGE, *Chemist, Hull*
Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE
1/6 (TOOTH PASTE). 2/6 per Pot.
Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.
DISEASE by INHALATION AVOIDED.
Makers:
GEORGE & WELCH
CHEMISTS, WORCESTER,
Who will forward Free of Postage.

ETHELINE
A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE.
To be obtained of all Chemists, or post free for 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

FIFTY YEARS' Record of Facts, Principles and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of different diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE on receipt of 1 stamps to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

BRONCHITIS, ASTHMA,
COUGHS, COLDS,
CONSUMPTION,
and all Pulmonary Affections can be immediately relieved and rapidly CURED by simply using the
AMMONIAPHONE
FOR THE Voice, Throat, Chest, and Lungs.
21s. post free.
WILL LAST FOR YEARS.
Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had FREE OF CHARGE on application to Medical Battery Co. Ltd.
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW, WEDNESDAY, OCT. 19, 1887. [All rights reserved

Digitized by Google

"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. XI., No. 565. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 26, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Great South African Railway, and What it Means	429
The Three Hundredth Anniversary of the Defeat of the Spanish Armada. By John S. Anderson	430
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. By Joseph Thomson. Part II.	431
God's Royal Bounty to the Children of Israel, and the Manner of It	433
Review	434
BANNER OF ISRAEL British-Israelite Jubilee Funds	435
Correspondence	435

THE GREAT SOUTH AFRICAN RAILWAY, AND WHAT IT MEANS.

THOSE who have read the remarkable paper in the *Morning Post* of October 6, 1887, will know the meaning of the title of this article, and the direction in which it points. Which of us was aware, two years ago, that at this date there would be a railway, in full working order, between Cape Town on the far South, and Kimberley on the West of the Free Orange State—650 miles in length? Who would have imagined that this railway would probably, ere long, have to be prolonged, North-eastward through the Orange Free State and the South of the Transvaal, to meet the new railway now being made, and nearly completed, between Delagoa Bay on the Indian Ocean, and the Transvaal? Not only are these the facts, but there are four separate British railways, now completed, from the coasts of the Cape Colonies to the borders of the Orange Free State, pouring their masses of British passengers and colonists into that State and the Transvaal, as diggers for gold and diamonds. These four lines are: (1) that from Cape Town to Kimberley, just mentioned; (2) one from Port Alfred to Colesberg; (3) from East London to Aliwal; and (4) from Durban to Newcastle. If any one will examine these routes with a good map, he will find that the Orange Free State is attacked, by the British railway invasion, on four sides—namely, on the West, from Cape Town, at Kimberley; on the East, at Newcastle, from Durban; and on the South-east and South-west, at Colesberg, and Aliwal, from Port Alfred and East London respectively. The consequence is, that the influx of British settlers, attracted by diamonds and gold, has been so enormous, that it bids fair, ere long, to swamp the Boer element in the Orange Free State altogether, and so cause it to become British by the mere majority of numbers. "The area of the State," says the *Morning Post*, "is 70,000 square miles, or more than 10,000 larger than England and Wales, with a white population of less than 70,000, or of one per square mile! The natives number 75,000. The capital, Bloemfontein, has a population of only 2,567 inhabitants, and is really little more than an overgrown village. Of the whites, a considerable number are British subjects;" and now, with these four British railways, pouring their living freights into the country, "the British element is increasing so rapidly, that at no distant date the Boers must go under." The Boers' fighting strength now is only 15,000 men; while the rapidity with which the four railways could pour many times 15,000 men into the country, can easily be imagined. But here comes a more unlooked-for result still. We have never been in hostility against the Orange Free State. But the Boers of the Transvaal have, as we all know, been allowed to pose as the conquerors of the British, under Mr. Gladstone's late Government. That question is now, however, being amicably settled in another way, and the preponderance of British-Israel is asserting itself by the Israelite gifts of population and wealth. There are only 40,000 Boers in the Transvaal altogether; a country as large as the British Islands! Pretoria, the capital, is only a village of 2,000 or 3,000 inhabitants. But gold has, as we have before noticed in the BANNER (Vol. x., p. 464; xi. p. 190), worked wonders! It has brought into the Transvaal, between Pretoria and the sea, an alien British population, half as large as the whole of the Boer race. Barberton, a town that is the offspring of the gold mines there, possesses a population of between fifteen to twenty thousand souls. In one town there are thus half the entire population of the Transvaal, who are spread over 115,000 square miles. The railway from Delagoa Bay to Barberton is approaching completion, and will attack the Transvaal with its fresh hordes of British thews and sinews from the North. That railway will have a British man-of-war or two at its terminus in Delagoa Bay, able to send its aid to the British settlers, if need be.

Where will the Boers be two or three years hence against such tremendous odds as these? Attacked and "pushed" on all sides as Ephraim was "to push the peoples together to the ends of the earth" (Deut. xxxiii. 17), who can doubt that in the Transvaal and the Orange Free State too, the same events are shortly to be brought about and enacted, which in New Zealand settled the Maori question, and in Canada disposed of the French difficulty? The multitudinous Israelites, attracted by gold, will become the masters of the two Boer States! and the conquerors of the latter will be Israel's gold, which made the five railways, now built or building, being the gift of God to Joseph's seed, which apportioned to them "the precious

Digitized by Google

things of the lasting hills," the gold and diamond mines, the coal, iron, and silver, which Deut. xxxiii. 15 endowed them with, exclusively, for ever! The object of the Cape Government is, to extend their existing railway through the Orange Free State, to the gold fields of the Transvaal beyond, and thus to join the railway, now making, from Delagoa Bay to the Transvaal. "The enterprise of the Cape Colonists may be gathered from the fact that they have offered to spend £2,800,000 on this undertaking, of which the bulk will be invested on foreign soil, only fifty-one miles out of the 452 miles of proposed railway being on Cape territory. It is impossible not to admire the pluck and generosity of this offer. Without any responsibility or expenditure on the part of the Orange Free State, it would open up that State from one end to the other, and not only connect it at a stroke with European steam communication, but give it three sea outlets for its produce—Cape Town, Port Elizabeth, and Port Alfred." But the Boers of the Transvaal, on the other hand, are opposed to this plan, and wish to have nothing to do with the Cape railways. It will immediately be settled whether the Cape Government will have its way, or whether the Boers shall carry out their plans. In either case Israel must win, because it is proposed (and it must, eventually, be carried out) that the Portuguese be asked to sell Delagoa Bay to us, which is of immense importance to our Empire, and none to them. The *Morning Post*, contemplating the effect of President Kruger's success in persuading President Brand to refuse the Cape proposals, goes on as follows:—

Admit that he succeeds, he simply manages to oppose a mop to the Atlantic, for the development of a rival Delagoa Bay route will be attended with precisely the same results—the stultification of the Boer element—while, moreover, the Cape Government will be driven from a friendly tolerant attitude into an attempt to place the Transvaal at its mercy by devoting the money it wants to spend on railways to the purchase of Delagoa Bay. Fortunately, Sir John Brand is not disposed to favour racial conflicts of any kind, and it is expected that he will exercise his influence not only to divert President Kruger from his scheme, but to secure his acquiescence in a complete arrangement among all concerned for the general extension of railways throughout South Africa, and the establishment of a Customs union to replace the revenue tariffs between the different States, now productive of so much ill-feeling. Should he adopt this policy, and succeed in impressing President Kruger with it, the development of South Africa will be immensely accelerated. At present British capital is pouring readily into it, and the goldfields are attracting swarms of emigrants. The influx of both, however, would be at once largely increased if it were generally known that an agreement had been arrived at between the two Boer States and the two British Colonies to work harmoniously in regard to railway development, and take in hand at once the completion of the through line from Cape Town to Delagoa Bay. Such a policy would be hailed with pleasure by the public of this country, which would be encouraged to open, without delay, negotiations for the purchase of Delagoa Bay from Portugal. That is a matter for which events are rapidly preparing the ground, and it is to be trusted that the Government of Portugal will see its way to accede to our wishes whenever they are expressed, since the importance of the place for South Africa increases every day, while for the Portugese territories it possesses but limited value.

So far the *Morning Post!* How wonderful are the ways of our God! How silently and admirably He works out His plans! He promised multitudinousness and "the power to get wealth" to His people Israel, and by means of these two gifts He brings to them power, expansion, territorial increase, new markets, commerce, wealth, and the ability to spread the Gospel of His own dear Son. In the Transvaal a disastrous and absurd policy brought shame and disgrace upon our race. But now, by the silent operation of God's promised blessings on His people, we see the Boer subdued, and he will probably be quietly incorporated into the British race, and made an Israelite as well (see BANNER, Vol. xi., No. 541, p. 190, and vol. x., No. 517, p. 464). On the result of the consultation of the two Boer Presidents, which takes place at about this time, the Federation of the South African States will probably depend—a Federation similar in kind to that now uniting the Dominion of Canada. As in Canada, so in South Africa, a gigantic railway, uniting two distant oceans, leaning also on two great maritime Gates, will bring about the consolidation of the Empire in a new direction, and weld into one mighty whole, various States along its course, whose interests, then, will be one, but all subservient to the British. Just now, this is rather an anticipation than a realised fact, in South Africa. But we may be sure that God's purposes are fast maturing, and that He is about to give South Africa to "His chosen ones," that by them Christ's salvation, the Scriptures, the Sabbath, and the Decalogue, may all be granted to that portion of the world, to His own glory, according to the prophecies. Let Israel, therefore, praise the Lord for all these His blessings!

THE THREE HUNDREDTH ANNIVERSARY OF THE DEFEAT OF THE SPANISH ARMADA.

By JOHN S. ANDERSON.

A FEW weeks ago we called attention to the remarks of a secular newspaper, the *Standard*, on our position in Egypt; we have now to chronicle an even more remarkable advance in opinion set forth in a subsequent issue of this same paper, when it is shown that our present position is the gift of God. It appears that the people of Plymouth are considering the advisability of having a great Naval *Fête* of their own next year, to celebrate the three hundredth anniversary of the defeat of the Spanish Armada, which took place during the months of July and August, A.D. 1588.

If the inhabitants of Plymouth, the writer says, have special reasons to dwell upon the Tercentenary of 1588, there are good grounds why all Englishmen should join in the celebration, which ought not to be merely local. The repulse of the Spanish Armada was one of the great crises in the history of England, and indeed of the whole civilised world.

Like the defeat of Louis the XIV., and the defeat of Napoleon, it meant the deliverance of the smaller nations of the world from a vast and crushing military Imperialism. But it was something more even than that. It was practically the close of the long struggle of two races, two spheres, and two religions. Was Northern Europe to be Roman Catholic or Protestant? Were the fates of the maritime and colonial worlds to be in the hands of Englishmen and Dutchmen, or in that of Spaniards and Italians? These were the questions which were being resolved in the sixteenth century, and the answer to them was by no means clear till Britain decisively established her superiority on the seas. Twice in the history of modern Europe have the designs of great military conquerors been checked and annihilated by English seamanship—

"Had they not," as Charles Kingsley says, in one of the many eloquent passages he has dedicated to their fame, "first crippled by their West India raids the illgotten resources of the Spaniard, and then crushed his last huge effort in Briton's Salamis, the glorious fight of 1588, what had we been by now but a Popish appanage of a world tyranny as cruel as heathen Rome, and far more devilish." Englishmen when they heard how there were not only soldiers and sailors and galley-slaves aboard the Spanish fleet, but also a small army of monks and friars, with the Vicar-General of the Inquisition at their head, and a complete panoply of racks and thumb-screws, might well say with Lord Henry Seymour, that "God had been their friend," when the Armada of Spain was scattered.

But this is not all; the account is so interesting that we do

Digitized by Google

not think we could do better than quote the remainder, word for word, our readers being able to note for themselves the important points, and those which bear more particularly on Our Identity. In truth—the writer continues:—

Providence had befriended England more than any English-of that age knew. Their descendants, who have the records of the age opened to them, and can measure, as they could not, the power and resources of the enemy, can only be humbly thankful for the deliverance from a great national peril. It is no disparagement to the valour of our great seamen to confess that their bravery alone could not have saved us if the elements themselves had not come to our help. Looking back upon the events, the historians tell us that, though Philip was absurdly mistaken in his calculations, and very much in error in leaving the English fleet out of account altogether, he was justified in the belief that the chances were in favour of his armies making good their landing. Had that been done, the result must have been great and enduring disaster to England. There were sixty thousand troops under Parma in the Spanish Netherlands, and against this magnificent army—the best organised, the best disciplined, and the best equipped in Europe—the raw levies of English peasants commanded by country squires would have been useless. The famous camp of Tilbury, with its chivalrous picture of the Queen on her white charger, escorted by her gallant Raleighs and Leicesters looks well enough in the pages of picturesque chronicle and romance, but sober historians have to tell us that at the very time when Elizabeth was bidding foul scorn to Parma and Spain her Councillors were at their wits' ends to provide bread and beef —to say nothing of muskets and halberts—for the ardent, but undisciplined, mob which surrounded her. The troops of Leicester and Hunsdon would undoubtedly have fought bravely, as became the Englishmen of that fighting time; but there is every reason to suppose that they would have made as poor a show against the veterans of the Dutch Wars as Mr. Pitt's excellent volunteers would have done against the conquerors of Italy and Germany. If it is any comfort to ourselves, we may reflect that the incompetence of Government at this great crisis, which ended so gloriously, was rather worse than anything of which we have had experience in more recent times. The most discreditable failures of the early Crimean days are insignificant compared with the achievements of Elizabeth's Commissariat and Ordnance Departments. At the very time that the fleet was battling for the nation's life in the German Ocean with the invader, the sailors were dying with hunger aboard the ships, and the captains were afraid to fire their cannon for fear of exhausting their scanty stock of powder. Until six weeks before the arrival of the Armada in the Channel, the "authorities," like other authorities before and since, refused to believe that Philip had any serious intention of sailing; and declined to spend money to fit out the royal ships for sea. So far as her Government was concerned, England was left to face the mightiest force which had been seen since the time of the Romans, an undefended country. Fortunately, the spirit of the people rose with the danger, and the voluntary efforts of the people went some way to supplement the weakness of the administration. It ought not to be forgotten that the noble fleet which beat off the Armada was chiefly equipped, manned, and supplied by private individuals and Municipal Corporations, not by the Government of the country. It is what Lord Randolph Churchill would call "an undying historic memory," none the less to be cherished because in these days of scientific warfare the precedent cannot by any possibility be repeated.

From the above alone, if we had no other sources of knowledge, who could deny that, in the words of Psalm cxxiv. (Bible version). "If it had not been the Lord who was on our side, now may Israel say, If it had not been the Lord on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us."

"Blessed be the Lord who hath not given us *as* a prey to their teeth." "Our soul is escaped as a bird out of the snare of the fowlers, the snare is broken and we are escaped." "Our help is in the name of the Lord who made heaven and earth."

Free Distribution Fund.—The Hon. Treasurer acknowledges with very grateful thanks the receipt of £5 note from P. C. G., Sheffield: £3 towards the expenses connected with the Fund's Secretary, and £2 for literature.

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

(*Continued from page* 424).

PART II.

III.—THE CROMBRII.

Some derive the name of the *Crombrii*, another ancient people of Ireland, from the ancient Irish word *crom*, *i.e.*, God. But if it refers to the *place* wherein this deity was worshipped (and which is not unlikely), then it comes from the Phœnician *crom*, *i.e.*, a grove. So that Crombrii, Crumbrii, or Cimbrii may mean Crambrii, foreigners; that is the Phœnicians who worshipped Providence, or Fate in this island. That the Phœnicians are meant, though termed foreigners, is seen from the fact that in their language bri, or bari means a foreigner; while the practice of worshipping in groves is shown by numerous testimonies from ancient heathen authors. Thus, in his 9th Æneid, Virgil introduces Cybele speaking of herself, "On a lofty mount I have a grove, a piny wood, by me beloved for many a year." And Prudentius, in "The Roman Martyr," says, "Shall I go to the piny grove of Cybele?"

But the question is naturally asked, "whence this custom of the heathens erecting altars to their idols in woods and groves?" Most probably it was in imitation of Abraham, who, we are told, planted a grove in Beersheba, and there called upon the name of the Lord (Gen. xxi. 33).

"In the first ages the worship of God was very simple; there were no temples; an altar of sometimes only a single stone, or sometimes turf, was all that was necessary: on this fire was lighted, and the sacrifice offered. Any place was equally proper, as they knew that the object of their worship filled heaven and earth. In process of time, when families increased, and many sacrifices had to be offered, *groves* or shady places were chosen for the sake of the shade, as some time must necessarily be required in offering *many* sacrifices. These groves became afterwards abused to *impure* and *idolatrous* purposes, and were, therefore, strictly forbidden. See Exod. xxxiv. 12; Deut. xii. 3; xvi. 21."—Dr. A. Clarke.

Abraham, the father of the faithful, was called away from his native country about 300 years after the Deluge. As a wanderer and sojourner in a strange country he had not left Ur of the Chaldeans above 10 years, when a famine obliged him to go down into Egypt, then a very flourishing monarchy. That Egypt should have had a regal government within 300 years after the Deluge, has been an objection urged against the history: but if thoughtfully considered, there is nothing in this of an extraordinary nature. For in those early times people lived in a simple, frugal manner, and few did not arrive at maturity; so that there is no reason for surprise when we find the children of Mizraim so numerous as to found a monarchy in the fertile plains of Egypt at so early a period.—Condensed from Bishop Hurd.

The groves wherein the first worship was celebrated, were oak plantations; as we read of Abraham (Gen. xii. 6, 7) that he "passed through the land, unto the place of Sichem, unto the oak (*alon*) Moreh," and there the Lord appeared to him, and he erected an altar in consequence. In Deut. xi 20, Moses refers to this place in the plural; "beside the oaks (*aloni*) Moreh." (The A.V., has it "plain," and "plains:" a confessed mistranslation). See also Gen. xxxv. 4; and Jud. ix. 6., margin of this last passage has it "oak," A.V. From Gen. xiii. 18, we learn that Abraham dwelt in the oaks (*aloni*) of Mamre, in Hebron, and there built an altar to the Lord. Also see Gen. xiv. 13. These passages in the LXX are rendered *peri ten drun*, *i.e.*, "about the oak." In imitation of Abraham the idolatrous Canaanites began to consecrate oaks to their own deities, and worshipped in groves of these trees; and the Phœnicians

Digitized by Google

afterwards introduced the custom into Asia, Egypt and Africa, the continent of Europe and the British Isles. Ovid, speaking of the oak, says it is "sacred to Jove." Virgil says "it was accounted an oracle by the Grecians;" and Homer says the same in Od. xix.

Vestiges of the word "crom" may still be traced in Ireland. Thus there is a village called Crom, partly in the counties of Kildare and Dublin. Crom-artin is a little village near Ardee; Crom-castle a town in the county of Limerick. Mount Crom-mal, or Crom-la, between Loughs Swilly and Foyle, county Donegal: near the river Lavath, in the same district, on the declivity of a hill, is a remarkable cave called Cluna. Mount Crom-la-sliabh, now Hill of Allen; Crom-oge a little town in the barony of Maryborough, Queen's County; Crom-chin, an old town, also called Atha, Rathcrayhan and Drum-Druid, but now more generally Croghan, barony of Boyle, county of Roscommon, and formerly the principal city in the province of Connaught. It is supposed to have been called Croghan from the adjacent mountains resembling a pitcher, which croghan in Irish means; and Crom-chin from a cave in the same mountain which the Druids had dedicated to Fate. Crom-lin, or Crum-lin, a little town in the county of Dublin, and also a little village in the barony of Massareen, county Antrim. This name the Irish explain as the chapel, or shrine of Crom, where the idolaters used to sacrifice to this deity: to the same origin they also refer Crumlin Water, the name of a river in the same district.

But Dr. Villanueva thinks that the word Crom has reference not to *worship*, but to a *nation* that worships, and derives Crom-artin from the Phœnician Crom-arithin, *i.e.*, a shrubbery dedicated to Fate, and surrounded with pools or rivers. Crom-mal from Cram-mala (Phœnician) a congregation in a grove of the deity Fate. Cromla from Cram-lah, anxious worshippers of Fate in a grove. The word *sliabh*, at the end of Crom-la-sliabh, has reference to a fountain contiguous to the shrine, for sliaba is Phœnician for the pipe of a fountain through which the water flows. Crom-oge from Crom-og, *i.e.*, people burning victims in the shrubbery of Fate. Crom-chin from Crom-schin people applauding in the shrubbery of Fate; and Crom-lin from Cram-lun, *i.e.*, people entertained, or sojourning in the grove of Fate, or hospitality practised beside the shrine of this idol. Cromarty, the name of a town and detached country in the north of Scotland, had probably the same origin.

IV.—THE IBERI.

Ptolemy mentions the Iberi as inhabiting the coasts of the county Kerry. Irish writers also mention another people of this name who had settled in the county Derry, between Lough Foyle and the river Ban. Richard of Cirencester (De Situ Britannicæ III.), says, on the authority of an old Roman geographer, that "The ancients put it past doubt, that the Iberi took up their settlements in Ireland."

Who were they? is the question that now suggests itself. The supposition that the Caucasians had gone into Spain, and given that country the name of Iberia, Dr. Villanueva hesitates not to pronounce as "most absurd nonsense, though supported by the authority of Varro, and sanctioned by the adoption of Apian and Diodorus Siculus. No, the origin of Iberia must be sought from another source" (Phœnician Ireland, p. 113). Eber, in the Hebrew, or Ebra or Ibra, in the Chaldee, mean a passing over, or any thing remote: plurals Ibrin, or Ebrin, mean boundaries, or limits: the Spaniards thus were very naturally called by the Phœnician Iberi, and their country Iberia, being, as they thought, the very remotest inhabitants, as their country was the farthest in the earth, and their city, Calpe, the furthermost spot of the habitable globe.

Agreeable to this is the language of Possidonius respecting the temple of Hercules in Gades (Cadiz), calling it "the boundary of the earth and sea." The Zarphat and Sarphad of Obadiah (v. 20) the Jews explain as Gaul and Spain, because the Psalmist (lxxii. 8) extends the empire of Messiah even unto the boundaries of the earth, and which Aben Ezra says, are situate in the remotest west. The Spaniards themselves have long since given the name of Finis Terrae, *i.e.*, Land's End, to the Nerian, or Celtic promontory in Artabria. A city and district of the same country still preserves the name, Finisterre.

Some Spaniards derive this name from the Celtic *fin-es-terre*, *i.e.*, a fair and fertile mountain: also similarly the names of the towns, Finestras, in the Celtiberi, and Finestrat in the Edetani, from the Celtic *fin-es-tra*, a village on a hill beside a river.

Some suppose that the Spaniards were called Iberi, from the river Iber; just as Egypt was called from its river, which Homer designates Egyptus. Iber, the name of the river, in Phœnician means rapidly flowing; it rises in the district of the Cantabrians, and flows by the ancient Vetones and Vascones.

The more ancient Iberi did not occupy all Spain, but only the Mediterranean portion extending from the Pyrenees to Calpe and the Pillars of Hercules. But though the Iberi were, properly speaking "the more remote, yet the ancient writers generally accounted the Spanish people indiscriminately as the most distant people; and thus gave rise to the fiction of the sun's setting not merely in the ocean, but in the river Iber more particularly, thus marking out the extremity of the earth.

The Iberia of the ancient Irish, therefore, took its name from the tribes of the Iberi of Spain, and was applied to that district in the environs of Beerhaven, county Cork, the families of which people would seem to have been the original inhabitants of the county Kerry, and a part of the county Clare, where we still find the barony of Ibrickin, showing the presence of the Iberi who gave it that name. The poets tell us that this district of Ireland was appropriated to Heber, the son of Milesius. Spain also retains races of this name in the Iberic mountains, in Arragon; in Ibera, an ancient city of the Ilercaones, which Livy terms "most opulent," and in Iberum, a town of Cantabria. It is probable that the descendants of the Spanish Iberi, who all originated from a Phœnician stock, were accounted kin, as the sons of Jethro, Moses' father-in-law, and from him called Kini (Jud. i. 16; iv. 11—17. This may explain the appearance of this word as the last syllable of Iberi-kin; for the Phœnicians were very desirous of perpetuating their nobility, and delighted in every memorial of their ancestors' glory. Traces of this name seem to be found in Cin-neich, near Bandon, county Cork; and Cin-eal Fearmaic, a district in old Thomond, county Clare; and Cin-eal Eoghean, an ancient and extensive tract in Ulster, comprising counties Tyrone, Armagh, Donegal, and part of Derry.

This same interpretation may be also applied to several old Irish towns whose names begin with Kin. Ibercon, county Kilkenny, is from the Phœnician words Iberi-con, *i.e.*, the staunch, the firm Iberi. Nor is it unlikely that they consisted of those who borrowed from the Phœnicians the worship of the idol Kiun or Kion whom the Prophet Amos tells us the Syrians (rather the Israelites) worshipped in conjunction with their idol Moloch (v. 26). The LXX calls this idol "Astron," *i.e.*, a star; the Vulgate renders it, "the image of your idols the star of your God." The Hebrews think it to be Saturn, who was called Kenan by the Persians and Arabians; and in is known that the Phœnicians worshipped this deity under a variety of names and symbols.

Dr. Villanueva has been nodding here; for a reference to Amos. v. 25 will show that it was the House of Israel whom the prophet is upbraiding with the worship of Chiun, or Kiun. With this correction, his becomes a most important testimony for the Israelitish origin of these ancient inhabitants of Ireland.

Upon ver. 26 it may be desirable to note that the Phœnicians were accustomed to carry about with them small images of certain gods, in carved chariots; the "tabernacle of Moloch" may have been something of this kind. The first images or statues were made in honour of great men who had wrought great deeds: these being put up in public places,

Digitized by Google

particular veneration was paid to them, which eventually turned to religious adoration. From Pliny it appears that those statues were first made of brick, such as was used in building the tower of Babel. Amos v. 26 may thus be rendered: "But ye have borne the tabernacle of your God (Moloch); and *ye have also borne* Chiun, your likeness; the star (Remphan) of your God" (the same Moloch).

The A.V. insinuates that Moloch and Remphan, or Chiun, were *different* deities; whereas, according to this rendering, they were the same; Chiun and Remphan being the names of that star which the Arabians and Egyptians appropriated to the false deity, called by the Ammonites, etc., by way of eminence, Moloch, or King.

(To be continued).

GOD'S ROYAL BOUNTY TO THE CHILDREN OF ISRAEL, AND THE MANNER OF IT.

ASSUMING that the British are the Lost House of Israel, it is an interesting inquiry to ascertain how entirely all that we possess as a nation comes from the Lord as His free gift, sometimes sought of Him in prayer, sometimes not asked at all, but simply desired; and, oftenest of all, neither desired nor requested by us, but granted by the Lord of His own free will and bounty as His good gift to His chosen people. Before we enter on particulars, we may recognise an exact parallel to God's treatment of His people and their attitude towards Him in the history of Solomon, the king of Israel, and type of the Lord Jesus Christ, in his dealings with the Gentile Queen of Sheba, as described in 1 Kings x. 13. There the departing Queen is represented as receiving from the King of Israel three classes of gifts—1st, all she desired; 2nd, whatsoever she asked of the king; and, 3rd, besides and beyond those things, that which Solomon "gave her of his royal bounty," or, as the margin has it, "according to the hand of King Solomon." Some things she "asked" of the king, and those he gave her. Others she "desired" to have, but for them did not venture to formulate her wish. Those the king also conferred upon her, and in addition, out of his royal bounty, he presented her with what she neither desired nor asked for, thinking probably that such gifts were unattainable, or, perhaps, not knowing of their existence. She was indebted therefore for them to the king's generosity entirely.

In the services of the Church of England we have forms of prayer prescribed which follow these three distinctions very closely. Thus there is the prayer of St. Chrysostom, in which this request appears: "Fulfil now, O Lord, the *desires* and *petitions* of Thy servants as may be most expedient for them." Here are the unexpressed "desires" distinguished from the outspoken "petitions," and the Lord besought to fulfil them both. Then, in regard to gifts of God not included among the things we desire, or openly pray for, or ask, we have such a prayer as this: "We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of Thy Son Jesus Christ our Lord. Amen." A prayer, even more in point, is the collect for the twelfth Sunday after Trinity, where British-Israelites are instructed to pray thus: "Almighty and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy," &c., &c. We find thus that Solomon's treatment of the Queen of Sheba was exactly in accordance with the British practice in our public worship, where we admit that God gives us our "desires" and our petitions as well, granting us besides what we do not "desire or deserve," and for our blindness and ignorance we do not and cannot ask; thus plainly showing that we receive at the Lord's hands blessings which are of "His royal bounty," besides those things that we "desire" to have but do not "ask" for, and the many that we ask Him to bestow and get. The application of all this to the believing Christian is obvious and clear. There is much men ask in prayer which, if according to God's will, He gives them; much that they desire to have but fail to ask for, yet which the Lord gives them, though they have not made request to Him according to His will. But there are blessings unspeakable which He gives us of His royal bounty, though we have neither desired nor prayed for them by reason of our blindness, ignorance, or indifference.

It is, however, when we apply the subject to the national wants, and to our national prayers, in seeking the Throne of Grace respecting them, that we see how miserable are our shortcomings, and how splendidly liberal in His bounties is the gracious, glorious King of Israel. There are things which as a nation we desire, but do not remember to pray for, but which the Lord gives us nevertheless. There are others that we ask Him for, and He grants them according to our desires; and there are blessings He gives us, or is about to grant, which we neither desire nor solicit at His hands, because we are ignorant of our claims to them from Him, or too faithless and indifferent to request Him to bestow them. What are these threefold blessings which we receive from our God in our national capacity? We desire national prosperity, success in our commerce, victory over our enemies, protection from national calamities, from epidemics, from civil commotions and foreign wars; and though we seldom pray for these and such-like things, God gives them to us in abundance. The multitude of requests we do make to Him, as enumerated in the Book of Common Prayer, He grants to us, as all may see, according to His sovereign will, as it pleases Him to do for our nation's good!

But we come now to that large class of blessings which God gives us of "His royal bounty," for which we never ask Him, and which we do not even desire to have of Him, not knowing that we are entitled to them at all. These are all the blessings promised to Abraham and his seed for ever, which God gives us because of His oath, and because He loves us, not because we either desire or deserve them. What are these things? First, multitudinousness, which is population, in other words, empire. We never pray for this; we know not it is a blessing; we are inclined to believe it is a curse, and deprecate our enormous increase, and the additions to our Empire to make room for our increasing people! Second, the Empire of the Sea, the Gates, and the Heathen Empire, which has been acquired by these. We have prayed for none of these things, nay, we have regarded them as no advantages at all, and should never have desired or asked for them, yet God has of "His royal bounty" bestowed them upon our race exclusively. Then, third, the Colonial Empire with the vast commerce and wealth they have brought us, and the Federation of States looming in the distance, besides the national outpouring of the Spirit and the new covenant blessing promised. Have we ever asked for, or even desired, these things? Never! Yet God has freely given them all to us, because they are Israel's blessings, and because He promised them all by the oath which cannot be broken, since it is Jehovah's! So we might continue the enumeration, a long list of earthly, and temporal, and spiritual, and eternal blessings for which we have never sought, but which the Lord has given us of "His royal bounty," because of His oath to our forefathers, and by reason of the blood-shedding upon Calvary, whereby the Son of God has bought for us the promised gifts. Who will not, then, join in the hallelujah chorus of praise to the Lord Jehovah, not only for His tender mercies to us in granting us our desires as well as our petitions, but for His splendid bounty in bestowing upon us (unworthy as we are) all those good things which He promised to Israel His chosen, and to us British because we are they?

Digitized by Google

Review.

Britain in History, Ancient and Modern. By Mrs. G. Albert Rogers. London: James Nisbet & Co., 21, Berners-street, W., and Robert Banks & Son, Racquet-court, Fleet-street. Price 3s. 6d.

THE work which has just been published by our gifted authoress, Mrs. G. Albert Rogers, purports to furnish us with "proofs linking Israel with Britain throughout the ages." The book is, as regards some of its chapters, a reprint of several papers and articles contributed to the "Anglo-Israel Almanack" and to the BANNER OF ISRAEL by the writer, and these, to meet the objects of the work, have been, the Preface says, partly re-written and re-cast. The result is a very excellent volume, which, doubtless, will prove useful to those who are interested in our subject, and lead to further research. The object of the book is to prove to men that the Lord is faithful to His promises, and that what He engaged to give to His people Israel, His bride, He has made over to, and is granting them while He is endowing the British with these gifts. Mrs. Rogers designs by this work "to present the grounds on which we found our claim to be Israel." To do this, she aspires to show from history how God conducted His firstborn, Ephraim, to Britain, diving into the prehistoric period for her proofs. She appeals to God's watchful care over the Twelve Tribes during their wanderings in the wilderness (Numb. xxxiii.), and asks why we are to believe that He was not equally careful of His people during their wanderings among the Gentiles after their captivity in Media? She points to Britain's "stupendous growth and greatness," to show that God has been mindful of His covenants, and she carefully reviews the position of the question regarding the coronation-stone, our "national heirloom," because she justly believes it to be "a sacred trust and credential of Our Identity."

The volume opens with a chapter on the Victorian Jubilee—a joyous, confident chapter which surveys our nation's prosperity, and asks at last, "Shall not the outcome of Britain's jubilee be to make us confess that the Lord of hosts is with us, the God of Jacob is our refuge?" One portion of this opening chapter we deem important as indicating a new Identity, which has been noticed before, but not insisted on as Mrs. Rogers does as a sign of our origin, not to be denied. She writes thus on page 19:—"Let others then tremble who deem England but a Gentile power, doomed as such to extinction. We—who can claim as our own the faithful word which said, 'Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands'—lift up our heads as we see its increasing fulfilment in Britain's sons. The promise was not, and could not have been, accomplished under the former dispensation, or before Israel was uprooted and dispersed abroad. Neither since then has it ever been verified in Judah. But the Lord has established His covenant with His firstborn; and of Britain—and of her alone, amongst all the nations of the earth—can it be said that she does send forth her children to be viceroys, governors, or potentates in all lands."

The Sabbath sign is the subject of chapter ii., and our authoress strongly insists upon it that the British possess it in a marked, exceptional, and exclusive manner. From the Sabbath sign the "stone witness" engages the readers' attention, and the coronation-stone as "the heir-loom" of Britain, is identified in chap. III., IV., and V., as being "the rock" which represented Christ; to strike which, in anger, was the offence Mrs. Rogers believes for which Moses died (Numb. xx. 8—13; Deut. xxxii. 48—52). The stone was the representative of Christ, or, as St. Paul has it in 1 Cor. x. 4, "That rock was Christ." Hence to strike it in disobedience to God's command was, she believes, Moses' death-warrant; for that rock was the house of God (Gen. xxviii. 18—22). We cannot traverse all the ground Mrs. Rogers takes in discussing this subject in order to establish her contention, that the coronation-stone is the very stone Jacob used at Luz for a pillow. The argument is ably put, though, unfortunately, as the authoress admits on page 126, she has had to deal, "in the absence of positive information," with probabilities, the most rational she can find, to supply links in the history which is buried in prehistorical times. A strong *primâ facie* case, doubtless, is made out to prove that the stone is Jacob's veritable pillow, though, if the case were to go into a court of law, there might be still some doubt, we fear, whether our information yet suffices to secure a verdict such as Mrs. Rogers pronounces, and such as we inwardly should assent to, *in foro conscientiæ*.

When we reach the authoress's 8th chapter, we feel we are on ground which cannot be shaken. "Israel's recognition is Britain's safeguard." We may here quote a few paragraphs of the book, which will give the reader a specimen of the style. We read on page 147:—"What means this Identity of which we vaunt? If God had intended the banished, exiled, divorced one, whom He had once called His own, to reappear on earth, in the shape of a great and powerful nation—the most favoured on this our globe—would not His prophets have predicted its rise and progress? But England—the mightiest nation upon which the sun has ever risen, and upon which it never sets—has no place assigned her in the prophetic page! So men gravely tell us, and if it be so, then truly has God ceased to rule the world." . . . "In the 8th century before Christ, four great empires were founded. Each found its place in Holy Writ. . . Rome was the latest—a kingdom 'strong as iron.' Yet each and all have passed away. We are now living in momentous times—a crisis is admittedly at hand. What shall assure us that England is not now on the eve of a decline and fall like theirs? . . . If the ruins of Babylon, and Greece, and Rome tell of the grandeur unutterable from which they fell, why should we not share a like fate? The answer is at hand. 'In the days of those 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.'"

In the chapter on "Britain's place in prophecy" (the 9th), we have a fine passage which we must pass on to our readers, and ask them, as well as our opponents, to ponder it. "Tell us this: Were Greece and Rome, Medo-Persia and Babylon, so near and dear to the heart of our God that He must needs honour them by special mention, and give to one of Judah's prophets a revelation concerning these heathen nations, while omitting all reference to His chosen ones? Tell us, further:—Does a wise and tender earthly father delight to place his enemies in honourable evidence, while in a document intended for his children's guidance to the end of time, he makes no mention of his sons? And shall we wrong Jehovah by declaring Him less mindful of His firstborn? A veil indeed must blind our eyes that ever we should harbour thoughts so unworthy of our God. Let us consent to be disillusioned."

"An historical sketch" of Israel-Britain, and a question, "Who were the Etruscans? follow in consecutive order as chap. XI. and XII., regarding which all we need notice is that our authoress, principally following Commander Roberts' view, gives an interesting and instructive detail of the wanderings of Israel, quoting some authorities for her statements. Whether these amount to proof or really support the scriptural evidence, is a matter we must leave to our readers' judgment. They point to probabilities, and these confirm the prophecies of our Holy Book. These historical and ethnological hints corroborate our scriptural title-deeds; but the weight of our case, we believe, rests not on these hazy, historical points, but upon the sure word of prophecy, in regard to which we cannot err, for it is the word of the living God. Not that we should do right to neglect the former. But we must beware of relying on them to the exclusion of our only true line of argument. We are glad to see our authoress places these historical corroborations in their proper place.

The last chapter (XIV.) of this remarkable volume is to our mind the best. We believe our readers will be of the same opinion when they come to peruse it. It deals with "the spiritual aspect of the Identity." Mrs. Rogers' views are very clear and forcibly expressed. As the widow of an evangelical clergyman, now gone to his rest, she has put the matter in so clear and satisfactory a point of view, that we believe the clergy, if they can only be brought to peruse this chapter, will find their objections fully met, and themselves reconciled to their splendid position as "the shepherds of Israel," literally so-called.

The late Bishop Titcomb's strange objection to the sex of the occupant of the British throne as a bar to her fulfilment of Jer. xxxiii. 17, is met by our authoress very successfully on pages 259 and 260. She argues that if the promise were only to a "man" but not to a woman too, then "the new birth" is necessary only for a "man," but not for a woman (John iii. 3); a "man" only needs faith, not a woman (Jas. ii. 14); a "man" only requires "to examine himself," not a woman (1 Cor. xi. 28); and the "man" only was driven out of Eden, not Eve, the woman (Gen. iii. 24); all which propositions are absurd, and prove that the late bishop was wrong. Though we cannot concur with Mrs. Rogers' statement (misled by the English version) that the word "holy" (p. 258) was unknown till God applied it "to Israel, a literal nation" (because it was the very Hebrew word translated "sanctified"

Digitized by Google

in Gen. ii. 3, as applied to the Sabbath), we are glad to concur entirely with her sentiments upon the doctrine of election, as she has stated it on pp. 264, 265, to 268.

With the quotation of one fine passage near the end of the book, we must conclude. For this entirely corroborates our view that God has been blessing us, since the Reformation, with the untold wealth of the Abrahamic promises, temporal and spiritual, while we as a people have had no idea why such have been poured out upon us in such profusion. Regarding this, our authoress writes (page 271): "We should think it strange to hear of unclaimed dividends lying at the Bank of England, if the heirs knew their lawful claims. Yet wealth for Israel's children has been accumulating, from which, to a great extent, they debar themselves; because they know not it is theirs to claim. 'I will lay upon thee none of these diseases;' 'I am the Lord that healeth thee;' are samples of these unclaimed dividends. One and another has indeed gone to the bank of faith, and outstretched the hand to grasp their portion. What will it be when the whole nation awakes to the realisation of its position, and Anglo-Israel cries out, 'My God! we know Thee' (Hosea viii. 2)."

We welcome this addition to the literature of Israel, and though there probably will be differences of opinion in respect to the value of our authoress' chapters on the Stone, there is much in the work which is exceedingly striking, and we heartily commend it to our readers' attention.

"BANNER OF ISRAEL" BRITISH-ISRAELITE JUBILEE FUNDS.

Church Missionary Society.

	£	s.	d.
Amount acknowledged on p. 299	80	15	9
Per Miss Rush	0	2	6
Mrs. Wandsworth, London	0	2	0
J. C. H. M. (per Miss Rush)	0	3	0
Miss Lewis, London ...	0	15	0

	£	s.	d.
E. F. L., Folkestone ...	0	2	6
Mr. J. Tindale, Durham	0	2	0
Mrs. A. Henley, Derby ...	0	5	0
D. W. T., London ...	0	7	6
J. S., Bristol	0	5	0
	£83	0	3

Jews' Society.

	£	s.	d.
Amount acknowledged on p. 299	14	17	8
Per Miss Rush, Lee ...	0	2	6
Mrs. Wandsworth, London	0	2	6

	£	s.	d.
E. F. L., Folkestone ...	0	2	6
Miss Lewis, London ...	0	15	0
	£16	0	2

Bible Society.

	£	s.	d.
Amount acknowledged on p. 299	30	7	6
Per Miss Rush, Lee ...	0	2	6
Mrs. Wandsworth, London	0	2	6

	£	s.	d.
Mrs. Thomson, Tunbridge Wells	9	12	6
	£40	5	0

The Fund is now Closed.

Correspondence.

THE "BANNER" FREE DISTRIBUTION FUND.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I have very deeply regretted to receive information that there appears an imminent necessity for cutting down the number of the Banners sent out weekly by the Anglo-Israel Free Distribution Fund, on account of the general purse showing signs of drought. Having had so great a personal interest in the Fund, and received ample proof of the good work it can accomplish, I have earnestly wished that there should be no cessation. Miss E. Sibbald having kindly offered almost at once to take up the Banner distribution, there was little loss of time in starting again after my relinquishment of that work, and it has gone steadily on; but now that the resources are low I cannot but desire to hasten to make known this fact to all who generously helped me to increase this special distribution, and preserve it in working order for the benefit of many Sowers and others who make good use of the Banner, but who by necessity can only obtain it by means of the weekly gift.

I would like also in this matter to draw the attention of those readers of the paper who value it themselves, but who may not yet have taken part in the provision we have tried to make for putting it into trustworthy hands, for I hope there may be many who will be willing to give what substantial help they can afford. I have wished for some time to put before old subscribers and new some few quotations from letters received in response to gifts from the A.-I. Free Distribution Fund that prove again how the seed has been sown and how far afield it has been cast; in doing so now, I trust it may be said "better late than never," and that they may create in the hearts of all those who can give aid a warm desire to do so.

From Carlisle.—"I have just got several new readers of the Banner, and they like it much. All the other papers I usually give to the men in the barracks, and they get well talked over in the barrack-room; and I let the library and the Soldiers' Institute have the Banner, so it gets read indeed, and I hear many good remarks made on it. I think it a most wise plan to send out the readings; it is so much more likely to convince men of the reality of our claims than if one was often talking about it. I love to read of the spread of our cause, and shall do the best I can with what you have sent me. My wife and her father are now firm and strong in their belief that we are right," *i.e.*, as to the truth of Our Identity with Israel.

From Hamilton, N.B.—"I have given a few of the leaflets to the Soldiers' Institute, a few I sent to California, a few to New South Wales, where I know they will be acceptable. I am glad to know we have some good and able Identity believers in the Colonies. I may now just say how much I delight in trying to spread this glorious truth. We have much to contend with in regard to questions asked, but knowing my own inability to enter into controversy, I simply point out the great truths, and ask my friends to carefully and prayerfully search their Bibles, to look up all the references given. I may say that I have myself laid my Bible aside with the thought that if Israel was extinct the prophecies would have no meaning; but now I can read and search with thankfulness for every chapter, and every verse seems to glow with a new light."

From Edinburgh.—"My time is much taken up, having many meetings and visitings (in hospital), and some weariness through feeble health, yet the little opportunity I have proves refreshing and the articles in the Banner conclusive—the possession of the Gates, and many other features in the hands *and in the hearts* of our own people, such as wealth in the hands, and desire after the heathen glowing out of renewed hearts, is a kind of argument that staggers the most unbelieving, and gives satisfactory food to the mind that is willing to search for the truth."

From Griquatown, S. Africa.—"I am glad to say that our precious truth is spreading out here in a very satisfactory manner. I lend my works on the subject to numbers, and nearly everyone who reads them becomes convinced of the truth of the arguments, &c., found therein."

From Rangoon.—"I try to make the most of the papers. One (Banner) I keep, one goes to the Institute, one to the man-of-war, and one I circulate amongst the American Baptists. I have been greatly distressed since hearing of good Bishop Titcomb's death; he was greatly missed."

This correspondent in the far-off port has been supplied with some valuable packets of literature, which no doubt has been as judiciously distributed, and is doing good service amongst the many men with whom he is able to communicate.

While I still hope that some one with the necessary time will volunteer to take the post of Hon. Sec. to the Anglo-Israel Free Distribution Fund, and continue the general work (except the distribution of Banners) which I have been compelled so reluctantly to relinquish, I am glad to give the information, which has been omitted in the monthly reports of the Fund, that the Secretary is willing to do what he can to supply my Sowers. It is a satisfaction to me that to a certain extent I am able to supplement his work by sending out now and again various publications that I know will be valuable to many Sowers; this I hope always to continue, according to what is possible in the time at my disposal, as I was glad to do in the days before taking the official post, which entailed in the end more general, and necessarily regular work than could be accomplished properly in due time.

Donations to the Anglo-Israel Free Distribution Fund will be gratefully received by the Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; or by the Secretary, Mr. C. Horner, 34, Sheen Park, Richmond, Surrey.

Sincerely yours,

E. M. Rush,

Late Hon. Sec. A.-I. F. D. Fund.

Lee, London, Oct. 10th, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

PARTIAL BOARD FOR ONE OR TWO GENTLEMEN in the superior house of Widow Lady with grown-up family. Home comforts, bath, piano, etc. Near Clapham-common Railway Station. A desirable home for educated gentlemen. Terms moderate. Excellent references given and required. Address—Mrs. E., Stafford House, Nightingale Lane, Clapham.

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING, NEXT, October 27, 1887, at 7.30 o'clock, by Mr. George F. Treverton. Subject: "What God Wants to Find in Israel." Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

are held

EVERY TUESDAY AFTERNOON,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

Price 3d., post free 4d.

PRESENT-DAY PROBLEMS,

How Anglo-Israel Truth Explains and Solves Them

By V. M. COX.

Author of Ephraim-Israel, the Pivot Nation of Prophecy and History

"A book to read is 'Present-Day Problems: How Anglo-Israel Truth Explains and Solves Them.' By V. M. Cox. This little book is an excellent summary of the clearance effected in the great burning questions of the time, the moment it is understood that the Anglo-Saxon folk is the very Israel of God. Federation of the Empire, the Irish question, the Eastern question, our relation to Russia, our hold on Egypt, submitted to this solvent, become parts of one intelligible scheme. The paragraphs on Foreign Missions, as the special work of Israel, and on our relation to our fellows of the Tribe of Judah, are especially good.—*The Messenger.*

London: R. Banks and Son, Racquet Court, Fleet St.

Price 6d., by post 7d.

PAPAL IDOLATRY.

An Exposure of the Dogma of Transubstantiation and Mariolatry: to which is added "MY REASONS WHY I WILL NEVER GO BACK TO THE CHURCH OF ROME."

By FATHER CHINIQUY.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Booksellers.

NON-INTOXICATING BEER

(A Splendid Dinner Beverage)

MADE IMMEDIATELY WITH

MASON'S EXTRACT OR ESSENCE OF HERBS,

Composed of Yarrow, Dandelion, Comfrey, and Horehound. Send 9 stamps for sample bottle, enough to make five gallons. NEWBALL & MASON, Chemists, Nottingham.

AGENTS WANTED. APPLY FOR TERMS.

Just Published, crown 8vo., elegantly bound in cloth, price 3s. 6d.

BRITAIN in HISTORY:

ANCIENT AND MODERN.

Or, Proofs Linking Israel with Britain Throughout the Ages.

By MRS. G. A. ROGERS,

Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

London: J. NISBET & Co., 21, Berners-street, W.; ROBERT BANKS & SON, Racquet-court, Fleet-street, who will send a copy free by post on receipt of P.O.; and to be had of all Booksellers.

Price 6d., post free 7d.

"THE TEN TRIBES."

Where, and in What Condition are the Ten Tribes at the Present Time; and What will be Their Place in the Millennium?

A PAPER read before "The Prophecy Investigation Society" on April 9, 1887,

By ALDER SMITH, M.B., F.R.C.S.

THE LANCET says,—"The paper is worthy of perusal by all who take an interest in ethnological questions as connected with the historical and prophetical portions of holy writ."

LONDON:

R. BANKS & SON, RACQUET-COURT, FLEET-ST.

PUBLISHED BY ROBT. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

Catalogue Post Free on Application.

WORKS BY PHILO-ISRAEL.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt Price 3s. 6d., post free 3s. 10d.

Our Identity: What it is Not; What it is; and Our Obligations To-day in Respect to it. Being a Lecture recently delivered in London by Philo-Israel, and published by special request. Price 2d., a reduction for quantities.

The History of the House of Israel. How They Were Lost and How They Were Found. Told, for the children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fifth edition.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

A Resume of the Scriptural Argument, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per hundred, postage 6d.

30,000 BEDS SOLD in SEVEN YEARS

NEWHAM'S CELEBRATED LINCOLNSHIRE FEATHER BEDS.

THE CHEAPEST FEATHER BEDS IN THE WORLD.

Direct from Boston, Lincolnshire.

No. 1. SINGLE BED, BOLSTER, and PILLOW, 6ft. 3in. by 3ft. 6in., weighing 40lb. 30/0

No. 2. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in. weighing 50 lb. 37/6

No. 3. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in., weighing 55lb... .. 41/3

No. 4. EXTRA SIZE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 5ft., weighing 65lb. .. 48/9

WARRANTED NEW AND SWEET.

Any sized Bed only 9d. per lb., including Feathers, in Strong Union (bordered) Tick, making, packing, wrapper, and Carriage Paid to any Station in the United Kingdom.

SUPERIOR BEDS, Splendid Feathers, Linen Tick, 1s. per lb.

Samples of Feathers and Ticks, Price Lists, &c. post-free.

For the convenience of Purchasers we have opened a Branch Establishment at 178, Strand, London.

All orders must be accompanied by Cheque or P.O.O. (which, as security to purchasers, may be post dated ten days) payable to

NEWHAM & CO., Boston, Lincolnshire,

or to THOS. SMITH, 178, STRAND, LONDON,

where Goods and Samples can be seen and obtained.

Feathers only 9d. per lb. The trade supplied. Please mention this paper. A great reduction on three or more beds.

LUNG SAVE YOUR LIVES BY TAKING TONIC
LUNG OWBRIDGE'S TONIC
LUNG LUNG TONIC TONIC
LUNG THE MIGHTY HEALER. TONIC
LUNG *It has a power over disease hitherto* TONIC
LUNG *unknown in Medicine.* TONIC
LUNG *Are you at all Weak-chested or inclined* TONIC
LUNG *to be Consumptive, with just a touch of* TONIC
LUNG *Cough now and then?* TONIC
LUNG "*Try this Wonderful Medicine.*" *The* TONIC
LUNG *Cough and Weakness will disappear as* TONIC
LUNG *if by magic, and you will feel a strength* TONIC
LUNG *and power you never had before.* TONIC
LUNG HAVE YOU A COUGH? TONIC
LUNG A DOSE WILL RELIEVE IT! TONIC
LUNG HAVE YOU A COLD? TONIC
LUNG A DOSE AT BEDTIME WILL TONIC
LUNG REMOVE IT. TONIC
LUNG *Bronchitis & Asthma it relieves instantly* TONIC
LUNG *The Spasms of Coughing so dreadful in* TONIC
LUNG *Whooping Cough become less with each* TONIC
LUNG *dose of the medicine.* TONIC
LUNG TONIC
LUNG *Prepared by* W. T OWBRIDGE, *Chemist, Hull* TONIC
LUNG *Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. TONIC
LUNG *and* 11s. *by all Chemists and Patent* TONIC
LUNG *Medicine Vendors. Wholesale all London* TONIC
LUNG *and Provincial Houses.* TONIC

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved. DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of different diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE on receipt of 2 stamps to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

RHEUMATISM, COUT, SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY

HARNESS' ELECTROPATHIC BELT

ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW WEDNESDAY, OCT. 26, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 566. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 2, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Polyglot Empire	437
"The Empire Route," which is a New North-west Passage	438
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. By Joseph Thomson. Part III.	439
Is the Knowledge of Our Identity Advancing at the Present Time?	440
"A Blessing in the Midst of the Land"	441
Answer to Five Objections of an English Clergyman to Anglo-Israelism. A Sermon delivered by Rev. Dr. Wild. Part I.	442
The Argument in Another Form	443
The Sacrifice of Thanksgiving	444
The Annexation of Eastern Zululand	445
The Spirit of Negation and the Spirit of Prayer. By a German	446
The British and Foreign Bible Society	448
"The Stone Cut Out of a Mountain"	449
"A Musical Conversion." By E. M. Rush	449
Israel's Scripture and Prayer Union	450
The Late Joseph Baxendell, F.R.S., F.R.A.S., &c.	450
Anglo-Israel Free Distribution Fund	451
Correspondence	451

THE POLYGLOT EMPIRE.

WE belong to a Polyglot Empire—one where more languages and dialects of languages are spoken than in any other in the world. In respect to the number and variety of tongues vernacular in the Queen's dominions, the British are "far and away" in advance of all nations, and in this, as in all respects, they are, being Israel, "the head, and not the tail—above only and not beneath," all the Gentile non-Israelite races of the world. In India and Ceylon we have sixteen distinct nations, containing many of them scores of tribes within each of them, speaking either distinct languages or varieties and dialects of the predominant tongue in each, constituting the Peninsula, in truth "the land of a hundred tongues." In Canada and the Mauritius masses of Her Majesty's subjects speak French, and the newspapers there are published in that language. In South Africa we have not only native tongues by the score spoken by the Queen's subjects, but we have Dutch and Germans there living loyally under Her Majesty's sceptre. The languages vernacular in the British Islands are spoken in the Australasian colonies, in Canada, and South Africa, and there besides we have the native tongues of the Maories, of the Fijians, of the Australian blacks, of the New Guinea tribes, of the Red Indians in Canadian North America, of the Malays, Chinese, and the Borneans in the Straits Settlements and Borneo, besides Spanish in Gibraltar, Maltese and Italian in Malta, Turkish and Arabic, Syriac, Cypriote, Hebrew, and Egyptian in Cyprus, to say nothing of the Arabian and African dialects which are to be constantly heard in Aden, Socotra, and Perim; and, finally, the languages spoken in the Falkland Islands, Yahgan, Ona, and others, whose very names we know not.

On this subject we find the *St. James's Gazette* discoursing in the following fashion, proving Our Identity with Lost Israel, but giving evidence in regard thereto in blindness, and missing the conclusion, because the prophecies of the living God are of no account with our secular writers, but are regarded as foolishness in their sight. The journalist wrote thus:—

The Queen's dominions constitute pre-eminently a polyglot empire. There has just been published in Russia a pocket glossary of a hundred languages—seventy of them spoken in the Russian Empire itself. That is nothing, however, to the number of languages which are the mother-tongue of British subjects born and dwelling in British possessions. Every leading language of Europe (except Russian) is either the accepted speech of some part or other of Greater Britain or extensively spoken by an element of the population. India alone, "the land of a hundred tongues," is richer in distinct variations of Aryan than all Europe combined, while every living form of Semitic speech finds a habitation somewhere or other under the British flag. And when all this is said there remains the Babel of unclassified tongues, from the Effic of West Africa to Chinook of British Columbia, spoken by the peoples and tribes and nations who live and thrive under the ægis of England. This polyglot character of the empire is not a disintegrating quality, if what M. Renan says in his profession of faith as regards things human is true. "We set (he says) above language, race, or geographical frontiers the consent of populations, whatever their tongue, race, or creed may be. What constitutes a nation is not the fact of speaking the same tongue or belonging to the same ethnographical group; it is to have achieved great things in the past, and the desire to do more in the future." That strikes one as the enunciation of a true doctrine of Imperial Federation."

The true doctrine of Imperial Federation, according to the *St. James's Gazette*, agrees remarkably with the picture the Scriptures draw in figurative language respecting Israel's world-wide dominion. Such a text as Ezekiel xvii. 22 and 23, R.V., is in point:—"Thus saith the Lord God, I will also take of the lofty cedar and will set it; I will crop off from the topmost of his young twigs a tender one, and I will plant it upon a high mountain and eminent; in the mountain of the height of ISRAEL will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing;" "in the shadow of the branches thereof shall they dwell." In this parable, or allegory, we have a branch of the Israelitish nation exalted to be a high mountain

Digitized by Google

(or empire) and eminent. It is a God-planted empire, having boughs, or branches, that is, colonies (Gen. xlix. 22, marg.); a fruitful nation (Matt. xxi. 43), therefore Christian (Isa. xxvii. 6); and a polyglot Empire, too, because under the shadow of it "all fowl," or all heathen nations, "dwell" and prosper. Surely the *St. James's Gazette* is a true and faithful commentator on Ezekiel's remarkable prophecy, and proves that by God's own good providence Israel has developed under the name of Britain into a lofty cedar tree, in a position of great eminence, "the head and not the tail, above only and not beneath" the other nations (or Gentiles); possessing colonies, such being fruit-bearing branches, where races speaking many languages, therefore polyglot in character, are living and flourishing, or as the Scripture describes it twice, are "dwelling" in Israel's "shadow," that is, under her protection.

It must not be supposed that the possession by Israel of a polyglot Empire is any particular blessing. The confusion of languages at Babel was a curse and punishment because of ambition and sin on the part of the post-diluvian inhabitants of the earth. But it is a curse which God promised to remove, if we mistake not, and that in connection with Israel. In Zeph. iii. 9, R.V., we have a promise of a blessing to the nation and company of nations of Israel, which they are to inherit after the destruction of the earthly powers by the devouring fire of God's jealousy. "For then," He says, "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." Then, surely, the fowl of every wing which now find refuge under the shadow of the Israelite Colonial branches will learn the one pure language, English, as they are busy doing even now in preparation for the coming day of blessing, when there will be united Christian service rendered to the Lord Jehovah, that with Israel they may call upon the name of Jehovah-Jesus, and serve Him with one consent. Then Israel's Empire will no longer be a polyglot but a monoglot Empire, world-wide in its extent, where English will be the world's vernacular, for the language must follow the race, and "the kingdom and dominion and greatness of the kingdom under the whole heaven" will be given to British-Israel, as "the people of the saints of the Most High," and to Him then, as due, will be, and must be, all the praise! (Dan. vii. 27.)

"THE EMPIRE ROUTE," WHICH IS A NEW NORTH-WEST PASSAGE.

THE *Times* of October 4, 1887, published a remarkable letter of a correspondent, in respect to the new Overland Route, Westward, which may now properly be called "The Empire Route to the East," since it connects the outlying portions of the British Empire with the Mother Country, by a splendid railway lying wholly within portions of the British Empire; the high seas crossed being also free from menace by any possible enemy of our race. A review of that communication will be acceptable to our readers because it relates to one of the most stupendous of modern achievements, nationally considered, having also a close connection with the subject of our British Identity with Israel. The new "Canadian Pacific Railway," then, to begin with, has been built by Canadian energy backed by British capital. "The power to get wealth" has been given by the Lord to Israel; and the British therefore have had to provide the money, and did so, "that God might establish His covenant that He sware to our fathers as it is this day." This railway connects Halifax, a deep-water port on the Atlantic, with a deep-water port, Esquimault, nearest the coast of Japan, and China, and Australia, on the North Pacific. The railway in question is the most Northerly of all the American lines from sea to sea, and it runs parallel with, but at a safe distance from the famous North-West Passage, following however all its curves! This route, says the correspondent, is the only one going to the East from Britain which is not dominated by foreign, and therefore possibly hostile, States. Thus, the Suez Canal, or Overland Route, passes through France, Italy, and Egypt; and coasts along these three countries as well as along Spain, Portugal, Morocco, Algiers, and Arabia. The Cape and South American routes to the East also pass by these and other foreign coasts, and therefore are liable to molestation. "The Empire Route" is free from all these dangers. Steam coal, further, is found near three strategical points on "The Empire Route," namely, at Halifax, close to Vancouver, and near Sydney too. Along the rival routes coal must be carried, at vast expense, 3,000 miles to Port Said; 4,500 miles to Aden; 6,500 miles to Colombo or the Cape. No coal exists at or near these four places. The journey from England to the East, *viâ* Canada, is shorter in time than all other competing routes; thereby saving two days to Sydney; four to five to Brisbane; two to Hong Kong; between seven and nine to Shanghai; and between seventeen to twenty to Yokohama, in Japan. As to the trade which this new route is certain to foster and develop, it is sufficient to remember how this trade has already advanced by "leaps and bounds." Here are some figures the *Times* gives us in illustration. The record is in millions sterling—

Between the United Kingdom and	In the year 1860.	In the year 1885.	Estimate for 1910.
Australasia	17	51	153
Straits Settlements	3	7	16.5
Java Phillipines, &c... ...	3	7	16.5
Hong Kong and China ...	15	20	26.5
Japan	.2	3	4.5
Total	38.2	88	217

The trade of the Australian Colonies is advancing with giant strides, and will want as many outlets as we can provide it. "The Empire Route," as being the shortest, will be sure to carry off a large share. Here are some of the figures:—The trade between Australia, and Canada, and the United States rose from £700,000, in 1870 to over £4,000,000 in 1885, or fifteen years! That between North America, and China, and Japan amounts now to £9,000,000 a year. China's 400,000,000 (certainly 250,000,000) of people are preparing to open trade with the world. The vista that opens out is unfathomable. In regard to length of voyage, the distance between Liverpool and Vancouver is reduced already to eleven days, being six days by rail from Halifax, and five days to cross the 2,400 miles between Liverpool and Halifax. Many reasons are given by the *Times* correspondent recommending the support by Government of the new line on the Pacific, and it is a matter for congratulation that our rulers have seen the wisdom of the policy, and have resolved to subsidise a fortnightly mail service to run between Vancouver and Hong Kong, to begin in Feb., 1888. The sum to be granted is, we believe, about £45,000 a year; though we suppose that is not the limit of the help which the British Exchequer is expected to afford. By the achievement we record the Government, or rather our God has given us through our Government, "incomparable consolidation to the edifice of British Power. It has completed for it an independent circle outside the practical range of European ill-will. Unless England choose to abdicate her naval superiority, no political combination could henceforth dislocate the connection of the Empire." The port of arrival from Europe is well chosen at Halifax, which is accessible in all tides, and in a fog can be approached by use of the lead alone, but when the fog lifts, with certainty; whereas, in New York, a fog prohibits entry absolutely, on account of dangerous shoals, and no ship can cross the bar save at high water. Such are the details which the *Times* correspondent gives us in reference to the splendid communication now established by the Empire Route. The Germans were hoping to secure the Pacific line of steamers, and their own Government subsidies for steamers between Vancouver and China; but the arrangements now made have, we believe, put aside this danger. We see in all these matters how the hand of God is working to consolidate

Digitized by Google

the power of His people, and thus is building up an Empire which is to be "the kingdom of the Lord and of His Christ," and is to include at last "The kingdom and dominion and the greatness of the kingdom under the whole heaven." The Stone kingdom in short is growing "by leaps and bounds," and one of the most potent means which we have just seen, to hold the whole together, a means which will be found to help forward "The Federation of the Company of Nations," is the opening of "The Empire Route." That route rests upon two mighty Gates, Halifax and Esquimault, and is served by a splendid work, constructed with Israel's wealth, namely, the Canadian Pacific railway. For these glorious gifts let Israel praise the Lord, and recognise His hand in them!

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

(*Continued from page* 433).

PART III.

V.—THE BRIGANTES.

A much more celebrated people in ancient Ireland than the Iberi, were the Brigantes, who were either actually Phœnicians direct from the East, or descended from the Phœnicians of Spain. In Cæman's poem which begins—"I sing of the origin of the Gadalians," it is said that Brioganus, son of Brathus, in a direct line from Fenius, one of their wise men, was the founder of Brigantia in Spain, and that thence his posterity sailed into Ireland, under the lead of Heber and Heremon. Nennius in the ninth, and Giraldus Cambrensis in the tenth century, also say the same. The Spanish harbour called by the Greeks Brugantia, and by Ptolemy *Phlaouion Brigantion*, and by the Romans Flaora Brigantum, is supposed to have been so called after Brioganus. It is now Corunna, and is only forty-eight hours' straight sail, with a fair S.W. wind, from the south coast of Ireland. Œticus says that in the same town of Brigantia there was a high tower, or Pharos, used chiefly as a lighthouse for vessels at sea. Orosius says this was built by the Tyrian Hercules, who, according to Diodorus Siculus, had subdued all Iberia, and all the country westward before he crossed the Alps. On the other hand, Keating asserts that this tower was built by Brioganus himself, and that the first discovery he made therefrom, by a telescope, was Ireland, and to it he immediately sent a colony of his subjects, *i.e.* the Brigantes, who in the Irish annals are called Sliocht Briogan, *i.e.*, the stock, or progeny of that leader.

Of the origin of this observatory, Strabo says,—"In this place is the oracle of Menestheus, and the tower of Capio, built upon a rock, surrounded by the sea, a prodigy of art, like the Pharos; and it is so contrived that the rays of light falling thereon are refracted and reflected in every direction, as if issuing out of so many chinks, exhibiting all the beauty and ruddiness of the sun or moon, when either rising or setting, and seen through the medium of a transparent and dry cloud." He also mentions the harbour of Menestheus, as does also Ptolemy: Menestheus was the leader of the Athenians in the Trojan war, and on his return from Illium to Athens, was expelled thence by the descendants of Theseus, when he betook himself to Spain.

Baxter is of opinion that the Brigantes were a people of ancient Phrygia and Armenia, who passed into Thrace, and made themselves masters, in the very earliest days, and by natural occupation, of almost all Europe; and they were also called Heneti, as he thinks, from *hen* which in the two countries above mentioned means ancient, or antique. In the Welsh (ancient British) *hen* means old, or aged, as Llywarch Hen, *i.e.*, the aged.

But in opposition to this opinion, Dr. Villanueva thinks that the Brigantes, being either Phœnicians, or a stock of the Phœnician Iberi, got the name Heneti, in after times, from the depravity of their moral conduct, *eneth*, in Phœnician, signifying scandalous, or depraved. Thence perhaps was derived the Spanish word *bergante*, which has the same meaning. It may, however, admit of another derivation, (and which we prefer), and infinitely more to their credit, viz., that of being expert in the management of a spear, for *heneth*, in the Syriac and Hebrew, means a spear. Another derivation makes it come from the custom of embalming the dead, which the Jews and Syrians had borrowed from the Egyptians: *henet*, or *henat*, in the Syro-Chaldaic signifies to embalm, the ingredients in which process were myrrh, aloes, cedar oil, wax, pitch, rosin, and salt, with the intention of preserving their dead in a state of indecomposition in the tomb. It is therefore, not improbable that these Phœnician tribes were called the Eneti, *i.e.*, the embalmers, from having introduced this custom into Ireland, as they did also into Spain. Baxter thinks that these Brigantes, or Heneti, having passed into Thrace, got the name of Bruges, Briges, or Friges, from the coldness of that climate; and that these were afterwards inflected according to the various Teutonic and Britannic dialects into, Brigantes, Frixi, Frigones, Frisii, Friscones, Briscones, Britones, and Britanni: that the Brigantes of Ireland were the Gauls and the foreigners who in the older times were called the Erii, or Scots; and that this was a name common to the Britons, nay to all the Gauls before the arrival of the Belgae from Germany. He adds that the original Brigantes, on being expelled their own territories, came in quest of a new settlement to Ireland, and that the Ceangi, a people of the Dumnonian Belgæ, called by the Irish, Scoto Brigantes, For-Bolg, or Belgian-men followed them in pursuit of similar adventures.

But, it being admitted on all hands that the Brigantes were *a people of the Phœnicians who landed in Ireland*, from the coast of Gallacia, or France, they could not have been so named from the cold of that climate, which we all know to be rather warm. Neither were they so called from Brioganus, son of Brethus, who belongs more to the day-dreams of story-tellers than strict historical truth. Bregan or Breogan Dr. Villanueva considers is from *brekin* (Phœnician), *i.e.*, bringing offerings to an idol, or genuflecting before it; and which again comes from *brie*, *i.e.*, he bent the knee.* It also means to offer presents to an idol: hence the scriptural phrase of blessing (*brie*) an idol. From brekin, they being the most superstitious of all the Phœnicians, they were at first called Breghan, then Bregan, or Breogan, and afterwards, by the Greeks, Brigantoi and the Latins Brigantes, according to the genius of their respective tongues. Some maintain that the Spanish Brigantes were called Brigantoi by the Greeks from *purgos anthos*, a florid tower, the name by which the Pharos in Brigantia, in Spain, was formerly designated. But they should remember that the Spanish Brigantes were not Greeks, but Phœnicians.

Ptolemy places the Irish Brigantes in the S.E. of Ireland, as if they were akin to those in Britain, *i.e.*, about the sacred promontory Ieron, just opposite Wales. To the west of them were the Vodii; behind these the Itterni, or Ivernii, and to the west of them the Vallabori, with whom Drosius joins the Luceni. From these the Nagnatæ, the Erdini, and Venicnii stretched away towards the north, the extreme of which was occupied by the Robogdii. On the east were the Voluntii, the Eblani, or Blanii, (near the city Eblana, now Dublin), the Cauci and the Manapii, between whom and the Brigantes were the Coriondi. These are the inhabitants of Ireland according to Ptolemy, in his day: but there is no mention of the Scots, which has suggested the idea that they were subsequent to those people (at least under the name of

* In Vol. X. of the Banner, p. 500, we suggested that *Brechin*, the name of a town in North Britain, indicated a people wearing breeches, or garments coming to the knees, which the Brigantes did. It may also indicate a people bowing the knees, or going down upon their knees in worship.

Digitized by Google

Scots) in point of occupancy. Modern geographers think that they inhabited the eastern districts, afterwards called Catherlaghensis, Midensis, and Waterford; and that from them a part of the district of Media is called, as well in the Irish annals as in some old writings respecting St. Patrick, Magh-breg, or the plain of the Brigantes, a name it retains to the present day.

Brigantia, then, or modern Waterford, was situate opposite to Brigantia in Spain. The river Brigas (now Barrow), and the barony of Bargy, in the S.W. of Ireland, show traces of the Brigantine name: also Bruighan-da-darg, a district in Meath; Brigown, Brigowne, or Brighghobban, once a city, but now a little village in the barony of Condons, county of Cork, though some think this last was so called from St Abban, the reputed founder thereof. To these may be added Briggo, a village in the barony of Ardes, county Down; Bright, a town in the barony of Licale; Briggs, some rocks on the sea coast at Carrickfergus; Breoghain, an old district in the county of Waterford; the river Braghan, and the town of Brick-river. We may also see the Brigantine lineage in the names of illustrious leaders of the ancient Irish, as the Hy-Breaghan, or the O'Breaghan, afterwards altered into O'Brien, and O'Brian. "Hy" here means "of," and is equal to "O."

In Spain are found memorials of this ancient people in the town and country of Brigantinos, near the port of Flavia Brigantium, the modern Corunna; in Brigantes, a river of the Edetani; Bergatiano a town of the Vetones; Berganzo, a city of Cantabria, and in many other towns, as Berga, Bergo, Bergara, Bergezo, Bergedo, etc. But whether the Bergitani, a very ancient people on the east of the Lacetani, by the river Iber, could claim the same origin, Dr. Villanueva could not positively determine. Among the Pannonians there was also a place called Brigantium, which Aurelius calls Victor Bergentium. To this may also be referred the lake called Brigantium Lacus, now Lago de Constanza. Thus we see the nation of the Brigantes were very numerous, laying claim to a large part of Europe as their proper country.

(To be continued).

IS THE KNOWLEDGE OF OUR IDENTITY ADVANCING AT THE PRESENT TIME?

THE question we have asked above, "whether the knowledge of our subject is advancing among the public, or really making little or no progress," will be answered according to the temperament of the person interrogated. The despondent and the pessimist will declare that the whole thing is dying out, and the interest in the subject rapidly departing. The sanguine, on the other hand, will tell us that, without doubt, large multitudes are fully persuaded of the truth of Our Identity, and are only waiting for some startling event to make known their convictions. We suspect the truth lies somewhere between these two extremes. Our own experience is that there are larger numbers than ever who know all about the facts with which we deal in these pages; but that, while the stream is broader, the interest woefully flags. Men are in that state, that knowing the British to be Israel, they are quite content to leave things as they find them. Folding their hands, they say, "No doubt we are the lost Ten Tribes, but there is nothing particular to be done because this is the case, and therefore we see no reason to pay more attention to the matter, but must leave it alone for some other rather more pressing, important work we have to do."

Indifference, therefore, takes the place of enthusiasm and activity. Consequently our Associations fall off in numbers, our lectures are poorly attended, our subscriptions decrease, and there seems to be general discouragement on all sides. The clergy, too, have taken up what doubtless is, from their point of view, their proper attitude to kill the pernicious craze, by leaving it "severely" alone. They "boycott" the subject in their sermons and their lectures. They refuse to listen to it, argue about it, or converse with anyone regarding it who evidently has "Identity on the brain!" Consequently, no one hears now of adverse or abusive pamphlets appearing from the press. The word has gone forth, "Leave these men alone! If this thing be from Satan it will come to nought, and if it be of God it will advance in spite of us, and it will be time enough then for us to espouse it or not when we see it is beginning to be popular." The shepherds of the flock being thus minded towards what we call "the Identity," the sheep can afford to slumber over the subject, and take a languid interest in it when it is thrust before them, or if it is very obtrusively brought to their notice by a red-hot advocate of the matter.

How are we to account for this state of things? The apathy of the clergy one can understand. Their position seems to be prophetic, and they cannot but turn their backs upon a theme which they are destined to reject just as the ministers of religion in the Saviour's time rejected Him, and so ensured His rejection by their followers, the people of Jerusalem. But why should our laity also prove so utterly listless regarding this glorious truth, and show by their conduct that the Identity has not much interest for them, convinced though they may be that the evidence favours our views, and that the British are doubtless the lost House of Israel? We think the conduct of the people in this respect is just what we should expect from Israel's prophetic character. We fail to see from Israel's scriptural portrait that they were destined, before the outpouring of the Holy Spirit, to care in the least degree for their Israelitish origin, or to evince any concern at all for the dealings of their God with them, till frightened by His judgments into some regard for their relationship to Him. Their past character, as sketched in God's Word, plainly exhibits them in this unfavourable light. They were ever faithless, stubborn, stiffnecked, and rebellious towards their heavenly Father. Can we expect them in this their old age to exhibit a more faithful, obedient spirit? On the contrary we find, from Hosea xi. 10, that it will require "the roar of the Lord, like the roar of a lion," to induce the children "to come trembling from the West." The Lord just now is not "roaring like a lion," and has not been for some time. Consequently the children of Israel show no signs of trembling, but, like Gallio, "care for none of these things." They see nothing to alarm them in the present state of affairs, but, like the "mockers" of 2 Peter iii. 3, 4, they cry, "Where is the promise of His coming? for from the days that the (Hebrew) fathers fell asleep, all things continue as they were from the beginning of the creation." But what is the testimony of the apostle? Those Israelites who are destined thus to speak, and who are so speaking now, "wilfully forget!" They know the Scriptures, but they determinately put them out of their minds and their thoughts, and so "forget God" and "His determinations." He resolves to find Israel, and tells men where and how they shall appear, when found. But our opponents forget these promises, and conclude that because the Ten Tribes have been "lost" for 2,000 years or so, they will continue to be "lost" for ever! We have, however, "earnestly to desire the coming of the day of God," that is, "to hasten it" (2 Pet. iii. 12). But that day cannot come till Israel be found, and Israel, Judah, and Manasseh being discovered, shall return in triumph to their land.

If men, however, would only regard the many and multiplying "signs of the times" apparent to-day, they would see that the Lord's judgments are rapidly coming upon the earth, and that His own return is at the doors. "The universal conflagration" called in the Scriptures "The great earthquake, an earthquake so great and so mighty" (Rev. xvi. 18, R.V.), unparalleled, in short, in the experience of mankind, is at hand, and "men's hearts are failing them for fear" because of it

Digitized by Google

This should recommend our subject to them, since it brings hope to our nation as nothing else can or will. Even the secular journals write thus of the present prospects of peace. We quote these remarks from a provincial paper of Sept. 29th, 1887, which takes no account of such trifles as Our Identity or its promises. It spoke of "Troublous Times," and adds:—

The time has gone by when any observant person could doubt that a great war is imminent in Europe. At present there is no well-informed man who would be surprised if war were to break out next week, or even to-morrow. . . . Englishmen will be called upon to take sides—at any rate, as far as sympathy goes—in the coming war between France and Germany. They should never forget that the aggression has been entirely on the part of France. In writing thus, however, we make the assumption, which we are sorry to say is by no means justified, that the coming encounter will be a single-handed one. Every sign of the times points to a general war, in which England will almost certainly have to bear her share. Fortunately, England will be on the right side, whatever may befall, and she will be on the winning side too. . . . Of the permanent preservation of peace between Germany and France, there is no hope at all. The latest "frontier incident" is not settled yet. French and German views on the matter are very conflicting, and, although Germany promises that she will make reparation, she does so with the significant reservation—if she should be proved to be in the wrong. If Germany do not apologise, there will almost certainly be war. A German apology, on the other hand, would raise a shout of malignant exultation in France, which would still further embitter the relations between the two countries. There is danger that the guns on the frontier will go off of themselves. The momentous question then would be whether Germany and France would be the sole combatants.

Such are the dismal anticipations of our secular writers to-day. But Our Identity brings the comfort the journalist and our nation sorely want; though at present men reject it, being blind as to their future joyous prospects, a blindness which will only have its end when "the fulness of the Gentiles" (or the Federation of the Empire) "shall have come in," and so all Israel (of the Ten Tribes) "shall be saved." Then will "the Spirit be poured out upon us from on high, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever" (Rom. xi. 25, 26; Isa. xxxii. 15, 17). We wait for those days with the certainty that they will come, though now, as ordained, Israel, blind Israel, cannot see, by reason of the veil over their heart. Then, indeed, will she praise the Lord!

"A BLESSING IN THE MIDST OF THE LAND."

We think a sub-leader of the *Times* some time ago, on the subject of Egyptian Slave Trade and its virtual suppression by the exertion of British influence, was a strong confirmation of Our Identity, and a fulfilment in some measure of 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;" for "the Lord hath blessed them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." What Power Assyria may represent is still a moot point, but we know whom "Egypt" indicates, and Israel, the Lord's "Inheritance," we need not doubt is the British nation. It is to be, according to the prophecy, a blessing in the midst of the earth, or land of Egypt, and the evidence that this is the fact is furnished by the reports of Col. Schaefer, the chief of the Slavery Department in Egypt, and of Sir Evelyn Baring, the British Chief Commissioner in Egypt. The accounts of the condition of the Slave trade now in Egypt proper are most encouraging. The trade has been "withered up at the roots." "Sales by slave merchants are believed to have entirely ceased." The slave dealers' professsion has become profitless, and the dealer himself "has disappeared!" In 1883, says Col. Schaefer, he had a list presented to him of thirty-two dealers of slaves in Cairo. Of these twenty-five have been arrested, and the rest (seven) have given up the trade as a thing that does not pay! The law of manumission is working vigorously throughout the country, and the Colonel believes that henceforth "no slave will stay in his master's house in the Province of Esueh unless by his own free will." The Khedive and his ministers are loyally working with the Department to put a stop to slavery, and the result is that new rules are passed by which fresh slaves cannot be imported into Egypt without great difficulty. The Italian and Austrian governments are acting with the British in the endeavour to stop the trade through the Suez Canal, by means of the Italian and Austrian steamers. Sir Evelyn Baring does not doubt that the slave trade is still carried on by the Red Sea ports, but he declares that in Egypt proper it no longer exists!

The difficulty, of course, has always been, and still is, that the whole nation and population of Egypt secretly favours the traffic, and is ready at a moment to conspire at its immediate re-establishment. The Mahommedan religion favours the trade and institution; but for all that, Colonel Schaefer considers the thing is dead in Egypt, and will not revive, because the British have shown the land-holders and slave-owners that "free labour is cheaper and far less troublesome than slave labour." They find that the possession of slaves brings them vexation, and is precarious. They know now that the human chattel has learnt its own rights, and "can appeal elsewhere for liberty and against oppression, and that fresh supplies cannot easily, or, indeed, at all, be got from outside."

The last few words of the *Times*' article on the subject are worth repeating, because we think they point not doubtfully at the Israelitish origin of the people so favoured as the British are in Egypt. The writer said:—

If British ascendancy in Egypt had no other effect than the downfall of slavery there as a dominant and living institution, it could not be said to have been purposeless or futile. Amid all the errors committed by or charged against British policy on the Nile, backwardness or hesitation in this is not to be reckoned. England has held steadily up the standard of emancipation, and the facts of the decline of domestic Egyptian slavery and the annihilation of the Egyptian slave trade show that humanity and Egypt are beginning to reap the fruits.

Israel was and is destined "to blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). Good fruit is sown in Egypt when the curse of the land, the slave trade, is destroyed. That, by God's help, we have done, our public officials and public journalists being the witnesses; and surely we may now say that "Israel is a blessing in the midst of the land" of Egypt. We have also blessed India in every possible imaginable way; we have given all races with whom we have any influence the Bible, and the knowledge of the way of salvation; and so have proved the truth of the promise that "In thy seed (*i.e.*, in Abraham's, Isaac's and Jacob's) all the nations, all the families, and all the kindreds of the earth shall be blessed" (Gen. xxii. 18, xxviii. 14; Acts iii. 25). It is true that with the blessing we have also taken, in many cases and in many places, alas! the curse of drink and evil habits. But this is part of our prophetic ignoble character so wonderfully drawn in Zech. viii. 13, R.V.: "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." Israel's character was ever evil in certain respects, and these have verily operated as curses among the heathen nations where God has sent us to preach the Gospel. But the promise remains, and is ours, that these blots and blemishes in the people of God shall yet be wiped away, when the law of God will be written on their hearts and minds, when we shall know Him "from the least of us to the greatest of us," and "our (national) sins and iniquities He will remember no more" (Jer. xxxi. 33, 34). Verily this will meet our case, and call for Israel's praises

Digitized by Google

ANSWER TO FIVE OBJECTIONS OF AN ENGLISH CHURCH CLERGYMAN TO ANGLO-ISRAELISM.

A Sermon delivered by Rev. Dr. Wild,

In Bond Street Church, Sunday Evening, August 21st.

(From "Parkdale News" Aug. 25, 1887.)

PART I.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, as a shepherd doth his flock."—Jeremiah xxxi. 10.

A friend has called my attention to a lecture delivered a short time since in Northampton, England, by the Rev. J. Wilkinson, of Mildmay. In his lecture the rev. gentleman labours to show the mischievous character of the modern theory—he so calls it—that the Anglo-Saxons were the lost tribes of Israel. The theory he describes as one of the leading latter-day errors of these perilous times. For myself, I am perfectly willing that he or any one else should state their objections, because I am a thorough believer in the fact that Great Britain is the Ten Lost Tribes organized, and that the United States are none other than the tribe of Manasseh, in an organized form: nay more, I believe myself, with many others, that we are perfectly willing and as able to answer all reasonable objections, and meet honestly and fairly all our opponents, be they the Rev. Mr. Spurgeon, the Rev. Dr. Sexton, or the Rev. J. Wilkinson, or any other reverend, or any others that shall think they have got a reasonable objection against this theory. This I may confess, that the opponents have helped me greatly to grasp the subject and more clearly to see that God-revealed distinction between the Houses of Israel and Judah, which I deem from my present experience and former darkness to be one of the grandest truths for a man to know who wants to read the Old Testament intelligently. Any person ignorant of that one key can understand but little of the prophecies revealed. No doubt, by reason of objections urged against Anglo-Israelism I have been made to be more careful in my utterances, and at the same time more persevering in my studies, that I might know whether this theory was sustained by the Bible or not: as in the past, even more so in the present, I like to answer objections. They do not in the least annoy me, for I believe the theory is so plainly taught in the Bible, and mirrored forth in the history of the Anglo-Saxon race, in their origin, in their growth, in their present position and influence in the British Empire, that I cannot fail to find the correspondence between the perfect utterances and the state of things I see in history or see at the present time. Yes, even the Bible future of Israel I find in Britain. In that empire I find the potency and promise of the prophetic future of Israel reasonable and possible. For instance, I see no Power among the nations of this earth more likely finally to possess Palestine than Britain. I see no Power more likely to protect the Jews and put them back in Father Abraham's land than Britain. I see no Power leading Britain in the fact of civilizing the nations, Christianizing and colonizing the world of men; all of which were to prominently characterize Israel in the latter day. If I am sure that these are the latter days I may look for the evidence in some nation of people. I have looked, and the conclusion of my looking is that Great Britain stands the best chance to be Israel in this organized form. My opponents as well as myself believe that Israel is to be the dominating and ruling power among the nations. The dispute between us is, Who is this Israel? If Britain is not Israel, she has got to go under, and I am willing for her to go under if she be not this appointed people of God. This being so, I am sure that Britain at the present time seems to me the most likely to be Israel. She certainly is ahead in the race at the present time, and I believe she will keep ahead a long time, any way until I get through with Bond Street Church. I may prophesy all that I can, talk fulsomely up to that point—a point we will never reach.

I have not read a verbatim report of the reverend gentleman's lecture, but if that which is reported be true, I cannot but feel he will be a hard person to convince or to correct. I am afraid he, like many others, wants proofs that cannot be given, for he wants that which is both unfair and in the very nature of things unreasonable. For instance, he says, "Supposing the Anglo-Saxons could be traced back to their origin as satisfactorily as the Jews could be traced back to Abraham, this would by no means prove the Anglo-Saxons to be the Ten Lost Tribes." I would like to ask what it would prove if it did not prove that; for surely, racially, traditionally, historically, and religiously, the Abrahamic origin of the Jews no one doubts, and if I could trace back the Ten Lost Tribes as sure as the Jew can trace back his origin to Abraham, I believe it would be as safe as that this desk is a piece of wood. I simply say it is a demand that no reasonable man should make. No people have a pedigree so sure and authentic as the Jews. This fact itself is one of the staggering points that meets every infidel; even the careless Lord Rochester said, "I reject all arguments in favour of the Bible with one single exception, namely, that founded on the existence of the Jews, that alone baffles my Scriptural infidelity." Now for a man to say it would be no proof if we could trace back the origin of the Anglo-Saxons equal to that of the Jews, I am of the conviction I can do nothing with him, but I take up the subject for others, who, I presume, are a little more generous, and may be a little more willing to accept evidence when presented. For my part, I consider such proof the very strongest of its kind. What pulpit, what minister, what historian doubts the origin of the Jews? Not a single pulpit or historian in the world! The gentleman must have, as a good many of you have, a hatred to this subject, a perversion in your mind that blinds your eyes to the clearest light that God has furnished for us, and you simply overlook the plain facts that are historically recorded.

What are his objections? There are five. The first one arises out of the prophecy of Balaam as recorded in Numbers xxiii. 9, when Balaam is speaking for Balak with the intention of cursing the Israelites. They were encamped on the plains below the mountain on which he stood. Instead of uttering a curse upon the encamped host of Israel, he uttered a blessing three successive times. He says, "For from the top of the rock I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations."

Mr. Wilkinson thinks that we have never been and are not now alone, and hence cannot be the people that were spoken of by the prophet Balaam; but he should remember that this prophecy had reference to the whole Hebrew race, encamped at the foot of these hills. It had reference also to God's intention concerning these people. What was this intention, I pray? Simply God calls Abraham from Ur in Chaldea, from his own friends and relatives, and locates him among strangers, saying to him that the land He will give to him for himself and his seed. He isolates him in his religion, He isolates him in his rites and ceremonies of that religion, He isolates him sanitarily, He intercepts him in his social relations, for they were not to intermarry, nor to eat, nor to worship with the people around them. Was it not indeed God's intention to separate this people from the rest?

Most certainly it was: and the people occupying that land—these Israelites—when they went in were commanded to destroy and not live side by side with them, lest they should become part of them, so strict was God. In their mission and privileges they were alone. God never came so near to a people, nor have we a people on the face of the earth so distinctly separate from the rest of mankind. This is the idea Moses has given us in Exodus xxxiii. 16. He understands what separation means, for he says: "For wherein 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 on the face of the

Digitized by Google

earth." It is a wonder that Mr. Wilkinson did not read that verse. People read the verses they like as a rule, and pass over those they do not. This is the trouble I have meeting nine out of every ten opponents. They have got a portion of their own, and they will stand by it and they will knock the other parts of the Bible endways. My idea is a man should get in the Bible something that will sustain his theory and take the majority. When you get ten passages, for instance, supporting your theory, and five opposed to it, go with the majority. That is sensible. If that rule were followed to-day it would unite a great many churches that are not united, for they are only sectional, and can only be sustained by referring to portions and parts of the Bible. I am perfectly willing to admit when I meet a person of another denomination that he has certain passages favouring his special view; I grant that. They say, Explain then why do you not believe as I do when I have got ten passages where you have only got five. That is the point. You are neither wise enough nor am I to explain the whole of them, but as a British subject believing that the Government should be conducted on an honest majority, I go in for it in theology. It is a piece of foolishness to say that the whole Bible sustains any one denomination. There may be a few passages that seemingly favour the existence of any one, but that is not enough. They should have the whole Bible at their back, and take fairly and squarely the majority of inferences and declarations.

None like Britain has dwelt alone in her island home. She has been alone in her great missionary enterprises, alone in her grand effort to free humanity from slavery; alone in the grand effort to colonize and civilize the desolate places of the earth. The matter of dwelling alone was spoken of by Balaam as a blessing; hence it is a poor argument for Mr. Wilkinson to apply it to the Jews, because the Jews have not been blessed. If any body has suffered on the line of the centuries the Jews have. What Balaam predicted is believed by all commentators to be a blessing. Why apply it to the Jews, who have been cursed above all other races on this earth from the time our Saviour was crucified to this very present moment? Surely common-sense would indicate that that saying of Balaam's could not be applied to the Jews!

His second objection is from Hosea iii. 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image and without an ephod, and *without* teraphim." Mr. Wilkinson applies it to Britain now. He says Britain is not now without a king. Go back to the time when Hosea uttered these words, and see if between that time and this that part of the prophecy has been fulfilled. Was there a portion of the Saxon history when they had no king, nor prince, nor government? Yes, for hundreds of years. Any common school scholar in Canada could correct the rev. gentleman on that point. I am astonished that a man living in that favoured land should think that the Saxons have always had a king and government.

When they were first carried captive they were slaves, and they became a nomadic people, without tribal princes, king or government, for centuries. Can we not read in 2 Kings xvii., their relation, how the House of Israel was destroyed, its king destroyed, its government destroyed, its princes destroyed, its worship destroyed? As the centuries moved on they again began to organize in tribal forms, and finally came over to England as the Angles, the Saxons, the Jutes and others to consolidate again. Now, if Mr. Wilkinson would, he might find the first part of what Balaam said in the past. The present state of Britain he will find to be consistent with the next verse, for Balaam went on to say: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." This simply means that for centuries they were to be without a king, without princes, without government, and finally they should return from their backsliding, acknowledge God and receive the true worship. If you take Britain from the time Hosea uttered these words, you will see she has fulfilled both prophecies. In her first career she was without government, without kings, without princes. Now she has governments, kings and princes by the wholesale.

(*To be continued*).

THE ARGUMENT IN ANOTHER FORM.

LET us suppose the Christian's Bible, the Old and New Testaments, could be submitted for perusal and study by one who never heard of it before, who was, therefore, entirely unprejudiced either for or against it. What would be the verdict of such an one, after a full, candid and careful perusal of its contents? What he would say would be surely something like this:—"I find this book from first to last to be the history of one race, and that it contains a picture of the Supreme Being's dealing with it from the earliest times, commencing with its small beginnings, when the founders of the nation, Abraham and Sarah were selected, to the last glorious termination of the history of the chosen race as the rulers of the planet. The book records, too, their careful education and preparation for this splendid destiny. The record concerns this race alone, and when other nations are mentioned in this extraordinary volume I find that it is only in an incidental fashion, and that merely so far as such mention influences or bears upon the main story of the nation whose fathers were Abraham, Isaac, Jacob and his twelve sons. The book, I observe, is written mostly in the Hebrew tongue, by Hebrew authors, published among the Hebrew people, preserved by them, addressed to them, and leading up to the appearance of the Divine Man, the Son of God, the Man Jesus Christ, Himself a Hebrew sprung from the Tribe of Judah." Such would be the testimony of the stranger to revelation when put upon the task of studying the Hebrew Scriptures. Such an one would also tell us, what is the truth—namely, that at a certain crisis in the history of the race in question they were divided into two distinct nations, both of whom were banished at separate epochs to distant lands for sin; that one of such divisions, the Jews, returned from banishment in B.C. 538, but the other, the House of Israel, never did so return at all. The book however makes provision for this catastrophe, and promised that in due time the two Houses would be reunited and return together under one head, no longer two nations and two kingdoms, but one nation and one kingdom, to remain so for ever and for evermore under God's blessing, within their own inheritance, the country of the mountains of Israel. As the House of Israel was destined to disappear from history and exist under "another name" than that of Israel, the book provided for the recognition of this lost people, and declared respecting them these among other signs and marks by which they were to be known in the "last days." They were geographically to be discovered in

1. The Isles of the West, "afar off" from Palestine.
2. In the North Country.
3. In the West.

They were to be known, then, as

1. A powerful people, strong at sea.
2. Multitudinous to a degree, therefore an Imperial people.
3. Wealthy abnormally.
4. Possessing a Colonial Empire tending to become a Federation of united nations.
5. Having a Heathen Empire great beyond example.
6. Excelling other nations in all respects, as the head and not the tail, above only and not beneath.
7. Holding their enemies' Gates, their own secure the while.
8. Possessing the Word of God.

Digitized by Google

9. Honouring the Sabbath of the Lord their God.
10. Obeying the laws of God.
11. And so loving the souls of men, as to be constantly not only endeavouring to benefit and bless "all nations, families and kindreds of the earth;" but succeeding in that attempt.

This and much more our student would discover and repeat to us.

Can any one deny that this is a true report of the contents of the sacred book? None can! That being the fact, we turn to another phase of our inquiry and ask what are the material facts of the case? Can we point to-day, the destined time, to any race geographically, and in all other respects answering to the picture God gives us in the book, of Israel in the last days, as to their characteristics and lineaments? We can! There is the British nation before us, responding in all points to the portrait. To the jot and to the tittle the likeness is exact! Not a feature is wanting. There is no point omitted, none in excess of the description! Geographically; in regard to religion, manners, customs, love of the Bible, of the Sabbath, of the Decalogue, in respect to evangelical ministry, nothing is wanting to point out the identity of the races when the facts are compared with the written prophetic description.

Such, we say again, are the facts. Can any one deny them? None can. Here we leave the case. We draw no conclusion, we do nothing, but ask the world at large two questions:—

Are we wrong with reference to the premises if we draw the conclusion that the British people are Israel of the House of Joseph? If we be wrong, what other race fits the description better?

Such a race there must be if the British be not they! And Christian men are bound to prove the faithfulness of God by showing us where the hidden people are to-day, responding to the prophecies.

If they fail, as fail we believe they must, then we maintain that the violent presumption raised by the facts we have disclosed to show that the British are the House of Israel, must prevail; and the conclusion must stand that the British are

"LOST ISRAEL FOUND!"

The burden of proof is now shifted to our opponents. Let them assume it!

Concisely we may state the contention thus:—

1. God Almighty gave, on oath, "to Abraham and his seed for ever," certain blessings, exclusively.

2. The British nation to-day enjoys those very same blessings exclusively.

As men who exercise their reason reasonably what conclusion would our opponents draw from these premises?

THE SACRIFICE OF THANKSGIVING

THE testimony of God's Word in regard to the duty of "thanksgiving" is this:—we find it in Psalm l. 23 (R.V.)—"Whoso offereth the sacrifice of thanksgiving glorifieth Me—and to him that ordereth his conversation aright will I show the salvation of God." The marginal reading of the last verse is this—"Whoso offereth the sacrifice of thanksgiving glorifieth Me, and prepareth a way that I may shew him the salvation of God." The sacrifice of thanksgiving then is a means of grace! We thereby glorify God, and so prepare a way by which God may in Christ shew us the way of salvation, or the salvation of God itself! What a privilege then is this thing! and how bounden our duty constantly to offer the Lord praise and thanksgiving, that He may be glorified, and that He may shew us the salvation of God! It is our study in the BANNER, to lead men "to praise the Lord." At the end of every article—especially in those in which we seem most to exalt the nation, we strive to teach men that all we are and have is from and of the Lord; purchased by the blood of Jesus and promised by God Himself to the Lord Jesus for His people; that is, for His servants, Abraham and his seed for ever. Surely "the sacrifice of thanksgiving" is due from such a race as ours to the Giver of such gifts as we enjoy! How utterly unworthy the nation is of the high privileges we have inherited none can know but God Himself, and if we did not offer Him "the sacrifice of praise" we must give to Him, such as it is, surely the very stones would cry out! But when we know, as we now do know, that to offer Him thanks is "to glorify the King of kings," then we have the very highest sanction and incentive to praise which we possibly can have, and it is needful it should be continuous. For our own self-interest is also involved in this matter; seeing that by such sacrifices of thanksgiving, we "prepare a way that He may shew us," what is quite a separate matter, namely, "the salvation of God!" None can see the way of salvation by the blood of Jesus but those to whom the Spirit of God first "shows" it, and therefore it is of the utmost importance that we should cultivate the thankful, praising spirit, in order that we may "glorify our God," and so "prepare a way by which He may shew us the way of salvation." To this result, all God's dealings with his people tend. He leads them to ask for salvation, when He tells them, "Publish ye, praise ye, and say, O Lord, save Thy people—the remnant of Israel!" (Jer. xxxi. 7). Praise to the Lord, then, leads to salvation—and that salvation is the gift of God through Jesus Christ our Lord, for "By grace we are saved—through faith; and that not of ourselves—it is the gift of God" (Eph. ii. 8). "The sacrifice of thanksgiving" is further appropriate in a peculiar way from Israel of the Ten Tribes. For they have been Gentilized; "cast out" of the covenant of Sinai; made the Lord's Lo-Ammi—not reckoned to be His people—yet never forgotten by Him. Herein then is the ground for our thankfulness, seeing we are, as a race, unworthy of the least of all the Lord's mercies, and yet covered with the vast multitude of His lovingkindnesses and tender mercies. We are like the prodigal son of the parable (Luke xv.), who, coming to his father in his rags, and all his moral defilements, which in his own eyes unfitted him to be any longer reckoned as his father's son, can aspire only to be made "as one of his hired servants" (ver. 19). The father's love however gave him his son-ship again, and with the fatted calf, the ring, the shoes, the "best robes" (of righteousness), the feast, merry-making, and dancing. For this the son was dead, and was alive again; was lost (as a nation), but now "found again." Was not the sacrifice of perpetual thanksgiving the right return for such as the lost prodigal to make after such a reception as that? The episode of the ten lepers of Luke xvii. 12—19 (R.V.) is another case in point. Like the world at large, the ten lepers were recipients of the blessing of Jesus—He died for the sins of the whole world. But the only race alive in any respect to the benefits and blessings He died to bestow, was out-cast, Lo-Ammi, Israel—none "save this stranger" or "alien"—the British nation! He returned to give glory to God for his cure—falling at Jesus' feet and giving Him thanks as God! (ver. 16), "and he was a Samaritan!" The only praising ones are Israel of the Ten Tribes; and they alone therefore glorify Him who has done such great things for them. To this effect is David's testimony in Psa. cxxvi. 1, 3, (R.V.):—"When the Lord Jehovah turned again the captivity of Zion—we were like them that dream. Then was our mouth filled with laughter, and our tongues with singing. Then said they among the nations: The Lord Jehovah hath done great things for them. The Lord hath done great things for US (whereof) we are glad!" Gladness, joy, rejoicing, and praise, then are needed on our part to testify that the Lord's blessings and benefits are conferred upon us, unworthy as we are of them all.

When we consider our condition, hopeless as it seemed (Ezek. xxxvii. 11), and how He has blessed us, we cannot fail to praise Him for His goodness, mercy, and truth towards the

Digitized by Google

House of Israel, and we glorify Him for His grace accordingly. For what has He done for us? nay, what has He not done for us, whereby to make us "glad"? When our hope was lost and we dared not believe we were His people, He sent us the assurance by means of the Identity, that we are verily His people, His inheritance, His heritage, His chosen ones, His nation! He has made us a "strong nation" (Micah iv. 7). He has given us nationally His blessing; He has given us multitudinousness inconceivable; and the Gate of our enemies (Gen. xxii. 17). He has given us wealth abnormal (Deut. viii. 18); so great that we "lend to many nations, but never borrow" of them (Deut. xv. 6); and we are privileged by such wealth to enable the Lord (wondrous thought!) "to establish His covenant which He sware unto our fathers as it is this day!" (Deut. viii. 18). He has made us to reign over many nations, while none of them reign over us (Deut. xv. 6). He has given us, besides all this, an inviolable home; an "appointed place" of refuge and safety, where, like "the apple of His eye," He protects and saves us; making our home Gates secure and safe, "open day and night," filled hourly with the wealth of nations (2 Sam. vii. 10; Zech. ii. 8; Isa. lx. 11). Then of spiritual gifts He has bestowed upon us precious stores. An open Bible; the blessed Holy Spirit to teach us its meaning (as He dealt not with other nations); His Sabbath days; His ten true laws, which are the laws of God; the love of souls; and the wish to benefit and save the nations; and revivals of religion perpetually! (Psa. cxlvii. 19, 20; Matt. xxi. 43; Exod. xxxi. 13, 17; Ezek. xx. 20; Isa. xxvii. 6; Gen. xxii. 18; xxviii. 14; Acts iii. 25; Joel ii. 28; Acts iii. 19).

These are the benefits and blessings He has promised to bestow on Israel, His people; and under Christ, and by the Hand of Jesus our Lord and King, He has given them all to us British because we are the remnant of Israel, to the praise of the glory of His grace and because He is the faithful and true God who keepeth covenant (Deut. vii. 6—11). Shall we not then do rightly to make every page of the BANNER OF ISRAEL resound with the praises of Jehovah our King, and shall not our daily cry be, among ourselves, "Brethren, let us praise the Lord!"

"Ye that fear the Lord, praise Him!" "All ye the seed of Jacob, glorify Him!" "And stand in awe of Him all ye the seed of Israel!" ". . When he cried unto Him, He heard" (Psa. xxii. 23, 24).

THE ANNEXATION OF EASTERN ZULULAND.

FROM February 5, 1887, the Eastern portion of Zululand ceased to be a protected territory, but became part of Her Majesty's dominions by annexation. How was that strong measure brought about? What could possibly induce the timid British Government to act in so decisive a manner? The story is told, in a Blue Book, just published, by Mr. Osborn, the Resident Commissioner. It appeared in the *Times* of August 25. The report shows that the annexation has been too long delayed, and that the delay has cost the Zulus large territory, but has given the Boers a valuable portion, which we have culpably allowed them to steal. The matter became urgent at last. The Boers had got the whole country, saving that portion called the Reserve, which we had secured at the end of the war; and the difficulty was to make them give it up. The matter was complicated by the fact that the Zulu chiefs had "recklessly signed away their rights" to the Boers, who were not slow to assert their own in consequence. On the 22nd October, 1886, however, the British Government entered into an agreement with the Boers, by which some of their gains were recovered for the Zulus, and the land was divided then as follows. There was "the Reserve" to the South, which the Queen has governed since the war, of which the battle of Ulundi was the sequel. Then there was the New Republic, which was the Western and North-western portion of Zululand, allowed to be retained by the Boers; and finally, Eastern Zululand, the strip of coast and contiguous land, which was all that was left or could be secured for the original owners, from their rapacious neighbours. The Zulu chiefs were dissatisfied with the partition, but the people were grateful that so much was saved out of the wreck. How forlorn was the hope, is evidenced by Sir Arthur Havelock's reply to the many Zulu deputations from the chiefs who visited him, asking for help. "The Government," he said, "is willing to intervene, and will try and save something for them. They will not get all—or nearly all—but the Government will try and save something for them." That something was Eastern Zululand. Then came the further question. How was this Eastern portion to be governed? By the Zulus or by the British, their late conquerors? The Zulus alone could never hold the land against their aggressive neighbours the Boers, and they knew it. They were in terror of them. There was but one way to meet the difficulty, which would avail to keep the Boers in order. The British must either establish a protectorate over Eastern Zululand or annex it outright, and so govern the Zulus as a subject race. The protectorate was tried first, but was found unsatisfactory. The Zulus admit we conquered them, and are content we should govern and make laws for them. They could not understand a protectorate, and though national pride forbad them asking for annexation, they acquiesced in the thing being done. On and after May 19 last, all Zululand, save and except the New Republic, became part of the British possessions, and so a fresh and large addition must be made in the maps to the countries already distinguished by the "thin red line." The Governor of Natal, assisted by elective members of the Legislative Council, will henceforth be the rulers of the country for the Queen, making laws "by proclamation."

Such is the history of this our last annexation. Had we done our duty by the people we conquered, we should have at once annexed the whole of Cetewayo's kingdom; but failing that, we gave up the whole land to anarchy, war, bloodshed, and plunder. We let the Boers seize the most valuable part of it, and so wretchedly vacillating has been our Governments' conduct of affairs, for years past, in respect of Zululand, that Sir Theophilus Shepstone, in the Blue Book under reference, declares that "Her Majesty's Government has for many years past seemed to be so feeble and hesitating of purpose in all matters connected with Zululand, that the most difficult portion of the task of any officer representing the Government to the Zulus, is to impress them with belief in the permanence of any intentions or arrangements that it may become his duty to announce to them." The final result is, that we are obliged to annex the land as to a portion only of it. But the best and most valuable has gone to enrich a semi-barbarous people, who will not long submit to have civilised neighbours. They will one day cross swords with us to their own loss, at great expenditure of life and treasure to ourselves. The salient fact that comes up for consideration in all this is, that the British Empire has recently grown in Zululand against our nation's wishes, just as it has grown in our own times in New Guinea, Upper Burmah, North Borneo, Amatongaland, and all round the littoral of South Africa, from the Orange River on the West, to Delagoa Bay to the East. The cause is the old one. The British are Israel, and by them God means the heathen world to be reached and saved by the Gospel of the Lord Jesus Christ. Our nation, blind to their glorious origin, refuses to see need of this constant increase of territory, and so continually and strenuously seeks to avoid it. God's will, however, must and shall be done. If resisted, it still has its fulfilment, though with loss and tribulation to the people who ignorantly withstand that will. So in Zululand, our resistance has led to our own loss of prestige, to misery to the innocent people

Digitized by Google

whom we had just conquered in a sanguinary war, and then refused to govern, and also to the prospect of future trouble with the Boers, a people whom Mr. Gladstone allowed to treat with us while in overt rebellion, on British ground, with arms in their hands at the time! The tale is a sad and mournful one; but out of it all comes this consoling fact:—God, finally, has His own way, which is the best and most blessed way, and Zululand will now, so far as it is under Israel's Government, enjoy peace and prosperity, the Gospel and the Word of God. To Him be all the praise! We conclude with a few lines of Mr. Osborn's Report, which explains why the Zulus would not volunteer or verbally consent to their country's absorption by the British Empire, but why they are quite ready to acquiesce in the accomplished fact. Mr. Osborn continues:—

I was not surprised at this answer sent by the chiefs. From the moment I received their message on the 30th ult., I knew that they were convinced of the dangerous position in which the country is placed, and that their only escape was to come under the direct authority and protection of Her Majesty's Government, as now offered them; and I knew that if they thought otherwise they would not have failed to return to me in terms of the adjournment on the 29th ult. I was aware that, by Zulu tradition and law, no Zulu, whether a chief or not, may, under any circumstances, voluntarily consent to the transfer of the country or any portion thereof, or of the rights and position of the paramount chief, to any Power or person. At the same time, they fully understand the wisdom of submitting to the inevitable, whether in consequence of conquest or of insuperable political difficulties besetting them. They could not, even in self-preservation, make any offer to be taken over by any friendly Power, nor could they openly consent to any measure involving such a condition. They would, however, submit cheerfully to any act, even of total absorption by such a Power, and especially by the British Government, who had conquered them, and to whom they still admit they belong. But they could only so submit on the initiative of that Power, as they would thereby be at once relieved of the responsibilities imposed upon them by their own tradition and law.

On May 11, 1887, the Home Government telegraphed their approval of Mr. Osborn's proceedings, and authorised the issue of a proclamation (made three days afterwards), declaring the whole of Zululand, with the exception of "the New Republic," "a British possession." So the Empire of the Stone grows, by leaps and bounds!

THE SPIRIT OF NEGATION AND THE SPIRIT OF PRAYER.

By A German.

"That I may see the prosperity of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance" (Psalm cvi. 5).

May it not be asserted without fear of contradiction, that at all times the children of God have been called upon to discern the *moral occasion* of the age in which their lot was cast? For, as from the beginning of the history of this fallen race, the Almighty has ever in unceasing mercy and faithfulness wrought amidst and for the children of men, and by means of chosen vessels from among them, and is so working still until the glorious consummation He has purposed in Himself be attained; so has also His Holy Spirit ever been ready to illuminate the minds of those who, being born from above, were indeed appointed, if they understood their position aright, to be witnesses for Him in their day and generation; and according to their faith and faithfulness would be their capacity to interpret the circumstances and signs of their own time, and to shape their course accordingly. Moreover, this spiritual discernment was more especially needed in times of weakness and failure among the people of God, frequently the waiting-time preparatory to a new stage in the development of His counsels. Then, when the great epoch had arrived, and the prophet or deliverer appeared on the scene, it was ever only the few, who entering into the Divine mind, understood the situation and were prepared for the action of faith: the rest, in heart and mind lagged behind, thus more or less positively "resisting the Holy Ghost." It was thus at the time of the deliverance under Moses. It was thus that the testimony of even the greatest prophets effected so little, morally, to all appearance, in their own day: so that their utterances seem rather to have been recorded for the benefit of those upon whom the ends of the age have come.

And this apprehending through faith on the part of the few, in opposition to the many who heeded not and disbelieved, was at no time more marked a feature than when, on the greatest of moral occasions, the moment had come for the Incarnate Son of God to present Himself: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not." It is because man is ever prone to apply his own small measure to God's lofty ways, judging of them by his own feeble and unhallowed thoughts, that he fails to discern that element of convincing power, even the *moral glory* which, as a halo, invariably surrounds every Divine revelation, be it in judgment or in mercy and grace. It is the "understanding with the heart" that is needed. May it not be said that at His first coming as the Saviour of the world and Redeemer of Israel, the Son of God veiled His personal and divine glories, and that it was by this moral glory of His, and "the works (in gracious deliverances) which the Father gave Him to do, "that He addressed the heart and conscience? But to those who had received Him, He vouchsafed glimpses of His majesty.

Throughout the sacred volume do we thus find records of failure and resistance on the part of the many, shewing that we have to do here with a principle of evil which we must ever expect to assert itself; and the greater the occasion the more manifestly so. It is in fact that *spirit* of *negation* which at the beginning, before Adam's race had commenced its course, was instilled into the human mind with the word, "Yea hath God said . . . ?" which in the heart of the fool takes the form of, "There is no God," which at another time found expression in "The Lord will not do good, neither will He do evil," which in His own day "denied the Holy and Righteous One," which in the language of the "scoffers in the last days" exclaims, "Where is the promise of His coming?" and which now, at the close of the period in which man has been left apparently to work out his own history, adds to the words, "Yea hath God said . . . ?" another evil thought, "Yea hath God *wrought*?" Is not this in perfect keeping with all that has gone before, and are we not almost driven to expect it? What then is the situation at present? What is proposed to faith now, and wherein consists the moral glory that accompanies it?

More than eighteen centuries have run their course since the commencement of the Christian dispensation, ushered in on the day of Pentecost as the "ministration of the Spirit, exceeding in glory" what had gone before. Fifty years ago it would have been more necessary than it is now, in the countries inhabited by the British race (where alone the Bible is really prized and duly studied), to demonstrate that the march of events and the concurrent testimony of the inspired writers, both go to prove that this protracted era of grace is drawing to a close, and is to end in judgment over a professing Christendom, characterised by an utter departure of heart from the "living God," in fact by the great "falling away" or apostasy. Yet, on the other hand, Christ Himself testifies (Matt. xxiv. 14): "This Gospel of the kingdom shall be preached in the whole world for a testimony unto *all the nations*; and *then* shall the end come." But since it is ordained that this evangelising is to be carried on by human agency, as it is also said (Rom. x. 15):—"How beautiful are the feet of them that bring glad tidings of good things!" can we suppose such messengers to proceed from out of a faithless

Digitized by Google

Christendom? Impossible! There must therefore be somewhere some portion of the human race, also professing Christianity, and amongst them men and women not a few, full of faith and the Holy Spirit, fitted instruments for such glorious work; in fact a nation bringing forth the fruits of the kingdom of God (Matt. xxi. 43). But this is exactly what is said of Israel: 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). Moreover, we need not go further than the verses from Micah v. and Deut. xxxiii., heading the BANNER OF ISRAEL, to prove that before the establishment of the millennial reign of righteousness the remnant of Jacob, the House of Joseph, as leading Israel, will have developed into an all-absorbing, conquering nation (and company of nations), its power extending to the ends of the earth. Now do not these two lines of thought in the prophetic Scriptures blend perfectly: that of a race so enjoying the divine favour as to be given imperial sway over the whole world, and at the same time so blest spiritually as to bring forth the fruits of righteousness suited to the Kingdom of God, and to be His witnesses in proportion to the extent of its sway? But if we are right in saying that the present dispensation is drawing to a close, there must *now* be indications, at least, of the existence of such a people as the Scriptures describe it—namely, all-prevailing, absorbing and evangelising.

This, therefore, is the problem set before faith: to look around expecting to find a nation, a race fulfilling or giving promise of fulfilling these conditions; and, having found it, to give God the glory! What mind so dull and void of interest that has not been struck within these Jubilee days, if never before, that the British Empire in this our day surpasses in magnitude by far any that have gone before, ever extending its borders, borne on by an imperial race, carrying along with it the Gospel of the grace of God with its hallowing and elevating influences! Most truly appropriate, therefore, are the words from the Form of Thanksgiving and Prayer:—"We yield Thee humble thanks for the *abundance* of *dominion* wherewith Thou hast exalted and enlarged Her empire, and for the love of Her in which Thou hast knit together in one the hearts of many nations; we praise Thee for the swift increase of knowledge with power, for the *spreading* of *truth* and *faith* in her times, and gifts above all that we could ask or think."

But here, before these striking facts, proving with irresistible evidence that the prophecies concerning Israel are fulfilled in and being made good to the British race, with its world-wide empire, thus showing that the one is identical with the other, here, whenever this truth is insisted upon, that baneful spirit of negation makes itself felt with its subtile influence: for many a child of God, yea many true servants of God and ministers of the Gospel, have their minds tainted by it. They would fain have God accomplish His purposes according to their own preconceived notions, founded upon an interpretation of the Holy Scriptures full of inconsistencies. How hardly did the disciples of old learn the fact that although their Messiah, the King of Israel, was present with them, yet, in order to the fulfilment of all the Scriptures concerning Him, it was not at that time He would establish His kingdom in power and glory; (as He said also to Pilate: "*Now* is My kingdom not of this world"); their thoughts were not God's thoughts, surely. So now there are true disciples who will not see God's hand working in and by His chosen people; who expect this promised kingdom to be ushered in by some sudden display of might, to be brought into the world all at once and full-grown; but they utterly discard the thought of a gradual development, the Almighty, in silent grace and power—and herein is moral glory, —all the while controlling and guiding all things to the grand issue of an imperial race and a world-wide empire, only awaiting the baptism of the Spirit and the presence of the King. Yet, but for the confusion caused by the spiritualising interpretation of prophetic Scriptures, ought not (in Dan. ii. 35) the "stone cut out without hands . . . . which *became* a great mountain and filled the whole earth" to suggest as gradual a process of growth, as that figure of the Kingdom of God, from another aspect of it, given in Mark iv. 26: "First the blade, then the ear, then the full corn in the ear"? What upheavals, what eruptions from within, accretions from without, are not implied until that stone, that piece of rock, has grown into a *great* mountain and filled the whole earth!

How needful it is for those who have been given to see in the British race and empire, with its "abundance of dominion" in our day, "and the swift increase of knowledge with power, for the spreading of truth and faith," the realisation ever more manifest, to their descendants of the promises made unto the fathers, unto Abraham and his seed forever,—how needful is it, for all so believingly convinced, to seek to be well prepared and armed at all points to meet this spirit of negation with its chilling influence! Not only must they be ready to give an answer to the infidel and caviller, but also to that numerous class of Christians who listen with suspicion to anything new in the interpretation of the prophetic writings, and want to know, and rightly so, how what we urge bears upon all Christian doctrine.

As time goes on, all earnest Anglo-Israelites will increasingly feel the need of being endowed with the spirit of prayer and supplication in order to be given the spirit of wisdom and revelation of Him and His ways, so that their testimony may gain in clearness and harmony. shewing forth this great truth of the Identity, as having been discovered in its appointed time (a "virgin mine") to throw light upon and bring order into our conception of the manifold and yet "all-united truth" of God. How doubly forcible from this point of view is the exhortation in Eph. vi. 10—18, and encouraging too, ending as it does with an injunction to persevere in "all prayer and supplication, praying at all seasons in the spirit!" For it is a blessed thought that the moral outcome and expression in its essence of Anglo-Israelism is the fact that a number of earnest Christians, being at the same time believers in the Identity, are banded together, however apart from one another, for the daily study of the Scriptures and for Prayer.

Moreover, may it not be counted upon that the call to all Anglo-Israelites to threefold prayer and praise on the 20th June of this year was gladly obeyed by them, and that this united action will have begotten a more abundant spirit of prayer and supplication, carrying us far beyond the given date and the Jubilee year? Surely, there is moral glory in this also, and in the results that must flow from it.

September, 1887.

RUSSIA AND ABYSSINIA.—The proceedings of Russian activity in Abyssinia should be closely watched, Abyssinia being the ancient Ethiopia of the Old Testament Scriptures, and predicted to be in union with Gog's confederacy against Israel in the "latter days" (Ezek. xxxviii. 1, 2, etc.). In a telegram from Moscow, Sept. 22, "Om Aschinoff, the Free Cossack, accompanied by 120 followers, left here on Sunday last on a second expedition to Abyssinia." There can be no doubt these will pose as friends, and assist the Ethiopians against the Italians, who are endeavouring to gain a foothold in that country.—*Forwarded by Charles Horner.*

A NEW ANGLO-ISRAEL ASSOCIATION.—We are glad to notice that an Anglo-Israel Association has been formed in Sunderland, at No. 13, Mordey-street, Hendon-road, Mr. J. Stevenson being, we believe, its secretary. There are 13 members on the books already, and a Bible-class has been organised, with Mr. Greig for its conductor, to be held every Thursday night, at 7.30 p.m., in Lockhart's Cocoa Rooms, No. 115, High-street, Sunderland.

SECRETARIES OF ANGLO-ISRAEL ASSOCIATIONS who have not yet sent in particulars of the Association with which they are connected, will oblige the publishers of the Anglo-Israel Almanack by doing so as early as possible. Address—R. Banks & Son, Racquet-court, Fleet-street, London.

Digitized by Google

THE BRITISH AND FOREIGN BIBLE SOCIETY.

WE republish the following valuable paper, which is purely an Identity document describing the operations of Israel in regard to the circulation of God's holy Word throughout the vast Empire of our Queen. The details and statistics with which this paper bristles are most interesting to us as Anglo-Israelites. They confirm such texts as Isa. xxvii. 6, xliii. 21; and Psa. cxlvii. 19, 20:—

THE BRITISH AND FOREIGN BIBLE SOCIETY

In India and the Colonies and Dependencies of Great Britain and Ireland.

President—THE RIGHT HON. THE EARL OF HARROWBY.

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 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 whole of the Bible exists, and may be had from the British and Foreign Bible Society.

Generous auxiliaries of the Society exist and are flourishing in Canada, in Newfoundland, in Australia, in Tasmania, in New Zealand, in South Africa, and in the East and West Indies. Valuable help is also received yearly at the Bible House from foreign native Churches under the British flag.

"The expansion of England in the New World and in Asia, is the formula which sums up for England the history of the eighteenth century."—*Professor Seeley.*

The formula which sums up for Christian England the history of the succeeding century (the nineteenth) is "the expansion of the Christian Church," through the planting and watering of Missionary Churches in all those vast newly-acquired territories, most of them requiring versions of the Holy Scriptures in their own tongue.

The Colonies and Dependencies of Great Britain, putting aside those which are merely watch-towers in the sea, are in alphabetical order:—

		ACQUIRED			ACQUIRED
1	Aden	1839	22	Leeward Islands (West Indies)	1663
	Anatralia		23	Malta	1628-1763, 1800
2	Bahamas	1629-1783	24	Mauritius	1810
3	Basutoland	1871	25	Natal	1843
4	Bermudas	1609	26	Newfoundland	1713
5	Canada—		27	New Guinea	1884
	Ontario and Quebec	1759-90	28	New South Wales	1788
	Nova Scotia & New Brunswick	1628—1713	29	New Zealand	1840
6	Cape Colony	1806-1815	30	North Borneo	1878
7	Ceylon	1796, 1815	31	Queensland	1825
8	Cyprus	1878	32	Rotumah	1881
9	Falkland Islands	1771	33	Sierra Leone	1787
10	Fiji Islands	1874	34	South Australia	1836
11	Gambia	1588	35	St. Helena	1673
12	Gibraltar	1704	36	Straits Settlements (Singapore, Penang, &c)	1786-1824
13	Gold Coast	1664	37	Tasmania	1803
14	Guiana	1781	38	Trinidad	1797
15	Heligoland	1807	39	Turk Islands	1783
16	Honduras	1783	40	Victoria	1803
17	Hong Kong	1841	41	West Australia	1829
18	INDIA & BURMAH	1612, 1756-1886	42	Windward Islands	1605-1803
19	Jamaica	1655			
20	Labuan	1846			
21	Lagos	1861			

Note 1.—The oldest of these colonies is the Gambia, founded by settlement in the reign of Queen Elizabeth. The latest acquisition is Upper Burmah, assumed in the present year of Her Gracious Majesty Queen Victoria's reign.

Note 2.—It is an interesting fact that Aden, recently occupied by the Bible Society, with a view to its importance as a port of call, was in the second century before Christ a place of similar character, and is so described in the *Periplus of the Erythræan Sea*, which bears the name of Arrian (not the historian). Thence it would seem the South Semitic alphabet may have passed into India (*see Isaac Taylor, Alphabet, Vol. 2, pp. 315 ff*), to develop and live a new and larger life in a deeper intellectual soil.

The versions of the Bible required in these various Colonies and Possessions include the following living languages. (The small figures refer to the corresponding number in the preceding list, and indicate the chief colony or Dependency in which each several version is used.)

EUROPEAN LANGUAGES.

English,* French,[5-24] Spanish,[12] Dutch,[6] German,[15] Frisian,[15] Greek,[8] Turkish,[8] Italian,[23] Judeo-Spanish[12] (Hebrew).

AFRICAN LANGUAGES.

Nearly six hundred languages and dialects are known to exist in Africa (*R. N. Cust*). Of these some seventy have been so far reduced to order and method that portions of the Bible exist in them. The Bible Society has aided this work in about forty instances. Of those which come within the limits of the Colonial Exhibition the following is a tolerably complete list:—

Accra,[13] Otshi[13] or Ashanti, Bullom,[33] Dahomé,[21] Ewe,[13] Fanti,[13] Hausa, Kafir,[6] Mende,[32] Nama,[6] Otjiherero,[6] Sechuana,[6] Sesuto,[6] Temne,[33] Yariba,[21] Zulu.[25]

[The names of these versions are spelt popularly, and correspond with the Society's little book of "Specimens of Scripture in 267 languages," obtainable at the Office of the Society.]

ASIATIC LANGUAGES.

Her Majesty's subjects, Christian and non-Christian, use the following ancient languages for religious purposes. Translations of the Bible, or part thereof, are provided in these tongues:—

ARABIC, ARMENIAN, HEBREW, PALI, SANSCRIT, SYRIAC.

Of living languages the speech, in most cases, of many millions of the Queen's subjects, the following list is a selection:—

In ADEN—Arabic, Judeo-Arabic.

In BURMAH—Burmese, Peguese, and Karen.

In CEYLON—Sinhalese, Tamil, Indo-Portuguese.

In INDIA (North and North-West)—Beluchi, Bengali, Mussulmani-Bengali, Hindi, Hindustani or Urdu, Lepcha, Mundari, Uriya, Persian, Punjabi, Pushtu, Rajmahali, Sindhi.

In BOMBAY—Gujarati, Marathi, Parsi-Gujarati.

In MADRAS—Canarese, Dakhani, Malayalam, Tamil, Telugu.

[N.B.—The bulk of this population speaking Canarese, Malayalam, and Dakhani, are not the direct subjects of Her Majesty, but the remainder amount, together with the Tamil and Telugu people, to over 30,000,000.]

Her Majesty has other Asiatic possessions of importance, for which provision of Holy Scriptures has been made: amongst them are the Straits Settlements, Singapore, Penang, &c. Many languages are spoken there, but of the resident native population the majority, between 400,000 and 500,000, speak Malay.

CHINA—At Hong Kong, the British Flag floats over a people whose language is the symbol of the thoughts of a quarter of the human race. Labuan and North Borneo are also British possessions. The New Testament is prepared for these people in the Dyak.

AMERICAN LANGUAGES.

Chipewyan, Cree, Esquimaux, Greenlandish (British Greenland is almost uninhabited), Iroquois, Maliseet, Mic-Mac, Mohawk, Ojibwa, Quagutl, Slavé, Tinné, Tukudh.

LANGUAGES OF BRITISH ISLANDS IN THE PACIFIC.

Fijian,[10] Motu,[27] Rotuman,[32] Saibai,[27] South Cape.[27]

From these and other Islands in the Pacific the Society has received for many years an average of £1,000 in payment for Scriptures sent to them.

It is an exceedingly interesting fact that of the first twelve versions of the Bible known to have been made, viz.:—

	CENTURY.		CENTURY.
Syriac	2nd or 3rd	Armenian	5th
Coptic of Sais	2nd	Georgian	6th or 8th
Coptic of Memphis	2nd or 3rd	Slavonic	9th
Ethiopic	4th	Anglo-Saxon	9th
Gothic	4th	Arabic	8th or 9th
Latin	4th	Persian	12th and 14th

not one has utterly perished. They either survive as monuments

*The English-speaking people all the world over are reckoned at about 100,000,000.

Digitized by Google

of Ancient Christianity (some of them in fragments), or they live in the larger life of their lineal successors. Thus the Bible Society's work is linked in bonds of unbroken vitality with the missionary work of the Early Church.

Scriptures in raised characters for the Blind are obtainable in some few languages.

The Society has made experimental arrangements in co-operation with various Missionary Societies working in the Queen's dominions, for reading the Scriptures by Christian women to their sisters secluded from other opportunities of coming to the knowledge of the Truth.

The principal Societies which take part in this work are, in the order of their foundation :—

	FOUNDED.		FOUNDED.
The Society for the Propagation of the Gospel	1701	General Baptist Missionary Society	1816
Baptist Missionary Society	1792	Welsh Calvinistic Methodist Missionary Society	1841
London Missionary Society	1795	English Presbyterian Missionary Society	1847
Church Missionary Society	1798		
Wesleyan Missionary Society	1808		

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 the Colonial Exhibition, and used in the Colonies and Dependencies of this Empire, is 133.

More detailed information can be obtained at the Bible House, 146, Queen Victoria Street, E.C., where contributions will be thankfully received. Cheques and Post Office Orders should be made payable to Mr. Charles Finch.

"THE STONE CUT OUT OF A MOUNTAIN."

On Sunday last the subject of "Nebuchadnezzar's Dream' (Daniel ii.), illustrated by diagrams, was discussed by the young men of the Select Class of the Stockport-road Congregational Sunday School, and it opened up a wide field for consideration. It was shown that "the stone cut out of the mountain without hands," bore a strong resemblance to Britain, both from a scientific and historical aspect, geologists informing them that Britain was formerly connected with the Continent by land, the cliffs at Dover and the other side of the channel being alike and bearing testimony to the fact. The silver streak had since cut us off from the continent of Europe, and such being the design of Providence no amount of boring for a Channel Tunnel was likely to prove successful, hence its complete failure. Britain had literally been "cut out without hands" in fulfilment of prophecy. Moreover, there was the fact that beneath the coronation chair at Westminster Abbey lay a stone called "Jacob's stone," and on this chair all the kings and queens of England for centuries have been crowned, thereby symbolising the stone kingdom or empire.

It was reasonably concluded, after other portions of Scripture had been examined, particularly Matthew xxi. 43 and 44, that a stone nation bringing forth the Gospel fruit, growing, colonising, and filling the whole earth, must refer to England, or Greater Britain as it will soon come to be called. It was shown that the stone (Britain) had fallen upon the feet of the image considerably since the time of the Spanish Armada down to the time of Napoleon, whose empire it shattered, and imprisoned its emperor. The power that fell upon the stone was broken, and the power upon which the stone fell was shattered to pieces. It was also shown that Britain could not possibly, by any process of reasoning, form part of the image, not even a little toe, which would mean its future destruction. Historically, also, it was cut out of a mountain, the Roman Empire, without hands, even against its will, by an edict of the Emperor Honorius, A.D., 409. Yet this rejected portion of the empire, a mere stone in comparison, had now become the political head and corner-stone of Europe and of the world.

The teacher pointed out the fallacy of those who believed in the reconstruction of the image, it being clearly stated in the 35th verse, "Then was the iron, the clay, the brass, the silver and the gold broken in pieces together, and became like the chaff of the summer threshing floors; 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." The subject is to be further discussed next Sunday.—*South Manchester Gazette.*

"A MUSICAL CONVERSION."

By E. M. Rush.

(*Vide "The Daily Telegraph," Sept. 22.*)

"A Musical Conversion." So runs the somewhat misleading heading to an account in the *Daily Telegraph* of the proposed plans of the Wesleyan Methodists to organise a West Central Mission for the benefit of that portion of London which is in great measure aristocratic, wealthy, or what is termed well-to-do, and which up to the present has been but litttle touched by Methodist influence. It may readily be imagined that the great wish of the earnest workers in the Mission, led by the well-known Wesleyan ministers, the Revs. Mark Guy Pearse and Hugh Price Hughes, is not merely for the increase of the numbers of the Wesleyan body, but it is a real and strong desire to win from amongst the bright crowd of fashionable London life the frivolous and unthinking, the heartless and the vicious, to the consideration and love of God's way, the very opposite of that which they are treading. How much starts to mind at the idea! Who, caring for the best interests of all classes, would not wish God-speed to every effort, made by legitimate means, to obtain a hearing for the Gospel of our Lord from those who have no regard for it, whose life in consequence is evil, and who therefore by influence and example are doing evil to those who by the will of God have been born in a lower social position!

The secular newspaper lightly passes over the field to be worked, and gives the plan of operations to be carried out. In the following quotation we see how the heading, "A Musical Conversion," touches the keynote of the movement so far as concerns the means to be employed for attracting attention and gathering congregations; it is music, real music, not mere noisy sound of popular tunes, that is to play an important part in the business of the mission. "The Wesleyan Methodist body, staid, conservative, and respectable as it has long been, has deliberately determined to take a leaf out of the book of the Salvation Army on the one hand, and that of the High Church party on the other, and make a bold venture by new methods to obtain a footing in Western London. To carry out this project there are to be preachings in and out of doors, open-air, and especially musical services on Sundays and week-days, and all the musical talent vocal and instrumental which the Methodist community can produce or enlist is to be combined in the work. . . . Music is to hold a very prominent place in the mission. There are to be three bands—first, the drum and fife band for the lads, an orchestral band to play in St. James's Hall, and finally a brass band to lead the preaching expedition to Trafalgar-square and the parks." This departure from established custom by a prominent religious body, giving proof again, as Ritualists and Salvationists have already done, of the dependence placed upon the power of music, is worth something more than a passing thought by British-Israelites.

Music had its recognised place in the ritual of the sacred services appointed for the Hebrews in their worship of God under the old Dispensation; more than this it is to be remembered that music is the one source of earthly employment and delight which Revelation shews us we may certainly expect, and which will find true expression in the kingdom of Heaven, to the glory of the Lord God Almighty (Rev. xv. 2, 4). This thought may well encourage those who love and cultivate the Divine gift, and also reconcile those who have not been blessed in this life with the faculty necessary for the appreciation of music as they watch the general and increasing growth of the public taste for this great enjoyment, while to some of us it is no matter of regret that British-Israel has been counted "the head and not the tail" in musical culture. But here let us pause to consider if this feature now so generally presented in the programme for Christian work is always legitimate in use and likely to be productive of real good. Long before the Ritualists in the English Church introduced much music as a special attraction in their public services, well-trained choirs and sweet solo singers were entrancing musical souls during the hours of worship; Rome, with the lovely music composed for her Masses, had provided for the members of her communion all that should attract and gratify the senses. Alas! Wesleyan Methodists, Protestants, now seek to adopt as a means to an end a power that has been mainly borrowed from the corrupt Church of Rome.

Good music, sacred or secular, with suitable surroundings, executed on six days of the week, for the pleasure of the people high and low, to refine and cultivate them, who will say a word

Digitized by Google

against? On the seventh day in our churches and chapels, *suitable* music of the very best with which to sing praises, give thanks, and make prayer to God in hymns we may well desire; but this is not the only, the true, and most seemly use that is now again sought for music to be put to on Sundays. It is offered as a pleasure, a delectation to man; in fact, in one form or another, as a Concert for his enjoyment, not as an act of worship. No doubt it is hoped that it will induce or conduce to real worship; but Isa. lviii. 13, shews the necessity of adopting different means than that which is advocated if we desire to please God in our Sabbath observance, to which He has of His own goodness to us attached such gracious promises.

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

Surely there must be felt to be some loss of power in the Christian Church, something wanting, or her ministers would not deem it necessary to resort to questionable means ere they can hope to win the people to listen to their preaching. Is the human heart to be influenced so very different to what it was in time past? Do we not need to remember the simplicity of the action of the Apostles of our Lord? When He sent them forth there was no flourish of trumpet or beat of drum, no elaborated plan of attraction with offers of ravishment for the senses, yet the Gospel was presented in great power to the minds and hearts of men, and surely it was by the unerring force of true faith in Him whom they preached! If our preachers fail now in obtaining a ready and appreciative hearing, is it not just possible that they fail partially because in their eagerness to press home the truths of the Gospel they ignore in great measure much of the Holy Scriptures which will supply a man with powerful aid in forming a reason for the hope that is in him, without which his "I believe" may soon become faithless, and contain no more comfort and hope than the belief of the devils, who *believe* and tremble? And this passing over of much of the Scriptures, as just alluded to, doubtless entails upon our clergy continued blindness as to Israel, and it may be that they experience failure *because the time has come by God's decree for the revelation of Israel*, and they regard it not. Thus they fail to set forth that which helps to prove to us again and again most clearly our sins and iniquities which all men must be conscious of, more or less, ere they realise the need of a Saviour. Oh, Israel in the Isles and in far-off lands, from whose eyes the scales have fallen, who understand the obligations pressing upon us, labour on to make known the sometime hidden truths of God! Our work may be quiet, and as yet little regarded, but we know its power; we know the need of it, and have the assurance of the promise, "in quietness and in confidence shall be your strength" (Isa. xxx. 15).

THE LATE JOSEPH BAXENDELL, F.R.S., F.R.A.S., &c.

We deeply regret to record the death of Mr. Joseph Baxendell, one of our most able Anglo-Israelites, who expired at his residence, the Observatory, Birkdale, on October 7th, 1887, in his 73rd year. He was interred in Brooklands Cemetery, Manchester, on October 12th, deeply regretted. For many years the deceased had been fully persuaded that the evidence to prove that the British nation is the remnant of Israel was sufficient to establish the fact, and his pen had accordingly been ever ready to advocate the claim to the best of his ability. It has been a great point in our favour that such an one as Mr. Baxendell, whose mind had had a mathematical training, from the first has been satisfied that our arguments are well founded, and our conclusions regarding the British nation sound. We feel his loss greatly, and trust others like him may soon be raised up to put to shame those who despise our views as the foolish vagaries and crazes of uneducated men.

The following short memoirs have appeared in the *Times* and some Manchester papers, from which we are glad to make extracts giving particulars of our late friend's career. The *Times* of Oct. 12 says:—

"The death is announced of Mr. Joseph Baxendell, F.R.S., of the Observatory, Birkdale, Southport. He was a native of Manchester, and was born in 1815. He educated himself, and early gave himself to the study of natural phenomena and mathematics. In 1858 he was elected a member of the Manchester Literary and Philosophical Society. He contributed a great number of memoirs to the papers of the Society, and also to the Transactions of the Royal Society. On the Phenomena of Solar Sunspots and Variable Stars he was a recognized authority. In consideration of his scientific attainments he was elected a corresponding member of the Royal Society of Königsberg, of the Scientific and Literary Academy of Palermo, and of the National Observatories of France, Germany, and Italy. On the death of the Rev. H. H. Jones, in 1859, Mr. Baxendell was appointed astronomer to the Manchester Corporation. Removing to Southport some years later, he superintended for the Corporation of that town the erection of meteorological apparatus in the Hesketh-park. He applied himself closely to meteorological science, and proposed the use of storm signals, which have since proved of great benefit to navigation. On this subject he conducted a protracted controversy with the Government authorities."

The *Manchester Courier* added (*inter alia*):—"In 1871 the late Mr. John Fernley, of Birkdale, formerly of Manchester, having presented a completely fitted-up meteorological observatory to Hesketh-park, Southport, requested Mr. Baxendell to superintend the instruments and publish the results of the observations; and shortly after he was appointed meteorologist to the Corporation of Southport. Mr. Baxendell was the first in England to announce the wonderful outburst of the star T Coronæ, and he communicated his observations to Dr. Huggins, describing from sight what the spectroscope afterwards revealed, that the star was surrounded by hydrogen heated to the state of ignition. He had long been a fellow of the Royal Astronomical Society, as mentioned before, and his election as fellow of the Royal Society recently, entirely unknown to and unsought by him, was therefore doubly honourable and gratifying, though too late in life to yield the advantages of the acknowledged high position. He contributed many papers on different subjects to the Manchester Literary and Philosophical Society, the 'Monthly Notice' of the Royal Astronomical Society, and other home and foreign journals. In the year 1875, in Southport, he judged, from atmospheric tests and phenomena, that a disease of a serious and epidemic character would prevail, and he warned the Town Clerk to take precautionary measures. A deplorable attack of small-pox shortly afterwards came upon the town. He was some time president of the Southport Literary and Philosophical Society, and two or three years ago gave two lectures before that association. This was almost the last public work he did. He died on Friday at his residence in Southport, in his 73rd year. He was a member of the Established Church, and a staunch supporter of the Union."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

Within the last month five cards of membership have been sent out, making the number now issued 1,426, including those in the hands of the local secretaries.

A new member writes:—"I am very glad to believe in Our Identity, because it makes a great difference. The Bible is so much more real to me, though always a precious study."

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, &c.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for November is printed:—

1st ...	Jeremiah	ii.	12th ...	Jeremiah	xiii.	23rd ...	Jeremiah	xxiv.
2nd ...	,,	iii.	13th ...	,,	xiv.	24th ...	,,	xxv.
3rd ...	,,	iv.	14th ...	,,	xv.	25th ...	,,	xxvi.
4th ...	,,	v.	15th ...	,,	xvi.	26th ...	,,	xxvii.
5th ...	,,	vi.	16th ...	,,	xvii.	27th ...	,,	xxviii
6th ...	,,	vii.	17th ...	,,	xviii.	28th ...	,,	xxix.
7th ...	,,	viii.	18th ...	,,	xix.	29th ...	,,	xxx.
8th ...	,,	ix.	19th ...	,,	xx.	30th ...	,,	xxxi.
9th ...	,,	x.	20th ...	,,	xxi.			
10th ...	,,	xi.	21st ...	,,	xxii.			
11th ...	,,	xii.	22nd ...	,,	xxiii.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, post free. The "Prayers for Daily Use," being a prayer for each

Digitized by Google

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 be obtained printed in larger type, price 1d. for three copies, post free, or 1s. per 100 for distribution. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Forty-Seventh Monthly Report.

The following donations and subscriptions, from Sept. 16th to Oct. 14th, are very gratefully acknowledged:—

By the Treasurer: Mrs. H. (per Philo-Israel), 5s.; J. C. F., Market Lavington, 5s.; H. E. T., Dorking, 10s.

By Mr. C. Horner: Miss C., Richmond, £2; Mrs. S., Sandown, £1; J. D., Hereford, 2s. 6d.; O. W. (per C. P. B., India), 8s.; Mrs. C., Tenby, 3s. 6d. (monthly subscription, 2s. 6d.); Mrs. C. B., Weston-Super-Mare (monthly subscription), 5s.

Total, £4 19s. 0d. J. Lawrence, *Hon. Treasurer.*

We have to tender our best thanks to the Rev. Minton-Stenhouse for the large presentation to the Fund of 500 copies of his valuable lecture on the Great Pyramid. In due course this excellent pamphlet will be circulated amongst our staff of Sowers; and those friends who wish for a copy can have one upon application to the secretary. We also intend distributing one or two copies to each of the Free Libraries in Great Britain, together with Dr. Smith's "Ten Tribes."

Parcels of Banners received from Budleigh-Salterton, and Tralee, co. Kerry, have been forwarded to the "Missions to Seamen," and Portsea.

Literature Distribution.—Twenty-two parcels have been forwarded to the under-mentioned places: Hereford, Tasmania (2), Wimbledon, Stourbridge, Lee, Upper Teddington, Tufnell-park, North Shields, Griquatown (South Africa), Weston-Super-Mare, George Town (British Guiana), Tenby, Abergavenny, Manchester (2), Sheffield (2), Westminster, Commercial-road, Barnsley, Hull. Received letters of thanks for pamphlets from Chairman of Richmond Free Library Committee, and from the Secretary of Wimbledon Free Library.

Banner Distribution.—25 copies weekly to Lee; 83 copies are despatched by Miss Sibbald weekly to the places enumerated in last report, Oct. 3rd. We have been reluctantly compelled to diminish this distribution through want of funds, the cost up to Oct. 3rd, with postage, amounting to over £4 per month. We trust we may be enabled to return to the original number, as they are greatly appreciated and anxiously looked forward to by all the recipients at home and abroad.

Gratifying reports from Sowers continue to be received by the secretary. We quote from some, giving interesting particulars concerning method of work and progress made.

One of our Manchester correspondents communicates the following intelligence:—"I write to inform you that I have adopted a new method of spreading the Identity, which is as follows: In place of ordering *one* copy of the Banner I order *two* copies instead, and ask the news-vendor of whom I order them to kindly exhibit one of them in a conspicuous position in the shop window. By so doing it serves as an advertisement, and brings the question of Israel before the public in a prominent manner. So far this scheme has proved successful, for nearly every copy so exhibited has been sold, thus increasing the sale of the Banner by one. Of course what copies remain unsold I pay for, though they have been very few indeed. Now, sir, if say only 100 readers of the Banner did likewise, and gave it a fair trial, they would, I am sure, help forward the cause in a wonderful manner." In reference to the Banners which go from the Distribution Fund he adds: "The Banners you send to the Free Libraries here serve, I believe, at least a double purpose, for I find that after they are done with at the Libraries journals similar to the Banner are sent to the hospitals and infirmaries for the patients to read, and I don't think their mission of usefulness even ends there, for patients are often allowed to take some of the papers with them when they are leaving. . . . There is a discussion on 'Israel in Britain' taking place in one of our local papers, the *Middleton Guardian*, between some of the members of our Association and others. So you see we have some zealous workers in this quarter."

Our indefatigable lecturer and distributor at Brighton, Mr. Marchant, meets with every encouragement in his discourses on Israel. He is well received by the many, though occasionally he meets with some opponent. He lately had some combats with one who took up the philological weapon against him; but after renewing his studies, with the help of some literature sent to him from the Fund, he proved himself more than a match when he met his antagonist a second time.

Our Barnsley Sower continues to spread the good news wherever he can, and with the arguments at his command recently silenced a Bradlaughite. God is abundantly blessing his labours. We lately received the following remarkable testimony showing the great good effected by this glorious work of God, and is a clear and decisive answer to the absurd *Cui bono?* question: "Dear Sir, I must tell you it was an Identity book lent to me three years ago by a ship-mate which woke me up to the sinful state I was in, and led me to our Saviour, the Redeemer of Israel, bless His holy name; and I have striven to make it known everywhere I have been since, and will continue to do so in the future. Again, many thanks for the books."

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; or by Mr. Chas. Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed, "London and Provincial Bank, Teddington Branch." Grants of literature will be made, as far as funds allow, on application to the Secretary.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—As there appears to be some misunderstanding of the object of an Anglo-Israel Conference Association which it is proposed to establish, and the programme of which will shortly be published, causing you and other influential Anglo-Israelites to keep aloof from it; will you allow me, as Chairman of the meeting at which it was resolved to form such an Association, to explain briefly what its object is:—

Our intention is to make the truth of Our Identity with the House of Israel more generally known by periodical conferences in the principal towns of the Kingdom; and we hope, by means of a strong united platform, on which ministers of religion of all denominations will be fully represented, to attract the Christian public more generally than has been done heretofore; and, as many of our speakers will be clergymen, we trust that the local clergy of the towns where our meetings are held may be induced to attend; and that if it be in accordance with God's will and purpose, the great truth which Anglo-Israelites are striving to promulgate may be raised from the platform to the pulpits in the land.

Our intention is to proclaim the Identity of the Anglo-Saxon race, the British and American peoples, with the House of Israel. That is a matter upon which Anglo-Israelites of all shades of opinion are agreed; and in our discussions we will endeavour to avoid all matters of controversy upon which there is a legitimate and necessary difference of opinion, even amongst ourselves.

We do not desire to offer any opposition to the Metropolitan and other existing local Associations; but simply to try the effect of a means of propagating the knowledge of our subject which has not hitherto been adopted; the idea of which, I am happy to say, originated with a clergyman of the Church of England; and so far from diminishing the influence of these Associations, or impairing their finances, as you seem to apprehend, we believe that we should add largely to both, because our work is intended to supplement and extend theirs, but in no manner or degree to supersede it.

Whether such an undertaking is calculated to do good I will not pretend to determine, but I do not see how it can by any possibility do harm to the general cause. I do not of course look for unanimity on such a question, but I desire to remove or prevent misconception, and therefore I request an early insertion of this letter in your influential journal. Yours very truly,

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

Cheltenham, October 10, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

MANCHESTER AND SALFORD ANGLO-ISRAEL ASSOCIATION. ANNUAL TEA MEETING on TUESDAY, November 8, 1887, at ST. JAMES'S SCHOOL, Major-street, off Portland-street, Manchester. Tea at 6.30 prompt. Tickets 9d. each.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY AFTERNOON NEXT, November 3, 1887, at 3.30 o'clock, by Mrs. George F. Treverton. Subject: "What Israel may Find in God." Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

are held

EVERY TUESDAY AFTERNOON,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

Price 6d., by post 7d.

PAPAL IDOLATRY.

An Exposure of the Dogma of Transubstantiation and Mariolatry: to which is added "MY REASONS WHY I WILL NEVER GO BACK TO THE CHURCH OF ROME."

BY FATHER CHINIQUY.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street and all Book-sellers.

A PORTRAIT OF

MR. G. H. PEMBER, M.A.

And the commencement of a Series of Articles on the *First and Second Psalms Prophetically Interpreted*, by Mr. PEMBER. See the

"Silver Morn & Prophetic Voice"

For November. Price 2d., post free 2½d.

London: S. W. Partridge & Co., 9, Paternoster-row; or Robert Banks & Son, Racquet-court, Fleet-street.

PUBLISHED BY ROBT. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

Catalogue Post Free on Application.

WORKS BY PHILO-ISRAEL.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Anglo-Israelism. True, Not False. Being Philo-Israel's reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

Price Reduced to 7s. 6d. Sent post free from the Publishers for Postal Order.

JEHOVAH TRIUMPHANT

The New and Complete Theology and Electric Light of the Bible, containing the History of British-Israel, compiled from the Sacred Scriptures,

And traced down chronologically through the Pentateuch, the Historical Books, the Prophets, the Evangelists, Apostolic Writings, the Book of Job, and Revelation of John, and proving that Great Britain is a Development of the Monarchy of David, and has been established by eternal law the kingdom of God, and that the Anglo-Saxon race, together with the Jews, are the lineal descendants of the great Hebrew Race, and the heirs to the substantialities of the Abrahamic Covenant. Together with the key to future Prophecy, and a sketch of events looming on the Prophetic Horizon, and ending in the Coming of our Lord.

Introduction. 1.—The Ecclesiastical Error. 2.—The Everlasting Covenant. 3.—The Design of an Immortal Nation. 4.—The Great Nation Created, its Perpetuity declared. 5.—The Features of the Great Nation. 6.—Meridian and Sunset, the Burning Bush. 7.—Light out of Darkness 8.—The Hidden Counsel of Jehovah. 9.—The Separation of the Houses and Doom of Judah. 10.—The Permanent Distinction: Jews are Israelites, but Israelites are not Jews. 11.—"The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come." 12.—The Intermediate National Tribe. 13.—The Building and the planting, the throne of David. 14.—"Unto Him shall the gathering of the people be." 15.—The Valley of the Shadow of Death. 16.—The Shepherd of Israel with the People prepared. 17.—The Valley of dry bones and mighty revival. 18.—"The Twelve Tribes who are of the Dispersion." 19.—"The Elect who are sojourners of the Dispersion." 20.—The Intermediate Ecclesiastical Tribe. 21.—Migration and Settlement, 22.—Behemoth and Leviathan. 23.—The Signs of the Times 24.—The Last Great Revolution. 25.—The Judgment of the Nations—Edom, Moab 26.—The Coming of the Lord. 27.—"Tekel." 28.—Reveille.

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

ROBERT BANKS & SON, Racquet-court, Fleet-st., London

Just Published, crown 8vo., elegantly bound in cloth, price 3s. 6d.

BRITAIN in HISTORY:

ANCIENT AND MODERN.

Or, Proofs Linking Israel with Britain Throughout the Ages.

BY MRS. G. A. ROGERS,

Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

London: J. NISBET & Co., 21, Berners-street, W.; ROBERT BANKS & SON, Racquet-court, Fleet-street, who will send a copy free by post on receipt of P.O.; and to be had of all Booksellers.

FOR ONE WEEK ONLY.

5,000 SETS OF BEST SHEFFIELD STEEL CARVING KNIVES & FORKS, White Handles. Extra Finish.

GIVEN AWAY. TO BE GIVEN AWAY. GIVEN AWAY.

10,000 GOVERNMENT HEARTHRUGS

6ft. long, 3ft. wide. Exquisite designs—viz., Fern and Oak Leaves, Flowers, Grape Vine, Cat and Kittens, Lion, Tigers, Horses, Dogs, and Deer. Suitable for dining or drawing-room, parlour, bedroom or kitchen. Selling in thousands, 2s. 6d., or 32 stamps, or two for 4s. 6d., or, with Heavy Linoleum Backs, 3s. 6d. each, or two for 6s. 6d. Sent free to any part of the country.

SHEFFIELD STEEL CARVING KNIFE and FORK COUPON. B. of I.

One Set of Best Steel Carving Knife and Fork will be presented to every purchaser of a Hearthrug this week. Signed.

BE IN TIME. J. WATTS.

J. WATTS, 113, BRUNSWICK ROAD, LIVERPOOL.

SPECIAL JOB LINES. 500 Carpets, 3 by 2, 5s. 6d.; 3 by 2½, 6s. 11d.; 3 by 3, 7s. 11d.; 3 by 4, 10s. 6d. Grey Army Shirts. 4s. 9d. each. Two for 9s., three for 13s. Yorkshire Cloth Blankets, extra size, very heavy, 12s. 6d. per pair. 1,000 Pure Silk Handkerchiefs, all colours, large size, ONE SHILLING EACH. Two for 1s. 10d., three for 2s. 9d. P.O.O. to

J. WATTS, 113, BRUNSWICK ROAD, LIVERPOOL.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved, DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

HUMAN—LIFE. FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

BRONCHITIS, ASTHMA, COUGHS, COLDS, CONSUMPTION, and all **Pulmonary Affections** can be **immediately** relieved and rapidly **CURED** by simply using the

AMMONIAPHONE

FOR THE Voice, Throat, Chest, and Lungs.

21s. post free. WILL LAST FOR YEARS.

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had on application to **Medical Battery Co. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, NOV. 2, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 567. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 9, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The War of Giants	453
How Israel Governs Oriental Races	454
Thoughts Suggested by an Anthem Sung at a Harvest Festival. By D. Dyce Brown, M.A., M.D.	455
The Anglo-Israel Conference Association	455
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. By Joseph Thomson. Part IV.	456
Answer to Five Objections of an English Clergyman to Anglo-Israelism. A Sermon delivered by Rev. Dr. Wild. Part II.	457
The British Yard Measure for India	459
British-Israel Association	459
Correspondence	459

"THE WAR OF GIANTS."

THE coming European war is described by the journalists of the day as "the war of giants." The Word of God describes it as "a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty" (Rev. xvi. 18, R.V.). It will be an unparalleled affliction—unknown hitherto, amongst men, for its extent and terrible accompaniments—a war, in fact, of giants. The parties to this great conflict will be, we suppose, five in number; "two against three, and three against two." The parties are even now taking sides! Germany, Austria, and Italy, are ostentatiously entering, even to-day, into a compact, to which they hope the British nation will be drawn; and this "quadrilateral," as Central Europe imagines it will yet prove to be, is clearly to be arrayed against Russia on the East, and against France, restless France, on the West. France and Russia, then, it is expected, will engage in a deadly struggle with Germany and Austria, aided by Italy, and perhaps the British nation. Vain hope in respect to the latter! God "will ordain peace for us" in that time of trouble. He tells us so in Isa. xxvi. 12, and in verses 20 and 21 He bids us to take measures whereby our neutrality, in that tremendous quarrel, will be secured. This is His command to His people: "Come," He tells them, "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 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." We British, then, are to take no part in this war of giants. The secular journals of the day support and follow the Word of God in their anticipations. What said the *Daily Telegraph* on October 4 last, respecting this very matter? The following:—

Germany, Italy, and Austria have practically no colonies or distant dependencies, and comparatively little commerce on the high seas; their interests lie, so to speak, in a ring-fence. England has interests everywhere. If she openly joined the Triple League of Peace her allies could give her no assistance whatever against Russia swarming through Afghanistan, or France preying upon our shipping in distant seas. Morally we may applaud and support the new combination; but from a military or naval point of view we cannot make common cause with it. England must defend herself, and therefore will never attack unless the quarrel be her own. It would be preposterous for us to assail Russia because the Czar and Kaiser quarrelled over Bulgaria, or to declare war against France because she was advancing on the Rhine. We are not a Continental Power, and, though our sympathies must always be on the side of the nations that are simply standing on the defensive—a position which is fully understand and appreciated by Prince von Bismarck and Signor Crispi, as our Berlin correspondent mentions this morning—our armies and fleets should be reserved for our own concerns. If the five Powers rush into a war of giants, we shall stand outside and watch. That very attitude may tend to keep the peace. The French will say, "Should we win or lose in this new struggle, England, saving herself, will gain at our expense;" and Russia, if she ever contemplates a contest with us in Asia, may hesitate to plunge into another conflict that might last for years. In fact, the union of the central States of Europe in favour of mutual defence, with England friendly and looking on, leaves Russia and France, the two restless and unsatisfied Powers of Europe, out in the cold, and not yet united. There are guarantees of peace in that situation.

So far the journalist. But there can be no guarantees of peace when God's "determination" is for war? We, doubtless, "shall stand outside and watch," which is exactly the attitude the Lord prescribes for His people in Isa. xxvi. 20, we have just quoted. What we have to do is, to hold our own, lock up our Gates and chambers, close our doors, be at peace with all the world, and let them fight it out—if fight they must—according to the prophecies. The recent journey of Signor Crispi, the Italian Minister, to Friedrichsruh, is ominous for France and Russia, and lets out the secret that the Italians have agreed to lend their strength to their German neighbours. Why? The *Times'* Berlin correspondent tells us! "Italy," said the count, when interrogated, "aims at nothing more than the maintenance of peace and the balance of power in Europe. To this end we have joined the Austro-German Alliance, and are honestly endeavouring to do our part in obviating international conflicts." Then he added: "Italy, like all other European States, has reason to dread the approach of

Digitized by Google

Russia to Constantinople. We cannot allow the Mediterranean to become a Russian lake." Pregnant words are these! Europe will fight Israel's battles, and prevent Russia occupying the Gate of Gates. Herein is confirmation full of God's gift of the Gate to Israel. For failing Russia, who shall occupy the Peerless Port when the Turk vacates, as vacate he must? France? How so, when France will be Russia's ally? Germany or Austria? They are neither of them powerful enough at sea to hold the place. Italy? She has no wish to take it, nor could Austria, Germany, or Russia, to say nothing of France, endure to see her there. But just as Germany, Austria, and Italy, are content to see the British hold Egypt in the interests of the world, so we believe these Powers would agree that Britain should occupy the Gate, and hold it free for the commerce of the world, as the powerful friend of all the parties to the strife.

Such are the rumours of the hour, the premonitions of the coming storm, the war-woe of the Titans, which will carry all before it, excepting Israel and her interests. These last, we see, God Almighty has in His safe keeping, and means to preserve, for the benefit of His chosen ones according to the prophecies. They are those whom He tells us in Zech. ii. 8 He looks upon as the very "apple of His eye;" "He that toucheth you," He says, "toucheth the apple of His eye." To Him be all our thanks! To Him all our praise!

HOW ISRAEL GOVERNS ORIENTAL RACES.

THE death of two gallant British officers, at a place near Chindwin, in Upper Burmah, has just been reported. Major Kennedy was accompanied by Captain Beville, the Assistant Commissioner, and commanded a small British force of seventy-five men, of whom twenty-five were mounted infantry, and the rest riflemen, under Captain Welchman, the attack being made on a party of 200 Dacoits, under one of the Pretenders, named Boh-Thugye. The Dacoits were almost annihilated; forty were killed outright with the two chiefs, and many were wounded. This success, following on the death of Boh-Shway, will probably do much to put a stop to Dacoity, and enable Burmah to settle down as a quiet and peaceable portion of the British Empire in the East. We notice this success in order that we may place before our readers the description the *Times* gives of the British civil and military government of that last acquired Province of our Queen. The panegyric of the leading journal is perfectly disinterested, and gives us, in a few words, the reason why our Empire in India and Burmah has been blessed with success, and why all Eastern races, hearing how we govern the Peninsula and Burmah, desire to have the same beneficent Government for themselves. The account is perfectly marvellous, and deserves careful attention. The writer said:—

That these Dacoit leaders should one after another fall or surrender, is proof of the skill and efficiency with which the British outposts are handled, and of the pluck and endurance with which those troops—mostly Indian and Burmese—do their work under difficult and often depressing conditions. Living in wretched huts, far off among the forests and mountains, these men contend successfully against the evils of a bad climate, bad food, and solitude, and their feats of arms are often astonishing. Led by a single British officer, or sometimes by a native officer from the Punjab or some other region of India, where fighting men are reared, they make forced marches, they scale lofty mountains, they penetrate dense jungles, they attack strong defences, and they drive ten times their number of Dacoits in headlong rout. With men who can do this, the conquest of the vast regions that have been lately added to the British Empire becomes possible, and with 40,000 men, of whom only 4,000 are Europeans, we are able to hold and develop a country that bids fair to be one of the richest portions of the Queen's dominions.

Moreover, this is done with the assent and the willing acquiescence of the vast majority of the natives. Nothing is more certain than that, by nine out of ten Burmese, the British rule has been welcomed, and after the first fear has worn off the inhabitants have rejoiced to see stable, and honest, and merciful government substituted for the tyranny and exactions of Thebaw and his provincial deputies. The Burmese are, as a rule, easy to govern. They are a pleasant, honest, well-mannered people, and there is no antipathy on their part to the English. Consequently, few difficulties have been placed in the way of the settlement of the country, and signs of improvement are present everywhere. The sanitary condition of the troops has greatly improved, for it is no longer so necessary as it was to send men to unhealthy regions and to keep them under arms at times and in places where to do so must mean certain death to a large proportion of them. And if this has been the case with the British and the Indian troops, some kind of beginning has been made in sanitary reform in the Burmese towns. Still more important are the measures that have been taken for the improvement of the means of communication, which, when we went first to the country, were almost non-existent, except along pirate-haunted rivers. In eighteen months the pirates have practically disappeared, and not only steamers but the small native boats can take their course uninterrupted. New lines of river steamers are running in many directions. Cross-country tracks have been made into roads, and 300 miles of new roads have been taken in hand. The native wealth of the country, especially the mineral wealth, has been "prospected," and in at least one most important direction has been proved to be immense. We say nothing of the ruby mines and of their mysterious stores that may be hidden within them, for their working, as we know, has been hampered by administrative difficulties. Possibly at some future time they may become a source of revenue, but that is a matter that only experience can prove. What seems to be of more importance is the supply of coal, which a geological inspection has revealed. Four large coalfields have been examined, and two of them, which lie close to navigable rivers, have been pronounced most valuable, while the two others, which are more remote, may turn out to be equally important. For the working of these and other natural resources of the country measures will speedily be taken, and already a railway 240 miles long is in progress, and is expected to be finished in less than twelve months from the present time. And behind all this, and as an indispensable condition of it, there has been organised a system of administration which has already commended itself to the natives, and which bears new and striking testimony to the English power of guiding and governing Oriental peoples. When we state, in the words of a recent correspondent, that it is intended that "the actual staff for the civil administration—judicial, magisterial, revenue, and police—will probably be about one English officer to 1,400 square miles," it is needless to say more. In a year or two the lives of those men will be as safe as that of magistrates in English counties. But this is only so because of the firmness which officials, from Lord Dufferin downwards, have shown in governing, and our soldiers, from Sir Frederick Roberts downwards, in fighting. The people of Burmah have been shown that the assumption of sovereignty over that country by Queen Victoria has not been an experiment or a temporary whim, but a part of the well-conceived and necessary policy which guides and guards the Indian Empire.

So far the *Times*. Surely we may say that the nation which, within two or three years, has done such wonders for a land like Upper Burmah, must be "the righteous nation," and being such, must be also Israel! "All that see them must acknowledge them, that they are the seed which the Lord hath blessed" (Isa. xxvii. 2; lxi. 9). They are, as Israel, "the heirs of the world" (Rom. iv. 13), but to be able to hold their inheritance when once the sword has placed it in their possession, they must be gifted by the Lord with the power to govern justly, and by righteous dealing to build up the dominion He has put in their charge. This we see to be the case in India and British-Burmah, in North Borneo, in Singapore, and China. Orientals, seeing the character of the Government which rules them, rejoice, as the Burmese rejoice, that the British Government is stable, and honest, and merciful, and strong, and beneficent. Therefore, in Asia, in Arabia, in Egypt, and throughout Africa, native races look with envy

Digitized by Google

at the Indian nations, because of the excellence of the Government under which they prosper, and ask, when Britons visit them, "When are the English coming to give us, too, such a Government as that?" But let us not boast! We govern well, because God's Spirit guides and blesses our operations. He dwells among us as Father, Son, and Holy Spirit, and with Almighty wisdom to help us, we cannot but succeed! But let the Lord have all the praise! (Exod. xxix. 45, 46; Haggai ii. 5; Matt. xxviii. 20, 21; Psa. cxlvii. 19, 20).

THOUGHTS SUGGESTED BY AN ANTHEM SUNG AT A HARVEST FESTIVAL.

By D. Dyce Brown, M.A., M.D.

On the 1st of October, at a well-known Church in London, on the occasion of a harvest festival, the anthem at Evensong was a beautiful one by Dr. Stainer. In the "Church and Parish Paper" the words of the anthem were printed, and are as follows: "Ye shall dwell in the land that I gave to your fathers, and ye shall be My people, and I will be your God. And I will multiply the fruit of the trees, and the increase of the field. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that pass by. And they shall say, This land that was desolate is become like the Garden of Eden" (Ezek. xxxvi. 28, 30, 34, 35). "Give thanks unto the Lord, for His mercy endureth for ever" (Psa. cxxxvi. 1).

As the verses in Ezekiel, selected for the anthem by the composer, were not consecutive, as is customary in anthems, I turned up the chapter on the Saturday evening before the festival day, and on reading over again the whole chapter it was clear that this was a prophetic promise of what God was to give to the House of Israel after they had been restored to the land of their fathers.

No words for a harvest anthem could be more suitable to the occasion than those quoted, provided they were a general promise to the Gentiles. But it struck me that, however many verses of this beautiful chapter can be interpreted spiritually as promises to the Church of God, Gentile as well as Israelitish, such as those well-known verses, which are such a comfort to all God's people, "Then will I sprinkle clean water upon you, and ye shall be clean," &c., &c., this especial promise, taken for the anthem, is a distinct one of temporal blessing on the land of Israel only and its fruits. And though even this promise may be used spiritually, as was done the following Sunday evening by the Vicar in his sermon, yet on the occasion of this harvest festival the words were used not spiritually, but literally, as a promise of God concerning our land and its fruits.

The question at once occurred to my mind, What right have we to sing this, a promise to the lost Tribes of Israel, and to them alone? If we are Gentiles, then it was surely a piece of assumption to sing, as our own, a promise which has nothing to do with us, and in which we have no title to partake. But on the other hand, if we are Israel, what most beautiful, appropriate and inspiriting words to sing on such an occasion! In doing so we become God's "remembrancers," and enter into the anthem with a fulness of meaning which no other words could convey. Such was my own feeling, and the anthem was to me a glorious song of praise and prayer "to the Lord, for His mercy endureth for ever," as the choir went on to sing. Is not the fact of this anthem being sung in Britain among the many "blind" admissions that we are the House of Israel, though probably very few in the congregation were aware of it when joining with their hearts the voices of the choir? And I could not but think how much was lost to those who did not believe, or rather I should say who did not know, that we are the very people to whom this precious promise is made.

Finally, we are often asked, "Even if we are Israel, what use is it for us to know it?" or, "*Cui bono?*" as the expressive Latin phrase has it. What grander answer can be given to this query than the 37th verse of this chapter, coming at the end of all these gracious promises, "Thus saith the Lord God, I will yet for this be inquired of by the House of Israel, to do it for them." We are thus told distinctly by Jehovah Himself that He expects to be, and "will be inquired of for this by the House of Israel." And when we do all we can to spread the good news that we are Israel, what greater incentive can we have for so doing, and for praying for the fulfilment of God's ancient promises which "He spake by the mouth of His holy prophets"? To any Christian, or to any one who believes in Holy Writ, this reply to the "*Cui bono?*" question is more than sufficient. Let us then, the House of Israel, diligently "inquire of the Lord for this." O Israel, praise thou the Lord!

THE ANGLO-ISRAEL CONFERENCE ASSOCIATION.

Surgeon-General J. M. Grant's letter on the above, published in our last number, calls for a few words of explanation from ourselves. The question is asked us sometimes, why have we not ourselves joined so admirable an institution? Our reply is two-fold. First, we do not see on what grounds such a society is called for, and in the second place, we are sure that an association of the kind set on foot, is likely to injure if not to destroy the pecuniary support on which the existing Metropolitan and other Anglo-Israel Associations at present only barely subsist.

First. Why should there be a Conference Association at all? The object—an admirable one—seems to be to attract the clergy and ministers of religion who have hitherto been deaf to our appeals. But are conferences foreign to the rules and objects of our associations, Metropolitan and provincial? We cannot see they are; and we think that before launching a new organisation the rev. secretary and treasurer of the new body should have joined the London Association and proposed the plan which is now declared to be, we suppose, so full of promise. Do our friends who are founding this new society imagine that the older ones have no wish for clerical and ministerial adhesion to the doctrines of Our Identity? On the contrary they were never satisfied till they had in London a bishop for their president, a Baptist minister for their secretary, seven clergy and ministers as their vice-presidents, and two more on their council! They hailed with joy every cleric who joined them, and none were unwelcome. In the provinces it is the same. We know of one large town where Anglo-Israelite meetings have been held for ten years, month by month. The clergy have been incessantly plied with urgent invitations to attend them, and it is the grief of the office-bearers of that society that hitherto the clerical ear is stone-deaf to their appeals. Does the Conference Association mean to resort to new modes of approach to the clergy? If so, who are the clerical advocates ready to stand forth, unknown to our existing associations? Are their names on the new prospectus? They may be; but they are not known yet, either by pen or voice, as advocates of Our Identity to the general public, with three exceptions. Will the clerical advocates of the Teutonic theory help the new association? or those who adhere to Mr. Edward Hine's teaching? We think that unlikely! Where then are the men to be found able and willing to lead a movement, to which the clergy of the Church and our nonconformist ministers, hitherto so utterly opposed, will now give a willing ear? We think, then, the proposal is, in the present condition of the question, simply hopeless and premature; and we, therefore, do not feel willing to waste our strength on a project which seems to be of that character.

In the second place we cannot but think that the new society, which is to start with a new secretary, a new treasurer, a new committee, and a fresh subscription list, to which all Anglo-Israelites are to be invited to subscribe, must in the very nature of things tend to starve the old societies, which have not yet done their work, or are proved to be effete.

On these grounds we cannot personally give our countenance to the new association; but should the Rev. Mr. Aston and Dr. Grant happily succeed in bringing to the support of the cause we all so love, a large and influential band of clergymen of the Church and ministers of the various nonconforming bodies, then we shall hail their success with joy, admit we were wrong, and give these two worthy Anglo-Israelites the right hand of fellowship in the name of the God of Israel.

Digitized by Google

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

(*Continued from page* 440).

PART IV.

VI.—THE SCOTI AND SCYTHIANS.

Cellarius thinks that it was not until after the days of Ptolemy that the Scots effected a landing in Ireland, or at least they were not recognised under this distinctive name. Spenser writes,—"Two kindes of Scots were indeed (as you may gather out of Buchanan); the one Irin, or Irish Scots, and the other Albin Scots; for the Scots are Scythians, arrived in the north parts of Ireland, where some of them after passed into the next coast of Albine, now called Scotland, which (after much trouble) they possessed, and of themselves named Scotland; but in process of time (as it is commonly seene) the dominion of the part prevaileth in the whole, for the Irish Scots, putting away the name of Scots, were called only Irish, and the Albine Scots, leaving the name of Albine were called only Scots. Therefore it cometh thence that of some writers Ireland is called Scotia Major, and that which is now called Scotland, Scotia Minor."

In his treatise Capitula (or little notes) Nennius has clearly shown that the Scots were originally Scythians, who, as the Irish Annals further inform us, had started from Egypt in the tenth year of Darius, King of Persia. There is here an obvious mistake as to the place of their birth, for the Scythians were not Egyptians, but Asiatics, and the most celebrated and widely extended people in the northern regions of that continent, and described by Horace, the poet of the Augustan age, "as wanderers, and fond of living in the open plains." They had no fixed abode, built no houses, but spread themselves over the country, taking up a temporary residence for themselves, and their families, who accompanied them in carts, wherever, and as long as their convenience or inclination suited. Hence they were called *Amaxobioi*, and *Amaxoforetoi, i.e.*, as Sallust renders it, "whose waggons were their abodes," or dwellers in waggons. Trogus Justinus says, "The Scythians have no boundaries among themselves, neither do they till the ground, nor build themselves house or habitation, being alone occupied in feeding their flocks and herds, and in wandering incessantly through the uncultivated deserts. Their wives and children they carry with them in carts, covered over with a canopy as a shelter from the weather, and thus answering all the purposes of a house. They cultivate Justice more by inclination and by habit, than by the obligations of law. Gold or silver they do not covet. They live on milk and honey. The use of wool and of clothes is to them unknown, being dressed only in the skins of wild beasts. This course of abstinence and habitual restraint extended its influence even unto the heart itself, elevating the tone of their moral character, and eradicating every extraneous and artificial desire." The same testimony is also borne by Spenser, who writes:—"I will begin then to count their customes in the same order that I counted their nations, and first with the Scythian, or Scottish manners. Of the which there is one use amongst them to keepe their cattle, and to live themselves the most part of the year in boolies, pasturing upon the mountaine, and waste wilde places; and removing still to fresh land, as they have depastured the former. The which appeareth plaine to be the manner of the Scythians, and yet is used amongst all the Tartarians and the people about the Caspian Sea, which are naturally Scythians, to live in heards, as they call them, being the very same that the Irish boolies are, driving their cattle continually with them, and feeding onely on their milke and white meats." To this high moral character of the Scythians Homer also testifies, calling them "Dikaiotatoi Anthropoi," *i.e.*, "the most just of men." Strabo, Herodotus, Virgil, and others, have made equally honourable mention of them. Justin records three things worthy of notice respecting them: (1) their antiquity; (2) their military valour, and (3) their having founded the kingdom of the Parthians. To these may be added the fame of the Amazons, a tribe of female wariors, sprung from their race, whose exploits have been set forth in every age and clime, with such romantic characteristics as to give the whole the appearance of a fiction. In short, they were "a nation indefatigable from the pursuits of labour and of war, possessed of incalculable strength of body, desiring to procure nothing which they might fear to lose, and seeking nothing, when victors, but pure glory."

That the Scythians were, in some degree incorporated with the Phœnicians, and had together overrun the whole of Palestine, is evident from their occupation of Bethshan, which they called Scythopolis. It is further proved by the name of Bambyx, or Hierapolis (now Aleppo, as some think) which they gave the city of Magog, so called from the son of Japhet, from whom the Scythians were descended; or in memory of its founder, who was supposed to have been the son of Magog, and to have come from the land of Magog into Syria. Bochart has tried to show that Magog was the same as the Greek Prometheus. Deucalion, the son of Prometheus, a Scythian, is said to have been the founder of the city of Magog, in Syria, and built a temple there to the "*Syrian Goddess.*" The name "Magog," Vallancey says, signifies a pine tree. There is a beautiful allegory of this kind in the Annals of Innisfallen, A.D. 1314, composed extempore by Turlough O'Brien, on the death of his favourite chief Donogh O'Dea; the last lines are,—

> "*My wood has lost a tow'ring branch,*
> My Donoh, dear, in you!"

Of the Syrians, Strabo says that they had extended the limits of their empire to Armenia and Cappadocia, calling Saca, a district in Armenia, Sacasene, after their own name. There was also a settlement of the Scythians in Trogus along the Thermodon. But it is doubtful what Thermodon means, as it is a river of Scythia in Plutarch; but in Philostratus the boundary of the Scythian empire. Thence they advanced into Cimmeria driving out the natives before them; thence to Caucasus and the Palus Mæotis (sea of Azof) to the Tanais on the northern ocean (north side of the Black Sea) according to the testimony of Herodotus, and Diodorus Siculus. Thence they sailed into Spain, as Varro, and from him Pliny, testify; which accounts for Silius Italicus mentioning the Scythæ or Sacæ in Spain. Speaking of the Cantabrians, who had been subdued by Agrippa, Horace says,—"The Cantabrians, that ancient enemy on the Spanish coast, subdued at last by a long disputed victory, are subservient: the Scythians now meditate to quit their plains with their bows slackened." This they actually did, first laying down their arms to the Roman authorities. Suetonius says,—"Such was the reputation for virtue and moderation established by Augustus all over the world, that the Indians and Scythians, who were not known of otherwise than by rumour or hearsay, were induced, of their own accord, to court his alliance, and that of the Roman people." They sent a deputation to Rome, and thus occasioned Horace in his secular poem (Carm. Sæc. v. 55) to observe, "Now the Scythians, lately so proud, court our answer." Thus they voluntarily sought the friendship, advice, and laws of the Romans, which, as Justin says, was the more wonderful, inasmuch "they only heard of, not felt, their power." Nay, when the empire of Asia was thrice threatened by invasion, the Scythians stood untouched, or unconquered in their native independence, compelling Darius, King of Persia, to retire with disgrace, making Cyrus, and his whole army, the victims of their revenge, and cutting to pieces the forces of Zopyrion, and himself too, at their head, though supported by all the spirit which the consciousness of being general to Alexander the Great, must have inspired.

Digitized by Google

Spenser writes,—"All Spaine was first conquered by the Romans, and filled with colonies from them, which were still increased, and the native Spaniard still cut off. Afterwards the Carthagenians, in all the long Punick Warres (having spoiled all Spaine, and in the end subdued it wholly to themselves) did, as it is likely, root out all that were affected to the Romans. And, lastly, the Romans having againe recovered that countrey, and beate out Hannibal, did doubtless cut off all that favoured the Carthagenians, so that, betwixt them both, to and fro, there was scarce a native Spaniard left, but all inhabited of Romans. All which tempests of troubles being over-blowne, there long after arose a new storme, more dreadful than all the former, which over-ran all Spaine, and made an infinite confusion of all things; that was, the comming down of the Gothes, the Huns, and the Vandals; and, lastly, all the nations of Scythia, which like a mountaine flood, did overflow all Spaine, and quite drowned and washt away whatsoever reliques there was left of the land-bred people, yea, and of all the Romans too."

Tue Scythians having concluded a treaty with the Romans, proceeded from Spain to Ireland; in an old hymn in honour of St. Columba, we find it said that "the Celtiberian Scythian had nothing equal to Columba." They landed at the south, but finally settled towards the north of Ireland. Baxter says that their descendants still occupy Valentia; and Ammianus Marcellinus Zosimus are the authorities for the assertion that, whilst only an Irish colony, they were the confederates of the ancient Saxons (and proved successful) in checking the encroachments of the Roman power.

All this testimony goes to prove that the Scythians who settled in Ireland and Britain were no mere barbarians. Spenser writes:—"Whether they at their first comming into the land, or afterwards by trading with other nations which had letters, learned them of them, or devised them amongst themselves, is very doubtful; but that they had letters anciently, is nothing doubtful, for the Saxons of England are said to have their letters, and learning, and learned men from the Irish, and that also appeareth by the likenesse of the character; for the Saxon character is the same with the Irish."

The Scoti or Milesian Irish, like their kinsmen the Scythians when rushing to battle, made use of the cry "Farragh, Farragh." Spenser says,—"Here is another proof that they bee Scythes, or Scots; for in all their incounters, they use one very common word, crying 'Ferragh,' 'Ferragh,' which is a Scottish word, to wit, the name of one of the first Kings of Scotland called Feragus, or Fergus, which fought against the Pictes, as we all may read in Buchanan (*de rebus Scoticis*): but as others write, it was long before that, the name of their chiefe Captaine, under whom they fought against the Africans, the which was then so fortunate unto them, that ever sithence they have used to call upon his name in their battailes. Some, who (I remember) have upon the same word Ferragh, made a very blunt conjecture, as namely, Mr. Stanihurst, who though he be the same countreyman borne, that should search more neerly into the secret of these things, yet hath strayed from the truth all the heavens wyde, (as they say), for he thereupon groundeth a very grosse imagination, that the Irish should descend from the Egyptians which came into that island, first under the leading of one Scota, the daughter of Pharaoh, whereupon they use (saith he), in all their battailes to call upon the name of Pharaoh, crying Ferragh, Ferragh." In the sequel it will be seen that Mr. Spenser himself, "hath strayed from the truth all the heavens wyde," as regards the origin of this war-cry.

(To be continued.)

"The British Nation Proved to be the Remnant of Israel and Representatives of the Lost Tribes," by J. H. Weldon, J.P., hitherto published in three parts at one shilling, is now issued in one pamphlet for sixpence.

ANSWER TO FIVE OBJECTIONS OF AN ENGLISH CHURCH CLERGYMAN TO ANGLO-ISRAELISM.

A Sermon delivered by Rev. Dr. Wild,

In Bond Street Church, Sunday Evening, August 21st.

(From "Parkdale News," Aug. 25, 1887.)

(*Concluded from page* 443)

PART II.

I am always amused in answering anybody on this subject, at the weakness of their position; and I often invite from this pulpit men in other pulpits who have objection to this theory to send them along and we will meet them. We have not the slightest doubt we can meet them. Whenever I give you a quotation I give you the chapter and the verse, I give you the historical page and the author. I never say simply I think this or I think that. I believe it is a fair and square way of argument. But some men simply give their opinion. I could give mine, and it would be worth as much to some as other people's, but I do not think that is the right way to argue. Now, Mr. Wilkinson evades that verse which is exactly the point that stands over against the present condition of Britain.

His third objection: The Twelve Tribes out of Palestine, he says, were to be few in number, under a national curse. This objection arises from the gentleman's ignorance of the difference between Judah and Israel. Now the prophets all point out that Judah was to be sparse and persecuted, but Israel the very opposite. She was to be numerous, prolific and prosperous. Now, take for instance what God says in Hosea i. 10: "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 was said of them, Ye *are* My people, *there* it shall be said unto them, *Ye are* the sons of the living God." That is exactly what we would say, You are not Israel, you are not sons of God. We are just coming into the light. These sons of God are in this world somewhere. These sons of God are on this earth in a national form, in an organized form, and I ask you where they are if they are not Britain. I know Britain has her faults. I know she is treacherous sometimes. She is not honourable at all points, yet, with all her faults, she meets the requirements the best of any of the nations. Men will object to that which is most evident, and will wander around and say, "I do not see them anywhere; I don't think they are in existence; or, as Mr. Wilkinson thinks, that part of the Nestorians look like these Israelites." Are they as numerous as the sands of the sea? Oh, no. Can they be compared to the stars of heaven? Oh, no. Are they a leading nation? No. Are they powerful on land and sea? No; they have no sea at all. Are they a head and not a tail, as promised Israel? No; they are nothing but a little nomadic people. You had better not look in that direction. Israel are to be a powerful people, a numerous people. Why will we persist in hunting among a few sparse, nomadic tribes when we are distinctly taught that they are to be a powerful people? He said they were to be under a curse. That refers to Judah. I defy Mr. Wilkinson or anybody else to find that Israel is to be under a curse in the latter days. Not knowing Judah from Israel he takes the prophecy applying to Judah and applies it to Israel. Let him read Hosea ii. 21, 22, 23, and he will learn of the great blessings promised to Israel. The Lord will call upon the heavens and the earth, and they shall yield corn and wine in abundance unto His people in the latter day. That is just what we are getting to-day. Only seventy-two cents. per bushel for wheat. We can never have a famine.

His fourth objection is: He says that we are not observing the covenant of circumcision. Now circumcision is not a covenant; it is the sign of a covenant. That is a great difference. It was specially applied to Abraham by the

Digitized by Google

Almighty as a sign of a covenant. But how long was that covenant to run? What was its object? It was to run until *He* came who is our Lord and Christ. Now, does any sensible man believe that circumcision was to be continued on after Christ came? Not at all. Hence if we are Christians, if we have the Spirit of Christ we will not be practising it, but Judah is. Well, Judah is not Christian in this sense. When Christ came people were freed all over the world from that ceremony, and a new one was appointed, which is baptism by water instead of circumcision. But you say, Why did Israel abandon it? Because of the following reason (Jeremiah iii. 8): they were divorced. What were they divorced from? From the covenants of God that were relative between them and God. There are some covenants that can never be broken, for they are unconditional on the part of God. "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." Israel being divorced, she is free from the law of circumcision. How could I prove Israel is divorced? Because she does not practise circumcision. Judah is not divorced because she practises circumcision. Hence, one of the very objections he makes is one of the grandest evidences on this earth in favour of my ground. If we had been practising it I guess I would have had a hard work to meet him.

His fifth objection is one of his own, and one quite frequently brought up. It is, being Israel does not free us from conversion. I do not know a single Anglo-Saxon writer that would argue that is so. We never argue that it frees us from conversion. We argue it is actually a set of covenants referring to us nationally. Individually, whether I am a believer in the theory or not, I have to be converted to be saved. There is not a single writer—and I know them better than Mr. Wilkinson perhaps—either in Britain, the United States or Canada ever uttered such a sentiment, yet ministers are constantly arguing that we are putting Anglo-Israelism in place of conversion. I say to him, Give me the first proof. Why can a man get up before an audience and cast that upon us? It is because he wants to I suppose. I cannot give any other reason.

In sustaining these few points he makes some funny statements. Referring to the return of the Jews from Babylon, he actually says Israel was as free to return to Palestine as Judah, the door being as wide open to the one as the other. Could anything be more contrary to truth? You must remember the two Houses were at variance one with the other before Israel was carried captive. You read they were carried captive about the year 725 B.C. This is what 2 Kings xvii. 6 says. Their location is given as in the city of the Medes, in Assyria. Where is that? About 800 miles north-east of Jerusalem. Get your maps now. The Jews are called the House of Judah. One hundred and thirty years after this Israelitish captivity they were taken captive to Babylon. Where is Babylon? About 700 miles south-east of Jerusalem. One was just as free to return as the other, he says. The Lord bless the man for his geography, if he cannot tell the difference between Assyria and Babylon. Judah's captivity was fixed by the prophet as to time. It was to last 70 years. No such date is given to the captivity of Israel. Then, that this might be fulfilled, God prophesied beforehand that a man should be born, a king should rise who should deliver Judah. His name was Cyrus. How then, Mr. Wilkinson, were they as free to return as the Jews? Could they return without a permission from the king of the country in which they lived? No, sir. Could they return through 800 miles of enemies without protection? No, sir. Could they return without some means to help? them on their journey? No, sir. When Judah returned there was a proclamation that made them free; then letters were given to all the kings and chiefs between them and Jerusalem to let this people pass freely; and more, he appropriated out of the king's treasury money to help them on their way.

Not one of those things was ever promised or given to Israel. He says they were as free to return as Judah. That shows you, when you come to think, how careless men can be in their expressions. I presume it is carelessness. Again, when the Jews left Palestine they left a few old people and children behind, and the land was partly desolate. It was reserved for them. When they returned there was plenty of room. If you read 2 Kings xvii. 24, you will find that Israel could not return because they had nowhere to return to. When they left the land the King of Assyria took his own favourites from the different parts of his empire, and gave them the houses and farms and cities that had belonged to Israel. When Judah returned, those favourites had been living there for two hundred years, and were as numerous as the land could stand. Supposing Israel had come back, where would they have gone? I may read you that verse: "And the King of Assyria brought men from Babylon, and from Cutah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof." They are there to-day, what remains of them. They have never been removed. What nonsense to say Israel could have returned equally with Judah. It was not God's will that they should return. It is never stated that they should return, only as a deputation, one of a city and two of a family. Israel can never go back. She has a country of her own, islands of her own, a home of her own. That is what God promised in 2 Sam. vii. 10: "Moreover I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, to move no more." Now, how could they go back there if they were never to move? Where was that home? The British Isles is their home, and you can no more move them than you can move the sun from the firmament. They will stay there in spite of all you can do. God gave it to them.

The very difficulty of tracing their origin and the difficulty of finding the Lost Tribes, correspond very well. I have teachers and professors here from the different colleges, and you cannot tell your students who the Saxons are, and where they came from. Why should we be in doubt as to our origin? Because the Lost Ten Tribes were lost, and God said He would hedge their way, and lead them in a way they should not know. Now, I challenge any man to tell their origin. Sharon Turner is the best authority on this point, yet he stops in Central Asia, where he finds two fountains, from which spring the Saxons and Germans, but he does not know where they come from to that point; but we know that the tribes were lost at the place where the Saxons begin.

We are the Stone or the fifth kingdom, and the mysterious rising of it is a symbolism of our mystery of origin. This is the stone cut out of the mountain without hands, small in the beginning, but always fighting at the image until it will grind it to powder. How long are we to grow? Until we fill the whole world, He says. We have now one-fourth, we will have the other three-fourths, when we want it. We are that Stone kingdom. We are the only country that values a stone. There is a ragged old stone in Westminster Abbey, upon which our queens and kings are crowned. There is no country in the world having a stone upon which its rulers are crowned but ours. You say it is an accident. All right, it is on my side. Everything symbolizes the fact that Britain is the Lost Tribes in an organized form. The scriptures make a great deal of the Isles of the Sea. There are no isles near Palestine. "The isles shall wait for My law." So they did wait. They are there to-day. The world makes a great deal of those isles, for Israel is to be dominant, pre-eminent to lead. Then Britain is that dominant and leading Power to this hour. What is the result? We have a God-elected mission and a God-elected work. Our work is to Christianize and civilize and bless the nations of the earth, and God will put the power and means in our hands, if we will only do so. The Lord bless us. Amen.

Digitized by Google

THE BRITISH YARD MEASURE FOR INDIA.

A FRIEND draws our attention to the notice which is going the rounds of the papers regarding the proposal by the Government of India to fix by legislation the "English Yard Measure" as the standard of length for British India. This is, indeed, as he says, "an important step taken in order to maintain British measures in the East." The real facts of the case are stated in the Calcutta Correspondent's letter to the *Times* of Sept. 4th, which was published in London on the 5th, and is to the effect following:—

"The Indian Government, at the suggestion of the Chambers of Commerce of the Presidency towns, has addressed the local Governments on the subject of the adoption of the English yard as the standard of length throughout India. In doing so it states that the yard has now practically superseded the ever-varying *gaz* of the native dynasties and is largely used everywhere. The Government considers it desirable to fix it as the standard of length, but seeks the opinions of the local Administrations before moving. The despatch goes on to say that the Bombay and Madras Chambers of Commerce call for legislation making it punishable to mark a false length on a bale of cloth. The Governor-General doubts whether this is practicable, but desires an expression of views on that point also."

The word "Gaz" is, in the Hindusthani tongue, used to represent the British yard. The object of the proposed legislation is to make the Indian "Gaz" to be equal exactly to the British yard, carrying with it, of course, its corresponding length of the British foot and British inch. The fact, of course, if it becomes a legislatively established one, will be the death of the French metre, and will put a stop to the abortive efforts which Indian Governments of the past have made to confirm that system as the basis of India's weights and measures. True British measures, as by the Great Pyramid established, must and will prevail, at last, all over the Empire, because the British are Israel. Great fears were entertained some years ago that India would submit to the French metrical system, and so bring discredit upon our contention regarding Our Identity, as well as upon the teachings of the Great Pyramid as applied to the chosen people of God. But we see that God, in His own good time and His own good way, brings about the most unlikely things, and now will establish Israel's yard measure as the basis of India's metrical system, contrary to the devices and efforts of all those whose hearts are set upon following the French in their impious and daring defiance of the sacred metrology given us in God's own standards in the Pyramid.

That God has His own just weights and measures and regards their observance by His people as a matter of vast consequence can be seen by such texts as these:—"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight thou shalt have—a perfect and just measure shalt thou have—that thy days may be long upon the land which the Lord thy God giveth thee" (Deut. xxv. 13—15, R.V.). The very same promise is attached to the perfection of weights and measures used by His people, as upon their duly honouring their fathers and mothers, according to the Decalogue! "A false balance is an abomination to the Lord, but a just weight is His delight" (Prov. xi. 1, R.V.). "He is the same yesterday, to-day, and for ever," and, therefore, is as concerned as He ever was that Israel should in India, as elsewhere, use a just and true measure, such as the British yard.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—As I take a great interest in following up the proofs of what you preach, I beg to enclose a cutting from the *Argus* newspaper of the 15th inst. It is another instance of how rapidly the Gospel of Christ is spreading, for even those who were a few years ago fierce and untamable savages are now teachers and missionaries amongst their own dark tribes.

With reference to the letter in vol. xi., No. 546, in justice to this colony I must say we are not quite so black as we are painted by "Echoes," for the Bible *is* allowed to be read in all our state schools—after the hours of tuition. I have only been in Victoria a short time, and am not very well up in the Education Act; but this much I am certain, that Education is compulsory, and the Government provide schools, teachers, &c., not for one special denomination, but for all and every one, therefore you can easily understand why the "Church of England," "The Roman Catholics," "Jews," and all other sects, cannot agree how much or how little religion shall be taught in the State Schools.

I think I am right in stating that we have as many churches (of various denominations) in this colony as you have in the old country, therefore, please do not endorse the assertion of "Echoes" that we are "not only irreligious but anti-religious."

Yours truly, W. R. W.

Melbourne, Victoria, Australia, Aug. 19th, 1887.

The *Melbourne Argus* of August 15th, 1887, stated as follows:—"The Rev. James Chalmers, New Guinea missionary, preached yesterday morning at the Independent Church, Brighton, and in the evening at the Independent Church, at Albert-park. His subject in the morning was the mission station at South Cape, in New Guinea, which was founded by himself and Mrs. Chalmers in the beginning of 1878. During the earlier history of the mission the natives were very troublesome. Nevertheless, teaching at length bore fruit, and at the present time there are no less than four mission stations at that one place, and an equal number within a short distance. In the evening, at Albert-park, Mr. Chalmers spoke on the native missions in the South Seas and in New Guinea. A great number of the teachers came from the island of Raratonga, in the Hervey or Cook's Group. This island was peopled by fierce and untamable savages, and it was with the utmost risk to himself that the first missionary landed there. Now, however, the inhabitants were all Christians, and from their schools teachers were sent forth to spread the Gospel in New Guinea and other places. These native teachers from Raratonga, and from the Savage Island proved themselves most zealous, and were at all times to be found facing danger bravely. In New Guinea, at Moresby, and near the Fly River, the early missionaries died one after another, but nevertheless, volunteers were ready to take their places, and the difficulty lay in selecting the few required from among the large number who were anxious to step into the places of their comrades. The same enthusiasm was manifested even though the teachers were murdered, others being ready to hazard their lives. In conclusion he urged that the flag of England should not be allowed to be withdrawn from New Guinea, nor the mission there to languish for want of support, and though the past history of our dealings with savage nations was a dark blot, the future should be made glorious by the enlightenment and civilisation of the land of New Guinea and the surrounding islands."

To the Editor of the "Banner of Israel."

SIR,—It may or may not have been intimated to you that the Identity has lost one of its warmest and most generous supporters in Mr. J. D. Almond, Baytree Cottage, Lower Breck-road, Liverpool, who was interred at Anfield Cemetery, Liverpool, yesterday, Oct. 18th, 1887.

Few men ever took up a cause more warmly than the deceased took up the Identity.

He was mainly instrumental in the issue of "Britain's Inheritance," of which so many thousands have been gratuitously distributed all over the world, as well as many hundreds of thousands of leaflets.

His purse seemed ever open and his energies continually bent upon the spread of the cause.

It may safely be said that there are few men who possess such a combination of qualities. He was a man of immense energy and business capability, kind and generous to a degree.

His place will not be easily supplied. He who putteth down one and setteth up another can alone find a substitute.

E. LYON.

British-Israel Identity Association,
14, Newington, Liverpool, Oct. 1887.

BRITISH-ISRAEL ASSOCIATION.—On Tuesday evening a meeting was held in the Oddfellows' Hall, Colombo-street, Sydenham, for the purpose of establishing a British Israel-Association. Mr. T. M. Gee was in the chair. It was decided to entitle the Society the Sydenham British-Israel Association. Mr. T. M. Gee was elected President, and Mr. S. Smart Vice-President. Rules were formed for carrying out the objects of the Association. Among other things it was agreed that the meetings should be held every alternate Tuesday, and that no fee should be charged for membership, the money required for expenses to be supplied by voluntary contributions. A number of persons gave in their names as members.—*The Star of Christchurch, New Zealand*, Aug. 19th, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING NEXT, November 10, 1887, at 7.30 o'clock, by the Rev. James S. Forsyth, M.A., of Caledonian Church, Holloway. Subject: "Ancient Egypt" Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

are held

EVERY TUESDAY AFTERNOON,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

Price 6d., by post 7d.

PAPAL IDOLATRY.

An Exposure of the Dogma of Transubstantiation and Mariolatry: to which is added "MY REASONS WHY I WILL NEVER GO BACK TO THE CHURCH OF ROME."

BY FATHER CHINIQUY.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street and all Booksellers.

A PORTRAIT OF

MR. G. H. PEMBER, M.A.

And the commencement of a Series of Articles on the *First and Second Psalms Prophetically Interpreted*, by Mr. PEMBER. See the

"Silver Morn & Prophetic Voice"

For November. Price 2d., post free 2½d.

London: S. W. Partridge & Co., 9, Paternoster-row; or Robert Banks & Son, Racquet-court, Fleet-street.

PUBLISHED BY ROBT. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

Catalogue Post Free on Application.

WORKS BY PHILO-ISRAEL.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Our Identity with the House of Israel. Price 4d. Reprinted from "Clifton Chronicle Letters"

Our Identity: What it is Not; What it is; and Our Obligations To-day in Respect to it. Being a Lecture recently delivered in London by Philo-Israel, and published by special request. Price 2d., a reduction for quantities.

A New Work on the Identity of Lost Israel By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH FROM THE NINETEENTH CENTURY.

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

The *Kentish Mercury*, April 21st, says:—"This book derives a peculiar and pathetic interest from the circumstances that the proofs of its concluding pages were revised by the author during the last few days of his life, and that its publication took place simultaneously with his death. One feels, in noticing a book under such circumstances, a special responsibility, when the author is removed beyond the reach of human criticism of whatever kind. But in truth it is impossible to glance at these pages without being struck by the deep and reverent research into the prophetic Scriptures which it manifests, by the tone of piety that pervades it, as well as the lucidity and eloquence of its style. Nor is it necessary to express concurrence with the views of the gifted and pious author in his prophetic theories to give this praise. Of course with regard to Dr. Titcomb's prophetic interpretations there will be much difference of opinion, but there can be none in the mind of any impartial person who reads this work, either as to the diligence with which the testimony of the prophets has been studied, or the earnestness of the expositor in stating his conclusions. Bishop Titcomb, it is well-known to those who have studied his works, was one of the school of prophetic interpreters who believe that the British Empire, or perhaps, more accurately speaking, the English-speaking race, are identified with those whom we have been in the habit of calling the 'Lost Tribes of Israel.'" [Then follow several extracts.]

London: Robert Banks & Son, Racquet-court, Fleet-st., F. W. Parry & Co., Paternoster-row, and all booksellers.

Price 1d. One doz. post free 1s.; 100 post free, 6s. net.

WORK:

A THOUGHT OF THE PAST, PRESENT, AND FUTURE.

BY E. M. RUSH,

Author of "The New Old Story," "The Answer to the Eastern Question," "A New Light," "The Emblem of the Empire."

"The night cometh, when no man can work."

R. BANKS & SON, Racquet-court, Fleet-street, London.

Just published, demy 8vo., 66 pp, in tinted wrapper, price 6d., by post 7d.

THE BRITISH NATION

Proved to be the Remnant of Israel, and the Representatives of the Lost Tribes.

BY J. H. WELDON, J.P.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Price 6d., by post 7d.; Annual Subscription, 2s. 6d., post free.

THE OCTOBER QUARTERLY PART OF

ISRAEL'S HOPE & DESTINY.

CONTENTS:

Hebrew v. Jew. By John Samuels.—"An Appeal to the Great Ones of the Nation."—The Papacy Unchanged and Unchangeable. By J. T.—The Ancient of Days. Being Alexander MacPhail's Second Reply to Surgeon-General Grant's Views.—"The Great Pyramid."—Errors. By the Editor.—Metropolitan Anglo-Israel Association.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C.; F. W. PARRY (late Guest, Hayworth & Co.), 29, Paternoster-row.

Price 5s., Cloth Bound, Gilt Lettered, 584 p.p., free for Postal Order. COMPLETE EDITION OF

FIFTY YEARS IN THE CHURCH OF ROME

BY FATHER CHINIQUY.

"No history like it since the time of Luther."—*New York Witness.*

"The work is a good one, and we pray that it may succeed in opening men's eyes to the deadly dangers which are in our midst."—*Methodist Recorder.*

ROBERT BANKS & SON, Racquet-court, Fleet-st., E.C.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

PRICE 21s., POST FREE. HARNESS' WILL LAST FOR YEARS.

ELECTROPATHIC BELT.

An agreeable, natural, and certain remedy for

Rheumatism,	Indigestion,
Lumbago,	Constipation,
Sciatica,	Liver and Kidney
Nervous Affections	Disorders,
Sleeplessness,	Ladies' Ailments,
Paralysis,	&c.

SEND POSTAL ORDER OR CHEQUE FOR 21s. FOR AN Electropathic Belt (post free), and you will have an effectual and marvellous remedy always at hand. Harness' Electropathic Belt promotes Health, Strength, and Energy.

Thousands of Testimonials received. Write for copies or call and see the originals.

Pamphlet and advice free of charge.

The Medical Battery Company, Limited,

52, OXFORD ST., LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, NOV. 9, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 568. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 16, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Settlement of Two Burning Questions	461
The British Fulfilling the Prophecies	462
A Missionary Journey Round the World	463
Israel's Road to the East	464
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. By Joseph Thomson. Part V.	465
Our Identity as Treated in the *Southern Free Press and East Grinstead Times*	466
Correspondence	467

THE SETTLEMENT OF TWO BURNING QUESTIONS.

WITHIN the last few weeks two questions which threatened the peace of such near neighbours as France and Great Britain have been brought to a peaceful settlement. These were the subjects of the Neutralisation of the Suez Canal and the French occupation of the New Hebrides Islands, off the North-East coast of Australia.

On the subject of the neutralisation of the Suez Canal, we wrote on Oct. 12th, in No. 563 of the BANNER, and we see nothing to alter on the subject now. The Commission of the delegates of the nations armed with equal voting power, we then pointed out, was a radical defect in the proposal. We find in the Convention lately signed by France and Britain that these objectionable points have disappeared, and that the arrangement is quite according to British desires, and harmless as to our interests in the East. It appears now that the Canal having been neutralised, that is, declared free and open to all nations during times of war as well as of peace, the Khedive and the Sultan are to be charged with the protection of its neutrality. A Commission, further composed of the Consuls-General of the Powers, is to be appointed, "whose chief function will be, in case of necessity, to set the action of the Khedive in train." In time of peace the Commission will have nothing to do but meet once a year as a mere piece of formality. But when war occurs its function will be exhausted as soon as it has warned the Khedive that danger exists, requiring him to intervene for the defence of the Canal.

The British are most interested of all nations in seeing that the Canal is permanently open in war and peace as well, and, therefore, by the arrangement made she obtains what she desired, and what she determined to have. The way to India will be always open, whether the nations are at war or peace with each other or us.

In regard to the New Hebrides, the French were always in the wrong. They had no right to occupy the Islands, and it was in direct contravention to their treaty with us. Their continued stay was a source of irritation and annoyance to the Australian Government, which could not much longer have been neglected. The French, however, held their ground, hoping, we suppose, to use that question as a lever to obtain some advantage over us in respect to Egypt. She has now agreed to conform to the Treaty, and will, no doubt, do so. France has a deadly quarrel to compose in Europe, and finds Germany, Austria, and Italy in alliance against any attempt to coerce Germany on the part of France or Russia. No doubt, then, the French are finding out that it will be better to settle the burning questions which are dividing them from us before the conflagration takes place. The ill-temper of Russia in respect to the Italian addition to the German Alliance plainly shows that the fire of the volcano is smouldering and threatens an eruption. Now, too, French sensibilities are exercised by the fear that the Italians meditate, with German help, to annex Tripoli. The Balkan States are Europe's danger, and seeing how the wind is blowing, we are quite of opinion that France has done well to secure a friend behind her back by giving way on the New Hebrides question, and by consenting to settle the Suez Canal dispute without insisting on dragging the question of the Egyptian Protectorate after it.

The removal of these two matters from the list of burning questions adds to the certainty that in the coming troubles the British Anglo-Israelite nation will not be involved. The prophecies declare that the Lord will "ordain peace for us," and that our proper place, when that time of terror shall have come, will be in the seclusion and security of our own chambers, our Gates the while being shut behind us, and ourselves "hidden for a little moment till the indignation of the Lord Jehovah be overpast," and the nations which are obnoxious to His fierce anger be consumed in the fiery wrath of His jealousy on account of their idolatries (Isa. xxvi. 12, 20, 21).

If France, then, be reconciled to us, if the Suez Canal question and the New Hebrides' sore be removed from the category of burning questions, what further complications have we to fear from the nations of the earth? Germany is our natural ally; so is Austria. Italy's foreign policy respecting the Suez Canal and the Red Sea is ours. They all three desire us to continue to be the guardians of Egypt, and, virtually, that of the Canal. Spain and Portugal are not likely to confront us on any conceivable question; and it stands to reason that we

Digitized by Google

could not take part in the quarrels between France and Russia on the one side, and of the German nation, aided by Italy, on the other. Russia, no doubt, will eventually become our deadly assailant, and the quarrel will be about the possession of "The Gate of Gates" (Constantinople), as well as concerning the occupation of the Holy places and Syria. But that conflict will not take place till the Restoration of Israel and Judah has become a fact, and the Russian Empire finds that it must strike a blow for Jerusalem and the Gate of their House as well, before it be too late.

At present we do not see that the hostility of Russia is to be dreaded just yet, and, therefore, we perceive that the policy of non-intervention which God's Word prescribes to us at this time, nationally, will be carried out without difficulty by the Government of the day. The ease with which our God can carry out His purposes in the most improbable and adverse circumstances, must strike the most casual observer in regard to the matters we are now discussing, and shows us that our nation's career is entirely under His guidance and direction. It was first sketched out for us by the prophecies of the living God, and His hand is transforming into history what was drawn first in the once dim but now radiant and clearly legible lines of ancient Scriptural prediction. To Him be all the praise!

THE BRITISH FULFILLING THE PROPHECIES.

WE have received from a London correspondent (W. C. B.) a copy of the *Echo* of Oct. 29th, with a request that we would notice in some way the remarks of a contributor, signing himself "A," wherein our treatment of various subjects in the BANNER is deemed highly objectionable. Our correspondent, who calls himself, in a measure, a believer in Our Identity, thinks nevertheless "that matters are often introduced into this Journal that had better have been left unsaid, since such questions as the *Echo* rails at do more harm than good to discuss, and they fail to advance the interests of the question, but rather bring it into contempt." Such is Mr. W. C. B.'s opinion.

The subjects noticed by the *Echo* are these: First our reference to "the cheese of the world" (p. 398, No. 562); to the neutralisation of the Suez Canal (p. 413, No. 563); to the alleged deterioration of our race (p. 418, No. 563); to the Nizam's offer of £600,000 to the Viceroy (p. 421, No. 564); and to the Irish trouble and their resistance to British supremacy (p. 397, No. 562). Exception is also taken to two short and suggestive letters from a couple of correspondents (p. 427) respecting "knighthood and its origin," also as to the meaning of our British royal salute of twenty-one guns.

Of course we are gratified to know that the BANNER and its sayings and doings have attracted the notice of the London *Echo*, and even if that notice should be highly adverse to our claims to deal with a serious subject reasonably, it is a satisfaction to note that the Identity has attracted at least some notice, and is deemed important enough for a public condemnation by the correspondent of the paper. The Rev. Thos. Lowe's article on "Britannia, the daughter of Zion," published on p. 422, No. 564, comes in for strong animadversion. When Mr. Lowe quoted Isa. lxi. 6, "Ye shall eat the riches of the Gentiles, and in their glory ye shall boast yourselves," the *Echo's* correspondent rejoins thus:—

> This forcibly reminds us of the famous syllogism of the Fifth Monarchy men, "The earth is the Lord's; the Lord hath given the earth to His saints; we are His saints; therefore the earth is ours!" If ever such theories were generally received by the British people it would become the serious duty of all the other nations to destroy such a mad dog of civilisation.

Our own words in regard to Ireland (p. 397) are thus treated:—

> As to Ireland, the present Government is "merciful to a fault," and if we wish to realise "the promises to Israel" we must assert our just position as the dominant race. Here is the proof:—"The remnant of Jacob is to be among the nations, 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 treadeth down, and teareth in pieces, and there is none to deliver." The young lion tearing in pieces among the flocks of sheep! Did ever the Devil quote Scripture to a more shameful purpose? Italian brigands who hung their plunder round the neck of a Madonna did not more grossly misapprehend the sweet reasonableness of Christ than the leaders of the Anglo-Israel superstition.

We are inclined to ask where is the shamefulness of the quotation in question? Is it not in God's Word? Does not the prophet Micah, speaking by the Holy Ghost, tell us that Jacob's portrait shall be recognised in days future to his own, by two distinct characteristics portrayed in verses 7 and 8 of chap. v.? In the one we have the beneficent evangelist carrying the Gospel to many people and operating amongst them; in the other there is the same, but now belligerent nation victorious over those very self-same races, and successful always when, without vacillation, the House of Jacob girds itself for action, and "goes through" their opposing enemies? The prophecy finds its fulfilment in the British alone of all the nations, and do we do wrong in noting the fact? According to the *Echo's* correspondent, "the sweet reasonableness of Christ" forbids this interpretation of the prophecy, and we should, we suppose, do well to expunge the horrid sentiments from the page of inspiration. Yet the *Echo* must have read Matt. x. 34, and Luke xii. 49 to 53, and seen there that the Lord Jesus Himself told us that His mission was "not to send peace upon the earth but a sword," division and warfare! The *Echo* must learn that God uses war to carry out His purposes, and reflect that He who taught Joshua how to compass the destruction of Jericho and of almost all its inhabitants, was the Lord Jesus Christ Himself, the great Captain, or the Prince of the Host of the Lord, whom Joshua worshipped, and whose presence made the very ground on which His servant stood "holy ground" (Joshua v. 13 to 15, vi. 1 to 27).

In reference to the allegations that the British would be the "mad dogs" of civilization, and worthy of destruction by the rest of the nations if they claimed the earth as "the saints of the Lord," after the fashion of the fifth monarchy men, we would ask the *Echo* whether God's Word does or does not say that "the saints shall inherit the earth," and that Israel are "His saints"? So at least we read, for instance, in Matt. v. 5; Psalm cxlviii. 14, in respect to these two points. If we have proved by sufficient evidence that the British are Israel, are we wicked and wrong to tell our countrymen that, "since they are Israel, they are the saints, and that they are the heirs of the world, according to St. Paul's Epistle (Rom. iv. 13), and Daniel's prophecy (chap. vii. 22 and 27)"? Besides, are not the facts of the day such that we find we can appeal to them as the fulfilment of these Scriptures? We are gradually absorbing the earth; and the nations are at this very moment reviling us as devourers and usurpers of the earth, whom they would destroy—if they could!

In regard to such articles as "the cheese of the world," we fail to see how reference to such a subject can on our principles be unfit for our pages, or likely to do harm to our cause. Being Israel, the British must be fulfilling prophecy in the jot and the very tittle thereof. If God saw fit to allude to "cattle," and "the fruit or produce of cattle," and declared He would pre-eminently bless Israel in respect to those very matters, do we not well to point out how facts prove God's faithfulness to His promises, and that in not one respect do we belie Him as the Faithful Promiser? In Deut. xxviii. 4 we find God promised to "Israel obedient" His blessing in respect to the fruit of their cattle; also in ver. 8 and 11 as to their manufactures, and to the plenteousness of their riches in reference to cattle. Such being the case, the promises include the manufacture of

Digitized by Google

cheese, one of the products of cows, or cattle. We find men proclaim our superiority in respect to the manufacture of cheese, the British being "the head and not the tail"; and can we be silent, and fail to proclaim in this matter also the faithfulness of God to us His people?

The supremacy of our nation in athletic sports, again, is no matter for surprise, and we do right to mention the fact, because God promised His people Israel that He would cause them to become "high above all nations of the earth" in personal prowess as in all other respects, and surely such facts as these, the true foundations of military supremacy, we did right to notice and call upon our readers to be grateful for, as "the Israel of God."

In regard to the Suez Canal, the *Echo* knows as well as we do that that highway between the East and the West is absolutely vital to our nation's existence; and whatever political arrangements be made, it must be always open to our ships of war and commerce, in peace and in war, by day as well as by night. In other words it must be under British protection, and controlled by British power. The objections of the French have not been much regarded in the arrangements already made, and the *Echo* knows it! The anguish of the French is that the so-called neutralisation will constitute the British masters of the Canal even now, but when war breaks out the mistress of the sea will then be sure to dominate at the Canal as she does north and south of it to-day. We look steadily at facts, and find they accord with prophecy. The *Echo* blinks the facts, but laughs at the prophecies of the living God, and at His splendid promises to His chosen ones, the House of Israel, His people.

We hope the *Echo*, and its correspondent too, will henceforth study the question of Our Identity, and rejoice and be glad in the splendid national blessings it brings us, instead of ridiculing those, who, with the Bible in one hand, and the facts of current history in the other, are praising God for His faithfulness to His oath "to Abraham and his seed for ever," in giving us, His chosen people, all that He promised He would grant us, for the glory of His great name, and for the spiritual and temporal good of all the nations, families, and kindreds of the world at large!

A MISSIONARY JOURNEY ROUND THE WORLD

THE Rev. F. E. Wigram, M.A., Honorary Secretary of the Church Missionary Society, has just completed a work which has never been exceeded for magnitude since the Christian Church was established. He has made a missionary tour of the Eastern and Western world so far as the operations of the Church Missionary Society there are concerned. The journeys of St. Paul were circumscribed in extent. Mr. Wigram's included India, China, Japan, Canada, West and East. He went from home Eastwards and returned to England still travelling Eastwards from the West! He did it all, too, accompanied by his son, Mr. Edmund F. E. Wigram, entirely at his own charge, without the cost of a sovereign to the great Missionary Society, whose messenger he constituted himself, and really was, during his widely extended journeys. He went first *viâ* the Suez Canal to Aden; thence to Ceylon, visiting Colombo, Kandy, and Baddagama. In South India he saw the work of the missions in Tinnevelly, Travancore, and Cochin. In Madras, and in the Telugu country, he visited the Church Missionary Society's stations at Bezwada, Masulipatam, Ellore, Raghavapuram; seeing Western India, Poonah, Bombay, Nasik, he went on to North India—to the Panjab and Sindh. In the Central Provinces he visited Rajputana and the Bheel Country. *En route* to China he saw Singapore, Hong Kong. He traversed the Fuh-kien and Che-kiang Provinces in China; also Japan, British Columbia, and Victoria, North-west America, Rupert's Land, Winnipeg; and so he journeyed home *viâ* Montreal. He reached England on September 3, after eleven months' continuous travelling.

"In the course of this tour Mr. Wigram has met the native pastors, the Church Councils, and other organisations connected with the native Church in the various Missions; has had interesting interviews and conferences with the educated classes of India, both Christian and non-Christian; has come into contact with missionaries of other denominations, and has had opportunities for making himself acquainted with their modes of operation." Surely there seldom has been so extended a missionary journey undertaken before; nor so grand a record of missionary operations given to the world as that little volume written from time to time from notes on the spot during the course of the travels by Mr. Edmund Wigram, which anyone can obtain at Seeley, Jackson, and Halliday's, 46 to 48, Essex-street, Strand, W.C., for the reasonable price of 1s. 6d. The volume is entitled, "Mr. Wigram's Tour."

The result of Mr. Wigram's inspection of the Church Missions he visited is that he believes the work is a real and a valuable work; that God is opening doors everywhere for the Church of England to enter; that the barriers raised to oppose the advance of Christianity are on all sides being thrown down; and that there is a motion apparent in the dry bones of heathendom which gives promises of a splendid conversion to Christian life, among the various native races he visited. He greatly commends the Zenana work of ladies in India, but thinks they need to temper their zeal with discretion, and work less continuously, in order that by so doing they may preserve their health longer for their arduous duties.

During the course of an address recently delivered by Mr. F. E. Wigram in Clifton, he uttered a strong panegyric on the Church of England, declaring his belief that God had constituted her from her earliest establishment in this country, the "light bearer of the world at large"; and that, both at home and abroad, she did more for the evangelisation and spiritual enlightenment of mankind than any other institution on the earth. Mr. Wigram's language on this occasion quite corroborated our BANNER'S opinion, since he affirmed that even as to Church teaching and usefulness she had no equal among the other denominations at home or other Churches abroad. She was in fact, in his estimation, "the head and not the tail, above only and not beneath" the Churches of other nations.

In the work Mr. Wigram has done, and in the account of that work he has now published to the world, we see proof of our Israelitish origin. He tells us of a world-wide Christian, evangelical work, which the Church and people of England are carrying on among a vast number of nations, families, and kindreds of the earth. He tells of missions in Ceylon and India among 16 or 17 separate nations, numbering 250 millions of Hindus, Mohammedans, Cingalese, and other races. He describes missions in China and Japan amidst a dense, alien, heathen population, where the Gospel is already making good progress, and the large portion of the work is carried out by the Church of England and her ministers. He sees that to this our Church and nation the evangelisation of the world is likely to be committed, and that even now it is almost world-wide in its efforts and application.

In the Word of God we see that this function is by promise to devolve upon Israel only, the Ten-Tribed House of Joseph or Ephraim (Gen. xxii. 17; Isa. xxvii. 6, xliii. 1, 7, 21). The plain conclusion to which the facts of Mr. Wigram's tour point is that the British nation and Church are Israel's nation and Church. They are doing the work allotted by God Himself for Israel to do, and, therefore, must be Israel, as He is true!

The address of the Rev. Mr. Wigram at Clifton was a distinctly "Identity" address, but the strange fact connected with its delivery was that he was perfectly unaware that in describing the missionary operations of our race, which he had seen with his own eyes, throughout a large part of the world

Digitized by Google

and mostly within the outland empire of Britain, he was in fact testifying to the Lord's fulfilment of His promises to His people Israel. The likeness is exact, and yet Mr. Wigram apparently did not see that God's promises to Israel cannot be fulfilled to the British in these "last days" unless the British be Israel, or unless (and that God forbid) the Lord has forgotten His oath "to Abraham and his seed for ever," and given the very things He promised on oath to his after-seed, to the non-Israelite, Gentile, British folk, not mentioned at all in prophecy.

We trust the result of Mr. Wigram's admirable tour will be to teach him that God is faithful, and that the British, being Israel, are fulfilling God's promises to His chosen people, His heritage and inheritance. The salient points of Mr. Wigram's address, as reported in the Bristol papers, appear below, and we republish them as illustrating our remarks. They were as follows:—

The Rev. F. E. Wigram, Hon. Sec. of the Church Missionary Society, gave some interesting particulars of his missionary tour round the world. First, he remarked that he had the strongest confidence in the benefits which would result from the formation of their union and the holding of that conference. He then spoke of the urgent need of additional workers in India. There was also abundant scope for missionaries in China. The cry from Japan was now or never. Opportunities were numerous, and the people were ready to listen to anybody who would go to them and tell them what Christianity was. He was sorry to say that there was some hitch about the new treaties with that country, but he hoped it would be removed, because they had anticipated that much good would result from their operations. He asked what they were going to do to meet the demands he had mentioned. The Church Missionary Society, he believed, was placed in a most prominent position in the matter. The English language was becoming more and more spoken throughout the world. Their Church had an enormous advantage from its historical continuity—from its early faith, preserved in its articles and liturgy. Let them look at the spiritual work which the Church had already done through spiritual men, in the old faith and on the old principles, and then remember that they wanted double the number of men and double the amount of money they now received. When they obtained these their mission fields might be enlarged to the extent that was desired.

ISRAEL'S ROAD TO THE EAST.

A REMARKABLE letter appeared in the *Times* on October 19th, signed "Commerce," "comparing the various routes to the East." The writer's object was to show that, as a matter of fact, the Canadian Pacific Railway can never be of any material benefit to our nation in time of war, but that all will depend, as a point of national life and death, upon our retaining a firm hold upon our supremacy at sea, and our ability especially to maintain the right of "going as we please" on the high seas by the Mediterranean and Cape of Good Hope routes. Of these two, "Commerce" regards the Mediterranean route as by far the most important, because it is the shortest road to India; besides that it is the route along which are many ports (we call them "*Israel's Gates*") where our ships can coal and refit. There is the arsenal at Malta, the ports at "Gibraltar, Aden, &c.," and numerous points along that route can be connected by telegraphic cables or despatch boats.

"Commerce" argues that along that "shortest route" our road must lie, if we are to retain our imperial position and power, our Colonies and India! None of our cruisers or merchant steamers need travel from the Cape to Australia or to China, and none need be seen in time of war crossing the Pacific Ocean. All the objects of the Empire can be attained by our throwing the whole of our strength on the defence of the shortest route *viâ* the Mediterranean and the Red Sea, for on that line our chief Gates are situated. A few sentences of the writer in respect to the value of the Gates must be quoted here in his own words to prove their priceless importance to our own nation, and the complete bar they oppose to an enemy's fleet, which, on that route, will have no coaling stations to fall back upon, and no hope of obtaining an ounce of coal wherewith to navigate their ships back to port if they are unsuccessful in their attack upon the British Gates. He wrote thus:—

To maintain the necessary fleet of ships for scouting, fighting, transports, and commerce, refitting and coaling stations are indispensable, and the shorter the distance from one to the other the better. Neither our great ironclads nor our belted cruisers can steam at full speed for many days; they at least must be stationed within reasonable proximity to coaling stations and refitting docks. There are no such conveniences all the way from the Cape to the Mauritius and India, or all the way from the Cape to Australia. Neither need there be any commercial marine in time of war along those vast tracks of ocean to defend. Our ships can all go most quickly and most easily, with more ports to coal and refit, along the Mediterranean route than by any other.

After what has been recently urged and apparently well understood, I will not suppose our Government will be so unwise as to require our belted cruisers or battle-ships to defend our coaling stations. One would expect to find all the stations sufficiently armed to give a warm reception to any kind of craft our enemy would be in a position to send; for, after all, the enemy also must see that the coal supply of their attacking squadron must be sufficient to take them away again should they fail in their object. But is it not as certain as anything can be that, if it were known we were prepared at our coaling stations—prepared with sufficient of these scouts, cruisers, and torpedo craft Mr. Forwood has promised—and that we mean to defend the Mediterranean route against all comers, we should be left in quiet possession; and, on the contrary, if we are neither prepared nor determined to do so, that we shall certainly find ourselves attacked if at war with a naval Power?

The salient facts of the case respecting our trade with the world, and the risks we run in time of war, are these: Our trade along the Mediterranean to Egypt, to India, and to the far East, amounts, in round numbers, to £200,000,000 annually. This is about one-third of our entire foreign trade. Our trade with America and Canada amounts to £126,000,000—that is, the value of the commerce of Great Britain with India, the East, Canada, and America united, is about half of all our foreign trade put together. To defend the enormous trade with India and the East, and to uphold our prestige in Asia, South Africa, Australia, and throughout the world, "we must maintain our right of going as we please by our Mediterranean highway and by the Cape of Good Hope." We see from all this that though our new Canadian Pacific Railway will give us a valuable alternative route to India and the East on British ground throughout, it will be impossible for our race to relax its hold on the Mediterranean route, defended, as it is, by a chain of splendid fortress Gates, all of which have been given us by the God of Israel. It is remarkable that these considerations are placed before us by one who calls himself "Commerce;" for, in fact, the Word of God agrees with him, and tells us that the return of Israel and Judah to their land must be along the western route of the Mediterranean, and, therefore, along the very path to India and the East which "Commerce" recommends to us as the shortest and most important available. That road and the God-given Gates along it, then, never can be relinquished by our race, being Israel. Theirs is to be the honour of restoring Judah to their God as a "Present" to the Lord; and the glorious procession at the head of which the King Himself will travel as our Saviour and our guide, must come from the west, the route from "far-off" America, from Canada, and from the Isles of the sea (Isa. xi. 14, xlix. 12). It must needs, then, journey by the Mediterranean ocean-highway. To secure that, God gave our race Gibraltar in A.D. 1704, Malta in 1800, Egypt in 1882, Aden in 1839, and the Great Indian Gates, whereby Hindostan itself has become our nation's heritage. While we hold these and the other Gates of the world as well, the supre-

Digitized by Google

macy of the sea must continue ours. But God has promised the Gates to His people Israel, and, therefore, to the British nation, who are Israel, and the gift is given in perpetuity. Therefore, "Commerce" need have no fear that we shall lose the command of the sea, or forfeit the prestige we have got to-day. On this point he says:—

In proportion as we can retain the position we now occupy as a great Power, strong enough to protect what we now have, with the free untrammelled right of going to and fro on the high seas when and where we please, we shall be respected by all other great Powers; but, hold that position light, disregard it in any way, or seem so mild as to be unwilling to fight for its retention, and we shall not only lose the respect of great Powers, but find that our hold upon India and the esteem of our own growing Colonies will be lost to us.

Just so! So no doubt the matter appears to the secular writer, to whom Our Identity is a myth. But the British are Israel, and, being Israel, we repeat, God has promised us the Gates; therefore, the supremacy of the sea—nay, of all seas, in perpetuity, and also the command of the Mediterranean route to the East, because by that route He means all His people destined to return, to travel from their homes in the West, and by the gifts of all our European Gates He has given us the security we need whereon to ground our faith, that what He has so graciously promised He will punctually, faithfully, and literally perform. Let Israel, therefore, praise the Lord!

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

(*Continued from page 457*).

PART V.

O'Flaherty thought he had discovered the time of the Scots' landing in Ireland from Spain in an old Irish poem of the 9th century, beginning "List ye learned" (it may be seen in the Dublin Library). The date he fixed to the 3,698th year of the Julian period; or according to Scaliger, the fifth year of Solomon's reign. Others, tracing the matter still further back say that when the Egyptians were drowned in the Red Sea, the survivors expelled from among them a Scythian of high birth, lest the facilities of his station should induce his ambition to usurp the sovereignty; whereon he betook himself and his whole family to Spain, where he lived many years; while his descendants being increased beyond the capabilities of the place they occupied, they proceeded thence (or at least some of them) to Ireland. But Tigernachus says "all the memorials of the Scots up to the period of Alexander the Great, are vague and uncertain." This may be so, without admitting that before the 8th century there was no such place in Britain known as "Scotia," the name by which Ireland is designated by Venerable Bede, as also by the monk Ravennas. "Ireland," says Bede, "is the proper country of the Scots, who, quitting it, added themselves as the third nation to the Picts and Britons in Brittannia." Ussher has also proved (Primordia) that the Romans called Ireland Scotia. Gibbon also asserts to the same fact in his preface to his great history. But the Scythians were not first distinguished by the name of Scots in Ireland: St. Jerome introduces Porphyry saying, that "neither did Britain, that fertile province in tyrants, nor the Scotic nations and all the barbarous provinces round about, know anything of Moses and the prophets;" whence O'Connor infers that the Scotic nations then lay beyond the pale of the British isle. Baxter also affirms that Scotia was so called by the Romans from the Scoti. Orosius, a presbyter of Tarracona (circa 410), says that in his time Ireland was inhabited by the nations of the Scoti; and St. Isidorus says that "Ireland and Scotia are the same, being called Scotia, as inhabited by the Scots." "Hence in aftertimes," writes Ludovicus Molina, "arose the origin of the Iberi in Ireland, who retained, as their characteristic, the very ancient name of Scythians, or Scots, from whom the Spanish promontory, now called Finisterre, or lands-end, was formerly designated Sythicum, or Celticum. These people removed themselves to Ireland from Spain, as Orosius informs us."

MacGregor says,—"The most celebrated geographers agree that ancient Europe was possessed by four grand classes of men: viz.,—the Celtes who extended themselves from the Bosphorus Cimmorinus on the Euxine, to the Cimbric Chersonese of Denmark and the Rhine, dispersing themselves over Western Europe and her isles: the Scythians, who came from Persia, and spread from thence to the Euxine, and almost over all Europe, speaking the Gothic and its kindred dialects, the Teutonic, the Belgic, etc.; the Iberi, or Mauri, who came from Africa, and peopled Spain and Aquitain, and their language survives in the Cantabric or Basque; and the Sarmatæ, whose language was the Sclavonic, and whose appearance in Europe was later than the others."

MacGeoghegan writes,—"Eginhard, secretary to Charlemagne (or, according to others, his son-in-law), in his Annals, on the year 812, says that the naval forces of the Normans landed in Ireland, the island of the Scots, and having given them battle, in which they were defeated, that those barbarians who escaped shamefully took flight, and returned to their country."

Baxter inquiring into the etymology of the word Scots, says that the Britons called them "*Isgwydhyr*," which in the old Scriptural style is equivalent to "Scoituir," or woodland men. The modern name Guydhal is the same as Brigantine, or woodland Gaul. For the Irish are, undoubtedly, a mingled race, consisting, as he says, on the one hand of the Erii, or barbarous natives; on the other hand of the Scots and Brigantes; and thirdly, of the Guydhali, or woodland Gauls: and from this he accounts for their being so often designated by the British writers under the compound name of Scoto-Brigantes.

Others look still higher for the origin of the Scythian name, and derive it from their dexterity in darting the javelin, *scutlen*, in German meaning persons expert in this art; just as a portion of the Scythians were called Arimaspi (from Arima, *one*, and Spia, *an eye*), *i.e.*, those who close one eye, or use only one, which is the practice with all who aim at perfection in shooting; hence the origin of the fabulous one-eyed Cyclops.

In opposition to all these notions, to Dr. Villanueva it seems more likely, if not indubitable, that the Scythians were so named by the Phœnicians from the time of their first incorporation with them, occupying as they did a great part of Syria; and that they called them so from having noticed their roving propensity driving them on as adventurers, through hill, through dale, desert and forest. The word Scythian he derives from the Phœnician *shitin*, *i.e.*, traversers, wanderers, rivers, and which is itself from *shit*, to go, run about, surround or digress; or from *shitah*, to expand or dilate, either in allusion to their straggling, or the successful ardour with which they extended their sway, striking terror into their foes by the very name of their princes, and laying low at their feet the most numerous armies. Saca, or Saccasene, a district in Armenia called after them, may have the same origin; *sacac* (Phœnician) meaning to run about, or walk, and *sacah*, a roof, or covering. This last is very near *succoth* (Hebrew) booths or tents. But if we look at the character borne by the nation for justice, we may suppose them so called from *zaca* (Phœnician), *i.e.*, praiseworthy, or just; or *zaki*, blameless, irreproachable: all which attributes we find briefly noticed by Chœrilus in his work "Diabasis of Xerxes." "The pastoral Sacæ, a Scythian race, Asiatics who tilled the land, colonists belonging to the roving nation of the Nomades, a people who practiced justice." The word *zaca* also means to overcome or conquer, which agrees well with the warlike character of the Scythians.

Digitized by Google

Comparing the arms of the Scythian and the Scots, Spenser quaintly writes,—"Their short bowes and little quivers with short bearded arrowes, are very Scythian, as you may read in Olaus. And the same sort both of bowes, quivers, and arrowes, are at this day to bee seene commonly amongst the Northerne Irish-Scots, whose Scottish bowes are not past three quarters of a yard long, with a string of wreathed hempe slackly bent, and whose arrows are not much above half an ell long, tipped with steel heads, made like common broade arrowe heads, but much more sharpe and slender, that they enter into a man or horse most cruelly, notwithstanding that they are shot forth weakly.

"I have heard some great warriors say, that, in all the services which they had seene abroad in forraigne countreyes, they never saw a more comely man than the Irish man, nor that cometh on more bravely in his charge; neither is his manner of mounting unseemely, though he lacke stirruppes, but more ready then with stirruppes; for, in his getting up, his horse is still going, whereby he gayneth way. And therefore it was called so in scorne, as it were a stay to get up, being derived of the old English word 'sty,' which is, to get up, or mounte."* In fact they were a tribe of that people whom Virgil (from the Punic records) designates as "Numdæ infreni." (*Phœnician Ireland*, p. 145).

VII.—THE SILURES.

To the Phœnician Iberi also belong the Silures who had settled in the British Isles, and who are thus described by Tacitus;—"Their faces are coloured, their hair for the most part twisted, and seem to encourage the belief that the ancient Iberi, who lay opposite to Spain (*i.e.*, in Ireland), had crossed over and seized these settlements." Thus he speaks concerning the Silures who inhabited that part of South Wales which we now call Hereford, Radnor, Brecknock, Monmouth and Glamorgan shires. And though the same reason may be given for that part of Ireland which lieth next unto Spain, yet in Tacitus there is no such reference. The Iberi alluded to, Bochart says, are those of Tartasus, who were a colony of the Phœnicians; for they only had the spirit and skill for navigation and colonizing distant countries. And as there will be an effort to derive the word Silures otherwise than from the Phœnician language, the learned, he says, know well that the British as well as the Gauls, were accustomed to wear breeches, quoting Martial (11 Epigr. 22);—"As an old pair of breeches belonging to a Briton." Then he says "sirwal," and "sarawuel," in Arabic, from which comes the Spanish word saraguelles, one and all mean the same thing,—viz., a pair of breeches. Sirwalin, therefore, in Arabic signified persons who wore breeches; and from this, he says, the Romans, by transposition gave the name of Silures to those Phœnicians who had settled in Ireland, to distinguish them from the rest of their race; just as a part of Gaul, where the use of this garment prevails, is called Braccata from that very circumstance: such is Bochart's opinion.

To Dr. Villanueva, however, it appeared that only a few of the Phœnicians who had settled in these islands, the lowest and the poorest, were called in contradistinction, Silures; and this not from an Arabic word relating to dress, but a Phœnician one signifying meanness or obscurity of origin. In the Phœnician, Zeluth means vileness, or contemptibility; and zaluth, impurities, filthiness. So much respecting their condition as a caste. But if we should prefer referring it to the national superstition, the word may be derived from the words, zil 'ur *i.e.*, worshippers of the sun, or fire: or, as also ur, in both Hebrew and Syriac mean the sun, to blaze, or any luminous body. In this sense it is used in Job xxxi. 26, 27; where the word rendered "sun" is "or" in the original; and in Neh. viii. 3; "From the morning (or) until midday." From this word Apollo was also called Orus by the ancient heathen. It also means fire, lighted and blazing; and hence, by accommodation, the hearth on which it blazes, as in Isa. l. 11,—"In the blaze (or) of your fire." "Zila" means to pray to, or worship; "ziluth," *prayer, adoration.* That the Phœnician custom of worshipping fire and the sun was practiced in this country, there is no dispute; and the Silures may have been so named from this.

From the Silures was named an island Silura, separated by a strait from the coast which was inhabited by a British race, the Dumnonii. Some think that the islands of the Silures, or Silenæ were the Scilly Isles, called also the Sarlings by the Belgians, and which Camden says numbered about 145 (more or less) circularly arranged, and about eight leagues from the extreme point of Cornwall. These islands have also by the ancients been called Cassiterides from the tree which they produced abundantly: Hesperides from their western locality: and Ostrymnidæ, from the cape of Ostrymnus, in Artabria, to which they are opposite. Every one but slightly acquainted with ancient history knows that the Phœnicians exported great quantities of tin from these islands. Strabo tells us that they also came thither from Gades for this commercial product, and studiously concealed the place of its origin from all others, and which Bochart confirms by several collateral testimonies. This tin they traded with in Syria and Arabia. In Num. xxxi. 22 we find it was much sought after by the Midianites; and in Job xix. 24, by the Arabians. See also Pliny, Nat. Hist. vii. 56.

The word Cassiterides is from Kassitera, Greek for tin, and which again is the translation of Bara-anac, which is Phœnician, meaning the *land of tin*; and from this again Britannia was probably formed, as many authorities are of opinion.

We must not however confound these islands with some others also called Cassiterides in the Spanish main, opposite to Baiona of Tudium, and which are thought by some to have been so called from the great rocks with which they are surrounded; by the Greek inhabitants of Spain, called Cica, from *cicos*, *i.e.*, "strength," a stronghold, or fortress. Others with greater probability think it a Phœnician name given to these islands before the Greeks set a foot in Spain and from the same circumstance which designated the other islands of the same name,—viz., their tin mines; "cicar," or "kicar," in the Syriac, signifying metal of any kind.

(*To be continued*).

*This word is still preserved in the famous "Stye-head-pass," Cumberland.

OUR IDENTITY AS TREATED IN "THE SOUTHERN FREE PRESS AND EAST GRINSTEAD TIMES."

(*July 29th*, 1887.)

THE LOST TEN TRIBES OF ISRAEL.

How to Find the Lost Ten Tribes.

PORTRAIT II.—BY SCOTI.

A SINGLE NATION.—To find lost Israel it is necessary that she have the well-defined features of a single nation. It would be useless to look for it in the Jews, because they do not constitute, in any sense, a nation for the following reasons: 1st—They are scattered or dispersed; 2nd—they have no king or ruler; 3rd—they have no Senate, wherein to form their own laws and privileges; 4th—they have not the marks and qualifications, as a body, to demand or form a government of their own; 5th—they are subject to any Power, wherever they are found, and are forced hither and thither by an alien popular will—that is to say, never permitted, for any length of time, to enjoy immunity from personal violence. England is the only nation that has accorded to the Jews privileges equal to those of her own people, and placed them on an equal footing with her subjects, no man daring to make the Jew afraid. The people that can do this for that remarkable race (the Jews) in opposition to all that foreign continental Powers have done, must be a nation in every sense of the term. As the Jews are a dispersed people, having no distinct nationality because of their mixture with the nations, they cannot be a nation, and therefore it would be wrong to look for them as such. This being the case, then, where must we look for Lost Israel? In England—the British Islands. And why the British Islands, more than other country? Because Britain, and Britain only,

Digitized by Google

answers to all the marks or signs that are given respecting Israel in the Bible. She alone responds to every characteristic recorded of her.

Last week we gave a characteristic mark by which to trace her, namely, "Company of nations." Talk about finding Israel as a "Single Nation," the subject of the present paper, why we actually have a "Company of Nations" from Ephraim alone, who only form one-twelfth or one-thirteenth of the Tribes of Israel. Then Israel must be found as a Nation, having all the rights and privileges of such. Let us read Jer. xxxi. 35, 36, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name. If (mark the word *if*) those ordinances (of the moon, &c.) depart from before Me, saith the Lord, then the seed of Israel *also shall cease from being a nation before Me for ever.*" The 37th verse is equally explicit. These words were delivered nearly 120 years after the Ten Tribes were carried captive into Media, and yet there are not wanting some who aver that the Tribes of Israel existed conditionally; while here we have the Lord Himself saying that the House of Israel should cease from being a nation only as soon as the moon and stars should cease to shine in the heavens. Again, in Isa. li. 4, we read, "Hearken unto Me, My people, and give ear unto Me, O My nation, for a law shall proceed from Me, and I will make My judgment to rest for a light of the people." We see that He not only addresses them as His nation, but also shews that His people, as a nation, shall have the power to become a light to the world, and no nation can do this unless they have the influence and power to do so. For one nation to make other nations to feel its power, influence, and example, must be a nation indeed; and it stands to reason that if God were determined to make all thrones, dominions, and nations subservient to His will and glory He would, of course, use human methods, and so choose a nation to carry out the work of bringing all other nations to the footstool of Christ. Israel, then, to do this work, must be constituted a Nation (and be found as such) under the Divine protection and blessing. It follows as a consequence that this nation must be somewhere, carrying out, in a most unconscious manner, the Divine designs respecting their universal missions, and what nation other than Britain answers to such a national character? A nation whose missionary enterprise is backed up by the throne and the people, a nation whose civilising influence is backed up by all the force of public opinion and the Press. As an instance of what was designed and expected of Israel as a *Nation*, we read in St. Matthew xxi. 43, after that our Lord (in the 41st verse) had shewn that the House of Judah were unworthy to have charge of the vineyard, He said unto them (in the 43rd verse), "The Kingdom of God shall be taken from you (the House of Judah) and given unto a Nation bringing forth the fruits thereof." Here we see the House of Israel, then in captivity, was to bring forth fruit. Did they do so? Yes. Look at the work of the Apostles, who were of the Tribe of Benjamin, and then after them and through them the Gospel work was carried out in this country. British-Israel is, therefore, the nation that is bringing forth fruit, while the Jewish people (from whom the kingdom was taken away) are a wandering race, having no national character.

In concluding this part I would suggest one thought. We find Israel being spoken of as a nation in the singular number. This would imply that one was sufficient, in the hands of God, to commence a great work in the world. Consider her present position and influence, admitted to be the most wonderful and unique in the world. Is not this the nation referred to by our Lord in Matt. xxi. 43? Or is the nation yet to be found at the end of the present Gospel Dispensation? What nation is bringing forth the required fruit of Gospel work at the present time if England is not? For I suppose every candid mind will agree that there must be a nation somewhere which is spreading the news of salvation as well as exerting a civilising influence, to prove that the Gospel is a present going dispensation, and not one to come.

We understand that Miss Lawrence, the late Secretary of the Israel's Scripture and Prayer Union, and Treasurer to the Literature Free Distribution Fund, is about to issue a small work, entitled, "Words of Help and Wisdom, Gleanings Gathered from Various Authors and Poets."

Correspondence.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I have just received this week's Banner, and in your correspondence column, where Mrs. Davies, of Bath, draws attention to the poem, "Rule Britannia," and your comment thereon. I doubt not these will please many of Our Identity friends and readers. I have been often struck (since I accepted the Identity as God's truth) with the sentiments of the said poem, as containing the very gist of our contention, that we, the British, are Israel; and would likewise draw your attention, along with that of the readers and believers in Our Identity, to a verse (the last one) in another British sea-song—viz., "Ye Mariners of (England) Britain." The words of the last verse run thus:

"The meteor flag of (England) Britain,
Shall yet terrific burn,
Till danger's troubled night depart,
And the *Star of Peace return.*"

I have not the author's name beside me, but that matters little: there can be no doubt he was a true Briton. And how prophetic are these words! well may our flag be termed a "meteor" one, blazing (flying) aloft before all nations, terrible from the beginning; and it will yet more terrifically burn during the coming great conflict of the nations, during the dangers of the night of the world's history, previous to and at the return of Him who is our Peace—our Star of Peace—when He shall show forth His great power, and then shall He reign over His ancients gloriously.

I commend the above to all who accept Our Identity, and would ask how the author of this verse, unless divinely inspired, could use such words, so far-reaching and so true?

I remain, yours obediently, William McVey.

Portobello, N.B., September 20, 1887.

RELIGION AND EDUCATION IN VICTORIA.

To the Editor of the "Banner of Israel."

Dear Sir,—Under the heading above stated, there appears in the June number of the Banner, a quotation from "Echoes" of the 7th June, casting such aspersions upon our State-school system, as to make one feel indignant. It would be impossible for me, within the limits of a letter such as you may have room for, to give you even an outline of the vast amount of earnest, public, and parliamentary discussion, during the last thirty years, which has resulted in the building up of a State-school system; that, however imperfect, will compare favourably, in its moral and intellectual results, with any other in the Empire. It is true that religious dogma, in the form of expressions or phrases, have, *necessarily*, been expunged from the State-school books, and that the Bible is not admitted as a text-book. But it is a slander upon the clergy of the Independent Church, upon many of the clergy of the Baptist Church, and upon the unquestionable Christianity of multitudes of private citizens, and of very many public men of high repute here, to say that these conclusions have been arrived at from anti-Christian motives. The school books are still replete with lessons of the highest Christian morality, and, if out of the 2,500 or more teachers in this Colony, these truths are not being impressed upon the minds of the young, by many sincere and earnest Christian schoolmasters, the more shame for those Churches that make such a confession of their want of influence. Do you suppose our schoolmasters are all infidels? Neither here, nor in any part of the Empire, are schoolmasters yet what schoolmasters ought to be, but the Victorian teachers are, as a class, morally and intellectually in advance of the men who were, more or less, subservient to the clergy, under the extinct and, in this Colony, never-to-be-revived denominational system. "So far as the Government is concerned," says "Echoes," "all is done to secure that a child shall be able to pass through its school course without suspecting that Christianity ever existed." A most marvellous echo, only an impossible one. Why did "Echoes" not repeat, that on the completion of two hours literary work, or on every afternoon, it is competent for the clergy, or any authorised Christian teachers, to enter the schoolroom and give religious instruction, and that every facility will be placed in the way of their doing so? It would be too much to expect "Echoes" to tell us why the clergy are almost voiceless in this direction.

Lastly, our State-school system is administered by a Christian gentleman, of considerable sagacity, high literary attainments, and great educational experience. John Leechman

(*Author of "Jehovah Triumphant"*).

Melbourne, Victoria.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY AFTERNOON NEXT, November 17, 1887, at 3.30 o'clock, by Mr. Douglas A. Onslow, J.P. Subject: "The Throne of the House of Israel." Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

are held

EVERY TUESDAY AFTERNOON,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

PUBLISHED BY ROBT. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

Catalogue Post Free on Application.

WORKS BY PHILO-ISRAEL.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Our Identity with the House of Israel. Price 4d., Reprinted from "Clifton Chronicle Letters"

Our Identity: What it is Not; What it is; and Our Obligations To-day in Respect to it. Being a Lecture recently delivered in London by Philo-Israel and published by special request. Price 2d., a reduction for quantities.

The History of the House of Israel. How They Were Lost and How They Were Found. Told, for the children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fifth edition.

Ready at Advent. Price 6d., by post 6½d.

Old Dogmas as From New Aspects.

By V. F. A. H.

Contents: 1. The Apostolic Succession. 2. The Apostle Peter. 3. The Successor of Judas Iscariot. 4. The Athanasian Creed. 5. The Trinity. 6. Eternal Punishment. 7. The Great Tribulation. 8. The Great White Throne. 9. The Atonement of Jesus Christ.

H. E. Hill, 60, Nevill-road, Stoke Newington, London.

The Nation Warned by the Scripture Teachings of "The Great Pyramid,"

Of Things to Happen About 1887, and Onwards,

By EDWARD HINE,

Author of "Forty-Seven Identifications," 6d., post 7d.; "Cui Bono?" 6d., post 7d.; "Lost Israel Found," 3s. 6d., post 3s. 9d.

F. W. Parry & Co., 29, Paternoster-row, London.

A New Work on the Identity of Lost Israel By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH FROM THE NINETEENTH CENTURY.

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

London: Robert Banks & Son, Racquet-court, Fleet-st., F. W. Parry & Co., Paternoster-row, and all booksellers.

Price 1d. One doz. post free 1s.; 100 post free, 6s. net.

WORK:

A THOUGHT OF THE PAST, PRESENT, AND FUTURE.

BY E. M. RUSH (A E I),

Author of "The New Old Story," "The Answer to the Eastern Question," "A New Light," "The Emblem of the Empire."

"The night cometh, when no man can work."

R. BANKS & SON, Racquet-court, Fleet-street, London.

Just published, demy 8vo., 66 pp., in tinted wrapper, price 6d., by post 7d.

THE BRITISH NATION

PROVED TO BE THE REMNANT OF ISRAEL, AND THE REPRESENTATIVES OF THE LOST TRIBES.

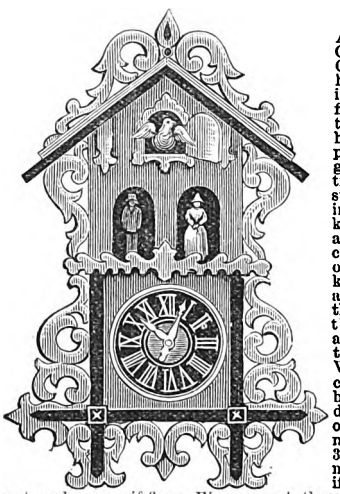
BY J. H. WELDON, J.P.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

A Resume of the Scriptural Argument, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per hundred, postage 6d. Robert Banks & Son, Racquet-court, Fleet-street, E.C.

CUCKOO CLOCK AND WEATHER HOUSE

(Combined).



A Handsomely Carved Wood Clock, 22 in. in height, with ivory hands and figures, strikes the hours and half-hours on a powerful wire gong. Each time the clock strikes a charming little cuckoo pushes open a door at top of clock and comes out, and cuckoos the hours and half-hours, then retires, and the door closes after it. Above the Clock is the Weather House containing beautifully modelled figures of male and female peasants, 3 in. high. The man comes out if about to be wet, and woman if fine. We warrant these Clocks to go for years, and for time-keeping qualities no better Clock can be obtained at any price, while they are ornamental, and fit to decorate a palace.

Packed in case free, and sent to any address on receipt of .. .. **21s.**

TRUMPETER CLOCKS.

Beautifully carved, standing 30 in. high; figure of trumpeter 4 in. high emerges from pair of folding doors, and plays a fanfare for every half-hour, and series of flourishes according to hours.

Majestic Clock. Sent in case to any address for .. .. **40s.**

Brackets for above Clocks, 2s., 4s., & 5s. each.

NOTICE OUR ADDRESS—

SWISS NOVELTY IMPORTERS,

C. BAILEY (Sole Agent),

85, HIGH ST., KINGSLAND, LONDON.

Next to LONDON AND COUNTY BANK.

Same address fifteen years.

One Minute walk from Dalston Junction.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE.

To be obtained of all Chemists, or post free for 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

BRONCHITIS, ASTHMA,

COUGHS, COLDS,

CONSUMPTION,

and all Pulmonary Affections can be immediately relieved and rapidly

CURED

by simply using the

AMMONIAPHONE

FOR THE Voice, Throat, Chest, and Lungs.

21s. post free.

WILL LAST FOR YEARS.

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had FREE OF CHARGE on application to Medical Battery Co. Ltd.

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, NOV. 16, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 569. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 23, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
"The League of Neutrals"	469
The *Pall Mall Gazette* on British Continuance in Egypt	470
Is it a Coincidence Only?	470
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. By Joseph Thomson. Part VI.	471
Prophetic Medallion Portrait of Israel in the Christian Era. By W. H. Mason	472
The Secret of Israel's Colossal Wealth and of her Colossal Power	474
Review	475
Correspondence	476

"THE LEAGUE OF NEUTRALS."

A FRENCHMAN, of the name of M. de Molinari, wishes to set on foot a league of neutral nations, whose alliance, for defence of peace against all States who wish to disturb it by war, he believes will finally abolish war, and bring in the millennial reign of peace. He wants to abolish war before the coming of the Prince of peace, but we fear he will fail in carrying out his very laudable designs. What he alleges, however, is this, and the arguments are plausible enough. They are detailed in the *Times* of July 28, by a Parisian correspondent of that paper. He says, what is very true, that the condition of the Continent is becoming exceedingly alarming. Europe is an immense camp. There are now, in a time of peace, nearly four millions of soldiers ready for the fray, and when war is declared, these may become twelve and a-half millions. The cost of the present armies is 4,600 million francs per annum, leaving Europe indebted 115,000 million francs, or 45,000 million francs more now than in 1870! Such a state of things renders the outbreak of war a very imminent calamity, which can only be prevented, according to M. de Molinari, by a combination of neutral States, always ready to side with the Power which is threatened by the aggressor in Europe. And that there should be such a combination, ready to menace the disturber of public tranquillity, our French peacemaker thinks very reasonable. For war would injure all the States whose wish is to live at peace with the world. Such States are, he thinks, "England" (he meant Great Britain), Holland, Belgium, Switzerland, Denmark. Their united strength, thrown into the scale against an aggressor, would suffice, he thinks, to make the latter pause and give up the meditated attack. The present combined military strength of these five States, he tells us is, in time of peace, 453,432 men, and in time of war, 1,095,223. The combined fleets of these pacific Powers, he adds, would form the mightiest naval power that exists. The purse which would be relied upon, by the League, to pay for all these operations would, of course, be "England's," for she has "the first credit in the world!" In short our Frenchman, who wants donations, subscriptions, and adhesions to his project, of which he is going to be the "promoter," is quite sure "England," and the other small States who are likely to join her, will be ready to raise their troops to the war standard, and stand up to fight quite irrespectively of the ruinous cost thereof, in order that the other big States of Europe may not become hostile to each other, and so break the public peace, and hurt the League's own commercial prospects. We do not believe that the British people will ever see the matter in this light. They have a horror of war, and of the sufferings which accompany its operations. They will submit to any pecuniary losses, as they did in the American Civil War, rather than voluntarily allow their own sons to embark upon quarrels with which they have no concern immediately. They will rather seek their compensation for losses, which will certainly fall upon them, in a vastly extended commerce with distant semi-civilised races, access to whom their supremacy at sea enables them to command. Besides all this, M. de Molinari forgets one material factor in the whole case. He should remember that this world and the kingdoms thereof are God's, and that they are, for the most part, in violent rebellion against Him, His laws, and His people. He has resolved, therefore, to compel their obedience; and the only way to force them to obey, since they will not willingly submit to Him, is to bring upon them the punishment of war. That this is God's determination, is evident from Zeph. iii. 8, and nothing that M. de Molinari can say or do about the subject he has at heart, will avail to set aside God's determinations. These are His words: "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."

We fear that the French Savan's Association will be unable to make head against the tremendous judgments that God means to pour upon the earthly nations of the Continent, what time "He turns to the peoples" (of Israel) "a pure language," in order "that they may all call upon the name of the Lord, to serve Him with one consent." Even if matters turn out as the French writer suggests, we do not think the results would be altogether unfavourable to this country. The belligerent Powers of Europe will be forced to employ British ships to

Digitized by Google

carry on their trade for them during the pendency of their wars. The profits of such a state of things will be a large addition to Israel's wealth, and the carrying trade of the Powers at war will benefit us greatly. That God means this to be the consequence, is, we think, plain from Zeph. iii. 20, where the ingathering of Israel, to their own land, is said to be accompanied by a condition of national prosperity which the prophet thus describes: "At that time I will bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring again your captivity before your eyes, saith the Lord" (comp. also Jer. xxxiii. 9). In what way this prosperity is to be brought about, we cannot yet say (not being prophets); but we are sure of this, that nothing will prevent these coming wars, because they are of God's own arrangement, and have a divine purpose to fulfil. They are to observe British-Israel's interests, and without the wars the latter could not be safeguarded. In one respect, however, our French friend is quite right. There must be, and there is to be, "a League of Neutrals." It is a League God has Himself promised and constituted. It is even now beginning to show itself! There is to be "a nation and a company of nations," all of the Hebrew stock, and these will, when they appear in their gigantic might, overawe the earth by their tremendous power, and dominate it for Christ, in the interests of His peace. That "nation and company of nations" is the British Empire, to be joined before the end, we believe, by the affiliated United States, a confederacy, thus, of the English-speaking races, whose number will, ere long, be 1,000 millions strong. To these, perhaps, the peoples of Holland, Denmark, Belgium, and Switzerland, with China, Japan, and Africa (who knows?), may join themselves. Then, with the 250 millions of India united as one man, a League will exist which ought to command the peace of the world. Then will come the millennial reign of the King of Israel—Jehovah-Jesus; whose will be the kingdom, and dominion, the power, and the glory, for ever and for evermore! Amen!

THE "PALL MALL GAZETTE" ON BRITISH CONTINUANCE IN EGYPT.

On the 5th anniversary of Tel-el-Kebir, Sept. 13, 1887, the *Pall Mall Gazette* published the following under the head of "Occasional Notes":—

> To-day is the anniversary of the battle of Tel-el-Kebir. After Sept. 13, 1882, we were going to clear out of Egypt in five weeks, or possibly in five months. Five years have passed, and we are there still. And fifty years after, will it be otherwise? That will be not as the Liberals will, or the Tories will, but according to the decree of the Fates. Against our will we went there, against our will we have remained there. As it is, and has been, so will it ever be till the end.

The *Pall Mall Gazette* has come round to our opinion that the stay of five weeks, extended to five months, and then to five years, seems likely to last fifty years, with no probability of ending then. "The Fates," it seems to the *Pall Mall*, will govern this issue, and their "decree" (whatever that may mean) will regulate the matter. We rather repeat what we have always maintained, that the God of Israel sent us to Egypt; and He has forced us to remain there these five years, to do His will, and carry out His gracious purposes towards Egypt and towards His people Israel, the British. Such an idea is foolishness, of course, to the secular journalist. But surely it is rank foolishness to attribute to the decree of "the Fates" what nothing but the finger of God can effect, and to declare that whereas the British went to Egypt unwillingly, and against their will have stopt there ever since, they have been driven to do what they dislike by anything short of the determination of the Almighty Himself!

We are in Egypt to fulfil the prophecies respecting Egypt, and what these are Isa. xix. 20—25 tells us plainly. God has designs of mercy and favour towards Egypt, because Egypt was kind to Israel once. He means, moreover, to make Egypt subservient to His own designs in respect to the return of Israel, Judah, and Manasseh to their own land. The first return was through Egypt, when Moses and Joshua conducted the people of the Lord. The second is to be by and through Egypt, too, what time the Lord Himself shall lead the way, as He did also before at the Exodus. "As it is, it has been," and "so will it be" till the glorious end shall come, and so far the *Pall Mall* is quite right.

The account which the prophecies give of the matter quite supports this view. Here is one taken from Jer. xxiii. 7, 8, R.V., showing that the Lord will be Israel's Leader on this occasion too: "Therefore, behold the days come, saith the Lord, that they shall no more say, 'As the Lord liveth which brought up the children of Israel out of the land of Egypt,' but 'As the Lord liveth which brought up and which led the seed of the House of Israel out of the North country, and from all the countries whither I have driven them, and they shall dwell in their own land.'" In Isa. xi. 11 and 16 we find that Egypt is one of the countries whence dispersed Israel shall be assembled to return to their own land. For "there shall be an highway for the remnant of His people which shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt." "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Egypt thus is to be connected with the second return of Israel to their land; and in both the returns the Lord is represented to be the Leader of His people, guiding them through all their course.

These facts are hidden from the eyes of the leaders of our secular Press, but while they notice the historical events as they occur, they are utterly unable to account for them. They see that in Sept., 1882, Egypt became our possession; but they are quite unable to understand why we have remained there contrary to our desires and intentions, and why we are as likely as not to remain in Egypt to manage its affairs and govern it for fifty years to come! Hence they are obliged to resort to the "decrees of the Fates" and the like to account for the wonderful events they are witnessing, refusing to admit the interposition of the God of Israel, or that He is acting for His people, and bringing about for them the blessings which He promised them by the mouth of the prophets, who have foretold of the events now transpiring in the world.

Men ask respecting the Identity, "*Cui bono?*" We answer that there is great good in a view which gives us the key of God's dealings with His people Israel, in reference to the land of Egypt. There is great good in the view which enables us to recognise God's hand in His treatment of the land of Egypt, and causes us to reject with ridicule an explanation of the facts which sends us to "the decrees of the Fates" for the solution of the puzzle connected with our prolonged stay in the land of Ham.

Is it a Coincidence Only?—A short time ago, the foremost Protestant house of prayer in Israel's kingdom was to my mind desecrated by the placing in the middle of the doorway an image of the Mother of our Lord with the infant Jesus in her arms. This I considered, and still think, was a marked advance towards Mariolatry; a growing tendency to which, in the Church of England, I note in various directions. On a recent Sunday the interior of this same House of prayer was profaned by a ribald and obscene mob. "The God of Israel is a jealous God."—L. P., Nov., 1887.

Digitized by Google

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

(*Continued from page* 466).

PART VI.

VIII.—THE VODII.

According to Ptolemy the Vodiæ or Vodii were an ancient people of Ireland, adjoining, on the west, the Brigantes in the now county Cork, and the same as the Mediterranean Momoniensis: or as Baxter says, what were the "woodland folk," or primitive stock of the Erigenæ, or real natives. Vydhieu, or Guydhieu, meaning woods. Others interpret Vydhieu as people living in woody places by the water-side, Ptolemy mentions a place called Vodie, which the Irish writers call Dergtenii, or Dergteachneagh, saying it means a woody habitation beside a lake, and comprised the southern coast of the county Cork.

But may not the Vodiæ have been one of the Phœnician tribes who settled in Ireland? In Phœnician "Bohodi" meant a congregated clan, or as you would say, "stop with me," "live with me:" hence bahad (Arabic) he stopped, or sojourned; and badi the origin of a race, or family. This is supported by the name of the country Dergteachneagh, probably abbreviated from Derc-teachin-agch, *i.e.*, travellers, or strangers in a wilderness: from *derc* he walked; teachin, living, or lurking in a lonely place: and agah, he passed the night. Dergtenii may also be from the Phœnician; from derc-tenar, *i.e.*, a rocky road; or derc-tenin, a road on which men or animals carry provisions, etc.

IX.—THE LUCANII.

Ptolemy also mentions the Lucanii or Luceni as an ancient people of Ireland; they are mentioned also by Orosius. Richard of Cirencester says they lived in the county Kerry near the bay of Dingle, once a town of considerable importance, with which the Spaniards held direct intercourse, building many private residences there, besides the parish church. Queen Elizabeth granted it a charter in 1585. The name Lucanii is thought to be composed of the two Irish words lugh-aneigh, *i.e.*, the inhabitants of a district adjoining the sea, or a lake, marigene or sea-born. Baxter imagines that originally they were a colony of the Dumnonian Belgæ, and that they gave their name to the province of Lugenia, or Leinster, *i.e.*, the land of the Lugeni; and in after times they advanced into the interior into Momonia, or the province of Munster. Others suppose that they were the Lugadii, who according to old Irish writers inhabited the South-western coasts from Waterford bay to Shannon's mouth. To the natives the name Lugadii was equivalent to "sliocht lugach macithy;" *i.e.*, a maritime race dwelling by the water. But "sliocht" may be from the Phœnician "shlic" *i.e.*, a neighbour: "slioght" in Irish means alliance, or kindred.

But Baxter says "aug," by the ancient Britons meant vater, and thus, the sea; while "geni," or eni, meant descent: and hence he infers that the Saxon pirates were called Lhoegyr, corruptly for Luguir, *i.e.*, seamen; and from this he says comes the modern name of Anglia or England: lhuch in Britain signifying a lake, as loch (or lough) does in Ireland.

Dr. Villanueva, however, thinks he is nearer the true origin of this name by getting it from "lucus," a grove; and "slioght" from the Phœnician slocah, or sliocah, *i.e.*, divinity. But the Luceni or Lucanii lived before the time of the Romans; and it would be incongruous to take as a parallel case the name of the Spanish city, Lucus, now Lugo, in the country of the Gallaici, which was so designated from those religious groves. Therefore, it, as well as Lucene, the name of a Phœnician town in Bœtia, may come from *lushen*, or *leshen*, a word of various significations, which however all apply to this people. 1st, it is a people or nation. 2nd, a difference of language or dialect (which we know prevailed among the tribes of Syria). The Ephratæi could not articulate the double letter, sh, which they pronounced in its single form S (see Jud. xii. The "Ephratæi," as they are called by Villanueva, were Hebrews, though in a sense a tribe of Syria, yet not Phœnicians). The Bœtians of Spain also pronounce S as Z; saying zabana for sabana. The Gallicians also differ from the other provinces of Spain, in pronunciation, and "many other peculiarities of language." The same thing is observable by every one in the idiom of his native country. In the 3rd place this word *lushen*, means a flame of fire, which points to their practice of worshipping fire in their sacred groves, in common with the Chaldeans, Persians, Medes, and other nations of Asia. At first this fire was worshipped as a symbol, or type of the Deity; gradually, from this commemoration, and may be, at first, innocent adoration (comparatively), it degenerated into actual worship of the element itself: which superstitious practice the Phœnicians introduced into Ireland, as they did into Spain and their other colonies.

But the Lucani having their settlement in Ireland, by the Notium Promontory (S.W. point, now Mizen Head), it is not unlikely that they had their name from that very fact, for *lushen*, or *leshen* in the Syriac, is a cape; or oblong and mountainous tongue of land jutting into the sea.

X.—THE LUGADII.

The name of the Lugadii may also be equivalent to that of allies, from *luahin* (Phœnician), *i.e.*, union or association. Or from *luch* or *lach*, *i.e.*, sturdy youths, valiant warriors, whence *lucadin*, the stormers of towns; and whence probably, *laochd*, which is Irish for an armed soldiery, as well as *lugh*, active, and luch a captive in battle. A usual affix to the names of many leading Irish families was *laga*, *i.e.*, renown, or preeminent distinction, as Lughaidh-laigha. Richardson mentions a celebrated Arabian tribe called Legah, or Lukah, that never submitted to the dominion of a tyrant, or lost their liberty. It is not altogether improbable that the origin of this name may be found in the Irish word *lughadh*, which means the interposition of an oath, and therefore indicating their compactness as a social body; or in *lughad*, *i.e.*, scantiness, as if they were only few; or, finally, in *luchd* a tribe or assemblage.

XI.—THE VOLUNTII.

The Voluntii, or Boluntii, mentioned by Ptolemy, were an ancient people of Ireland who took up their quarters in a part of the present county Down, which name Baxter thinks is a corruption for the land of the Voluntii; as also that the Britons called them Boluntii, from Bol, or Vol-unte, *i.e.*, the *farther head-land*, or Vennicnium.

Others think it is degenerated from Ull-anteigh, *i.e.*, the inhabitants of the county of Ull. But teigh in Irish is a house or shelter. Ull is indeed mentioned by Ptolemy as a district in Ireland, and called by Irish writers Ullagh, and also Ullad. This word some derive from Thuat-all-adh, a northern section of the county of Ull, formerly the modern province of Ulster, but afterwards circumscribed to the single county of Down. The old chroniclers and poets call the inhabitants of this tract Tuath de Danans, *i.e.*, the northern people of intrepid bravery: for *tuath* in Irish means both a people, and the north; and *dan*, brave, intrepid.

Dr. Villanueva thinks Boluntii is of Phœnician origin, and probably derived from the quality of the ground, *bolun* (in Phœnician) meaning a glebe or gleby (turfy) land, as also fruit and the shoots of palm trees: or with even greater probability, it may be derived from the Phœnicians' superstitious worship, *bolinthis*, or *belinthis* signifying the sacrifice of he-goats to Baal, and *bolintur* his augurs or soothsayers. Akin to this is the gentile Spanish name of Boluntii or Bolonii, inhabitants of

Digitized by Google

the old city of Bolona, built by the Phœnicians in the straits of Gibraltar, by the pillars of Hercules.

But "Ull" also may be of Phœnician origin, in which language it means fortitude; and hence *el*, brave, powerful, and also in Isa. xliv. 10, an idol. Ullagh may have the same origin; for "olagh" is Syriac for an idol, and "olaha," a goddess; by this latter the Phœnicians knew Diana of the Ephesians, as may be seen in the Syriac version of the Acts of the Apostles, xix. 37. The origin of *tuath* may not be positively denied as essentially Irish; but the word *thohath*, it should be noticed, in Phœnician, meant a low ground, or the skirt of a country, which agrees with the situation of Ulster, where the Voluntii lived, being surrounded almost on all sides by the sea.

XII.—THE BLANII, OR EBLANII.

Adjoining the Boluntii, in the east, the Blanii, or Eblanii, had settled. Their name has been derived from the Irish words *ebb*, or *aobb*, a region or tract, and *lean*, a harbour, evidently referring to their vicinity to the sea. From them the city of Dublin obtained its name of Eblanum, as Ptolemy gives it; and from it is derived that of Eblinii or Ebhleaneigh, *i.e.*, inhabitants by the water-side. Other writers, however, place the Eblinii in the county Limerick, and derive the name from *ebhluin*, a mediterranean region, or one widely separated from the sea. We may not be far wrong in supposing both Blanii and Eblani are Celtic terms, as in that language the word *ebelin*, means a people, or habitation alongside a river. They may, however, be originally Phœnician, from *eblin*, *i.e.*, uncultivated wilds; or *hebelin*, idols, whence is Ebelium, an ancient city in Celtiberia, on the site of which it is supposed that the town Ayerbe now stands. From the same origin may also come the name Blanes, another Spanish town of the Ilergetes on the Mediterranean coast, and called Eblanessa by Nubiensis in his geography, although some derive it from a Greek root *balanos*, *i.e.*, an oak; or *planes*, a wanderer; while others again find it in the Celtic words, blaen-ess, *i.e.*, a promontory in the water.

XIII.—THE ERDINII.

The Erdinii, another ancient people of Ireland, situated, according to Ptolemy in the northern promontory of Robogdium, now Donegal and Fermanagh, are called Hardinii by Richard of Cirencester. Some derive their name from the Irish, *eir dunedh*, *i.e.*, a mountainous people, or inhabitants of mountains in the west; considering them identical with the Ernai, *i.e.*, a western people, or rather the aboriginal natives of the soil; for Erin, used for Erie, is Ireland, as Erionnach is an Irishman.

Dr. Villanueva, however, thinks they were a haughty, overbearing Phœnician tribe who got their name from *erdin*, or *eradin*, *i.e.*, Hectors, from rod, he domineered or bore haughty sway. This nation seems to have occupied several districts of Spain, which still retain their vestiges, as Ardines and Ardon amongst the Astures; Ardanne, and Ardanæ in Celtiberia; Ardanaz in Cantabria, and Ardon, and Ardona in Gallacia. Also it is very probable Ardinan, at the mouth of the river Ban, in Ulster, where they first introduced their colonies and Ardicnice, a village, derived their name from them: also Ardoyne, in county Wicklow, and Erinach in Ulster, celebrated for its well dedicated to St. Fionan. In the beginning of the 12th century a monastery was erected here and called Carrig, from an immense cliff adjoining: carriac in Irish is a rock, from the Phœnician *carric*, *i.e.*, fortified. To the same origin may probably be referred Artane, the name of a delightful village in Leinster, although it may also be from Araa-tanar, *i.e.*, stony or flinty ground, corresponding with the Irish arteine or artine, of the same signification.

(To be continued.)

On Monday, Nov. 14th, the Queen had reigned 50 years and 147 days, and she has thus exceeded the period during which Edward the Third was monarch.

PROPHETIC MEDALLION PORTRAIT OF ISRAEL IN THE CHRISTIAN ERA.

By W. H. Mason.

Scattered through the Scriptures we have many views or phases of Israel, which being all put together give such a portrait of the chosen, but temporarily outcast and lost nation, as cannot fail to lead to her identification by the earnest and candid enquirer. One Scripture however, is so remarkable and presents such striking features of the nation as to constitute of itself a portrait, a two-sided-medallion portrait of Israel, which is so unique as a national portrait as to be quite unmistakable, and certain, it would seem, of recognition when compared with the long missing original. The passage in question presents us with but two features of Israel, but they are so remarkable from their apparently antagonistic and utterly irreconcileable nature, that being found in any people anywhere, they must stamp that people as Israel, however unlikely such a conclusion would seem from all other considerations. On this account the term medallion portrait is chosen, for a medallion can give two separate and distinct views of an object, and so can exhibit these two most opposite phases of the national portrait. One phase of our medallion represents Israel as most peaceful, gentle and beneficent—a source of life and blessing to surrounding nations: the other exhibits her as fierce, warlike, irresistible, the ravager and destroyer of nations. Both these most opposite characteristics are moreover found in Israel at the same time, not one character succeeding the other. Israel is described as being at the same time life-giving and life-destroying to the nations! This is moreover to be Israel's character in the Christian Era. Therefore within the nineteen centuries fast drawing to a close, such a nation must have been seen in the world!

Let us look at the symbols by which these characteristics are represented. The obverse of our medallion shews us the gentle dew falling noiselessly, imperceptibly upon the parched Eastern landscape, infusing life, beauty and vigour into the withered blackened vegetation, changing death into life, blackness into beauty, and sterility into fruitfulness. The reverse presents us with a view of flocks of sheep worried and destroyed by a young lion against which the poor sheep have no protector. The Dew and the Lion both represent Israel, and Israel in the Christian era. This latter fact is evident from the context of our medallion passage. Now, that we may get a correct idea of what is meant by the dew and its influence, let us look at a passage which appears to fully explain the term. The Song of Moses, given in Deut. xxxii., supplies our need in the second verse with first clause of the third verse: "My doctrine shall drop as the rain, my speech shall distil as the dew, etc., *because* I will publish the name of the Lord."

Can we imagine any other reason than this, why God should compare Israel to dew upon the grass! Can anything be here meant besides the proclamation of the Gospel? Would not Israel be hereby fulfilling her covenant work as Abraham's seed, carrying the glad news of *the* seed, which is Christ, to all the nations and all the families of the earth? Would she not thus be fulfilling the purpose of her being as a nation; the end and aim of her calling, training and preservation as declared by Isaiah:—"This people have I formed for Myself, they shall shew forth My praise"? Yea, surely, and thus in truth would Israel be among the nations as dew from the Lord, carrying life and beauty and fertility to sin-blighted, withered and dying peoples.

Now let us look at the medallion. It is given in Micah v. On the obverse we have Israel thus described in verse 7:—"The remnant of Jacob shall be 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."

On the reverse is given the following picture of the same nation:—"The remnant of Jacob shall be among the Gentiles, in

Digitized by Google

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 go through both treadeth down and teareth in pieces and none can deliver."

Examine these passages carefully; see what they really mean, and say if you would have thought it possible for one nation to bear at the same time such opposite characters. Yet many long years before Israel went into captivity to Assyria the prophet declared that in the far distant future these should be Israel's characteristics.

When Micah thus described Israel of the then future, she promised to be among the nations anything but life giving! That she should ever proclaim the name of the Lord to the blessing of the nations, seemed the most unlikely thing possible. She was then entirely given up to idolatry, and had utterly repudiated the service of Jehovah. More than 200 years had elapsed since Jeroboam set up the worship of the calves at Bethel and Dan, and but about thirty years of grace were yet to be allowed the wicked and obstinately impenitent nation, before they were for this very thing cast out of their own land and sent forth to serve strangers in a strange land. From Ezekiel xx. we learn further that they were obstinately determined, even after this heavy punishment, to cling to their dearly-loved idol worship, in spite of all the efforts of God by His prophets to reclaim them. How unlikely then was Israel to be "as dew from the Lord among many peoples." Nor were they any more likely to be as a lion among the flocks of sheep, among many nations, for they were now being brought very low, and just at this very time the king of Assyria carried away a great portion of the people into that captivity from which they never returned. Yet were they to be among many people as "dew from the Lord," and at the same time as "a young lion among the flocks of sheep." When should this be? The immediate context shews that it should be after their deliverance from Assyria, and the earlier part of the chapter shows that it must be after the birth of Christ, and the return of Benjamin to his brethren, the House of Israel, while many scriptures shew that it cannot be after the Return. These most unlikely and remarkable traits must then be found in Israel in the period between the Assyrian captivity and the yet future Return, now probably not very distant.

Is it possible for such a nation to be playing such a part in the world, and yet be hidden, unseen and unknown? Surely not! Where then has been or is seen this wonderful all-conquering and at the same time life-giving nation? Where is the nation whose hesitating military character is so aptly described by that expressive "if,"—"if he go through." That is to say, when he is in earnest he is irresistible, as a lion among sheep, but he is not always in earnest, and therefore his vacillation affects his invincibility. Have you read of such a nation during the Christian centuries? Is there such a nation in existence now? If there has been or is such a nation, and only one such, surely that must be Israel, however unlikely the case may otherwise appear.

Let us look a little more closely at our portrait and see distinctly who is therein delineated:—"The remnant of Jacob." Who is here meant? Is it Judah; the Jews? If it is we must at once admit that the prophecy has failed of fulfilment, for since the prophet spake, even until now, we know the history of the Jews, and know well that neither of the figures apply in any degree to them, at any period of their history, though an attempt has been made to apply these passages to the Maccabees. Are they however alluded to by this title, "the remnant of Jacob"? The title must surely belong to Jacob's heir! Was that Judah? No; Judah was not the firstborn, therefore not heir on that account. Was he then chosen and appointed heir as Jacob himself in preference to his elder brother Esau, as Isaac before Ishmael, or as Abraham before his brethren? No. 1 Chron. v. 1, 2, tells us distinctly that he was not, though he should be the progenitor of the chief ruler. The heir, however, we are told, was to be Joseph, and after him his second son Ephraim, with a portion of the birthright to Manasseh the eldest son of Joseph; these two in this order having been indeed adopted by Jacob under Divine inspiration as related in Gen. xlviii.

We need not then look to the Jews, or try to trace in them the outlines of our medallion portrait. The remnant of Jacob must be the descendants of Ephraim, the Divinely-appointed firstborn or heir, and perhaps of his partial fellow-heir, Manasseh. As Ephraim became head of Ten-Tribed Israel, who was led captive to Assyria, we must look for them if we would find the "Remnant of Jacob." This people must also have been reduced to "a remnant" before they exhibit the features of our portrait, but we are not therefore to expect them to remain a remnant, few and feeble. From the remnant must arise a people whose future must exhibit the features of our portrait, and who must therefore of necessity have become a numerous and great people, even as other scriptures declare Israel was to become, and as is indeed declared of Ephraim and Manasseh by the dying Jacob, "Let them increase as fishes do increase." Not then the few and feeble Jews, but "the remnant" of Israel, become a great people, shall be the dew and the lion of our medallion. This too must be in the Christian age. Verse 2 is the passage quoted to Herod by the Scribes as indicating the birth of the Messiah, and the following verse tells us that in spite of this gracious purpose and promise of Jehovah to send the Messiah, He would yet give His people up till the birth of the Messiah. Then the long separated brethren of Israel,—the tribe of Benjamin—should return to their own House and brethren of Israel, and that nation, in the strength of the Lord his God, should become great unto the ends of the earth and become to many nations as a dew from the Lord: as a young lion among the flocks of sheep, being themselves delivered from their idolatries, and fully reconciled to their God, who alone should henceforth be their strength and their confidence. Where then is this people? Has there ever been such a one? There is a nation in the West which came from the East, from the very country about the Caspian Sea where Israel was captive. They were a people few in number when they left the East and though they afterwards greatly increased their numbers, yet at the period of their early settlement in their present home they were again but few in number, a real remnant. They were gross heathen, and remained such for centuries, but at length were brought under the power of the Gospel—the bond of the covenant, as Ezekiel expresses it. They became in later days a missionary people, carrying the Gospel to all parts of the world, yet were they also a warlike people, actually realising the "if" of the prophet. "If he go through;" if he be in earnest, he is invincible, irresistible, ever victorious. Thus is found a people bearing the very remarkable characteristics of Micah's prophetic medallion portrait of Israel in the Christian era. Are not the two peoples, then, one and the same? Is not Israel England, and England Israel? England, and England alone, among nations ancient or modern, bears the features of Micah's Israel—she alone by her missionary agency "proclaiming the name of the Lord" to many nations and peoples as dew from the Lord, as showers upon the grass, carrying life and fertility to the dying sin-withered nations; making the barren deserts to bud and blossom as the rose: she alone among nations is at the same time like a lion among the beasts of the forest; like a young lion among the flocks of sheep: she alone among nations is at once to many peoples life-giving by the Gospel, and death-dealing by her sword: she alone bears the most opposite and antagonistic features of Micah's medallion portrait of Israel in the Christian age, and therefore Israel she must be, and therefore heir she must be of Israel's most glorious future, as declared by the prophets of Jehovah, the God of Israel.

Digitized by Google

THE SECRET OF ISRAEL'S "COLOSSAL WEALTH" AND OF HER "COLOSSAL POWER."

LORD RANDOLPH CHURCHILL, when speaking at Newcastle-on-Tyne, on Oct. 22nd, told his audience what, in his opinion, was "the secret of the colossal wealth and the colossal power of the British Empire." He admitted that the wealth of this country was stupendous, and its power colossal; but added that if certain things happen and certain things are not done by the Government in power at the moment—then "the sun of British prosperity, of British wealth, of British commercial greatness, will depart, set, and rapidly decline!"

This is a very serious matter indeed, of course; and if Lord Randolph Churchill be correct, the poor British nation, which has existed for a thousand years, and for the last 200 years has been rapidly growing in all ways, has only a short time to live! The point on which his lordship took his stand was the imminent outburst of the revolutionary principle, which he sees is ready to escape from all control, and submerge the State in one devastating flood of ruin. This ruin, he thinks, will hurt the masses, but not the "classes." For the "classes" have the money, and will take wings and fly away with their capital, beyond the reach of the devastating storm. The working men alone who have no capital, but have households, and families, and children to feed and preserve, will be the sufferers. The repeal of the Union, the speaker believed, would be the signal for the outburst which would destroy our Commonwealth. He thought "our exuberant wealth, our bounding and swelling prosperity in times not long ago, our rapid annexations of territory and acquisitions of Empire, our measureless commerce, our proud marine, have blunted the perceptions and dulled the energies of our race," and have led us to believe that we may lightly acquiesce in any political experiment, any organic change." And then he went on to make the following remarkable observations:—

Yet surely there are moments when we must realise that England, surrounded as she is by mighty States disposing of colossal armies, is not invulnerable, that her resources are not inexhaustible, and that there is no certainty that her Empire should endure for ever and for aye. Other Empires, as wide and great as ours, have waxed and waned and faded away; other States as powerful and as wealthy as ours, have risen and have sunk into the ocean of the past, and it may be that the time is inscribed upon the book of fate when the busy marts, the crowded streets, the bustling factories of this living city shall be as desolate as the ruins of Thebes, as silent and as mournful as the courts of the palaces of the Mogul. Who will dare pronounce? But of this I am sure and certain, that if such is the inevitable fate of our Empire, history will unerringly decide that the knell of our glory and might was earliest tolled on the day when the people relaxed their firm grip of the noble principle of the Union, and feebly and fatally followed the broad and downward path of separation; on the day when popular cowardice was substituted for civic courage; when surrender to rebellion, treason, and sedition was disguised under the specious pretexts of concession, conciliation, philanthropy, and the rights of man; when order, law, and loyalty and authority were no longer the watchwords of the community, no longer the bulwarks of the State. (Cheers.) It may be neither right nor wise nor profitable thus to speculate upon or pry into the mysteries of the future, but should these anticipations, founded upon the mutability of institutions and the spirit of decay which pervades all human arrangements, not wander far from actual eventuality, then I am confident that it will also be recorded that the Unionist party will have striven hard and long and to the last to avert the doom, and that they will be innocent and guiltless of all responsibility for a calamity which will shock mankind and change the world itself." (Loud and prolonged cheers.)

So far his lordship. They were bold and noble words he spoke; words worthy of a statesman of high degree. But there was error lurking in them notwithstanding, which deprived him of the comfort he might have had, had he known that, being Israel, the British people cannot perish; for mutability and the spirit of decay cannot be written on our institutions and on our State, because we have the guarantee of God Himself that "His people Israel He has established to Himself to be a people to Him for ever," while "He became their God" (2 Sam. vii. 24, R.V.).

Lord R. Churchill tells us that there is "no certainty that our Empire is to endure for ever and for aye!" We tell him on the authority of the Word of the living God, that that is just the very thing God has assured us shall be the case, because the British are Israel (2 Sam. vii. 24, R.V.). Because other Empires have waxed and waned and faded away, though they were rich and powerful as we now are, and yet have gone into dust, it does not follow that the British must do the same! The former were not Israel. We are. To us and to our children belong promises they never had; and, therefore, they are no more! To us is promised "the kingdom and dominion and the greatness of the kingdoms, under the whole heaven." Guided by our great, celestial King, the Lord Jesus Christ, our adorable Redeemer, we know that for the kingdom of which He is the Head there shall be no end (Dan. vii. 27, R.V.). It is "an everlasting kingdom," and, therefore, one which never, never can decay. Ours is that kingdom of this great King, and we are His people, He our God.

Lord Randolph in one respect, however, is perfectly correct. If the Union could be broken between Great Britain and Ireland, then might we doubt the truth of Our Identity, and the genuineness of our Holy Book, as well as the existence of our Almighty God. Thank God, the Union cannot be broken, because "The Isles" are Israel's, and we cannot, according to the Scriptures, lose any of those possessions the Lord our God has given to His people. It follows, then, that our Empire, wide and great as it is, our colossal wealth and our colossal power, too, being God-given and God-protected, because we are His chosen ones, His heritage and inheritance, will not only never wane, and never decay, but will increase more and more till the whole earth will become one mighty British Empire, the Empire of the great King, who is the Lord of hosts, our Jehovah-Jesus.

Deprived of the knowledge and hopes given by Our Identity, we can see how even Lord Randolph Churchill becomes, perforce, a pessimist of the darkest hue; looking forward to his nation's ruin and destruction, without apparently any hope to sustain him under the terrible anticipation of the coming desolation of his country. But this nation is in the keeping of the Lord God of Israel. He ever dwells among us. His Christ is always with us. His Holy Spirit never leaves us, for this is the "chosen nation," led, guided, guarded, and blessed by the Lord their God, who made, created, fashioned, and formed them for Himself, that they might shew forth His praise (Exod. xxix. 45, 46; Matt. xxviii. 19, 20; Haggai ii. 5; Isa. xliii. 1, 7, 21). His lordship has no such consolation as this, and therefore anticipates all sorts of troubles for his country because he fears the Union is about to be ruptured, and the British Empire, which men are trying to cement in the Colonies, is sure to be broken in two at head-quarters. Surely the God who gave us the Colonies, and is about to grant us a federated "company of nations" for our outlying Empire, can be trusted to prevent a breach of the United Kingdom at home, especially when there is a solid majority of 100 in the House of Commons to defeat the Gladstonian projects, and such men as Lord Salisbury, Lord Hartington, Mr. J. Chamberlain, Mr. John Bright, and such as they, are standing shoulder to shoulder, to carry out the will of God! Men are but "pawns" in the Hand of the King of Israel, and He is pledged to preserve His people's interests in the future, as He has faithfully done in the time that is past! Let Israel, therefore, praise His holy Name!

THE ANGLO-ISRAEL ALMANACK AND DIARY for 1888 will be ready for publication on Monday, Nov. 28th, and should be ordered with next week's BANNER OF ISRAEL.

Digitized by Google

Review.

The Sabbath: With Special Reference to the Operations of the Sunday League. By William Spouse. Price 6d. Dover: *Standard* Office, 17, Snargate-street.

THE pamphlet which bears the above title, and is written by Mr. W. Spouse, has been long on our hands, but unfortunately has not yet found notice in the BANNER. We regret the fact, and trust that the importance of the subject, and the excellent manner in which the author has treated it, will induce many to peruse the work as treating of a matter which bears closely on "Our Identity" with the Ten Tribes. The Sabbath is, indeed, "a sign between the Lord and the children of Israel for ever," and Mr. Spouse, to emphasise the fact, has adopted Exod. xxxi. 17 as his text, and placed it at the head of his title-page. Mr. Spouse, we need not say, is an ardent believer in our Israelitish origin, but he also evidently has some fear lest the enemy of our race may succeed in robbing us of our Day of Sabbath Rest. When he says that the solemn obligation of "observing one day in seven as a day of holy rest and holy work to God's honour is the duty, the right, and the sacred privilege of all men" (page 5), we are not sure we can go so far with the writer. As a fact, the great mass of the heathen and European world as well, do not honour God's holy day, and God has not enjoined it on them as a "duty, right, or sacred privilege," since He gave it to Israel at Sinai and enjoined it on them exclusively as "a sign," and that for ever. When these alien nations accept Christ, and join themselves to Israel, then do they participate in Israel's privileges, and enjoy with her the Sabbath of the Lord, which they may receive as part of His gracious gifts to "the men of His good pleasure" in Christ.

Mr. Spouse admits this in some measure on page 7, where he says "Sabbaths are privileges; they are signs of our being God's people Israel" (Ezek. xx. 12). In speaking of those who ignore these facts, our author mentions the case of the Rev. W. Rogers, M.A., rector of St. Botolph, Bishopsgate, who strongly advocates the opening of museums to working-men on Sundays. Mr. Spouse answers him thus (page 7): "The Sabbath was given by the Lord to His people as a sign throughout all generations. It is one which is monopolised by the Jews and Anglo-Saxons only, identifying, yet separating them from each other as Hebrews of the two Houses. Judah keeps hers on the seventh day. The British-Ephraimites and American Manassaites on the first, or Christian, holy day. But the Gentiles have not the sign, not being Israel. The Lord has not put on them the obligation to keep the day holy. When they come under the Gospel of Christ, it is their privilege to use the day as one of holy rest; but even in this respect we see that they keep it much less strictly than do the British-Israelites. The most rigid Sabbatarians of Germany have no reverence for the Sabbath sign. Their laws do not enforce its observance. They deny its binding character on their nation. The Protestant Continent thinks its duty is done when only half the day is kept holy to the Lord. Gentile Christians give the Lord half the day, and use the rest for themselves. The institution was not given to them as it was to Israel as a binding obligation, but these lose national, personal, spiritual benefit by using the holy day as they do. Wherever, therefore, we see a people keeping Sabbath nationally, there we know Israel is; but it is not so when we find distinct dishonour of the Sabbath and forgetfulness of the Sabbath sign; and what God said regarding it (Exod. xxxi. 13, 17), "The children of Israel shall keep the Sabbath," is God's unfailing decree, "and they shall keep it (He adds) as His sign throughout their generations." The above are our own sentiments, and we heartily approve them; but we hardly see how they accord with the opening of the pamphlet (p. 5) in respect of the universality of the obligation of Sabbath-keeping.

To those who complain that the British method of keeping Sabbath is dull and miserable, our author has a good answer on page 9: "If the day which commemorates the resurrection of our most loving Saviour from the grave is a miserable and dull day, if passed in thinking of Him, reading and hearing about Him, worshipping, serving, and honouring Him, who has died for our sins, and has redeemed us from everlasting woe at such a price, then how utterly unbearable would the life of heaven be to such persons." . . "It is better for us to come under the reproaches of men for keeping the Sabbath rather than under the holy anger of God for despising it." In spite of the light which Mr. Spouse has in regard to the certainty that this nation is Israel, and sure, therefore, to exhibit the sign of the Sabbath, he ever and anon goes back to his fears that we shall as a nation drop it! Thus, on page 11, he argues that having the Sabbath and the Bible as God's good gifts, "shall we turn away from the divine precept, and make it a day of pleasure-seeking? Would it not be distinctly contrary to the mind of God? Could we, as a people and nation, expect a blessing to rest upon us if we by Act of Parliament deliberately dishonour the Fourth Commandment, repudiating the divine law to keep holy His day?" Our answer to Mr. Spouse is that the thing is impossible, and he ought to know it! We cannot repudiate our origin, and we cannot depart from God's will, which declares that the Sabbath we shall and must keep!

Much of Mr. Spouse's pamphlet is occupied in fighting a creation of his own imagination, which pictures to him that the British, in spite of their Identity with the House of Israel, are possibly about to falsify their Creator's design, and cease to keep that sign as sacred, which He has declared, not twice nor thrice, they *shall* exhibit to the world for evermore! Here is Mr. Spouse's weak point. He must not argue this matter as an Anglo-Israelite, and yet give up that vantage point and discuss it in the moral, political, and religious aspect of the question quite independently of our Israelitish origin! Our Hebrew origin guarantees our perpetual observance of the Sabbath! But our author constantly relinquishes this point, and urges his opponents to consider how dangerous and miserable the (impossible) result would be if we ceased to keep the Sabbath, and thus ceased to be Israel too. We like Mr. Spouse best when he takes courage, as he does on page 38, and cries out in tones of triumph, "We have no fear! This nation being Israel, and by God's solemn promise and arrangement recorded in Exod. xii. 17, we are certain the Continental Sabbath never will be adopted by this chosen race, but that they will always, as now, be the only nation in the world where the Sabbath-day is observed nationally and by law." Such being the case, why the terrors expressed by the author, even in the very same page as the above? There he contemplates the judgments which will fall on "that nation, which, in full blaze of Scriptural light, chooses for itself darkness," meaning, we presume, our own land when it fails to keep holy the Sabbath-day according to the Commandment. The "poem" at the end of the pamphlet on "The Man of Sorrows and Victory," might, we think, have profitably been omitted.

Correspondence.

A WONDERFUL RELIC.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It is not difficult to imagine a doubter as to Anglo-Israelism saying, "Show me some tangible proof of the connection of any of the alleged descendants of the Lost Ten Tribes with those Tribes in Captivity."

To such an one I should reply, 'Go and consider, as I have recently done, a relic preserved amongst the treasures at York Minster, and called the Horn of Ulphus."

We are told, as we may also read, that when Ulphus, prince of Deira, in the seventh century conveyed all his lands and revenues to the Cathedral, he drank the sacramental wine out of this horn, which he thereupon also presented in token of his gift.

Some of the Cathedral property on the West side of York is to this day held by this horn, just as in some copyhold manors lands are held by the rod, by a mote of straw, &c., and such has been the estimation with which it has been regarded that when the minster was rebuilt in the thirteenth century a massive representation of the relic was conspicuously carved on one of the spandrils of the choir arches.

Now, of what does this sacred token consist? It is formed of an entire tusk of an animal indigenous—to what portion of the globe?—to Asia. Its larger end is girt round with a gold band, and enriched with embossed figures—of what?—of winged lions, exactly resembling those on the Nineveh marbles and other Assyrian remains.

The relic is known to be as old as the seventh century of the Christian Era; but may it not be very many centuries older even than that? Ulphus evidently held it in great veneration, for he thought it an appropriate symbol of his solemn gift to the Church. It may of course have got into the hands of the Saxons of Deira, from any one of many imaginable sources. What I suggest is, that the ancestors of that Tribe of Saxons brought it with them in their wanderings Westward from the land of their Assyrian Captivity.—Yours faithfully, E. B.

Whitby, September 4th, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING NEXT, November 24, 1887, at 7.30 o'clock, by Mr. JOHN S. LOWE. Subject: "The Holy Land." Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

are held

EVERY TUESDAY AFTERNOON,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

The Annual Meeting of the British Israel Identity Association

to be held on

THURSDAY, DECEMBER 1,

In the Association Rooms, 24, Newington, off Renshaw Street, Liverpool.

Chair to be taken at 7.30. E. LYON, *Hon. Sec.*

READY NOVEMBER 28.

Price 3d.; Interleaved with Ruled Paper, 5d.; Cloth bound, gilt lettered, marbled edges, 1s.; by post 4d., 6d., and 1s.

THE

ANGLO-ISRAEL ALMANACK

AND DIARY

FOR 1888.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Booksellers.

WORKS BY PHILO-ISRAEL.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

Ready at Advent. Price 6d., by post 6½d.

Old Dogmas From New Aspects.

By V. F. A. H.

Contents: 1. The Apostolic Succession. 2. The Apostle Peter. 3. The Successor of Judas Iscariot. 4. The Athanasian Creed. 5. The Trinity. 6. Eternal Punishment. 7. The Great Tribulation. 8. The Great White Throne. 9. The Atonement of Jesus Christ.

H. E. Hill, 60, Nevill-road, Stoke Newington, London.

Just Published, crown 8vo., elegantly bound in cloth price 3s. 6d.

BRITAIN in HISTORY:

ANCIENT AND MODERN.

Or, Proofs Linking Israel with Britain Throughout the Ages.

BY MRS. G. A. ROGERS,

Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

London: J. NISBET & Co., 21, Berners-street, W.; ROBERT BANKS & SON, Racquet-court, Fleet-street, who will send a copy free by post on receipt of P.O.; and to be had of all Booksellers.

Just published, demy 8vo., 66 pp., in tinted wrapper, price 6d., by post 7d.

THE BRITISH NATION

PROVED TO BE THE REMNANT OF ISRAEL,

AND THE

REPRESENTATIVES OF THE LOST TRIBES.

BY J. H. WELDON, J.P.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

30,000 BEDS SOLD IN SEVEN YEARS

NEWHAM'S CELEBRATED LINCOLNSHIRE FEATHER BEDS.

THE CHEAPEST FEATHER BEDS IN THE WORLD.

Direct from Boston, Lincolnshire.

No. 1. SINGLE BED, BOLSTER, and PILLOW, 6 ft. 3 in. by 3 ft. 6 in., weighing 40 lb. 30/0

No. 2. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6 ft. 6 in. by 4 ft. 6 in. weighing 50 lb. 37/6

No. 3. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6 ft. 6 in. by 4 ft. 6 in., weighing 55 lb... .. 41/3

No. 4. EXTRA SIZE BED, BOLSTER, and TWO PILLOWS, 6 ft. 6 in. by 5 ft., weighing 65 lb. .. 48/9

WARRANTED NEW AND SWEET.

Any sized Bed only 9d. per lb., including Feathers, in Strong Union (bordered) Tick, making, packing, wrapper, and Carriage Paid to any Station in the United Kingdom.

SUPERIOR BEDS, Splendid Feathers, Linen Tick, 1s. per lb.

Samples of Feathers and Ticks, Price Lists, &c. post-free.

For the convenience of Purchasers we have opened a Branch Establishment at 178, Strand, London.

All orders must be accompanied by Cheque or P.O.O. (which, as security to purchasers, may be post dated ten days) payable to

NEWHAM & CO., Boston, Lincolnshire,

or to THOS. SMITH, 178, STRAND, LONDON,

where Goods and Samples can be seen and obtained.

Feathers only 9d. per lb. The trade supplied. Please mention this paper. A great reduction on three or more beds.

LADIES! We will send a full dress length of beautiful cloth, in any of the following colours, carriage paid to any address, for 10s. 6d. Colours—Black, blue, fawn, ruby, claret, green, slate, grenat, brown, grey, navy, tabac, bronze, reseda, gold, myrtle, &c. These Wonderful Dress Lengths have gained a world-wide reputation for Magnificence, Cheapness, and Durability. Thousands have been sold, and repeat orders and testimonials received. Ladies should write for patterns, which may be had free and need not be returned.

GRAND CHRISTMAS PRESENTS. We will give a very handsome Brocaded Silk Handkerchief with each dress length ordered before December 31.

LUTAS B. LEATHLEY, Armley, Leeds.

FOR ONE WEEK ONLY.

5,000 SETS OF BEST SHEFFIELD STEEL CARVING KNIVES & FORKS

White or Buckthorn Handles. Extra Finish.

GIVEN AWAY. TO BE GIVEN AWAY. GIVEN AWAY.

10,000 GOVERNMENT HEARTHRUGS.

6ft. long. 3ft. wide. Exquisite designs—viz., Fern and Oak Leaves, Flowers, Grape Vine, Cat and Kittens, Lion, Tigers, Horses, Dogs, and Deer. Suitable for dining or drawing-room, parlour, bedroom or kitchen. Selling in thousands, 2s. 6d., or 32 stamps, or two for 4s. 6d., or, with Heavy Linoleum Backs, 3s. 6d. each, or two for 6s. 6d.

SPECIAL OFFER.—1,000 Pure Silk Handkerchiefs, all colours, large size, One Shilling each or 14 stamps, three for 2s. 9d. Sent free to any part of the Country.

SHEFFIELD STEEL CARVING KNIFE and FORK COUPON. B. of I.

One Set of Best Steel Carving Knife and Fork will be presented to every purchaser of a Hearthrug this week. Signed,

BE IN TIME. J. WATTS.

J. WATTS, 113, BRUNSWICK ROAD, LIVERPOOL.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T. OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

PRICE 21s., POST FREE. HARNESS' WILL LAST FOR YEARS.

ELECTROPATHIC BELT.

An agreeable, natural, and certain remedy for

Rheumatism, Lumbago, Sciatica, Nervous Affections Sleeplessness, Paralysis, Indigestion, Constipation, Liver and Kidney Disorders, Ladies' Ailments, &c.

SEND POSTAL ORDER OR CHEQUE FOR 21s. FOR AN Electropathic Belt (post free), and you will have an effectual and marvellous remedy always at hand. Harness' Electropathic Belt promotes Health, Strength, and Energy.

Thousands of Testimonials received. Write for copies or call and see the originals.

Pamphlet and advice free of charge.

The Medical Battery Company, Limited,

52, OXFORD ST., LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, NOV. 23, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 570. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 30, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Madagascar and French Commerce	477
Our Fatal Policy of Shilly-Shally	478
"The Sceptre Shall not Depart from Judah till Shiloh Come"	479
Tithes and Disestablishment in Wales	480
London in the Jubilee Season—1887. By J. Rutter	481
The Throne of David	482
Progress in Cheltenham. Contributed by Surgeon-General Grant	482
Correspondence	482

MADAGASCAR AND FRENCH COMMERCE.

THE French lately made war on Madagascar, and obtained what was believed to be a brilliant victory in every sense of the word. They were to be the protectors of the island, all its foreign relations were to be managed by them, and it was hoped that they would secure the monopoly of the Malagasy trade. These fruits of the so-called victory have not been attained. Foreign nations have refused to acknowledge the claims of the French to approve of the appointment of Consuls before they could appear before the Malagasy Queen with their credentials. The British, supported by the Germans and Italians, refused this demand made by France, and the result of the contention just announced has been that France has waived her claims. The Protectorate, in the sense the French understood it, will not stand the test of practical politics, and of course had to be abandoned. But what other advantage have the French reaped from their long and expensive contention with the Hovas? Have they secured a monopoly of the commerce of the island? On the contrary the British have that! They have sixty per cent. of the trade, and their only formidable rivals are not the French but the Americans, in some article such as cheap cotton stuff. These facts are reported by Mr. Haggard, the British Consul at Tamatave, and can be depended on. How is it that the French, whose military success should have secured to them the commercial supremacy have failed in Madagascar as they have failed in Tonquin to retain the first rank in the trade advantages of the places they have conquered? Their flag is there supreme. Why does not trade follow the flag, as with us? It is not for lack of will on the part of the French, for they do all they can to exclude foreign nations from trading with those over whom they have secured influence by arms. Not so the British! Regarding their policy the *Standard* said justly on August, 25th:—

No Englishman is likely to lose sight of the fact that this country has possessed itself of some of the fairest and most valuable regions of the earth, or to forget that only within the past twelve months we have added to our already colossal Empire a province so large, and so rich, and so important as Upper Burmah. But wherever the English Flag is planted—though it represents the paramount authority of the English Crown—instead of securing to Englishmen the sole and exclusive material advantages incidental to conquest, it at once offers to share these with the whole world. France pursues a different policy, and her proceedings, therefore, are watched with a jealous scrutiny by other nations, from which the annexations of this country are exempt. Even Russia is not more careful in retaining for herself, and for herself alone the material benefits of territorial aggrandisement. Exclusive tariffs are at once established for the benefit of French commerce, and the first and most lasting thought of the conquerors is how to prevent any but themselves from trading with the conquered

France in fact expends her money and the lives of her sons to enrich the British. So it was in India, so in the Mauritius, in Canada, now in Egypt, and so finally in Tonquin and Madagascar, where British trade is grandly in the ascendant, but French commerce is small and sinking. The fact is France does not really want these places, in which she is now striving to establish herself, as commercial centres, but as military Gates; and the French covet these spots, not to interfere with our trade so much as to use them as military and naval posts, whence they may harass our trade and paralyse it whenever war may break out between the two nations. This we believe to be at the bottom of the intense desire the French evince to secure the New Hebrides as a military post in a position to threaten the coasts of Australia in time of war. They want in short to pose as Gate-holders before the world, and thus to emulate the power of the God-appointed nation to whom the Gates of the earth were given. The Australians see through this clearly, and therefore resist in every way they can the attempts the French are making to secure these Islands, where already they have troops and resolutely refused, till lately, to direct them to depart. The French, however, have failed to calculate their powers, and know not against whom they propose to measure their strength. Hitherto everything has been against them, and they never have succeeded against God and His people Israel combined. India was witness to that where once that country was at their feet, but they could not hold it against a handful of Israel! Canada and the Mauritius and Egypt are all witness to that! Israel backed by the power of

Digitized by Google

God, is more than a match for the French! They went to enormous expense to create the Suez Canal, but it becomes virtually a British possession. They conquered Tonquin by vast efforts, but it was only to increase the volume of British trade. They conquered the Hovas, thinking they could secure thereby the Island of Madagascar, as we have secured India. But disappointment meets them. The Protectorate turns out to be of no value, and the trade does not follow the French flag, but Israel's!

The French, further, in their vain pursuit after the Gates, altogether miscalculate their ability to constitute them coaling stations. For East of Suez where would the French get the coal to store in Madagascar, Tonquin, and the other places on which they have set their hearts, such as the New Hebrides? The stores for coal are in Europe; mostly, as regards steam coal, in Wales. How are the French coal ships to get to Madagascar in case they are at war with the British nation? By the Red Sea? Nay; the keys or Gates of that sea are in British hands at the Suez Canal, Perim, Aden, and Socotra! By the Cape route? Then must France fight her way to the East past Gibraltar, St. Helena, Cape Town, and Simon's Bay, and the Mauritius, all British Gates; and what hope would there be for her coal fleets if they had to run the gauntlet of such attacks? Here we see the value of the Gates, and what a splendid gift God gave His people when He bestowed upon them these strategic places, which already, in our own modern times of steam navigation and ironclads, make Britain the mistress of the seas, to God's glory, and to her own safety and well-being. To Him be all our praise!

"OUR FATAL POLICY OF SHILLY-SHALLY."

THESE words aptly describe our doings in Zululand, and they were used by the *Times* on November 8 to describe them. We have acted, and retreated; decided, and reversed our decision; fought, and withdrawn from the consequences of our victories. How we have ever survived in South Africa as a Power to be respected is matter for wonder, and why we have conducted ourselves there as we have done is a question that hardly admits of an answer which can satisfy the reason. Our policy with respect to the Zulus has been what the *Times* called a "melancholy" one, "full of reproach." We went to war with Cetywayo for a right and lawful purpose as we believe, and when we conquered him we failed to give his country peace. To get rid of a troublesome and expensive burden we resolved to restore the captive king to his throne, such as it was, and left him to realise that it was but a shadow of his former one. We did worse. We left him to encounter civil war, and in that war he lost his life. But his country went from bad to worse. "Shilly-shally" still dogged our footsteps. When the party of the dead king called in the Boers of the Transvaal and the Free States to come in and help them, and the Boers demanded land as their pay, the Zulus signed away their rights over large tracts of Zululand, and lost their territory accordingly. We have now at their request delivered a portion from the jaws of the lion and annexed the recovered portion to the Queen's Empire, with the Zulus' consent; but the latter, trusting to our "policy of shilly-shally," seem inclined, as far as Dinizulu (Cetywayo's son) is concerned, to pick a quarrel with us because we respected the Boers' rights and failed to make them disgorge all the land the Zulus themselves ceded to them in their extremity. Whether we shall venture to retain the protectorate of Eastern Zululand or maintain the annexation, would be a matter of great uncertainty if Mr. Gladstone were to come again into power. We hope the present Government of the Queen is made of sterner stuff, and will not again indulge in a policy of "shilly-shally" in order to enjoy the pleasures of a quiet life. But if we do, we can foresee that the vacillation will cost us dear, for we shall have, after all, to recover Zululand by force of arms, and teach a lesson to the Boers which they will not forget.

Mr. W. H. Mason, in his paper on "The Prophetic Medallion Portrait of Israel in the Christian Era" (BANNER, p. 472) has shown us that Israel's hesitating military character is described in Micah v. 8. "If he go through," shows that he is not always in earnest. Sometimes he acts as if he were uncertain what to do, and consequently vacillates and temporises. When he does so he fails. "If he go through, he both treadeth down and teareth in pieces, and there is none to deliver." The same sort of strange vacillation seems to have haunted the Government of the day in their treatment of the few thousand London roughs who have constantly held seditious meetings of their own sweet will in Trafalgar-square, during the busiest parts of every day for weeks, have occupied the most crowded thoroughfares of London in defiance of the lawful rights of a million peaceful law-abiding citizens, and on the Sabbath have invaded the sacred precincts of the nation's Abbey Church during divine service, and defiled its walls unspeakably. Yet all the sign the Government of Israel made, for weeks, with a military expert at the head of the police, has been to accompany the mobs of murderous roughs wherever they chose to drag them. One day they allowed them to march, the next clubbed them for so doing; one day they allowed them to defile Nelson's monument by making it a pulpit for their filthy speeches, and the next hurled them down from their platform for so doing! Israel feared "to go through" with the London mob, as she feared to "go through" with Zululand and its inhabitants, and the consequence was that the policy in both instances has been of the "shilly-shally" order, and her police could not "go through," tread down, tear in pieces, or gain a victory over their "mob-masters," and so restore peace to the Metropolis.

In Ireland the same uncertain policy of "shilly-shally" pursued there, and also in Africa, by Mr. Gladstone, as Israel's Premier, has landed us in an *impasse*. We seem unable to advance or to retreat, simply because "shilly-shally" has a hold upon us, and we cannot make up our minds "to go through." All these things seem to be against us, but they are not really so. They are for us. For God is working by, and with, and for us. He holds us in check at home and abroad, to let us see that He forbids us joining in the tumults that are just about to break out in "yonder ill-consolidated Europe." The complications that must arise when the aged Emperor of Germany passes away, and should the Crown Prince be denied health or life to take up the reins of power with vigour, will produce results that will probably shake Europe to its centre. Then it will be seen that our troubles in Ireland, in London, at the Cape, and elsewhere, have been "God-sends" to keep us employed at home, and without the power or inclination to interfere in the quarrels of the giants abroad, who will certainly destroy each other, but leave us, protected by the hand of God, safe in our own chambers, hidden behind our own barred Gates and shut-up doors, God's hidden, saved, redeemed, and blessed people, the remnant of Jacob and Israel, the heritage of the Lord. To Him will then be all the praise!

FROM "The Giant Cities of Bashan, and Syria's Holy Places," by the Rev. J. L. Porter, A.M.1867; p. 261. "The geographical position of Naphtali produced other effects upon its history. The tribe occupied borderland. It came into close contact with the Syrians of Damascus, with the mountain tribes of Lebanon, and especially with the great commercial nation of Phœnicia. Separated from the body of the Jewish people, forced into connection with strangers, the Naphtalites became less exclusive than their brethren. The Phœnicians traded with them, and settled among them (1 Kings ix. 11—13). That sharp line which separated Jew and Gentile was in part, at least, obliterated. In worship, in manners, and even in language, they accommodate themselves to their Gentile neighbours, and, at length, the whole land was called 'Galilee of the Gentiles,' and its people lost caste with the exclusive Jews of the South."

Digitized by Google

"THE SCEPTRE SHALL NOT DEPART FROM JUDAH TILL SHILOH COME."

WE were present at a meeting of clergy and laymen recently, a clergyman being in the chair, when the following subject was discussed by about 18 clergy and laity:—"How are we to understand the words in Gen. xlix. 10, 'The sceptre shall not depart . . . until Shiloh come'"? The discussion was opened by a layman, and then the opinions of the assembly being taken, member by member, the chairman closed by summing up the whole discussion.

The opener commenced by saying that the text, with its context, under discussion, caused anxious thought to Christians, and gave room to sceptics to mock. History seems to forbid the idea that Judah retained the kingly office as a tribe till the coming of our Lord at the beginning of the Christian era. The temporal power had departed from Judah long before our Lord came to suffer, and, therefore, to maintain that this was to be the case till His first advent, was to open the ground for the sceptic's sneer and the atheist's revilings. What is the literal meaning of the passage? What are we to understand by it? The commentators say the kingly power represented the sceptre, and the Lord Jesus Christ at His first coming was the Shiloh of the passage. Now, if that be the interpretation, then we are bound to conclude that the kingly office was to, and did, remain in the tribe of Judah's grasp till Christ came. But was this so? It was notoriously not so. The kingly power had departed from Judah centuries before A.D. 1.

The opener of the debate then stated his own view. "Who was the king of Israel," he asked, "when Jacob uttered this prophecy? The Lord Himself was King. He always asserted it Himself, and claimed afterwards to be the King of Israel. The sceptre was, when Jacob spoke, in God's own hand as Israel's King." Various passages of Scripture were quoted to prove this point—such as 1 Sam. xii. 12, viii. 7; Zech. ix. 9; Jer. xxiii. 5; Isa. xxxiii. 22. The sceptre, then, was from the first in God's own hand, even from Jacob's time, and we cannot understand it as representing in any way a dynasty of earthly kings succeeding each other. The Scriptures show us that, after the date of the prophecy, the great lawgiver was Moses, who was not of Judah, but of Levi. Joshua, the great commander of Israel, was not of Judah, but of Ephraim. The first earthly king of Israel was Saul, and he was of Benjamin, but not of Judah. "These facts," said the opener, "connect the sceptre not with earth but heaven, and indicate to us that God's own hand held the sceptre and was to hold it till Shiloh, the Lord Jesus, should come (a yet future event) at the second advent, to assume the Kingship."

The words of ver. 1, which pointed to "the last days," when the events should be fulfilled described in the verses following, did not appear to the opener to affect the case. There was nothing in ver. 10 to mark when the sceptre was assumed by the Lord, and clearly it was in existence when Jacob blessed his sons. The speaker alluded to Matt. xxi. 43 as giving support to his view, because it described "the kingdom of God" as then appertaining to the Jews, and the Lord informed them that the divine rule in God's hand would be removed from them and given to a nation bringing forth the fruits thereof, for "Shiloh had come." As the earthly sceptre had departed before this, the opener quoted Matt. xxi. 43 to show that the king, whose kingdom or reign was to be transferred to another nation, must be our Lord; so frequently declared in other Scriptures to be the "King of the Jews."

The opinions of the clergy and laity were then asked and obtained on the text. One of the clergymen present thought the opener was wrong, and that Shiloh represented Melchizedec, the Prince of Peace, and the type of the Lord Jesus. Another thought Shiloh was the Messiah, and that the prophecy related to the time of Christ's first advent. Judah did in a measure still hold the sceptre even up to His advent, and, therefore, the prophecy was in this manner fulfilled. The "gathering" or "obedience" of the people to Him, represented the gathering of the Gentiles, and their admission to the privileges of the Gospel during this parenthetical dispensation. Another clergyman declared he was never able to accept the Anglo-Israelite view of this text, because that teaching did not recognise the double fulfilment of each prophecy—the spiritual as well as the literal—and so deprived the believer of the spiritual consolation such a text as this brought out. Two or three of the laymen present were unable to throw any light on the passage at all, as they had not given it particular attention. One, however, declared that he could not see with the opener, or go with the commentators who recognised the Shiloh as the Messiah during the first advent. History, he said, seemed to oppose that view.

The chairman summed up, after one of the laymen, who was an Anglo-Israelite, had expressed his opinion, "that Shiloh came when Jerusalem was destroyed, and that then and there the sceptre departed from Judah." He did not explain how it could be made out that "the gathering of the people to Him took place then." The chairman generally agreed with the commentators. He held that "the people" were the Gentiles, but not the Ten Tribes or Judah only, and quoted John x. 16 to prove that our Lord has besides the Jews, "other sheep not of that fold," and *these being the Gentile Church*, He declared "that them also He must bring, and there shall be one fold, and one Shepherd."

The editor of the BANNER, being one of the company present, gave his views of the passage soon after the opener's statement had been made, and his remarks were to the following effect, in answer. He said that he agreed with the opener that by Shiloh the patriarch intended to point to the Lord Jesus Christ; but that the prediction in regard to the sceptre had reference to the second, but not to the first advent. Historical facts contradicted the opinion which the great body of commentators so firmly held. For the sceptre was last held by Zedekiah, whose sons were slain before his eyes, his own put out, and himself carried in chains to Babylon, whence he never was permitted to return. Henceforth none of the royal House of David ruled over Judah—none of the Tribe of Judah exercised kingly rule or held the sceptre over that House. Levites and scribes exercised such authority over them, and some years before our Lord was born Herod the Great, an Idumean, who was not even a Jew or Israelite, was "King of the Jews," and held the sceptre over them. To that effect our Lord's own conduct testified, when the Jews, *for lack of a king*, offered to make Him one; but He refused (John vi. 15). That He never held the sceptre, even after His resurrection, is manifest from the disciple's affecting question: "Lord, wilt Thou at this time restore again the kingdom to Israel?"—that is, the "Ten-Tribed kingdom"—to the only ostensible and patent Israel, the Jews. It is plain from His reply that that restoration was not to be then, and that, therefore, the Lord did not Himself hold the sceptre at that time. The sceptre in Judah's hand was that of a dynasty in David's house, as proved by such texts as Jer. xxxiii. 25, 26, and Ezek. xxi. 27. The reference to "the lawgiver from between his feet," pointed to human generation and succession from mother to son, and not to the kingship in the Lord Jesus' hand, according to the opener. Again, the sceptre had clearly no reference to Jacob's days, but as Gen. xlix. 1 declares, to the "last days," which Acts ii. 17, Heb. i. 1, Isa. ii. 2, tell us are the Christian dispensation between the two advents. In those days the sceptre was to be found in Judah's possession, and shall not depart from them till Shiloh, the Lord Jesus Christ, comes to reign on David's throne in Jerusalem (Luke i. 32, 33), and to Him shall the gathering or obedience of "the people" be.

Philo-Israel insisted that the expression, "*the* people," referred to the people of the family-party addressed by Jacob (as in almost every other instance in the Bible), and that it was their reunion under the great Shepherd of the two flocks which

Digitized by Google

was (he submitted) the subject of Jacob's prophecy. In John x. 16, the Lord alluded to the same event when He said that He had other sheep (Israel) not of that flock (of Judah), and them He must bring, and they shall be (He declared) one "flock" (not one fold) "and one Shepherd" (see R. V.). From beginning to end of Gen. xlix., Israel, Judah, and their offspring alone were the subject of promise, and it is incongruous to suppose that the Gentiles should be introduced in a Judah promise as those "gathered to Him." The great gathering of "the two sticks," Israel and Judah, described in Ezek. xxxvii. 15—28, was evidently the gathering in Jacob's, as well as in our Lord's, minds, and that was to take place at the second, but not at the first advent. "But," said the speaker, "it might be objected that if the sceptre was always to be with Judah 'till Shiloh come,' in the yet future time, and the sceptre departed from Judah in B.C. 588, then there is nothing to show how the prophecy is true now? How can Judah be said, to-day, to hold the sceptre pending the return of Shiloh? Here the whole statement of the evidence in support of Our British Identity with Israel comes in, as well as the proof to support the allegation that Queen Victoria, being of the House of Judah, is now Queen regnant over Israel according to the prophecies. "I believe this, Mr. Chairman," said Philo-Israel, "and think I need not in this assembly make further allusion to that point. But these are the grounds why I cannot concur with the respected opener of this debate, or hold with opinions regarding the passage which the whole tenor of God's Word respecting Israel and Judah, the two families He has chosen, seems to contradict."

So far the proceedings of the meeting. The result appeared to be that Philo-Israel only found two laymen to concur with him. The clergy present were, including the chairman, in opposition; and the opener of the address, who leans towards the Anglo-Israelite views, was not persuaded by the discussion that he was wrong in the least degree.

TITHES AND DISESTABLISHMENT IN WALES.

THE Earl of Selborne, when he addressed the students of St. David's College, Lampeter, in Wales, on October 28th, spoke largely on the subject of the Church in Wales, respecting the threatened disestablishment of that Church, and also in reference to tithes. The history he gave of the whole subject of tithes was so clear and lucid that we feel inclined to reproduce his lordship's words for the benefit of our readers. He said:—

I will refer to what is called the Tithe War. What are the grounds upon which the poor clergyman, who is entitled to the scanty pittance of £143 a year, is to be robbed of that? It is as much his property as any land which the law secures to an individual. I do not think the ancient history of tithes has much to do with the matter; but I will say this, that the tithe was not imposed on Wales by any English law. In Wales, as elsewhere, it arose out of a sense of religious propriety, deepening into the idea of a religious duty, enforced as such by the teachers of religion, and so, passing into a national custom, came like other customs to be recognised by law. But as to Wales it is perfectly certain that no English legislation imposed the tithe. But what happened at the time of the commutation, without going into figures on this occasion, is this. The right to tithe from time immemorial had been to one-tenth of the produce of the land. Whoever bought or sold the land, that was a charge upon it—one-tenth of the gross produce of the land, which the tithe-owner had to take away at his own expense. When the commutation took place in 1836, these great operations were performed, which fixed permanently, at a largely diminished figure, the interest of the clergyman, and handed over permanently great advantages to the landowner, who was made to bear, and in substance does bear, the burden. The tithe no more belonged to the landowner or cultivator than anything else in the world. From very ancient times it was no doubt the property of the parishes endowed with it, and was like a family charge. When the commutation took place, various deductions were made to the amount of 60 per cent. of the amount to which the clergyman was entitled; and ten years after the commutation Mr. Jones, one of the commissioners, put the gain to the landlords at £600,000; while a few years afterwards, Sir James Caird stated that if there had been no commutation, instead of £4,000,000 fixed at the time of the commutation, the clergy would have been entitled to £6,000,000. So that even in these days of agricultural depression, the landlords gain by the commutation as much as the whole amount of the entire tithe rent-charge. Lord J. Russell and other statesmen of that day said:—"We know we are giving a great boon to the land, and the public interest is concerned in doing it; but we are also giving to the Church and to the clergy." Well, then what happened? The landlords made terms with their tenants, and they were made the agents to pay it. To treat the fulfilment of that contract as a thing to be made the subject of attack, as a thing to be withheld, I call no less than immorality, no less than robbery, no less than persecution. (Cheers). And I cannot but believe that if we could get at the real sentiment of the majority of Welsh Nonconformists, they would not approve it. And yet political agitators support, encourage, and foment this wrong. (Cheers).

So far Lord Selborne. The origin of the tithe was, he says, "a sense of religious propriety;" then the idea arose that it was a religious duty; then a national custom, enforced as a duty by the teachers of religion; then it was recognised by law. Among our people, then, this peculiar custom, which limited the right of the clergy to *one-tenth of the produce*, was not imposed by law, but grew up as a matter of "religious propriety." We claim that this nation being Israel the "religious propriety" in our case arose from our connection with the chosen nation to whom the payment of tithes was early prescribed. We alluded to this subject at page 48, of Vol. X. of the BANNER, in No. 475, on February 3rd, 1886. We found then, in our article headed "Tithes, an Identity," that the institution was as old as Abraham's days, when Abraham paid them to Melchizedek (Gen. xiv. 18, 20). To Jacob the subject was familiar (Gen. xxviii. 20, 22, R.V.). In Numbers xviii. 21—24, the payment of tithes was prescribed for the whole Israelitish nation. In 2 Chron. xxxi. 5, 6, 12 (R.V.), we read more about it. In Lev. xxvii. 30—33 (R.V.), God Himself claimed tithes from the Twelve Tribes of Israel, as His own due. In Neh. xiii. 12; Malachi iii. 8—10; Matt. xxiii. 23; Luke xviii. 12, we have indications that the institution was Israelitish, and we have no record that it obtained in any other nation on the face of the earth, as a divinely appointed usage and custom. The lawless agitation against the payment of tithes in Wales, fomented as it is by the teachings of demagogues who know better, but use this subject as a lever to regain power in the State, will not succeed. It is fore-doomed to failure, because tithes were ordained of God for Israel's benefit, and this nation is Israel.

Lord Selborne, after speaking of tithes, had a word to say respecting the argument which Mr. Gladstone lately used in regard to the disestablishment of the Church in Wales. He said:—

Mr. Gladstone's argument is that, because 28 out of 30 Welsh members are ready to vote for it, though I am told there are not more than 24 out of 30 who are ready to do that, it ought to be carried out. I demur to that principle. We are a United Kingdom. (Cheers). There are 665 members of Parliament, and we must reflect also that there is a pretty considerable minority whom these 30 members do not represent. I utterly reject the principle. (Cheers). I say this is a matter of Imperial importance, and the flimsy pretext that it can be dealt with as a special Welsh question is exposed the moment a man looks the question in the face. (Cheers). To treat this as a question to be determined by 30 votes, with all the consequences it would involve to England, is the most absurd proposition in the world. (Cheers). Wales is, no doubt, a very important district, but Yorkshire has a larger population. Suppose the same proportion of members for Yorkshire were in favour of disestablishment in Yorkshire. Would they be entitled to have it? To suppose that we are going like birds in sight of the snare, to walk into it, to go into this trap, is

Digitized by Google

perfectly preposterous. Is there the slightest reason for saying that this piecemeal disestablishment of the Church of England in Wales is to be treated on the ground of treating Wales as a separate nationality? It is indeed remarkable that Mr. Gladstone last year, when he was proposing his measure to give a separate Parliament to Ireland, refused that Parliament the power to deal with the whole subject of religion. On what principle are the Irish, among whom, beyond all question, one great religious body preponderates over all the rest, to be refused the power of legislating as they please on the subject of religion, unless it is that it is a matter of Imperial concern? Mr. Gladstone saw that.

The Welsh are being educated up to the demand for the disestablishment of the Church in Wales, and Mr. Gladstone is quite ready to give it them, and to Scotland next, if only in return they will vote for Irish Home Rule, and himself as the Prime Minister to carry it, in the teeth of the hated English majority. In vain! Israel is not divided—nor is she destined to be divided, even though so fertile a genius as the late Prime Minister has set his heart upon it. Israel of the Isles will remain one and indivisible, and the "Grand Old Man" will have to be disappointed in his ambition. Mr. Gladstone once had the Identity distinctly put before him, but he rejected it; and in consequence he is like a ship without a rudder. He drifts about without a settled policy, resolving to do now what a few years age he used to denounce and repudiate as distinctly false and wicked. The confusion in Ireland and the coming troubles perhaps in Wales, and possibly ere long in Scotland too, we attribute to the approaching "desolation" of the European nations and God's "determination" that His people Israel shall escape them all. To effect that object she must needs have grave troubles at home, in Ireland, Wales, and Scotland, to engage her whole attention and strength, and so prevent her meddling in the conflagration about to be kindled among the nations non-Israelite in origin. Hence the lawless one is let loose in our own land and Ireland. Hence peaceful Wales is resolved to destroy tithes, and will if possible kill the Established Church as well. Therefore she requires just such an one as the powerful and able ex-Premier to put her upon seeking even Home Rule after the fashion of the Irish Canaanites! These things are blessings in disguise—and so we shall all account them what time we see Europe in a blaze, and ourselves clean escaped from the terrors of the Lord's "fiery jealousy," by the operation of those very causes which we all so much regret to-day, working disorder and lawlessness at home. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! To Him be the glory for ever! Amen" (Rom. xi. 33, 36, R.V.).

LONDON IN THE JUBILEE SEASON—1887.

By J. Rutter.

Usually a dweller in the country, and loving retirement, I yet, this Spring, resolved that, God willing, I would be in London in "the season" of this Jubilee year, and see something of what was going on in so interesting a period of our history. Eventually I was in London from the beginning of May to the end of June—a time never to be forgotten by any who were there. On the 14th of May I had a fine view of the Queen going to the East-end to lay the foundation stone of a public institution. The weather was fine, and all the streets on the road by which Her Majesty passed, brightly decorated with drapery, flags, and streamers. After seeing the Queen return by the same route, I went along Oxford-street eastwards to see the decorations and illuminations, of which there were many. The streets were crowded, but all were orderly and well-behaved, although it was Saturday evening.

The immense crowds resorting to London and thronging the streets, however, greatly increased, as also did the warmth and brilliancy of the weather, as the summer advanced; and great were the preparations on all hands, and the anticipations and prognostications leading up to the grand anniversary, June 21st. The weather became very fine and unusually warm, and great anxiety was felt lest a thunderstorm should occur, and "break up the weather" on or before the great day. Fearing that I might not be able to get a seat in a good position to view the procession, I resolved to see the preparations and decorations along the line of route previously. It was *difficult* from the immense crowds, and in an omnibus, or cab, one might often get blocked for half-an-hour at a time, and so have full opportunities to view the busy carpentering going on in *that* locality; or if, unhappily, you were on foot, it was hopeless to get a place in a conveyance; and on these occasions I always enlivened the tedium of waiting by a little conversation on some kindred topic, either with a policeman, or some fellow-passengers, according as I might be on foot, or in a tramcar. Occasionally I broached the subject of the Israelitish origin of the British race. To most the idea was perfectly new, and after a little explanation on my part, the listener would perhaps say, in a wondering and reverential tone, "Well, sir, I shouldn't wonder!" "I think it may be!" or, "England has so many blessings!"

Kindly feeling, loyalty, and good-humour, often not unaccompanied by sincere gratitude to an Almighty Providence, seemed to be the prevailing tone of mind in those with whom I spoke. Having it in my power to say that I well remembered the Queen's coming to the throne, and seeing her pass by to the City, when her appearance was that of a pale, delicate young girl, always secured to me a respectful and deeply interested hearing.

On the Saturday and Monday preceding the 21st (Tuesday), I spent the greater part of each day going about London to see the preparations, and the excitement was at the highest pitch. I found one friend in his dining-room (at the West-end), with his whole family superintending the arrangement of flags and coloured lamps which were to shine forth on the 21st. Another friend, a solitary lady, was busy at the same loyal occupation. Kensington High-street, through which I had to pass, exceeded every other part in the abundance and brilliancy of its triumphal arches and banners. The whole of London was making holiday, and even humble streets, with poor dwellers, were gay with Union Jacks, or red and white streamers. The almost continuous sunshine added immensely to the brightness of the scene. London was truly *en fête*.

On the evening of the 20th, I went round by Northumberland Avenue and Westminster Abbey; carpenters were even then still hard at work, and the streets *thronged* by lookers-on. One marvelled how possibly everything would be finished for the morrow. Yet so it was. During the previous week I had twice had the opportunity of hearing the whole of the music for the great Jubilee service rehearsed in St. Margaret's Church, and I shall never forget the melody of the words in the anthem, "Because thy God loved Israel," &c. (2 Chron. ix. 8), which still seems to ring in my ears.

The 21st came, and the weather was very fine, but much cooler. I had a seat in an excellent position at the Westminster Palace Hotel, from which "coign of vantage" I saw the Queen and the whole procession come up to the Abbey door, and return, amid the music of bands, ringing of bells, and the cheers of thousands. All went off well. Specially striking was the bodyguard of horsemen, all kings or royal princes, most of them sons or near relatives of the Queen. Involuntarily one's mind re-echoed the words:—"Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands." In that memorable month, kings, and princes, and Eastern potentates were continually to be met in the streets of London.

On the succeeding Wednesday I attended the second grand Jubilee service in Westminster Abbey, in one of the peers' places. After that I was obliged to go into the country, far West, but all the way one saw a succession of tokens of past or approaching Jubilee festivities, in the shape of flags, wreaths, and banners, at every town and village, as if the people loved to prolong the happy celebration, and it seemed as if indeed England had become "merry England" again!

Oct., 1887.

Trinity Church Institute, Eccles.—On Tuesday night, an interesting discussion took place among the members of the above institute, on the subject of "Is the British Nation the Lost Tribes of Israel?" The question was opened by Mr. Bull reading a paper in the affirmative, and Mr. Mitchell replying in the negative. After a long debate the question was put to the meeting, and a vote declared in favour of the affirmative. A vote of thanks to the chairman (Mr. Storer) concluded the meeting.

Digitized by Google

THE THRONE OF DAVID.

"THIS formed the subject for discussion at the weekly meeting of the West Hill Protestant Educational Society on Monday evening, in the Emmanuel Schoolroom, when there was a good attendance of members, under the presidency of the Rev. G. N. H. Tredinnick. Mr. J. R. Mitchell having read an interesting essay upon the subject, a very animated discussion ensued, in which Messrs. J. C. Robinson, H. Griest, Walter Mayo, C. Nash, and others took part. At the close of the discussion the usual vote of thanks was accorded to the essayist, and the meeting terminated in the usual way."

The following particulars have been furnished to us regarding the above:—

As I know you must always be glad to hear of any progress, I send you the above cutting from Friday's *Hastings News* in order that you may see that although we are quiet here, yet we are not idle. I am sorry to say that our Association as to meetings amongst ourselves is almost *non est*, as the members, many of them ladies, are not able to attend on winter evenings, and in the summer no one will come; but notwithstanding this we work individually, and I am glad to say not without results, as under God's blessing several have been persuaded of the truth, which is quietly spreading.

Last winter I was made a member of the Protestant Association connected with the Parish Church of Emmanuel, on the West Hill, and it struck me I could do good there. My paper was the result; the members, some 80 or 90 in number, were strangers to me, being out of my district, but I made a very fair impression, far better than I expected. I looked naturally for a strong opposition, but was agreeably surprised to find it almost *nil*. The curate of Emmanuel, who was in the chair, admitted that although he was not prepared to accept all he had read on our subject, yet it could not be denied that the vast majority of arguments were in our favour, and as far as he was concerned the Identity demanded every respect and consideration. Only one gentleman really took up the cudgels against me in anything like opposition, and went in strongly for "Gentile Supremacy;" he contended that the "Church" had been transferred from Israel to the Gentiles, but after the meeting was closed, I was introduced to him, and if I did not convince him at least I silenced his guns; a few others rose against me, but their opposition was feeble; I think my reply satisfied them; two other gentlemen rose and expressed themselves persuaded we were Israel; and the paper was altogether so favourably received that I have been requested to give another next quarter, which (D.V.) I shall do, taking for my title "Which is the True Church, and Where Is It?"

About 100 BANNERS were distributed at the meeting. I hope they will bear fruit.

Hastings, 31st Oct., 1887.

PROGRESS IN CHELTENHAM.

CONTRIBUTED BY SURGEON-GENERAL GRANT.

ON Sunday, October 16th, the Rev. R. Douglas, Vicar of Kidsgrove, preached morning and evening on the subject of the Identity, in St. John's Church, and on Monday evening delivered a lecture in the Parish-room, entitled, "Bible Light on our Jubilee History, or God's Hand Fulfilling His Word."

The chair was taken by Dr. Gooding, who apologised for the absence of the Vicar of the parish, which, he said, was caused by no indisposition to the subject, as was evident from the fact that he had given his pulpit on the previous day and the parish room that evening for the purpose of proclaiming it.

The Lecturer proceeded to give a very interesting account of the institution of the year of jubilee under Moses, showing that as it commenced with the great day of atonement, it was typical of the deliverance to be wrought by Christ for His people; that it was calculated to impress the people who had been subject to it for centuries with the love of liberty, justice, and brotherly good will, as well as with a sense of the constant presence and providence of God, because His special intervention was required to enable the people to observe it. They were to do no work during that year; but to provide for their requirements the earth was to yield threefold during the year which preceded it. And this deep impression of the constant presence of God in their midst, supplying their daily wants, the lecturer contended, could never by any subsequent adversity have been effaced from the minds and hearts of the Hebrew race. It caused them to cherish a strong affection for the Hebrew Scriptures and the institutions of the Mosaic law, distinct traces of which might be found in the idolatry into which they fell; and this long course of training in all that was most ennobling and God-like in man, fitted, as it was intended to fit the Hebrew race alone to be the messengers of God's salvation to all the world, as the Psalmist expressly declares in Psalm cxlvii.: "He showeth His word unto Jacob, His statutes and ordinances unto Israel. He hath not dealt so with any nation; neither have the heathen knowledge of His laws." The lecturer next went on to consider the covenant with Abraham, and ridiculed the idea of a spiritual seed, maintaining that the promises were literal, and proving that Abraham so understood them from his dialogue with God, as recorded in Gen. xv. He showed that these promises were made to Abraham while in uncircumcision, and from the teaching of St. Paul that they were the reward of faith, and could not be inherited under the law, that is by unbelieving Judah; that, in short, they were made to Joseph, and were tied up in his two sons, Ephraim and Manasseh, of the former of whom it was predicted by Jacob that he should be the fulness of the Gentiles—that is, a wide-spreading or overflowing Gentile people. He explained that prophecy was in the main a reiteration in detail of the promises made to Abraham, and an assurance to his seed throughout all ages of the world that God would remember His covenant, and that however they might be diminished or degraded as a people, He would restore them in His own appointed time. Mr. Douglas dwelt strongly on the ignorance of Scripture displayed by those who assert that the time of such restoration was to be the millennium, because Moses, in Lev. xxvi., limits the duration of Israel's punishment to "seven times;" and taking "a time" as 360 years, according to the interpretation of Mr. Grattan Guinness and all the most accredited students of prophecy, seven times counted from the final carrying away captive of Israel about B.C. 720 would bring us to the beginning of the nineteenth century, from which period all the blessings promised to Israel obedient have been showered upon Britain; and her development as a nation, with regard to population, territory, religion, science and art, has been such as was never attained to at any period of her former history, and is altogether unprecedented in the history of any other nation. We have thus, continued Mr. Douglas, a new revelation, which must make itself known and felt throughout the land, a revelation of action, God making bare His mighty arm for the recovery of His chosen people, on comparing which with the book revelation of the Bible we place before us two pictures corresponding so exactly in every lineament that the original must have been in each case the same.

The above is an imperfect sketch of an able and instructive lecture, which was listened to with close attention by a large and appreciative audience. Those who may desire a more full detail will find it in the first number of a new magazine which Mr. Douglas is editing, entitled *The Two Witnesses*, several copies of which were sold in the room.

A vote of thanks having been proposed and heartily responded to, the rev. lecturer pronounced the benediction, and the meeting closed.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have great pleasure in sending you a short report of the work on the Identity question, which I have, during the past Summer, been carrying on, on the Brighton beach, the concluding address of which, for this year, I gave on Thursday last. I was unable to begin until the second week in July: since this date there have been ten fine Thursday evenings, and therefore, I have given ten addresses. On each of those evenings I had a very good audience; many seemed to take great interest in the matter. I had no one to oppose the subject until the ninth night, but my opponents did not put in an appearance on the tenth, so I can claim the victory. I will send you a few anecdotes about that night when I have the time to spare. Your kindness in noticing the work in the BANNER, caused several friends to send me literature for distribution, to all such I am very thankful. Since commencing I have received about 1,300 BANNERS OF ISRAEL; 2,000 "Glory Leaders," "Life From the Dead," &c., by Mr. Hine; 3,000 Liverpool tracts and papers; 1,200 "Philo-Israel

Digitized by Google

Tracts," "Dublin Tracts," "Who Are You," and various other small literature—total, 7,500. And I have had printed 10,000 handbills, announcing the meetings, with Scriptural texts on them, to draw attention to the subject. Nearly all this literature has been distributed amongst the visitors and townspeople. I have about 1,000 tracts left. The Rev. R. Douglas kindly sent me fifteen vols. of *Good Tidings* (unbound), which I gave in vols. to enquirers, and those who knew something of the subject. I am sure that all this sowing cannot be in vain: it will certainly be reaped at some time. May it please God to spare me to sow more of this good seed, for His name's sake. I feel deeply grateful to C. Horner, Esq., and the Free Distribution Fund, for the kind help and counsel I have received; and also to Miss Mary M. James, of St. Leonards, who has taken great interest in my work, and given me every encouragement, as well as books for my own study. There are many others whose names I should like to mention, but must not trespass further on your space.

I remain, dear Sir, yours faithfully,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Sept. 26, 1887.

P.S.—Mr. Banks kindly sent me about 400 of the BANNERS, with promise of more when wanted.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The question which you ask in capitals at page 440 of the BANNER, "Is the knowledge of Our Identity advancing?" admits I think of a positively affirmative reply.

I know one, who half a century since had begun to inquire, "Where are the Ten Tribes?" and who some ten years later heard of John Wilson's lectures, and mentally leapt at the thought of even the possibility that the British race might in great part be not only "of Israel," but Israel *itself* in a twofold sense; namely both as the literal seed of Jacob, and as the spiritual seed of Abraham through faithful acceptance of the Saviour. Then again, he being one of that body whom you deem the "apathetic clergy" "destined to reject" your doctrine, and who "boycott" the subject in their sermons etc., another five years elapsed ere he met with Mr. Hine's pamphlet entitled "Flashes of Light," and became acquainted with yourself and your coadjutor, and your effort to promote the knowledge of the Identity subject; and then conviction followed. And though that conviction received occasional shocks from unanticipated arguments, it was never uprooted; and now, notwithstanding some difficulties on a few non-essential issues connected with the subject, conviction is firmly based on positive facts of history and of the present times, as in accordance with the plain predictions of the Word of God respecting the Ten Tribes and their status and character towards the end of this dispensation.

Now what I would suggest is, that very many others may be (nay, must be) undergoing a similar but more rapid process of tuition and silent persuasion than in the above case. The mere fact of your BANNER OF ISRAEL having reached its 570th number by weekly issue, and having been read by proportionate myriads upon myriads of the "Great Nation," more or less habitually for the last ten years, added to the issue of so many other publications as to have formed an Anglo-Israel literature which has penetrated to the furthest corners of the Empire, surely speaks for itself! Why, there is scarcely one educated and tolerably well informed professing Christian who has not by this time at least heard of the discovery, which is not now so frequently called "a craze;" though some still reply, "I have not yet received it;" and others "I am not interested about it;" or others, "It is too good to be true;" or others again, "Well, perhaps so, but what is the good of it?" It *no longer surprises* people as it did ten or twenty years ago, and the probability is that many occasionally think of the subject, while the certainty is that very many also entertain it favourably.

Far, therefore, from being one of your despondent pessimists, I cannot but regard the increasing quantity of seed sown as being scattered under the direction and with the blessing of the Divine Providence. Let the Sowers, like St. James's husbandman, patiently wait for the precious fruit of the earth. The dew from heaven will not fail to make it germinate, hereafter to fructify in those Christianized and sincere hearts to whom the faithfulness of God to every portion of His word is dear. Your seed-pearls are not all cast before those who lack perception of their value as corroborative of the truth and honour of Israel's covenant God.

An illustration of this may be drawn from a recent incident at Brighton, where a zealous Christian worker, who had recently imbibed your views after diligently testing them by the Scriptures, lectured periodically on the sea-shore to increasing numbers, till on the last occasion he held a very numerous audience till eleven o'clock at night. And if (as probable) most of his hearers returned to a household, the subject of this good and able man's teaching would naturally be mentioned. Thus, and in many other ways, the seed is sown, and often proved to be in no way inconsistent with "the good seed" of which the Son of man is the Great Sower: but rather its effectual confirmation. Instances, too, have only recently become known to me in which connections of many years' standing in different parts of Australia, some of these also of ripe Christian experience, have long been confirmed Anglo-Israelites.

What then if quiet adherents seem to diminish in number, especially in some localities, because unwilling to receive pressure; or what if subscriptions fall off through decease or from other causes, as it were to try our faith? The truth will grow on till its autumn and winter are past.

Such a spring-tide is approaching, it is my belief, (though it may be years hence) as will render many mere time-servers and conventionalists less ashamed of a topic which vindicates chiefly God's faithfulness, and which will at length find utterance from all hearts and lips which are not ashamed of anything that may help to establish the truth as revealed by His Son.

T. W. BOYCE.

Clapham Common, Nov. 4th, 1887.

P.S.—Permit me just to add that upon myself the effect of the article to which I refer, is simply to resolve me upon an increased subscription.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have found persons of a sceptical turn of mind reasoning with themselves very much in the following form, when they are about to become believers in the Bible and the Lord Jesus Christ. They have said:—I do not think my infidelity can be rightly founded, so long as I am placed between two positions, from neither of which can I properly deliver myself. I may now call myself a believer in the Bible, which tells me one race, and one race *only*, shall ultimately dominate the world. I may say with many others the Jews will be that dominating people, but 1,800 years have passed, during which time the people to which the *world* attaches the *name* of Jews—that is, the Two Tribes, and the Ten Tribes—have never under *that* name been a dominating people. I am driven under these circumstances to look through the Bible and History in parallel lines, and at once my scepticism vanishes, for I find the people I search for—

1st. In the Isles of the West, "afar off" from Palestine.
2nd. In the North Country.

They were to be known as—

1st. A powerful people, strong at sea.
2nd. Multitudinous to a degree, therefore an imperial people.
3rd. Wealthy abnormally.
4th. Possessing a Colonial Empire tending to become a federation of united nations. Having a Heathen Empire great beyond example.
5th. Excelling other nations in all respects, as the head and not the tail, above only and not beneath.
6th. Possessing a Colonial Empire tending to become the propagator of the Word of God in the same manner as itself.
7th. So loving the souls of men as to be constantly not only endeavouring to benefit and bless "all nations, families, and kindreds of the earth," but succeeding in that attempt.

These are only a very few points which have occurred to me in connection with this subject, but really and truly their "name may be called legion."

The individual I have referred to as thus soliloquising with himself, is only one of many who have done the same thing, wishing to bring their once sceptical friends into an interrogatory turn of mind, having become convinced that the Apostle's words will become applicable to them:—"*And if in anything ye are otherwise minded the Lord shall reveal even this unto you.*"

I am, Sir, yours truly,
EDWIN W. COX.

The Shrubbery House, Redland, Bristol, Nov. 1st, 1887.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY AFTERNOON NEXT, December 1, 1887, at 3.30 o'clock, by Mr. J. SPENCER COOPER. Subject: "The Keystone of the Arch." Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

are held

EVERY TUESDAY AFTERNOON,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

Just published, in bevelled boards, gilt lettered, gilt edges, price 1s., post free for P.O.

WORDS OF HELP AND WISDOM.

Gleanings Gathered from Various Authors and Poets

BY JESSIE LAWRENCE.

More useful and acceptable than Christmas or New Year's Cards.

LONDON: R. BANKS & SON, Racquet Court, Fleet Street, or of the AUTHOR, "Rosslyn," Hampton Road, Upper Teddington.

CHRISTMAS GIFT BOOK.

Royal Copy, 4s., Coloured ditto, gilt edges, full gilt 2s., Plain 1s. 8d., postage 2d. extra.

"MY JEWELS"

(MAL. III. 17),

BY SARAH SHARP.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all book-sellers.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for 14 stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, NOV. 30, 1887. [*All rights reserved*

WORKS BY PHILO-ISRAEL.

An Elementary Digest or Sketch of the Chief Facts and Teachings of the Great Pyramid of Egypt. Adapted to the Unlearned and Unscientific 56 pages, Illustrated with Diagrams, price 4d., post free 5d. 10th Thousand.

Anglo-Israelism. True, Not False. Being Philo-Israel's Reply to the Rev. Canon Bell's pamphlet, "Anglo-Israelism: True or False?" Price 1d., 6s. 6d. per 100. 16 pages, crown 8vo.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

A Resume of the Scriptural Argument, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per hundred, postage 6d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Just published, demy 8vo., 66 pp., in tinted wrapper, price 6d., by post 7d.

THE BRITISH NATION

PROVED TO BE THE REMNANT OF ISRAEL,

AND THE

REPRESENTATIVES OF THE LOST TRIBES.

BY J. H. WELDON, J.P.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

NOW READY.

Price 3d.; Interleaved with Ruled Paper, 5d.; Cloth bound, gilt lettered, marbled edges, 1s.; by post 4d., 6d., and 1s.

THE

ANGLO-ISRAEL ALMANACK

AND DIARY FOR 1888.

CONTENTS:

CALENDAR AND DIARY FOR THE YEAR, January: Christ's Commands. February: Commands. March: Promises. April: Promises. May: Prayers. June: Prayers. July: Christ's Promises. August: Promises. September: Proverbs. October: Proverbs. November: Invitations. December: Prophecies. Church Lessons for each Sunday of the Year. Notes for the Month. Moon's Changes. Moveable Feasts. Measures of Length. Bank Holidays. Length in a Mile in Different Countries. Letters Patent for Inventions. Notes for 1889. Meteoric Showers. Legal Tender of Money. Legacy and Succession Duty. Income Tax. Postal Regulations, Money Orders, etc. General Information. The Royal Family. The Church. Public Exhibitions. The Ministry.

ARTICLES:

The Testimony of History that the British are Israel By Philo-Israel.
The Foundation of Anglo-Israel Truth. By V. M. Cox.
"The Fulness of the Gentiles." By the Rev. C. W. Hickson, M.A.
Fulfilling Prophecy. By Douglas A. Onslow.
The Clue to the World's Future. By the Rev. Denis Hanan, M.A.
The Principles of a Divine System; and Israel's Place In It. By Ernest P. Dix.
Rule Britannia! By H. B. Shaw.
Nazareth.
God's Israel. By Rev. Hibbert Newton.
A Christmas Carol.
List of Anglo-Israel Associations in Various Parts of the World

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Book-sellers.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T. OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

RHEUMATISM, COUT, SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY

HARNESS' ELECTROPATHIC BELT

ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of **Thousands of Testimonials.** Every man and woman in search of **Health, Strength,** and **Energy,** should at once send a **21s.** postal order to the **Medical Battery Co. Ltd.** 52, **OXFORD ST.** LONDON, W. and procure one of these famous Belts, and they may rely upon being **CURED**

Corner of Rathbone Place

EXTRAORDINARY OFFER.

5/- 10,000 CARPETS 5/-

FIVE SHILLINGS EACH.

EACH. **Guaranteed Genuine Bargain.** EACH.

The British Carpet Weaving Company will forward DIRECT FROM THEIR LOOMS to any address, on receipt of Postal Order for 5s., or stamps, one of their GENUINE WOVEN, REVERSIBLE TRIUMPH CARPETS bordered and woven in colours, to suit Dining-room, Drawing-room, Bed-room, &c., and LARGE ENOUGH TO COVER ANY ORDINARY-SIZED ROOM, as an advertisement for the introduction of their goods.

These Carpets are made of a material almost equal to wool, and, being a speciality of our own, they can only be obtained DIRECT FROM OUR LOOMS, thus saving the purchasers ANY MIDDLE PROFITS.

Send for sample, and if not satisfied MONEY WILL BE RETURNED IN FULL,

A Rug sent to match Carpet for 1s. 6d. extra, or four Carpets and four Rugs sent carriage paid for 20s.

This extraordinary offer will not be repeated.

The words, UNION BANK, should be written across all Postal Orders. Address—

THE BRITISH CARPET WEAVING COMPANY,

72 & 76, St. John Street, Clerkenwell, London, E.C.

Digitized by Google

"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. XI., No. 571. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 7, 1887. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Transvaal Conquered by Israel for the Lord	485
How the Indian Empire Grows	486
Israel's Increase of Population	487
Great Britain, the Sister Isle and Confederation. By J. S. Anderson	488
"The Church Times." By Rev. Denis Hanan, B.D.	488
The Crater of a Volcano in the Midst of Israel	489
Extract from the Opening Address in the Anthropological Section of the British Association (1887), by the President, Prof. A. H. Sayce, M.A. Forwarded by Arthur B. Prowse, M.D.	490
Britannia, the Daughter of Zion—Vastness of Colonial Possessions. By the Rev. Thomas Lowe, M.B.A.S.	490
A Reply to "Cui Bono?" from Auckland, New Zealand	491
Lord Brassey on Imperial Federation	492
Biblical Criticism and Egyptian Exploration. By F. Gass	494
Two Thoughts. By L. P.	495
Sir Arthur Cotton, K.C.S.I. on the Gift of the Holy Spirit to the British Nation	495
Israel's Scripture and Prayer Union	496
Anglo-Israel Free Distribution Fund	496
Questions. By J. Rutter	497
Review	498
Correspondence	498

THE TRANSVAAL CONQUERED BY ISRAEL FOR THE LORD.

IN the leading article of No. 565 of the BANNER, October 26, 1887, we noticed the proposed "great South African Railway," and suggested what it meant. We stated our opinion that it pointed to British supremacy in South Africa, and the formation there of a magnificent "Confederation," constituting a South African bund or British nation, similar in character to the Canadian dominion, which is one of Britain's stately daughters—and now a veritable "nation." A correspondent of the *Morning Post* of November 10, has some further information on this interesting subject, which it behoves us all attentively to consider. He tells us how rapidly the incorporation of the Transvaal is being effected by the omnivorous British settlers; and that already the Boers are only a moiety of the population, and must yield an equal share of the government to their British neighbours, who are clamouring to enter the Transvaal Volksraad, or parliament, on the ground that they have a right to rule themselves! The disproportion in the numbers, however, will not stop there. Gold is the ruling cause of the tremendous change, and daily fresh immigrants, of the British stock, are arriving, to share in the profits of the diggings, and the numbers will soon result in the demand that the government, no longer Boer, shall be British and Boer united, the majority being the former! The Transvaal, in short, is being conquered by the British, and the conqueror is gold, combined with the inconceivably numerous Britishers who hold it.

The correspondent of the *Morning Post* tells us that the Boers of the Transvaal must lower their flag before the inroads of the British; for, *inter alia*, the capital of the Transvaal, Pretoria, with a population of only 2,000 or 3,000 souls, is already dominated by a town called Johannesburg, only thirty miles off, which already has a larger population than Pretoria; has wide streets, several hotels, five English newspapers, three churches, and is British from first to last! That English town is now the capital or chief city of the district! It is the centre of one of the richest gold fields, and is sure to grow! It will be soon as large as Barberton, another much larger British town, lying between Pretoria and Delagoa Bay, having a population already of 20,000 British souls, *or one-half the total Boer population, which is spread abroad all over that immense country!* President Kruger, the chief ruler of the Transvaal, is aware that his reign is over, and therefore wants to put down these intruding "diggers" by an armed force. He cannot do it alone, but has asked the President of the Orange Free State to join him in expelling them! Luckily, President Brand is of a more liberal spirit, and sees that his only chance is to enter into a Federation of the South African States under the British flag, and refuses to wage a "racial war." The extent of country which is now British, in South Africa, comprises 450,000 square miles (more than twice the size of Germany), and consists of the territories of the Cape, Natal, and Bechuanaland. Their united population is 2,500,000 souls, including friendly natives and friendly Africanders. These united, would, in any contest, be much more than a match for the two Boer States, even if they could unite! which we see they will not, and cannot do. The Orange Free State has an area of 70,000 square miles, and a population of only 150,000, including 80,000 natives. That State is now quite surrounded by British territory, without any outlet to the sea, but has British railways from the sea, ready to dominate, if needs be, or enrich it, if it will listen to reason, and unite with the British Empire. The whole white population of the Orange Free State is only 70,000, and is only a fraction larger than the population of Cape Town alone, which a year ago had 60,000 inhabitants. The capital Bloemfontein, is only a village of 3,000 souls! The whites, besides, are sparsely spread over the country of the Orange Free State, and even so, one-fifth of them are British subjects. The President of that country is Sir John Brand, and his speech

Digitized by Google

at the opening of the Free Orange State Volksraad, when President Kruger was present, was as follows:—

In contemplation of the bright future which, through the discovery of the goldfields, awaits the whole of South Africa, my conviction has become more confirmed that a trunk line of railway through the Free State, connecting the Delagoa Bay and Pretoria railway with that of Cape Colony, is imperatively necessary. Not only will our coal mines and other resources be made available, but thereby a *rapprochement* will be brought about which will lead to that more intimate connection of the South African Republic with the Free State, that compact of federal union, which will prepare the way for a Confederation of all the States and Colonies of South Africa, and will lay the foundation for the rise and growth of our South African nation.

As nothing can be done with President Kruger and the Boers, President Brand has turned to the British Colonies in a friendly spirit, and is ready to enter into a Federation, which at last will result in the South African dominion, including Zululand, and all the other smaller States. The area of the Transvaal is 115,000 square miles, and its population, 750,000, of whom 40,000 only are Boers, and 15,000 British subjects; the rest are natives. The Transvaal, if it joins the Federation, which is imminent, will raise the area of the proposed South African dominion to 635,000 square miles, and a population of three and a-half millions—a vast territory indeed, and with a grand future before it for our British surplus population. But this is not all. Already our public writers are anticipating a yet grander future for our South African Daughter. The following, from the *Morning Post*, gives us the idea in a few glowing words. The writer said:—

Into this union, of course, Zululand would naturally enter, and this combination of States and Colonies will not only be able to develop their own resources more effectually than by a clashing policy, but will also be better fitted for dealing with the expansion of South Africa towards the Zambesi, now commencing. This expansion, in view of the Portuguese on one side and the Germans on the other, will be better dealt with by a Dominion than by scattered Colonies, and will preserve for the South African nation, territories which otherwise would fall into foreign hands. The reported discovery of gold in the German territories renders such a Confederation all the more essential. It is notorious that but for the prompt annexation of Bechuanaland the Germans would have pushed their way across Africa to the Transvaal, and in alliance with the Transvaal Boers would have blocked any further expansion of South Africa. This peril has passed away, and, thanks to the discovery of gold in the Transvaal and the inrush of English diggers, we are not likely to hear any more of the alliance. Still, the country to the North of Bechuanaland and the Transvaal, in the direction of the Zambesi, remains open; and the sooner its future is assured by an English protectorate, the better for South African interests. Such a protectorate would recommend itself the more to this country if there were a South African Dominion ready to assume charge of the administration.

So far the journalist. Will our opponents tell us how it is God is thus giving our nation such enormous territories and such vast populations in Africa? How is it that Egypt has slipped into our charge? How is it that the Niger Basin, the West and East coasts, and now an enormous territory in South Africa, is added, or will be added, that threatens only to stop its extension with its approach to equatorial or tropical regions, too hot for our European colonists to inhabit? Surely there is design in all this, and the whole thing is not the result of mere blind chance? God promised the whole earth to His chosen people Israel, and the birthright, which is Joseph's, is falling to the proper, promised possession of the rightful heir! The British are Israel, and the Empire of Israel is receiving another addition according to the prophecies; in order that Africa, like Asia, and America, and the islands of the sea, may be brought finally to Christ, and so escape the terrors of the great earthquake woe which is to overwhelm all nations but Israel, and those under her protecting, shadowing wings. Let us, therefore, praise the Lord for this new proof of our Israelitish origin, and carry out the object of His distinguishing grace, by sending Christ's Gospel, His Holy Word, and His Sabbaths, to the ignorant native masses, now becoming so strangely our British fellow-subjects, in the great black Continent.

HOW THE INDIAN EMPIRE GROWS.

A FRESH annexation, announced on November 15, 1887, marks how the ever-expanding Empire of Israel, in India, has made another advance towards the North-west. This enlargement of a gigantic Empire is in the direction of Candahar, and brings the railway system of Hindostan into connection with the neighbourhood of the Afghan province of that city. The new territory now added to the Empire has been for some years—that is, since 1879—administered by British officials, though the country itself belonged to the Khan of Khelat. In that year we arranged with the latter to pay him an annual subsidy, and in return for it he allowed us to occupy Quetta, Sibi, the district of Pishin, North of Quetta, and Thal Chotiali, to the South-east of the chief town of that district. The rapid growth of Russian power beyond Herat, and the plain object of the Czar to strike at India, through Herat and Afghan territory, have now made it needful to secure, as part of the Empire, the road of Russia's access to the North-west frontier of Hindostan; and consequently it has been decided to annex the territory, and constitute it a chief Commissionership under the Viceroy. The railways of Beloochistan will now be rapidly completed for warlike purposes, if needful, and steps are being taken to push it on towards Candahar, where, long since, it was decided the telegraph wires should go. Lord Dufferin, the Viceroy, and Sir Frederick Roberts, the Commander-in-Chief, have just visited Quetta, and the new Commissionership together, and it is understood that their object was to take measures for the defence of India against Russia, by looking to our railways on the frontier, so that the enemy, if he advances, may be met at Candahar, situated on the only road by which, from Herat, he can hope to strike a blow at the Queen's dominions.

Silent preparations, we thus see, are being made for the great "earthquake woe," what time Russia, "the scourge of Europe" in the future, will doubtless make a powerful attempt to penetrate our Indian frontier, chiefly as a feint to cover the real attack on Constantinople and the European Powers, Germany and Austria, which are Israel's allies, to defend that "Gate of Gates" against the mighty spoiler. God works by means; and He is already preparing a defence for His people's Eastern dominions, and forcing our Government, in Calcutta and Simla, to annex a strategic territory on the confines of Afghanistan, within the borders of Beloochistan, far to the North-westward of India, Scinde, and the Punjab. These we now acquire, because we have secured the Gate Kurrachee, and through and by means of it are pointing to the acquisition of the military Gate Candahar, whereby to bring Russia's march towards India to a final and disastrous halt. Should the Russians, sooner or later, make an attempt to capture Herat, of which no one, with the least knowledge of their objects, entertains any doubt, then it will be seen that the extension of the British Empire towards Candahar, by the annexation of Pisheen, Quetta, Sibi, and Thal Chotiali, was an absolute necessity, to enable the Indian Government to lay down their military railways along the frontier, and to the plain beyond the Khoja Amran range, South of Candahar. The despised "scientific frontier" of the late Earl of Beaconsfield is being rapidly adopted again, and the matchless wisdom of his far-seeing statesmanship is now being acknowledged on all sides.

The point, however, which strikes one as an Anglo-Israelite, is the wonderful way in which God is conferring upon Israel

Digitized by Google

expansion of dominion, not in one but in all directions. All causes combine to confer it. In South Africa the discovery of gold is bringing to the Anglo-Saxon British-Israelite vast territories in Zululand, Amatongaland, and the Transvaal. Trade and commerce are conferring on the same race large accessions of dominion in North Borneo and the Basin of the Niger. Victory in war has given the British, in Upper Burmah, enormous territories, as large as France; and the preparations needed to resist a coming Russian invasion have forced Lord Dufferin to take possession of a province, the property of the Khan of Khelat, for which we have paid him a subsidy. So one portion after another is added to the Empire; and the final stage of our nation's expansion will never come, until God has given us what He has promised to bestow on us, because we are "the people of the saints of the Most High"—namely, "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven;" our King being the Lord of hosts Himself—Jehovah-Jesus—whose will be the dominion for ever and for evermore (Dan. vii. 27).

This new extension of our Empire in India, North-westwards towards Afghanistan, in order that there an invasion by a first-class, gigantic, European Power may be met and vanquished, must impress even the thoughtless with the fact that in India we have an Empire built upon 250,000,000 of men of alien races, opposed in religion, manners, customs, and laws, many of them warlike by inclination and caste, and in some respects naturally constituting a grave danger to the continuance of our Power in the East. How do we dare to disregard these dangers, and consent to the enlargement of our responsibilities, even beyond the Suliman range? It is because we are Israel; because we have the defence of the God of Israel; and because He has bid us, as His people, "enlarge the place of our tents, stretch forth the curtains of our habitations, and spare not, but lengthen our cords, and strengthen our stakes, and . . . inherit the Gentiles" (Isa. liv. 2, 3). From the moment when we built our first Gate in Madras, in A.D. 1639, to the present hour, when our North-west frontier has been pushed forwards to the Khoja Amran range, beyond the Pishin Valley, towards Candahar, 1,700 miles away from the Coromandel coast, our advance has been unceasing and prosperous. Every step has been ordered by the Lord our God, and we have, as His people, followed the guidance of His hand. Hence we witness to-day the new annexation of a province of Beloochistan, beyond Scinde and the Indus; and we not only are not afraid, but we praise the Lord for His mercies to the people of His choice, even to Israel!

ISRAEL'S INCREASE OF POPULATION.

THE scientists are becoming alarmed, and from their point of view with just cause, at the incredible increase of Britain's population, and not only consider that increase no blessing, but a downright curse. A letter to that effect appeared in the *Times* of October 13th, in which "A Malthusian" expressed himself thus:—

MONEY VALUE OF HUMAN LIFE.

To the Editor of the "Times."

SIR,—It requires no arguments to show that England is very seriously over-populated. The increase in the last 50 years is under-estimated at 8,000,000, and the £159 value per head calculated by the late Dr. Farr (who died in 1883), is converted into a debit factor. Human over-production is evident in every profession and trade, and while the duration of life has risen 19 years, the population goes on increasing at an alarming rate of compound interest.

Between 1861—1871 in round numbers our population increased 3,000,000; between 1871 and 1881, 3,400,000; and between 1881 and 1891 it will be found to stand at nearer 4,000,000.

When a community is obliged to take up stock of any kind (but especially live stock) at the rate of 400,000 to 500,000 a year beyond its requirements, the stock becomes a curse and not a blessing—at least this is the opinion of

Yours truly,
A MALTHUSIAN.

So far the secular writer. He judges from man's point of view, but fails to consider that God may have a purpose of His own to answer in bringing about this excessive increase of a particular race of men or nation. A rate of increase which leapt up, from 1861 up to the present time, by numbers ranging from three to four millions per decade, and will soon be five millions as the nett increase in ten years, is abnormal and portentous. The writer in the *Times* evidently thinks the addition to the population is not required, and never can be utilised; and, therefore, constitutes a menace to our nation, a curse but not a blessing. If that be so, then, indeed, the British nation is in a bad way! For all trades and professions are clearly overstocked. If competition is not only pressing severely in all directions, reducing the chances of making a living everywhere, but the duration of life has also gone up nineteen years, so that death vacancies are rarer than they were before, then our people have good reason to mourn, but not to rejoice, at the prospect which lies before them. But when we bring the light of Scripture to bear upon this problem, and remember that the British folk are "The remnant of Israel," then another complexion is given to the matter; and we may bid the disciple of Malthus "cheer up," and wait upon the Lord to see how He means to bless us, even by what the worldly-wise declare to be an unmitigated "curse." In the first place, God declares this over-populousness to be a blessing! He promised it to our forefather Abraham as a blessing, and one adapted to a great and mighty end. His seed were to be "heirs of the world," to go out, occupy, and hold it for Christ; to do that, they needed, and were endowed with, the blessing of extreme multitudinousness. Their seed was to be like the stars, like the sand of the sea, like the dust of the earth, for multitude. And since "population" means "empire," the gift included with it universal dominion, which in this case was specially provided for by the declaration that "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven were to be theirs, as the people of the saints of the Most High" (Dan. vii. 27). Colonies were promised them as a means to that end in Gen. xxxv. 11, xlix. 22, and xlviii. 19, and those colonies, like the rest of the earth promised them, required "people."

Here, then, is the secret of our nation's abnormal increase in these our own times, pointing to a mighty exodus to fill up the vacant spaces of the habitable earth, where already our people are going at the rate of 1,000 individuals per diem. This rate, of course, is already too small to keep pace with the abnormal increase; but when Africa opens up more largely than it has done yet, when the advantages of colonising North-west Canada and Australia, Tasmania and New Zealand, are more clearly seen, then we may expect a larger departure of our people to take possession of the earth preparatory to the greater exodus still which awaits us when "one of a city, and two of a family" throughout the Empire must take part in the grand returning procession, what time Israel and Manasseh unite to conduct Judah back to "the inheritance" as a "present" to the Lord, and Jehovah Himself, their King, goes before His people to guide them, and constitutes Himself their "rereward," a guard to protect them by the way" (Isa. lii. 12).

All these operations require a vast and overwhelming population. God, who foresaw the necessity, is now giving it to us His people, and so is arranging for the fulfilment of His oath, His promises, and covenants to "Abraham His friend," and "to his seed for ever." Our Malthusian, therefore, need be under no misapprehension or feel alarm. This matter of our national increase is under God's own special care and arrangement. Without it He could not, humanly speaking, carry out

Digitized by Google

His purposes of love and mercy to the world. It is the foundation, we see, of our world-wide Empire. It has given us our colonies, our Indian territories, the wealth these have brought us, our supremacy at sea, and our Gates. It has made ours the Imperial race of the world, and the foremost in it. But if we were to be deprived of this unique gift of rapid reproduction, what would be the result? We should fall back in the national scale like the French; we should cease to colonise for lack of men; we could not spare our people to hold India, Burmah, and the East; our wealth would be curtailed, and we should be disqualified to carry out the Scriptural functions of Israel or her prophetic mission either. Which God forbid! With our Bibles to instruct us, and the knowledge of Our Identity with Israel to guide us, we see the rapid advance of our people in numbers without the least dismay. We suffer like our neighbours, for the time being, by reason of the tremendous competition which our numbers bring; but even this has its compensations since it cheapens all productions, and food among the rest. But "there is a good time coming," which will show the disciple of Malthus that his views are misleading and inapplicable to our own nation, since the British are God's people Israel, and He promised them by oath that He would multiply them to bless them, and bless them (and the world as well) by increasing them exceedingly! Let Israel, therefore, praise the Lord and glorify His name (Gen. xxii. 17; Zech. x. 6—9; Isa. xxvi. 15, lxi. 9, liv. 1—3).

GREAT BRITAIN, THE SISTER ISLE, AND CONFEDERATION.

By John S. Anderson.

In the present condition of affairs with regard to Ireland, the following, from the *Standard* of Saturday, October 15, 1887, is very interesting and instructive:—

"Sir Samuel W. Baker, speaking at a Conservative meeting held in the Courtenay-street Hall, Newton Abbot, last evening, said he would not dilate upon the difficulties of Ireland, but at a time when Statesmen of the highest intellect had proposed the Confederation of our Colonies, it appeared ridiculous to consider the question of the separation of Ireland so close to our own home. He would not attempt to argue a question which had been so thoroughly threshed out as 'Home Rule for Ireland,' with a separate Parliament that would render her independent of Great Britain, but he would merely invite the simple question whether if such quasi-independence were granted, Ireland would be a loyal friend, or whether, no matter what terms were accorded to her, she would be disloyal and devoid of confidence? He imagined there were few who would be optimists. If Ireland would be loyal under a good administration, she had no need of a separate Parliament, which would create civil war with the Loyalists of Ulster. All present trusted that the Government was a good and a firm Administration, that would reform abuses, enforce respect and obedience to the laws, and that justice would be assured to every class. This policy was what it pleased Gladstonians to ridicule."

The argument used by Sir Samuel W. Baker, does not appear to have been previously brought prominently forward, but it is of very great weight, and should be urged on every opportunity. While our Government is determined faithfully to carry out their part of the contract, which Lord George Hamilton described as "a financial naval partnership" between this country and the Australian Colonies, by sending out H.M.S. Orlando, belted cruiser of 5,000 tons, 8,500 horse-power, and carrying two guns of twenty-two tons, and twenty-eight others of various dimensions, as the new Australian flagship, with other smaller craft to follow, thus making the first steps towards Imperial Federation, the question of the separation of Ireland so close to us, is, of course, ridiculous, and it is wonderful how any, with all the facts before them, could advocate such a policy for a moment.

Croydon, Oct. 22, 1887.

"THE CHURCH TIMES."

By Rev. Denis Hanan, B.D.

The *Church Times* of Sept. 30th, when arguing against the assumption by any church of the title "Mother" or "Mistress," makes some strange statements with respect to the tribes of Israel.

It will be remembered that the Ten Tribes of the Northern Kingdom never returned from captivity as tribes, but were dispersed amongst the Gentiles, pretty much as they have been ever since. The two tribes of the Southern Kingdom, on the other hand, did go back to Judæa, accompanied by a certain number of individuals from the rest of Israel. The Hebrews of the dispensation (or dispersion) who did not absolutely relapse into heathenism kept up the custom of making, if possible, at least one pilgrimage to Jerusalem, and hence at all the great festivals the Holy City was filled with "devout men out of every nation under Heaven." This was no doubt especially the case at Pentecost, because it fell at the season most suitable for travel, and it is reasonable to believe that in the year of the Crucifixion the throng of pilgrims was even greater than usual. From the list of countries named in Acts ii. it appears that they came from as far East as Parthia and as far West as Italy. It is further to be observed that St. Luke does not speak of "Romans," but as "strangers of Rome"—in other words, of a mixed multitude from Gaul, Spain, Germany, Britain, and in short, from every place West of the eternal city where Jews had settled. Now it is plain that the miracle of tongues was addressed to the foreign Jews, and was appreciated by them alone. Further, it will be observed that the three thousand who were baptized on the first Whitsun Day would be at the rate of 250 per tribe; and if it be assumed that the five hundred brethren to whom our Lord appeared at once, represented the strength of the believers before the Ascension, and so of the two home tribes, it will be seen that the new Israel was roughly speaking, drawn equally from the entire Jewish race. As the pilgrims came in parties each group of believers would form a ready-made Church, and, doubtless, when the time came for them to return home, each would go back completely ecclesiastically organised so far as was necessary for its full Church life. After baptism of Cornelius these little communities of Jewish Christians would begin to accept Gentile converts, and so develop into national Churches.

It results from these considerations that no Church has, or ever has had, any right to the title of "Mother" or "Mistress." Certainly Rome had none, and though Jerusalem till its fall remained a sort of head-quarters of the Apostles, it had just as little, for it will be seen that the church at the very first was overwhelmingly non-Palestinian in her character. From the very beginning she was Catholic. In her first year she must have comprised a hundred or two local churches scattered over the known world from beyond the Caspian to Britain. We say Britain because it has been ascertained that this island had a gold coinage at least a century and a-half B.C., and a gold coinage meant commerce, and commerce meant Jews. Such an origin, in fact, exactly suits the conditions of the British Church. There is no trustworthy history of her origin, and there does not seem to have ever been a time after the first Whitsuntide when she did not exist. It is also equally certain that Christianity was never driven out by heathen invasion; and though it may possibly be true that the British Christians did nothing directly for their persecutors in the sixth century, there is no reason to doubt that the Gospel which had spread from them to Ireland, and thence to the Picts, finally won for the Cross nearly all England north of the Thames.

Here we have the admission that Ten-Tribed Israel of the Northern Kingdom were in existence at the date of the day of Pentecost, and that they were to be found within a wide but defined area. But the writer of the article, and also presumably the editor, are so ignorant of the meaning of the statement that they are incapable of perceiving the ludicrousness of the illogical remark that a "new Israel was drawn equally from the entire *Jewish* race!" It is not difficult to estimate at its true value the further statement found in the same article—viz.

Two stories of our own times have also achieved great success One, written by an American named Spalding, fell into the hands of Joe Smith, and was developed by him into the Book of Mormon. The other fiction has not yet done much mischief, but it is at

Digitized by Google

least as silly, and shows an ever-increasing tendency to generate sects—we refer to the fable of the Anglo-Israelites.

It is easy to formulate theories without evidence, and it is yet easier to jeer at statements based upon evidence the bearing of which there has been no attempt to master. How does this writer know that Twelve-Tribed Israel were, even "roughly speaking," the nuclei of the national churches of Christendom. It may be so: probably was so: but how does he know that the tribes which he says were represented by the various two hundred and fifties were at the time dispersed amongst the Gentiles, without, as is evidently implied, any national solidarity; or that they continued scattered in the same localities "ever since," although all other races moved. Where are they now? Perhaps as the Twelve Tribes of Israel were newly developed from one, they may have again reverted to their former condition and become the tribe of Judah! but we want some historic evidence of these changes. Perhaps the author might consider it "silly" to seek for them. We who know somewhat about the real condition of the peoples of that age, may be excused if we consider such statements weak and silly in the extreme.

The Jews are dispersed, but Ephraim-Israel was to be a nation for ever (Jer. xxxi. 36). The writer admits that they were in being in the year 33 A.D. Can he prove that they did not move westward, or that they had not increased, or that the Israelite nuclei of national churches "with and among" whom, according to St. Paul, the Gentile wild grafts were to partake, were absorbed by Gentile Christendom. Truly the book of Mormon has no more fanciful or faithless statement than this, and yet the *Church Times* presumes to class a sober opinion based upon evidence scriptural, historical, and scientific—evidence so unknown to the writer that he has not even been able to guard against expressions which display his ignorance, as on a par with the book of Mormon, and as "silly" when compared with his crude theories and illogical deductions.

We claim with reason for the British church the position which this article assigns to her without proof, and because we do this forsooth we are accused of "generating a sect." Nay, rather, "the conversion of the world" will not be accomplished, and divisions at home will not cease, until Israel Christianized and possessed of the inheritance of God's "firstborn," stands forth revealed as the Lord's medium of blessings to the uttermost parts of the earth; then it will be no longer silly or sectarian to know that the grace bestowed upon the Gentile wild grafts, was not incompatible with the full performance of every promise national and earthly, as well as spiritual and heavenly, which the Lord God of Israel (not of Judah alone) gave by covenant to Abraham and his seed for ever.

THE CRATER OF A VOLCANO IN THE MIDST OF ISRAEL.

We have heard it stated lately at a meeting in aid of the Church Pastoral Aid Society that we were all at the present moment sitting in this country on the crater of an active volcano, because there are five millions of our fellow countrymen in this land who are never seen within the walls of church or chapel, and are never reached by the ministrations of any denomination. "What," it is asked, "can be the end of such a state of things?" For these multitudes are practically heathen, and are never touched by the Gospel or the means of grace, by the Bible or the preacher of the Word? There is no doubt, if these facts are as stated, that our country is indeed in a very serious condition, spiritually; and it is clear too, that if some remedy be not speedily found, the result will, humanly speaking, be what it was in France at the end of the last century, and a volcanic political eruption of a violent revolutionary character will possibly take place, bringing misery and suffering on multitudes in our body politic.

There is no doubt, too, there are millions of our people now who have gone quite beyond the grasp of our clergy and ministers of religion. The Israelite blessing of multitudinousness is the chief cause of this state of things. The people increase too fast to enable the ministry to overtake their multitudes. There is reason to believe, however, as a check on any such outbreak of a violent character as that anticipated, that the Gospel has a widely extended indirect operation now which in some measure reaches our home heathen and mitigates the peril. The people do not darken the doors of church or chapel, it is true. But on the other hand, vast numbers of our laity and our godly missionary sisters visit them, do them good, preach to them in theatres, in cottages, and in the open air; whereby some are reached and saved. Allowing for this as in some measure a counteracting influence for good, it is clear that but for Our Identity this nation would be in a very bad way. But is there no hope, no remedy for our national evil case? And must we wait till the Church Pastoral Aid Society and kindred agencies have so far been reinforced by our sorely-pressed religious public that they will be able to draw these five millions of straying sheep into the net of the church or chapel before we can feel safe? Surely not! There is a remedy provided in the Word of God, and that remedy is ready to our hand to use; since this nation is Israel, and for Israel alone and exclusively is this blessing provided. What is it? and why are we not nationally using it to-day? It is found recorded in Jer. xxxi. 33, 34, and Heb. viii. 10—12; in Hebrew and in Greek both; in the New and Old Testaments alike, so that none may overlook it, or err therein! But men never use it, or plead with the Lord to apply the promised blessing to our race, because they do not believe this nation is Israel, and therefore cannot comprehend that the blessing can be claimed or expected by us!

Here then is a fresh reply to the inquiry, *Cui bono?* This promise of the New Covenant is the *bonum* which our nation sorely needs but dare not and does not ask for, since it is so blind that it cannot see that it is itself "Lost Israel found," entitled to the boon! But once let the nation know itself to be Israel, and ascertain from God's Word that it is entitled to the New Covenant blessing, to cure all its terrible, horrible sins, miseries and sorrows, then will "the good" of Our Identity be manifest to the most dull intellect among us, and men will see that they must ask the Lord for this His blessing, since "He will yet for this be inquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37).

The blessing in question is just the one to reach the five millions of our home heathen, as our Pastoral Aid and other Societies never can, or will. For it will put God's law in the hearts and minds of these poor blinded, neglected creatures. It will make them "God's people" and He "their God." There will be no need then of the Pastoral Aid Society's ministrations, saying "Brother! neighbour! know the Lord!" for then "they will all know Him, from the least of them to the greatest of them, and their sins and their iniquities He the Lord will remember no more" (Jer. xxxi. 33, 34). When the time comes for the outpouring of the Holy Spirit on the masses of Israel then will men be put upon praying for the gift. The time is not yet come, and consequently we see our five millions of sinful ones going on still in their wickedness. But this will come to its end at the appointed time; and meanwhile there is no fear that any volcano will burst forth under our feet, or that our nation will be rent asunder by reason of the dangerous classes in our midst. For we are Israel, and therefore God, even our own God, will keep and preserve us from this and every other danger, for "He who keepeth Israel" cannot, and will not, and does not slumber or sleep. "He will preserve us from all evil!" Therefore, let Israel never fear, but praise the Lord continually! (Psa. cxxi. 1—8).

Digitized by Google

EXTRACT FROM THE OPENING ADDRESS IN THE ANTHROPOLOGICAL SECTION OF THE BRITISH ASSOCIATION (1887), BY THE PRESIDENT, PROF. A. H. SAYCE, M.A.

FORWARDED BY ARTHUR B. PROWSE, M.D.

LANGUAGE is a characteristic of a community, and not of an individual. The neglect of this fact has introduced untold mischief, not only into philology, but into ethnology as well. Race and language have been confused together, and the fact that a man speaks a particular language has too often been assumed, in spite of daily experience, to prove that he belongs to a particular race. When scholars had discovered that the Sanskrit of India belonged to the same linguistic family as the European languages, they jumped to the conclusion that the dark-skinned Hindu and the light-haired Scandinavian must also belong to one and the same race. Time after time I have taken up books which sought to determine the racial affinities of savage or barbarous tribes by means of their language alone. Language and race, in short, have been used as synonymous terms.

The fallacy is still so common, still so frequently peeps out where we should least expect it, that I think it is hardly superfluous, even now, to draw attention to it. And yet we have only to look around us to see how contrary it is to all the facts of experience. We Englishmen are bound together by a common language, but the historian and the craniologist will alike tell us that the blood that runs in our veins is derived from a very various ancestry. Kelt and Teuton, Scandinavian and Roman, have struggled together for the mastery in our island since it first came within the horizon of history; and in the remoter days of which history and tradition are silent, archæology assures us that there were yet other races who fought and mingled together. The Jews have wandered through the world adopting the languages of the peoples amongst whom they have settled, and in Transylvania they even look upon an old form of Spanish as their sacred tongue. The Cornishman now speaks English. Is he on that account less of a Kelt than the Welshman or the Briton?

Language, however, is not wholly without value to the ethnologist. Though a common language is not a test of race, it is a test of social contact. And social contact may mean—indeed, very generally does mean—a certain amount of intermarriage as well. The penal laws passed against the Welsh in the fifteenth century were not sufficient to prevent marriages now and then between the Welsh and the English; and in spite of the social ostracism of the negro in the Northern States of America, intermarriages have taken place there between the black and the white population. But in the case of such intermarrying the racial traits of one member only of the union are as a general rule preserved. The physical and moral type of the stronger parent prevails in the end, though it is often not easy to tell beforehand on which side the strength will lie. Sometimes, indeed, the physical and moral characters are not inherited together, the child following one of his parents in physical type, while he inherits his moral and intellectual qualities from the other. But even in such cases the types preserve a wonderful fixity, and testify to the difficulty of changing what we call the characteristics of race.

Herein lies one of the most obvious differences between race and language, a difference which is of itself sufficient to show how impossible it must be to argue from the one to the other. While the characteristics of race seem almost indelible, language is as fluctuating and variable as the waves of the sea. It is perpetually changing in the mouths of its speakers; nay, the individual can even forget the language of his childhood and acquire another which has not the remotest connection with it. A man cannot rid himself of the characteristics of race, but his language is like his clothing, which he can strip off and change almost at his will.

BRITANNIA, THE DAUGHTER OF ZION—VASTNESS OF COLONIAL POSSESSIONS.

BY THE REV. THOMAS LOWE, M.B.A.S.
(Stratford-on-Avon).

THE vast influence of our island home over the million masses of the world is a great fact. This sea-girt, densely-peopled land, so insignificant on the map of our globe, so infinite in its social relations, is ubiquitous, for who can measure its shores or put a boundary to its possessions?

Whence this energy and life so conspicuous in the English race? Does it belong in a particular manner to islanders? Then we ought to have many rivals, equally daring and brave. Where are they? Our French neighbours, chivalrous, intelligent, brave, full of force and genius as they really are, have no colonies in the slightest degree comparable to our splendid possessions.

The grand German nation, great as they are as a political and military power, and in arts, and in literature, in wealth and resistless force of character, have equally signally failed in the world's colonization. Borneo is 1,500 miles in circumference, with fine rivers, iron, tin, loadstone in its mountains, and what England has not, brilliant diamonds.

What about New Holland, New Zealand, and Madagascar, teeming with natural beauties and advantages, with cataracts rivalling Niagara, scenes of Italian beauty, a soil of surpassing fertility, ebony and rose woods springing in every direction. The least labour produces 400-fold. The inhabitants hospitable, simple, brave, not idolaters, imbued with religious principles of the Old Testament type.

Why with such resources in Borneo and Madagascar at least not attempt to rival England? They are stationary. We are full of vitality, elasticity, energy, and perfectly free. No country, no power can encroach upon our land or crampour mighty energies.

The aggregate year's trade of our outlying empire alone now exceeds by over £100,000,000 sterling the total value of the whole trade of the United Kingdom in 1851. Now the tonnage of our ports abroad exceeds that of our home ports by 13,000,000 of tons.

Although home revenue has very largely increased, it is less by £22,000,000 sterling than the aggregate revenue of the rest of the empire.

"Thou shalt suck the milk of the Gentiles, and shalt suck the breast of Kings," &c. (Isa. lx. 16).

"Whom the Lord of hosts shall bless: Israel Mine inheritance" (Isa. xix. 25).

"I will be as the dew unto Israel, he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hos. xiv. 5, 6).

> "This blessed plot, this earth, this realm, this England,
> This nurse, this teeming womb of royal kings,
> Feared by their breed, and famous by their birth,
> This dear, dear land,
> Dear for her reputation through the world."

Such, according to Shakespeare, is this haunt and home of the Israel of God:—this "stone set in the silver sea."

"Rejoice greatly, O daughter of Zion, thy king cometh unto thee, and His dominion shall be from sea to sea, and from the river, even unto the ends of the earth" (Zech. ix. 10).

OBITUARY.—We regret to have to record the death of Mr. Henry Bailey Thompson, which took place at his residence, 58, Church Way, North Shields, on November 22nd. Mr. Thompson was Secretary to the Borough of Tynemouth Anglo-Israel Association, and also agent to the Free Distribution Fund at North Shields. He was a most indefatigable man, although aged 78, and a most industrious distributor of Anglo-Israel literature in connection with the Free Distribution Fund. His loss is simply irreparable at present.

Digitized by Google

A REPLY TO "CUI BONO?" FROM AUCKLAND, NEW ZEALAND.

We take the following from the Auckland *Evening Bell* of Saturday, June 4, 1887, and beg our readers to notice how able an apologist and advocate we have at the Antipodes, in New Zealand.

ANGLO-ISRAELISM.

Cui bono? Of what good is it?

There is no objection to Anglo-Israel views oftener heard than the one, "Of what good is it? What does it all matter?" Some say, "I am a Christian, and that is enough for me, no amount of belief in what you teach, supposing it to be true, could make me one whit better or ensure my admission eventually into the Kingdom of Heaven." This argument it is needless to point out is utterly and entirely selfish; he who uses it is wrapt up in his own individuality; he is safe, what need he care for others, he is not his brother's keeper. Others again say, even granting the truth of it, How is it possible for mortal man to do anything to hasten the time when the identification of Britain with Israel shall be established? The times are in God's hand, and nothing that man can do will hasten or retard the result one moment.

This objection is simply rank fatalism, and might be equally as reasonably urged against prayer of all sorts. We are told, and as Bible believers we are bound to accept as truth, that "the effectual fervent prayer of a righteous man availeth much." We are told distinctly to "pray for the peace of Jerusalem," and in even still stronger language we are told "to keep not silence, and give God no rest, until He establish, and until He make Jerusalem a praise on the earth." It seems, therefore, plain that although the omniscient God, who knows all things from the beginning, and who therefore knows the day and the hour when these things shall come to pass, still leaves the whole matter to be brought about by man's agency.

Instances also have over and again occurred of infidels being brought to believe in the truth of the Bible and in Jesus Christ, through a careful study of the Anglo-Israel view of Scripture. A professed infidel, who gives his name and address, writing to an English paper, says: "I am a Freethinker, and therefore an infidel, but I frankly confess that this Anglo-Israel theory has made me think very differently of the Bible; and should I ever live to see the restoration of the Jews to Palestine, and the British identified with Israel, I will lay my hand on the Bible and confess that, however many errors have crept in through writers and translators, I can no longer deny its inspiration."

God, through the prophet Ezekiel, says, "I will yet for this (that is, the restoration of Israel to their own land) be enquired of by the House of Israel to do it for them." This evidently points to national prayer, and this national prayer must precede the restoration of Israel to God's favour and to their own land. Now it is quite clear that humanly speaking a national prayer, such as this, can never be offered up until the truths of identity teaching have been spread far and wide, and until a considerable number of people have been found willing to accept them.

But there is another answer to the question, *Cui bono?* and it is one that few seem able to realise, that is, the position in which Anglo-Israelism places our nation in relation to the Supreme Being. The ordinary orthodox Christian accepts in a vague sort of way that all nations are equal, and that all men are equal in the sight of God; if pressed upon this point, he will say that God is a just God, and therefore He cannot make any distinctions between nations and individuals. Now, if there is one fact more clear than another to be found in the pages of the Bible, it is this, that out of all the families of all the nations of the earth, God, to the exclusion of all other families and nations, chose one man, Abraham, through whom and through whose descendants He willed that all the families of the earth should be blessed.

God's unconditional promise to Abraham is as follows: there are no conditions attached to it whatever:—"By Myself have I sworn, saith the Lord, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and thy seed shall possess the Gate of his enemies; and in thy seed shall all the nations of the earth be blessed." This unconditional promise was confirmed to Isaac, and afterwards to Jacob, and subsequently to Jacob's twelve sons. The promise was of a twofold character; it contained a promise of a purely spiritual nature, and one that was as clearly of a purely temporal or national character. The spiritual portion of the blessing was confirmed to the tribe of Judah, through which branch of the family Christ came, whereas the temporal or national blessings were confirmed to Joseph, the representative of the Ten Tribes and Manasseh.

Jacob, on his death-bed, gathered his twelve sons around him to tell them what should befall them in the last days, that is during the Christian dispensation; and to Judah he says:—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes, and unto him shall the gathering of the people be." But to Joseph he said:—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, from hence is the shepherd, the stone of Israel, even by the God of thy father who shall help thee; and by the Almighty who shall bless thee, with blessings from heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb, the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The whole matter is briefly summed up in 1 Chron. v. 2, in the words:—"For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." The chief ruler was the Messiah, but the birthright which was Joseph's included temporal and national blessings only.

Up to the time of the appearance of Christ on earth, the Jewish nation represented the kingdom of God. At that time the nation of Israel had been cast out of their land for their sins and were divorced from God; they were as the prophet Hosea tells them: "Lo-ammi, for you are not My people, and I will not be your God." But on Christ coming all was changed; the Jews rejected Him, and He distinctly told them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The kingdom was taken from Judah and transferred to Israel. Christ's mission on earth was a double one: in the first place to redeem Israel, and in the second place to bring blessing to the whole world through redeemed Israel.

Anglo-Israelites are accused, in consequence of their promulgating these views, of teaching salvation through Abraham, instead of through Christ, but they do nothing of the sort; they believe Christ came to save all, whether Jew, Gentile or Israelite, who sincerely trust in Him, but at the same time nothing can be clearer than the Bible teaching that Christ came in the flesh to Israel and to Israel only. His own words were: "I am not sent save unto the lost sheep of the House of Israel," and His instructions to His apostles were, "*Go not* in the way of the Gentiles, and into any city of the Samaritans *enter ye not, but go* to the lost sheep of the House of Israel." The Virgin Mary, prior to the birth of Christ, speaking under inspiration, says: "He hath holpen His servant Israel in remembrance of His mercy; as He spake to our fathers, to Abraham, and his seed for ever."

There is no allusion here, whatever, to Gentiles, or to the salvation of the world; it is Israel only that is mentioned, and God's former promise to Abraham. So also, when John the Baptist was born we find his father Zacharias also under inspiration, for it is said "He was filled with the Holy Ghost, and prophesied," in referring to the birth of Christ, and the era of peace and prosperity that was then foreshadowed to Israel saying: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

It will be observed here that God is mentioned as the God of Israel, and it was "His people" that He came to visit and redeem. The Gentiles did not require to be redeemed; they wanted salvation, but Israel, in addition to salvation, needed redemption, in order that she might carry out her God-ordained mission, Zechariah goes on to say "that God had raised up a horn of salvation for Israel in the House of Judah, as He spake by the mouth of His holy prophets, that Israel should be saved from her enemies and from the hands of all that hate her, to perform the mercy promised to the patriarchs, and to remember the holy covenant and the oath that He swore to Abraham." Nothing could very well be more explicit than these words. It is Israel from beginning to end.

In this matter-of-fact nineteenth century there are few things more difficult to realise than our position amongst the nations; in consequence of the fact that we are Israel, few people attempt to conceive or try to realise what God is; they accept the idea of

Digitized by Google

the Deity, they allow His attributes, and then forthwith cavil at the way He chooses to carry out His work. God says Israel shall never cease from being a nation so long as day and night last, and the sun and moon and stars remain in the heaven. But, say the parsons, "You mustn't take that literally, because we know positively that Israel has ceased from being a nation; so whatever God may have meant, He did not mean that the people of Israel should remain what we understand by the word nation, what He no doubt intended to convey was that there would always be good people in the world." Well, we say, take the Bible and look at the promises made to Israel, and see how exactly they describe the position of Britain at the present time. "Yes, indeed," say the parsons, "quite a series of most extraordinary coincidences; but really the whole thing is too ridiculously absurd to suppose that the English people can be Israel; God is no respector of persons," etc., etc. The ridiculous absurdity on our part is believing that when God says a thing He means it, that when He says Israel shall always be a nation under a monarchy, that He meant the literal people themselves, that when He addresses them in their islands, He knew that they were congregated in islands at the time He was addressing them. No, said a parson, "when islands are mentioned in the Bible it does not mean a portion of land surrounded by water; it means the Christian's heart surrounded by the love of God!" Another clergyman told the writer, not long since, that "the Hittites and Amalekites and other Canaanitish nations mentioned in the Bible as enemies of Israel, never really existed in the flesh; the whole thing was an allegory, and really represented our spiritual enemies." To a plain, ordinary common-sense Englishman all this appears as the most unmitigated nonsense. However, it is taught in our churches: and as many people prefer having these matters thought out for them by somebody else rather than tackle them themselves, they go to church, sit and listen, and go away again feeling a sensation of relief that it is all over for another week.

But, as we were saying, if we could realise in the faintest degree the power and might and majesty of God and then try and grasp, in all its mysterious grandeur, the full meaning of the passage, "The Lord hath chosen Jacob for Himself; Israel for His peculiar treasure," or if it were possible for us to grasp the meaning of the announcement made by God through the prophet Jeremiah, that "His whole heart and His whole soul was engaged upon restoring His people to their own land." Then it might be possible for us to realise our true position, and we should see clearly how all mundane matters are gradually but certainly working towards this grand consummation, and we should understand what St. Paul meant when he said "that *the whole creation was waiting* for the manifestation of the sons of God." The "sons of God" are Israel. For the prophet Hosea says to Israel, "Where it was said unto you, ye are not My people, there it shall be said unto you, ye are the Sons of the living God." This manifestation of the sons of God, or in other words the identification of the lost House of Israel, her recognition and restoration, is according to the Bible, the grand climax upon which the attention of all the hosts of Heaven are directed, and upon which (deeply mysterious utterance) the whole heart and whole soul of the God of heaven, and earth is also directed. And yet puny insignificant man will sneer and say *Cui Bono*? of what good is it? and will argue that it is a matter of no consequence one way or the other.

So far our Auckland friend. We have no certain knowledge as to his identity, since the paper is anonymous. But we would beg our readers to notice how exactly his views on the various points he deals with are in accord with our own, and how, reading the Scriptures literally, as no doubt they were intended to be read by the Spirit of God, he comes to precisely the same conclusions we have reached in these Isles of the West. No doubt our friend is hard upon "the parsons," as he terms the "shepherds of Israel." We do not wish to be disrespectful to them, since some of our best friends and our staunchest Anglo-Israelites are clergy and ministers of religion. But in spite of that it is undeniable that the pulpit is the great obstacle to the advance of our views, for the shepherds are as a body opposed, and the sheep who follow them fear to accept ideas which their guides tell them are dangerous and noxious, and should therefore be avoided. We are quite ready for this result, because we believe God has so arranged it, and Ezek. xxxiv. seems to inform us what the end will be. It is ours meanwhile to publish our evidence far and wide, and leave all results to Him for whose glory and praise Israel was "formed, created and made" (Isa. xliii. 1, 7. 21); and who will provide in due time for the discovery of His now "lost" or hidden people. Then to Him (but not before) will be all the praise, but to His opponents, then too all the confusion and the pain (Ezek. xxxix. 21, 22).

LORD BRASSEY ON IMPERIAL FEDERATION.

In June last Lord Brassey made a speech at Melbourne on the subject of Imperial Federation, at a banquet given in his honour by "The Victorian Branch of the Imperial Federation League," the Mayor being in the chair. The account of Lord Brassey's speech, taken from *The Age* of Melbourne, we quote from the issue of June 27. It is beyond our power to reproduce the report of the whole meeting, but we quote his lordship's speech because in it we observe some references to Identity points, though they are all unwittingly mentioned. His Lordship witnessed to our general likeness to Israel, but his evidence was given in "blindness." He spoke as follows:—

Lord Brassey said that as treasurer of the Imperial Federation League established in London it afforded him the greatest pleasure and gratification to be their guest. Their work in the old country would be of little value unless it were approved and supported by public opinion in these great and growing Colonies. Speaking on behalf of the Imperial Federation League, it was proper that he should say that they had no cut-and-dried plans which they were anxious to put forward, but they wished to recognise the difficulties they would have to contend with in arriving at any solution of the question of Federation. (Hear, hear.) As with their growth in population, in wealth, and in the resources of the Colonies, the league anticipated that they would see more and more displayed a manly and independent attitude on the part of the Colonies, not only by their incorporation for their own defence, but to share the responsibilities in the defence of the united Empire. With increased participation in the burdens the Colonies must necessarily receive an increased share in determining the policy of the Empire. The league, without laying down any particular doctrine, said there was a necessity for some futher approach to the settlement of Imperial Federation. They did not desire a hasty solution. They should deprecate a hasty solution, and probably the wisest solution would be of a gradual, piecemeal character, dealing with circumstances as they arose. (Applause.) But for wise action when the necessity arose they wished to pave the way by timely and temperate discussion. (Hear, hear.) The views of the members of the league were very well put in one of his latest speeches by that grand statesman of the old country, Mr. W. E. Forster, the first president the league had. He said:—

"The idea of the permanent unity of the realm, the duty of preserving the union, the blessings which its preservation will confer, the danger and loss and disaster which follow from disunion, are thoughts which possess the minds of Englishmen, both here and over the seas. These thoughts are expressing themselves in deeds. Let this expression continue; at present it helps our cause far more effectually than any possible scheme." (Cheers.)

He (Lord Brassey) was not one of those who ever doubted the loyalty of the Colonies to old England, and if any Englishman were in doubt as to the feelings of the Colonies towards the mother country, the evidence of the past week in this noble city of Melbourne would have done much to expel it, and dispel it effectually. At the outset of the week they had seen the noble force of militia march past like a wall to the tune of the "Old Folks at Home." It might seem a very small thing, but it conveyed a touching sentiment to the spectator from the old land. (Hear.) Then followed the ball given at Government House—an entertainment, the splendour of which could hardly have been exceeded in any capital of Europe. Added to that was not only the graceful hospitality of the host and hostess, but there was shown a great desire in those who were present to seize the occasion of showing an undying attachment to the Queen in whose honour the ball was given. On the following day the hall of Parliament-

Digitized by Google

ary buildings, which by the beauty of their design and the amplitude of their proportions were expressive of the greatness that the country was now in a position to anticipate, was dedicated in a generous spirit of loyalty to the name of the Queen. (Cheers.) On the evening of the same day they had attended a concert of colossal proportions, in which, on four several and separate occasions, the national anthem was sung, and on each occasion with increasing fervour. On the following day 30,000 children were brought together trained to utter the sentiments of their parents in that national anthem they sang so well; and in a journey in some of the remoter parts of the colony they (Lord and Lady Brassey) had also heard the national anthem sung by little children, thus early trained in the sentiment of loyalty. If they passed from these incidents they came to considerations of a more permanent and serious character. What were the conclusions which an intelligent traveller from the old country would draw with reference to the ties which bind the colonies to the mother country? If he looked at our society and our family life he found the same manners, the same habits, and same ways of viewing circumstances and things. Our English tastes were shown in the houses we built, the clothes we wore, and the goods we bought. The national character of the Anglo-Saxon race was shown as strongly here as in the old country in our marked devotion to manly sports and pastimes; and when we thought of other ties which bound us—a common faith, a common literature, the same dear mother tongue—it seemed to him that scarcely any other conclusion could be drawn by the intelligent traveller than this: that the ties which bind the colonies to the mother country are stronger than those which any legislation or any statesmanship could provide—(cheers)—and that they were implanted in the innermost life of the people. They might call that union which bound them to each other in one empire a Federation, an offensive and defensive alliance of the very closest kind; and this led him to think that that combining force which they had seen during the Jubilee week was destined to prove of the utmost value in the future. There was a time when the colonial connection was less valued than it was at present—at any rate by some of the eminent statesmen of the old country; but since the days of which he spoke great changes had taken place. The map of the earth had been reconstructed, and our tight little island—small indeed in comparison with the great territories of Continental Europe—had grown into a great and powerful nation, and instead of having her children disunited from her, the great English-speaking nations who had overspread the globe by remaining together had now become the first nation of the earth. He thought there were some advantages with regard to the continuance of the unity of the British Empire that might perhaps in former days not have been anticipated. Science had, however, done much to shorten distance, and had given us the electric telegraph, the improved and improving steamship, and the railway, and these had the effect of giving to the colonies such importance that it must almost necessarily follow the Imperial policy would be concentrated more and more upon the objects which were common to the colonies and to the mother country. The policy would be directed to the maintenance in security of the connection of the mother country with her colonies. (Applause.) Looking toward a not very distant time it was evident that the growth of the colonies in population and power would be such that they would have a dominating interest in the waters adjacent to their own shores. With the growth in trade their relations would become closer and closer, and they would be in a position no less strong than that of the mother country itself in preventing the hoisting of any flag hostile to our own. He believed they would hold together all parts of the British Empire, because it would be to their advantage to do so. If they wished to find any reason for that there was no better illustration than the manner in which the colonies had flourished in the past. Looking at it from this, our point of view, there were some considerations of a business character not to be lost sight of. England, for instance, lent the colonies capital on more reasonable terms than would be the case were they not a portion of the British Empire. From a colonial point of view he could not do better than endorse the words of Sir James MacDonald when he said:—

"We want no independence in this country except the independence that we have at this moment. What country in the world is more independent than we are? We have perfect independence. We have a Sovereign who allows us to do as we please; we have an Imperial Government that casts on ourselves the responsibilities as well as the privileges of self-government; we may govern ourselves as we please; we may misgovern ourselves as we please; we put a tax on the industries of our fellow subjects in England, Ireland and Scotland. If we are attacked, if our shores are assailed, the mighty powers of England on land and sea are used in our defence."

There were some who thought that the union of the Empire could not be maintained, because it was difficult to reconcile the impetuosity of youth with the prudence of old age. (Cheers.) They thought that the colonists might be inclined to make a rush for an object with all the impetuosity of youth, and would resent the perhaps excessive prudence with which the mother country thought they should act, but he ventured to contend that upon a wise view of it they would find as they recognised the characteristic qualities of each—each quality having its corresponding degree in youth and age—one reason the more why it might be prudent for those who were young to remain in one common bond with the more aged mother country. (Hear, hear.) The father of philosophy, the historian, Thucydides, had put into the mouth of the orator Alcibiades a view of this subject which seemed to him to contain a great truth—that youth and age had no power unless united. He hoped that the philosophic view would be illustrated by a policy in which the affairs of the British Empire might be directed by the young colonies and the dear old motherland. (Hear, hear.) He felt deeply grateful to them for having invited him to be their guest, and he most particularly appreciated the presence of so many of their eminent men. He did not for one moment suppose that they had assembled there simply to pay him a compliment as an unworthy individual. They had come, he must assume—and he was glad to make the assumption—in order to express their deep interest in the important question upon which the Imperial Federation League was engaged. He could assure his hearers of this—that he should go back to old England deeply touched by the love which he had seen the people in these colonies show to that mother country—that dear old England—whose greatest pride it was to be the mother of mighty nations. (Loud cheers.) He could not sit down without acknowledging, on behalf of Lady Brassey, the kindness which they had shown in the mention of her name. He would be a faithful reporter of their proceedings to his dear wife, and felt sure that she would cordially appreciate the kind reception given to her name. (Cheers.)

The Mayor proposed her Majesty's Ministers in Victoria. It would be a great pleasure for them to hear from Lord Brassey that this great question of the Federation of the Empire was exciting men's attention. What the Premier had heard might perhaps induce him to deal with the question of the Federation of the Australasian colonies. (Applause.)

"The mother land with her colonies;" "a great and powerful nation;" with "the great English-speaking nations who had overspread the globe;" "now become the first nation of the earth;" these and such as these were Lord Brassey's expressions when he was describing Britain and her colonies. But so doing he was only using the Scriptural phrases which picture to us Israel's condition in "the latter days," or our times. A reference to the following passages of Scripture will prove it is so. Thus Gen. xviii. 18 describes Abraham's afterseed, Israel. Isa. xxvii. 6 tells of Israel's future destiny, "to blossom and bud, and to fill the face of the world with fruit." Deut. xxviii. 1, 13, of God's promises that Israel should be "above only and not beneath" all other races upon the face of the earth, constituting her "the first nation of the earth."

SYDENHAM BRITISH-ISRAEL ASSOCIATION.—The first meeting of this Association was held on Tuesday evening in the Oddfellows' Hall, Colombo-road. After some routine business was gone through, Mr. T. M. Gee, the President, delivered an opening address, in which he pointed out the objects of the Association; the kind of evidence for believing the British to be the lineal descendants of the Lost Ten Tribes, the spirit in which the inquiry should be made, and the benefits to be derived from such an inquiry. Some discussion took place after the address, and a vote of thanks was passed to the President. Several new members were elected. The Association now numbers about twenty-four. The subject for discussion at the next meeting was announced to be "The distinction between the Houses of Judah and Israel."—From *The Press*, Christchurch, New Zealand, Sept. 2nd, 1887.

Digitized by Google

BIBLICAL CRITICISM AND EGYPTIAN EXPLORATION.

By F. Gass.

It is pleasant to learn that the new school of Biblical critics, of the destructive sort, led by Kuenen and Wellhausen, has been dealt a heavy blow by Reginald Stuart Poole, LL.D.,* an able Egyptian scholar, who has come forward as the champion of the antiquity of the Pentateuch.

The theory of the critics, which is now attracting so much attention, goes very far indeed. They hold that the five books of Moses, so called, and the Book of Joshua, are a series of documents, three in number. The first was written during the conflict with Assyria. The second is the Book of Deuteronomy, produced in Josiah's reign. The third consists of the greater part of the Hebrew legislation, put together after the return from Babylon. The dates are said to be about B.C. 750, 600, and 450. The Books of Judges, Samuel, and part of Kings were modified to bring them into line with the legal codes. The name of Moses was used to clothe the whole with a fictitious authority. This summarises the theory without going into side issues.

But the hypothesis rests on a suspicious basis. The system of dates being assumed, the agreements with the later legal codes in the group of historical books, which are earlier by the theory, are asserted to be interpolations, or modifications. The frequency with which the critics, in support of their theory, have to resort to the assertion that the text is corrupted is amazing, which destroys the weight of the evidence of these historical books in favour of the hypothesis. Wellhausen and his followers do not scruple to cut away any passages that tell against it.

Dr. Poole aptly compares the controversy as to the unity and date of the Homeric poems, at the close of last century, with the hypothesis of the new school as to the later date of the Pentateuch. Eminent critics argued that the Homeric poems were the work of several authors welded together into the form that Homer now presents. The date of the final welding was not about B.C. 850, but nearly five centuries later, about B.C. 400. The argument in both cases, Biblical and Homeric, is the existence of apparent internal discrepancies, and the inability to find a trace of the Homeric poems in any writer earlier than B.C. 400. The facts stated are not denied, but the inference is shown to be false by the evidence of archæology. The internal discrepancies are now put aside by the consent of the scholars of Europe, as of no moment. Universal scholastic judgment has destroyed the argument. Due weight is allowed to the difficulties, but they are not admitted as evidence of later date.

An elaborate statement of Kuenen is exposed. He states that the whole affair of the priests and Levites having particular cities set apart for them is unhistorical. "There is not," says he, "a single trace of such cities for priests and Levites in trustworthy historical accounts. They are the product of the imagination of a priestly historical writer." Kuenen repeats that not a trace of these cities can be produced from other historical sources. "But," answers Dr. Poole, "it strangely happens that there is a trustworthy historical account, which proves that the Levitical cities had been constituted about five centuries before the supposed date of their invention." He then cites the contemporary list of Shishak's conquests for authority. In this list there are seventeen identifications of these cities, which have been known and undisputed for twenty-three years. Pul, king of Assyria, was banished by the critics as a fictitious person, but very recently Pul has been discovered in a cuneiform inscription, and is acknowledged to be a historical character.

* "The Dates of the Pentateuch—Theory and Facts."—*The Contemporary Review*, September, 1887,

Space compels the passing on at once to what will be of special interest to Banner readers, and in which Dr. Poole is on his own ground, the new Egyptian explorations. Mr. Naville's excavations for the "Egyptian Exploration Fund" have had brilliant results in support of the accuracy of the geographical and historical statements of the Pentateuch—the discovery of the store-city of Pithom at Tell-el-Maskhuta, on the sweet-water canal. This city was the centre of the district of Thukut, a name identified with the Biblical Succoth. Pithom as the centre of the district of Succoth, indicated the second station on the Exodus route. Therefore this route was along the line of the sweet-water canal, the older canal of King Rameses. There has always been a difficulty in explaining why Goshen and Rameses should be used interchangeably in the narrative of Genesis. It now appears that the town Ramses was close to Goshen, if it were not the same place rebuilt. It superseded Goshen as the capital of the district. This is a small but significant detail, which would not be likely to be known to a scribe writing at the period of the captivities. These discoveries exactly fulfil the geographical conditions of the Exodus march. Two days' march along the fertile valley, and then the wilderness is reached, bringing the crossing place to the highest part of the ancient extension of the Gulf of Suez.

The Egyptian monumental evidence allows eighty-one to eighty-six years for the most dire period of the oppression, to which Exodus assigns eighty years. The character of Rameses the oppressor, and Meneptah, his son, believed to be the Pharaoh of the Exodus, is shewn by the Egyptian records to agree precisely with the Biblical record. Rameses is an unscrupulous tyrant, and Meneptah is a weak likeness of his father—arrogance followed by suddenly giving way. At a momentous period of his reign he resigned the command of his army to one of his generals, and thus lost the credit of the victory.

Putting together Hebrew and Egyptian chronology, it is found that Joseph's government was under the Hyksos or Shepherd kings. Just at this time, as related in Genesis, there was a famine, according to the monuments, "lasting many years." In Egypt famines are remarkably rare. In its whole history there is but one which had a like duration, the great seven years' famine in the eleventh century of our era. Thus the identity of Genesis and the Egyptian record is most remarkable. There is an Egyptian colouring in the story of Pharaoh's dreams; Joseph's investiture is seen portrayed in a like function; his office was repeated on two subsequent occasions. The central action of an Egyptian novel, written about the time of the Exodus, seems to have been suggested by the story of the trial of Joseph. The history of Joseph has been a constant subject of ridicule, but, at last, the Egyptian explorations bring out the truth of the Bible story. A strong light has been flashed into the gloom by the statement that the Hebrews marched out of Egypt in military order, a fact that the critics have noted for its "grotesque improbability." In front of this unexpected and independent evidence, will the hypothesis of the critics stand: that the Biblical documents were written many centuries later than the date of the events they so vividly describe?

The cause of the defenders of the genuineness of the oldest books of the Bible is thus seen to be progressing splendidly.

The monumental discoveries are beyond dispute, and accepted by Egyptologists. The Egyptian explorations are as yet in their infancy, so far as the Bible narrative is concerned. Next year, Mr. Naville will continue his work in eastern Lower Egypt, the Israelite territory. It would be a grand anti-climax to the boastings of the idolatory-admiring school of Egyptologists, if that ancient land delivered up from the silence of its invading sands and over-covering debris, evidence that will lead to the capitulation of the Old Testament critics. Faithful men of learning have long looked forward with vivid hope to this consummation.

Digitized by Google

TWO THOUGHTS.

By L. P.

The late Bishop Titcomb, in the "Anglo-Israel Post-Bag," refers, in the last paragraph but one, to the Anglo-Israel theory as a matter which "admits of no absolute demonstration." The spirit of this remark seems to me unnecessarily and unwisely to suggest that the opposition of those who contend against us is reasonable. In reply to those Christians who make similar observations, might we not ask:—

"How do you know that your Redeemer liveth?"

"By the Scriptures, Old and New," is answered.

"On those Scriptures rests our belief," we remark.

"*We* lean on fulfilled prophecies," say our opponents.

"That is the ground on which we alone assert we are Israel," is our reply.

"*We* have internal evidence with us," is urged.

"That is to say, that the Holy Spirit has borne in upon your soul the conviction of our Lord's death and resurrection. We, while rejoicing also in this faith, believe that it is by the light of God's Spirit we have been brought to see and acknowledge that we are actual Israel," is our response.

"*We* have history on our side," is asserted.

"There are no distinct and positive facts of history against us. We were destined to be lost—as Israel—and being lost, history, of course, ignores us as such," we retort.

"*We* have the evidence of the miraculous, gradual progress of Christianity, in spite of persecution and barbarism," is pleaded.

We answer, "We have the testimony of a glorious nation, being built up, widening, strengthening, growing, we scarcely know how (and, as it were, in spite of ourselves), to amazing proportions, from remnants and fragments of barbarous tribes, that strove and struggled through wilds and wildernesses, and over stormy seas, till God's Almighty hand gathered them together into these little Northern isles, whence they have spread themselves over the 'wide wide world.' The facts we point to are existing, tangible, visible realities, announced beforehand in God's Holy Word, patent to all nations, and an acknowledged marvel."

"Yet you cannot prove your claim like a problem in Euclid," is remarked.

"And can you so prove the truths which, God be praised, have made us Christians?" We ask and—

We pause for a reply.

It would seem superfluous to refer again to the argument against Our Identity, which our antagonists have grounded on the words of Balaam—"the people shall dwell alone"—seeing how frequently it has been met and answered. Yet only this Summer a clerical gentleman brought it to bear on me, with the air of a person wielding a weapon which must at once shatter the whole "theory," and stifle further argument. "But," was my reply, "where is there any people more alone than we are, unless it be up in the moon?" Not a particularly wise answer, I am free to confess, but it served its purpose for the moment, as my opponent at once shifted his ground.

It has set me wondering what our opposers themselves imagine must be the position of this people dwelling alone, since, according to them, we do not, in our insular condition, fulfil the requirements of the prophecy. Must they be a people not living in either of the divisions of the globe? Then, in that case, they must be altogether off its surface. If on the earth, are they so shut out by their loneliness as to have no intercourse with any other peoples? speaking and understanding no language but their own, having no trade outside their own borders, no communications by earth, sea, or air, with the dwellers in other lands? Are they to be looked for in the Arctic regions or Antarctic regions? in some valley, hidden amongst hitherto unexplored mountains, or on the peaks thereof? If so, what becomes of other predictions of Balaam, concerning this people who were blessed of God, and of all the prophecies about them, scattered throughout the Old Testament?—its posts or Gates never closed; its company of nations; its immense wealth (and yet no trade, or imports, or exports!). How does it lend to many nations? and so on.

I suppose the reply would be in accordance with the belief of my reverend opponent, that all the good and great things promised are to come after the restoration of the Tribes to Palestine. But then, what becomes of the multitudinousness of the people of God? Are the few thousands, of which this lonely people must only consist, in order to be now thoroughly shut off from others, suddenly to spring forth in tens of millions, when they are joined to the seven or eight millions, of which Judah is now said to consist? But if so, will they not find the fair lands and places of the earth already occupied? How, also, are they at once to learn the arts, and the knowledge, and the experience of civilised nations, after their isolated condition?

It were well, I think, if people, instead of hastily opposing a view, would remember in what a dilemma they may find themselves, unless they think out carefully the arguments with which they hope to prevail against—a "theory" they dislike. Can any opponent of Our Identity be persuaded to give a description of a people dwelling alone, a people of whom it is said, "Blessed is he that blesseth thee, and cursed is he that curseth thee," who, according to their view, would carry out the description given in the prophetic vision?

November, 1887.

SIR ARTHUR COTTON, K.C.S.I., ON THE GIFT OF THE HOLY SPIRIT TO THE BRITISH NATION.

An Anglo-Israelite at Ferry-side has sent us a copy of the quarterly paper of the Daily Prayer Union and Worcester Tract Society for October, 1887, No. 32, asking us to note Sir Arthur Cotton's letter to the Rev. H. L. Harkness on p. 55. We have much pleasure in quoting it in these pages, as it places clearly before the reverend secretary of that union some of the most valuable identifications of this nation with Israel. We are well aware that Sir Arthur Cotton is favourable to our views and rejoices in them. He has now joined the Committee of the Worcester Tract Society, and will, we hope, induce the Rev. Secretary and that body generally to take a favourable view of our subject, to embrace and help on its publication. Sir Arthur's letter was to the following effect:—

"SIGNS OF THE TIMES.

"Dorking, July 4, 1887.

"My dear Mr. Harkness.—We are much obliged to you for the various papers you have kindly sent, all bearing upon the grand subject of your chosen work. I am persuaded that our nation has now arrived at that point, where the gift of the Holy Spirit is the one thing needed, and for which she is ripe. Last night, an evangelist preaching here said, 'the Gospel is perfectly understood by multitudes! there are numbers to whom I preach who know it as well as I do myself.' No words could more fully coincide with those of Ezek. xxxvii. 7, 8. I suppose every evangelist in England would say the same. I am persuaded that for 150 years the Gospel has been preached with a simplicity and distinctness never before equalled, and that there is at this moment a body of men and women instructed in the truth, immeasurably beyond anything that existed previously, and that the one thing now needed is the breath of life. This is most certainly the state of England at this time. I never enter a church without thus feeling that all is ready. There are not less than 10,000 places of worship where the true Gospel is preached in this country, though certainly in many of the churches of England there is much childish nonsense, and in the Presbyterian and Nonconformist churches, politics, infidelity, and discontent are rampant. At the same time there are innumerable tent, drawing-room, and open-air preachings, and house-visitings. All this is going on with rapidly increasing volume under the surface while the leaders in politics, and the Houses of Parliament, are full of popery and infidelity. If we were to judge from the newspapers we should conclude that the country was ripe for a

Digitized by Google

return to submission to 'the man of sin.' But have we not abundant cause for hope, for confident expectation, that the 9th and 10th verses of the above chapter will now be fulfilled; that nothing now is wanted but the invocation of the Spirit, the prophesying to the wind, from all the four quarters?

"When our Lord Himself was here He upbraided His people with not knowing the signs of the times. Surely it becomes us to search the Scriptures on this point, that we may know the signs of the times we live in. We know that harvest is coming four months before-hand, that is, when the corn is only just springing out of the ground; most assuredly the fields are now white already to harvest in spiritual things. God has been pleased to raise this land to be the head of the world, in uprightness, in wealth, in science, in dominion, in the great commanding qualities of the mind, and even in physical powers and courage, before which no armies can stand, black or white. He has placed all the Gates of the world in our hands, given us the complete command of the ocean, and directly subjected to us 330 millions of the human race. He has caused these "Isles to wait for His law," so that the sound of it goes out from us through all the earth. May we not, ought we not, to expect that He will now crown all by breathing into us the breath of life, and that He will now fulfil the promise that His Word shall prosper in the thing whereto He has sent it? All this expansion of England goes on in spite of her rulers. There is one fact which they do not remember, "The Lord reigneth, He will do all His pleasure." Sometimes He works by great men, as in the days of my youth, and sometimes without men, or in spite of them, as seems good to Him. May He prosper your great work and speedily answer your prayers! "Yours very sincerely,

"ARTHUR COTTON."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE total number of members now is 1,436, five more having joined since our last report.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, &c.

The following donations towards the expenses of the Union, are most gratefully acknowledged:—2s. 6d. from Mrs. J., Doncaster, and 2s. 6d. from J. L., Teddington.

A new member writes:—"I am sure you will be interested to know that the first chapter I read as a member of Israel's Scripture and Prayer Union brought conviction to my mind (Isa. xli.), and now I am anxious to lead others to rejoice in our glorious destiny."

Another new member, who is earnestly trying to spread the good news of Our Identity, says, "How I wish all would believe in the Anglo-Israel theory. Now I read in its light, many old things become new and interesting!"

We are thankful to hear from Mr. May, our agent in Malta, that our prayers are being answered in the decreasing of the cholera plague, for which the prayers of the Union were requested a short time ago.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for December is printed:—

1st ...	Jer.	xxxii.	12th ...	Jeremiah	xliii.	23rd ...	Lam.	ii.
2nd...	,,	xxxiii.	13th ...	,,	xliv.	24th ...	,,	iii.
3rd ...	,,	xxxiv.	14th ...	,,	xlv.	25th ...	,,	iv.
4th ...	,,	xxxv.	15th ...	,,	xlvi.	26th ...	,,	v.
5th ...	,,	xxxvi.	16th ...	,,	xlvii.	27th ...	Ezekiel	i.
6th ...	,,	xxxvii.	17th ...	,,	xlviii.	28th ...	,,	ii.
7th ...	,,	xxxviii.	18th ...	,,	xlix.	29th ...	,,	iii.
8th ...	,,	xxxix.	19th ...	,,	l.	30th ...	,,	iv.
9th ...	,,	xl.	20th ...	,,	li.	31st ..	,,	v.
10th ...	,,	xli.	21st ...	,,	lii.			
11th ...	,,	xlii.	22nd...	Lam.	i.			

The card of membership will be sent on receipt of three stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained in volume form. Price in paper cover, 1s. 2d. each, post free; in cloth, 2s. each, 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 be obtained printed in larger type, price 1d. for three copies, post free, or 1s. per 100 for distribution. Address, Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FORTY-EIGHTH MONTHLY REPORT.

THE following donations and subscriptions, from Oct. 15th to Nov. 17th, are very gratefully acknowledged:—

By the Treasurer: E. M. R., Lee, for BANNERS, 10s.; Captain F., Wimbledon, £3; P. C. G., Sheffield, £5; Mrs. B. (per Mr. M.), Malta, 2s. 6d.; Lady M. L. W. (per Miss E. M. Rush), for BANNERS, £1; Ephraim, Great Yarmouth, £1; D. A. N., for Oct. and Nov. *Messengers*, 5s.; Mrs. J., Doncaster, 2s. 6d.; A Servant, Upper Teddington, 2s. 6d.

By Mr. C. Horner: Mrs. L. H. S., Bath, £1; Mrs. M., Ramsgate, 2s.; Mrs. T., Sheffield, 1s.; Mrs. M. C., Tenby (monthly subscription), 2s. 6d.; Mrs. S V. B., Stirling, for BANNERS, 2s. 6d.; J. G. T. Newcastle-on-Tyne, 10s.; Mrs. C. B., Weston-Super-Mare (monthly subscription), 5s.; G. G., Holloway, 5d.; Rev. J. J. V., East Grinstead, 6d.; R. G., West Coker, 1s.; H. H. P., Bromley, £1 1s.; G. D., Hull, 1s.; Miss A. W., Edgbaston, 7s. 6d.; "A Trifle from Riding Mill," Northumberland, 3s.; per H. B. T., North Shields, 5s.

Total, £15 4s. 11d.

J. LAWRENCE, *Hon. Treasurer.*

The following gifts are received with many thanks: 200 No. 1 Leaflet, from J. T. Crosthwaite, Esq.; and parcel of BANNERS from Claughton.

LITERATURE DISTRIBUTION.—Thirty-three parcels have been forwarded during the month to the under-mentioned places: North Shields (2), Penzance, Gravelly Hill, Tenby, Ramsgate, Holloway, Barrow-in-Furness, Quernerford, Weston-Super-Mare (2), Upper Teddington, East Grinstead, Dublin, Hastings, West Coker, Stirling, Sunderland, Richmond, Malden, Wimbledon, Birkenhead, Tring, Bath, Tywyn, Sheffield, Cubitts' Town (2), Malta, Ambala, Nellore (India), Barbadoes, and New South Wales.

BANNER DISTRIBUTION.—In consequence of the augmentation of our receipts during the month, we are glad to announce the resumption of the usual weekly number of BANNERS: 27 go to Lee; while 119 are despatched by Miss Sibbald to the places enumerated in report for Oct. 3rd. There is, however, one new addition to the list of the Free Public Library at Barrow-in-Furness.

DISTRIBUTION TO FREE PUBLIC LIBRARIES.—In pursuance of our determination to extend operations to the Free Public Libraries throughout the Kingdom, we have forwarded to each of the following a copy of Dr. Smith's "Ten Tribes;" "Israel in Britain," by C. M.; and the "Great Pyramid," by Rev. M. Stenhouse, viz., Aberdeen Mechanics' Institution; the Free Public Libraries at Aston, Barrow-in-Furness, Bethnal-green, Birkenhead, Birmingham, Blackpool, Bolton, and Bradford. We have received courteous acknowledgments from several of the librarians of the above institutions.

We reproduce the letter from the librarian at Barrow, as we feel sure it will interest our friends and supporters of the cause universally. He writes:—"Dear Sir,—I beg to acknowledge with best thanks the receipt of the three pamphlets you send me on the question of Israelitish Identity. They will prove very useful, and will to some extent supplement what we have on the question. I am inclined to think there must be a good many adherents of the belief in Barrow, and that, unfortunately, many or most of them are in poor circumstances. We have in the Library Hine's 'Forty-seven Identifications,' 1874, and Wilson's 'Our Israelitish Origin,' 1867. These books circulate very well indeed, and I think if you can see your way to place others of a similar nature in the Library, the gift would be well appreciated. Until recently one of our readers presented, as published, the BANNER OF ISRAEL, a paper sought by a large class of readers. Unfortunately the giver has recently left the town, and has ceased to send the paper."

On the receipt of the foregoing communication, we at once despatched Hine's "Forty-seven Identifications," "Fifty Reasons," Weldon's Lectures, "Where is the Firstborn?" "Present Day Problems," and "British and Jewish Fraternity," etc. We also agreed to place Barrow upon our weekly BANNER distribution list. Upon receipt of parcel, the librarian wrote as follows: "I am much obliged by your note to hand, and for the further supply of pamphlets you send me. I shall have them bound into

Digitized by Google

one volume, and they will make a very acceptable addition to the two books we possess on the subject. I am pleased to hear you will present the BANNER OF ISRAEL, for numerous readers ask for it."

Since we expressed our willingness to give away copies of Mr. Stenhouse's gift to the Fund we have had many applications. One recipient, residing in the North of England, writes: "I am greatly obliged for the 'Great Pyramid,' and have made the best possible use of the pamphlets. I gave one to the Vicar of Benwell; the other to a good Wesleyan minister at Stockton, and have no doubt they will be appreciated." On receiving a further supply, he says: "I cannot refrain from letting you know how well the 'Great Pyramid' is taken by our friends here. Some say they have read something about it previously, but this carries the palm. Several copies are now over 30 miles away, where I was a month ago trying to break up the fallow ground, of which I have nothing special to report, only I am invited to go and give them a lecture on some date to be fixed by themselves. I only heard yesterday that one of them, a local preacher, had remarked that my few facts from Scripture were indisputable; so I will wait their time, and hope the lecture on the 'Great Pyramid' will sharpen their appetite."

We understand that a lecture on the "Great Pyramid," illustrated by magic lantern views, is to be given on Dec. 5th, at Sheffield, by Mr. Mason, under the auspices of the Association there.

We have much pleasure in stating that Mr. W. Rogers, of Gravelly Hill, near Birmingham, will be happy to arrange to read a paper before Young Men's Christian Associations, and the like. His paper gives an outline of the whole subject of Israel in Britain, and is well adapted for bringing the discovery before people for the first time. It lasts 60 to 70 minutes, but could be curtailed. Mr. Rogers is actively engaged in the cause. He read his paper at the Young Men's Christian Association, St. Albans, on Nov. 3rd, on the 2nd at Harpenden, and later at Tenterden and Folkestone. Besides these places, he intends visiting Yorkshire, Weston-Super-Mare, etc. Of the success of the meeting at Harpenden he says: "I find they had advertised it as a 'Public Lecture,' and we had the room full of a highly respectable company. I was well received afterwards, and warmly thanked by all. We had a doctor, a curate, one or two captains, a Congregational minister, and many others, who exhibited quite a lively interest. I have promised to again visit them in February." We have supplied Mr. Rogers with literature, comprising small pamphlets and leaflets for circulation amongst his listeners.

THE GENERAL CORRESPONDENCE is so voluminous this month that we can only find room for an extract from our agent in New South Wales, who writes: "I always read with pleasure the report of your work in the BANNER, which I regularly receive. I am gratified to see how varied and extensive your distribution is. It must do an immense amount of good. Mr. Percy Williams, the energetic secretary of our Anglo-Israel Association in Sydney, in occasional letters, says that in journeys that he sometimes takes in the country on business he is surprised to find how extensively the Identity is known. Of course there are other places where and to whom the Identity is unknown. These places can be reached by distribution." He has a good opportunity of doing very much in this way, since he is also local secretary of the British and Foreign Bible Society.

Contributions to the Fund will be thankfully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; or by Mr. Chas. Horner, 34, Sheen-park, Richmond-on-Thames. Cheques may be crossed, "London and Provincial Bank, Teddington Branch." Grants of literature will be made, as far as funds allow, on application to the Secretary.

CHARLES HORNER, *Secretary.*

BRITISH SOVEREIGNTY OVER NEW GUINEA.—A Reuter's telegram, dated Sydney, Dec. 1, says the Hon. John Douglas, Special Commissioner for New Guinea, in an interview with Sir Henry Parkes, Premier of New South Wales, intimated that he had been instructed to proclaim, without delay, British sovereignty over New Guinea, a governor for which would speedily be appointed. Mr. Douglas stated that the attitude of the natives was friendly, but added that they were very superstitious.

QUESTIONS.

BY J. RUTTER.

FIRED with impassion'd zeal to trace,
To noblest source our Saxon race,
And credit England's ancestry.
With most remote antiquity,
Some say that we are Israel!
How that may be I cannot tell.
Truly old Israel's sins we nourish,
And under Israel's blessings flourish;
But then our clerics to a man,
The notion as a *figment* ban.
Our Sadducees of every shade,
E'en of the question seem afraid.
And all our Pharisees and Scribes,
Against it hurl their diatribes.
"What, would you Britain's race abuse,
And flout us as a set of Jews?"
Indeed, to (touch) or smell this heresy,
Is tantamount to lunacy!
So—as I would not qualify
For Bedlam—let the subject lie.
I will not touch it with my finger,
Yet on "the fable" fain would linger.
For, of all nineteenth century crazes,
This *most* the Gentile mind amazes;
And, setting scientists at nought,
Flies in the face of modern thought.
In fact, words fail us to express
Its idiotic foolishness!
Yet, if I know my Prayer-book well,
We call ourselves GOD'S Israel!
We bid our children say by rote
That GOD "from Egypt brought us out."
And with strange hardihood lay claim
To every consecrated name.
While ev'n our Queen* is made to own,
That she "was set on Israel's Throne."
Query, should not our Scribes revise
The Prayer-book, and these words excise?

* * * * *

Yet, hangs there not a gracious spell
About the name of Israel?
"A Prince with GOD," a Prince with men,
A name of power now as then!
Children of Abraham, "Friend of GOD,"
Who erst the plains of Syria trod,
Led on by the Almighty hand,
Holding no acre of the land
(Save where he might bestow his dead):
On GOD'S own Word of favour fed—
And dower'd with wondrous promises,
Illimitable destinies,
Which virtually have no end!
"The seed of Abraham, My friend,"
The people multitudinous,
As ocean's sands innumerous!
As stars of heav'n uncountable,
As lions insurmountable!
To whom "remains a certain rest,"
"In whom all nations shall be blessed."
Can these decrees be minimised?
Is this a lot to be despised?
GOD'S truth has been by some assailed,
Who say these promises have failed!
But *have* the blessings come to naught?
Where are the bless'd ones to be sought?
Are there no heirs to take possession,
Or are they forfeit thro' transgression?
Can we no trace of Israel find
Throughout the ranks of human kind?
Where is, then, long lost Israel?
GOD *knows!* for me, I cannot tell.

Sept. 30th, 1887.

*See the most remarkable words chosen for the special anthem for the Queen's great Jubilee Thanksgiving Service in Westminster Abbey, on June 21st, 1887 (2 Chron. ix. 8).

Digitized by Google

Review.

"*Work: A Thought of the Past, Present and Future.*"—By E. M. Rush (A E I). London: Robert Banks & Son, Racquet-court, Fleet-street. Price one penny, 100 post-free 6s. nett., one dozen 1s. post-free.

Miss Rush, the Secretary (lately) of the Free Distribution Fund, has, like ourselves, taken alarm in some measure at the apathy which Anglo-Israelites are generally evincing just now in respect to the duties Our Identity throws upon them, and she therefore sounds a note of warning. "Work" is her cry and her advice. She points out in her pamphlet that with our privileges we have our duties to perform nationally and individually. We have, she tells us, to confront and conquer the atheist. Our Identity establishes the Holy Scriptures, and proves to the sceptic that the Bible is true. We cannot supinely neglect the weapon God has given us, and so fail to present the truth to the infidel, and to clear up the darkness which keeps him bound. Our authoress admits that there are cases when a Bible lesson will fail to produce a good effect upon the class in question, and then adds that remarks on "the position our nation holds in the world, and the work that Great Britain performs which sets her on a higher platform than other (the Gentile) nations can occupy," will be the proper subjects to present to the unbelieving ones, in order to lead them to Christ and His word, written. "If we keep silence," says our authoress, "shall we not share the guilt? Should we from time to time fail in what we attempt let us not lose heart; only let us work as we ought, for the honour, praise, and glory of God." To these sentiments we can say "Amen" from the heart—and we can also recommend this little effort which Miss Rush has made, to persuade those who believe we are Israel to carry out their belief into action.

Correspondence.

THE CORONATION STONE IN TIMES ANCIENT AND MODERN.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—A lady writing from Ireland wishes me to give through the Banner a reply to the enquiry, "*When* did the Coronation Stone lose its Divine virtue?"

My own belief, as stated in "Britain's Heirloom,"* and elsewhere, is that its mystic virtue has never been lost. Like as when David fled before Absalom, and his right to reign was disallowed by the men of Israel (2 Sam. xv. 12, 13), his kingly power was in abeyance, and a Shimei might curse him with impunity (xvi. 5—13); but the consecrating oil still marked him as the Lord's anointed, and this, in His own good time, the Lord made manifest to his rebellious subjects. So was it with the anointed Stone, *see* Gen. xxxi. 13.

The writer continues:—"I feel very much puzzled to understand the difference between former and later intrinsic value; as to touch or strike it *now* is not death."

The answer I would submit is twofold. "We are living under a totally different dispensation. If the ark should ever be found at Tara—and I have given my reasons for expecting it will one day be discovered (See "Coronation Stone," pp. 111—116), I don't believe it would be death *now* to touch it; yet not alone was Uzzah struck dead for this offence, it also cost 50,000 lives in Israel. This has been fully discussed in the chapter on "The required something" in "*Britain in History.*"

We are not *now* living under the dispensation of shadows and figures, but these things did unquestionably happen; and St. Paul tells us they "happened unto them for *types*" (marg.), "and they are written for our admonition upon whom the ends of the world are come" (1 Cor. x. 11). "Before faith came," as he explained to Israel in Galatia, "we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our Schoolmaster . . . . . but after that faith is come we are no longer under a Schoolmaster" (Gal. iii. 23, 24). "Even so we, when we were children, were in bondage . . . But when the fulness of the time was come, God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons." A son may do much which in a bondman would be an unpardonable liberty.

Throughout the many centuries during which we have jealously guarded this our heir-loom—albeit, we had forgotten its sacred story—it has been dwelling among us in such strict *incognito*, that its "intrinsic value" has been unrecognised. An absolute Monarch, whom to treat with discourtesy or familiarity when seated on his royal throne were death, unless he held out the golden sceptre, might be addressed as a plain wayfarer with impunity, if he chose to assume this disguise.

I think, Sir, I cannot add more cogent reasons than I have already adduced in my chapters on the Stone. I trust these may satisfy our enquirer. I am, truly yours,

Ellen M. Rogers.

Glenwood, Weston-super-Mare,
Nov. 1st, 1887.

* Page 127, "Britain in History, Ancient and Modern;" or Proofs Linking Israel with Britain throughout the Ages.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I shall be much obliged if you will allow me, through the Banner, to inform my correspondents that my address remains the same as when I held the post of Hon. Sec. to the Anglo-Israel Free Distribution Fund. It having come to my knowledge that there has been some misapprehension on this point, I am anxious to state that if any letters or communications have been or are unacknowledged by me, I shall be glad if correspondents whom I may appear to have neglected will kindly send me a few words, giving the date of posting as near as may be, and any necessary particulars, in order that I may make enquiries. All letters sent direct here will doubtless be delivered as usual, and as at all times I shall have pleasure in replying to them as quickly as possible. Yours sincerely,

E. M. Rush.

103, Burnt Ash-road, Lee, London, S.E.,
November 12th, 1887.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Would you publish this letter in the Banner if you think it worthy of a place in its columns. I am a constant reader of the Banner. It is of great interest and profit to me.

I am preparing myself, and intend to devote my time to lecturing and advocating Identity truth by voice and pen. I hope to open many blind eyes (have already done so), and say to Israel, "Behold, your God, and know that you are His own dear covenant people, the seed of Abraham His friend." I know of no better way of serving my Lord and making known His truth and faithfulness. God bless and speed you in your great work.

Yours in the love and welfare of Israel,

Thomas Sanford.

55, Rockwell-street, Cleveland, Ohio, U.S.

LETTER TO AN AMERICAN PASTOR IN ISRAEL.

Dear Pastor,—I was very much interested in your Sabbath morning's discourse on Moses and Exodus. Old Testament history has a fascinating interest to me, knowing, as I do, by the light of Identity truth, that we are God's own people Israel, literally and lineally. How interesting to read of the Lord's dealings with *our fathers*, and to be able to trace them down (as we can) to our own times, and to see our own covenant God still working out His own grand designs and purposes, as ever, by and through His own people Israel. "*This* people have I formed for Myself; *they* shall show forth My praise." Israel is now, and always has been, "the pivot nation of prophecy and history." I I cannot tell you what a benefit this truth has been to me—throwing a wonderful light on His Word, strengthening my faith, giving me a deeper insight and larger grasp of the prophecies, enabling me to trace His dealings in history (fulfilled prophecy), and in events in our own times, and now going on.

But you will ask, how do I *know* how we, who are accounted as Gentiles, are really Israel of the seed of Abraham? The proofs are many and convincing—would be sufficient to establish our claim in any court of justice. It is the *only key* to the prophecies. How do we know when we have found a right key? Why, its works are counterparts of the lock. We unlock and open the door that was previously closed to us. So when we come to comprehend that the Anglo-Saxon, or the British race, are Israel, and *not Gentiles*, then we unlock and get at the *literal* meaning of prophecies that were before dark and mysterious to us, so that they become clear and comprehensive. It does not do away with

Digitized by Google

their spiritual interpretation and comfort, but shows what their *primary* meaning and intent was. Again, we will suppose a loved and favourite child has been lost for a long time. It is a peculiar child, not another like it in the world. The child is found at last bearing all the marks to prove its identity. Can we, then, doubt that "the lost is found, the dead is alive again"? But how is the last shadow of doubt dispelled when we can retrace its wandering footsteps back to the *very spot where it was lost*? So we find our Anglo-Saxon race bearing *all* the marks of God's first-born Israel, filling the predicted *rôle*, and doing throughout the world the very work that Israel, and *only* Israel, could do. About 70 years ago Sharon Turner, an English historian, set himself to investigate the origin of the British race. So he traced his ancestors back as Angles, Jutes, Saxons, Khumry, Sacæ, in their wanderings through Europe and Asia till he found they came from Assyria. There he left his investigations, and pursued them no farther. Long after it was reserved for Wilson, Hine, Philo-Israel, and others to take up the search where Turner had left it, and follow it to its legitimate conclusion, and make the wonderful discovery that these progenitors of ours dwelt on the river Gozan, in Habor, and the cities of the Medes, and were no other than the Israel of the Ten Tribes who were deported from Samaria. The historical and ethnological proofs are complete, and will satisfy any one who will take trouble to investigate them. And is it not well worth the time and labour? But the best and most abundant proof is found in the Bible. It proves the truth of God's Word, and completely vindicates His faithfulness in carrying out His covenants to Abraham, Isaac, Jacob, Moses, David, down through all the ages. We are not forced to resort to any such makeshifts and inventions as "the Gentile parenthesis" and "spiritual Israel" (a Gentile Church). It establishes another and a double chain of proof to God's word and faithfulness. The Jews, or House of Judah, is one (never lost, still under the curse), and the House of Israel the other. Are not these the two witnesses, the two candlesticks, the two olive-trees?

The Lord "allured her into the wilderness," "spoke comfortably unto her," guided her in all her wanderings. She was "sifted as wheat" among the nations, but "not one grain was permitted to fall to the ground." They escaped from Assyria, went northward and westward, through the Caucasian Mountains, through the Crimea to Europe, thence up the Danube, and across the German Sea to their appointed place, the British Isles, as He had promised David: "Moreover, I will appoint a place for My people Israel, and I will plant them, that they may dwell in a place of their own; neither shall the children of wickedness afflict them as before time" (2 Sam. vii. 10).

At the end of their long wanderings and conflicts they reached their destination in a depleted and exhausted condition. So the Lord speaks to them by His prophet Isaiah: "Keep silence before Me, O *islands*, and let the people renew their strength; let them come near; let them speak; let us come near together to judgment" (Isa. xli. 2). "But thou, Israel, whom I have chosen, art My servant, the seed of Abraham, My friend." Thou, whom I have taken *from the ends of the earth*, "Thou art My servant, and I have *not cast thee away*." Then follow many encouraging and comforting words and splendid promises in this and following chapters, telling them of the great work He had for them to do among the nations, peopling the "desolate heritages," and carrying His truth by land and sea to the ends of the earth. You will note that these, and many other promises and predictions, were addressed to Israel in "*the Isles*," *not* in Palestine.

Well, they arrived at last in the British Isles, not in one body, but in successive waves of emigration. The last accession in the eleventh century were the Normans, recognised as the tribe of Benjamin. With the exception of the last, they arrived in a state of heathenism. They established the worship of Baal (called in history Druidism). They sacrificed their sons and their daughters unto devils. They were wholly divorced from the law and Mosaic covenant. They were "*backsliding Israel*." But Christ had redeemed them and called them. He remembered His covenant with Abraham: "Ephraim smote on his thigh, and said, What have I to do any more with idols?" At the Reformation they were converted from Papal idolatry, and became, as a nation, Israel obedient. The "sons of wickedness," Gentile and Papal powers, have tried to crush and subdue them, but in vain. The God of their fathers, Jehovah, who delivered them from the Egyptians, and brought them through the Red Sea and the wilderness, interposed for them again and again in a most signal manner, fought for them, and subdued their enemies under them. They never have been invaded or conquered, and now we find them "chief among the nations," "the head only and not the tail, above only and not beneath." "Dwelling in safety alone," as Balaam prophesied, "He hath, as it were, the strength of a unicorn; he shall eat up the nations his enemies. He coucheth, he lay down as a *lion*, and as a *great lion*; who shall stir him up?"—carrying religion, law, civilization, and freedom everywhere to the ends of the earth. Were *Gentiles* ever appointed to this work in the world? Is there one syllable of intimation or proof of it in the Bible? On the contrary, according to God's Word, it is just the work that God's elect people were set apart, trained, and appointed to do.

I know that the headings of the chapters make out Israel to be the *Church*, but they are no part of the inspired Word. But even admitting that the prophecies do mean that it was the *Church* that was referred to, it certainly was *no Gentile Church*, but God's own Church *Israel*. These chapter headings were added by the Church of Rome, and we are not in any way bound to recognize their interpretations. The logical and irresistible conclusion therefore, is, we Anglo-Saxon, English-speaking people, must be that same people of God, Israel. Otherwise, if we are Gentiles, as we are called, and call ourselves, Jehovah, the God of Abraham, has broken His covenant, and has transferred His work and blessings to Gentiles! Can we, dare we believe, or assert that? (Read Jer. xxxi. 35—37, and xxxiii. 20—26).

Jacob vested the birthright of temporal blessings in Joseph, and prophesied that in the latter days (or Christian dispensation) of the seed of his two sons, Ephraim and Manasseh—one was to be "a nation and a company of nations," and the other (Manasseh) was to be "a great people" (nation). Now is not Great Britain, with her great colonies, "a nation and a company of nations"? And is not our own United States, that "great people," or nation, of one blood and origin? Nearly 2,600 years ago Isaiah predicted our revolution, or disruption from the Mother Country, and the prophecy would not have been fulfilled unless it had occurred. Great Britain has about eighty colonies and dependencies in all parts of the world. She never lost but one of them, the brightest jewel of them all, her American colonies (United States). That is history. Turn to Isa. xlix. 20, you will find the prophecy. You will see that the chapter is addressed to *Israel in the Isles*, and gives the cause that led to forming these colonies (over population): "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 for me that I may dwell." So the Word says that after the disruption other colonies were to be formed. The Lord told Abraham, His friend, that his seed were to increase "to a multitude in the midst of the earth." They were to "spread abroad to the west, and to the east, to the north, and to the south." The historical facts tally with the prophecies in Isa. xlix. Our Mother Country, England, was over-populated, and after the American colonies were formed, an outlet was needed for the redundant population, and other colonies were sent out to the west, and to the east, to the north, and to the south. Israel entered upon her colonizing function, and so it has been going on ever since "Her seed is in many waters," and her colonies belt the earth. They own one-third of the globe, and over one-fourth of the population is under her benignant rule. Is not all this a *literal* and wonderful fulfilment of prophecy, and shall we be blind to its great meaning and importance? I was born of British parents, on British soil. I bless God that I have a lot and part with His people Israel. I do not lightly esteem, but glory in my birthright with such an ancient lineage, of whom came patriarchs, prophets, priests, and kings. Do you wonder, then, that realising it as I do, I grow enthusiastic over it?

With this I send you a pamphlet, "Present-day Problems Solved by Anglo-Israel Truth." It interested me so much that I determined to send it to you. I feel sure it will interest you, and well repay a careful perusal. I have made this subject a study the last six years. I have carefully studied it by the light of history, ethnology, but, above all, by the Bible. There is the fullest and most complete proof. It is an overwhelming proof to the truth of the Bible against sceptics and infidels, and completely vindicates God's honour and faithfulness in fulfilling His covenants to Abraham and His people.

You, dear pastor, I am sure will not echo the wretched sneer Anglo-Israelites have had so often cast in their teeth, "*Cui bono?*" I would not spend so much time and thought upon this subject if it had no practical bearings. Life is too short and time too precious to waste on fruitless speculation. Commending it to your most earnest and prayerful consideration,

I remain, yours sincerely,

THOMAS SANFORD.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING NEXT, December 8, 1887, at 7.30 o'clock, by Mr. ALBERT W. SMITH. Subject: "Federation." Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE BIBLE READINGS

are held

EVERY TUESDAY AFTERNOON,

At 3.30, in the Library of the Association, 14, King William Street, Charing Cross, W.C. All friends are invited.

TO ANGLO-ISRAELITES.—Three 10s. prizes, 25 holiest men in Old Testament. Decision by votes of Competitors. Entrance fee 1s. and lists by December 10 to Miss M. C. Garnier, Quidenham, Thetford. Results by post cards. December 14. Proceeds for poor parish.

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

Just published, in bevelled boards, gilt lettered, gilt edges, price 1s., post free for P.O.

WORDS OF HELP AND WISDOM.

Gleanings Gathered from Various Authors and Poets

BY JESSIE LAWRENCE.

More useful and acceptable than Christmas or New Year's Cards,

LONDON: R. BANKS & SON, Racquet Court, Fleet Street, or of the AUTHOR, "Rosslyn," Hampton Road, Upper Teddington.

CHRISTMAS GIFT BOOK.

Royal Copy, 4s., Coloured ditto, gilt edges, full gilt 2s., Plain 1s. 8d., postage 2d. extra.

"MY JEWELS"

(MAL. III. 17),

BY SARAH SHARP.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all booksellers.

Just Published, crown 8vo., elegantly bound in cloth price 3s. 6d.

BRITAIN in HISTORY:

ANCIENT AND MODERN.

Or, Proofs Linking Israel with Britain Throughout the Ages.

BY MRS. G. A. ROGERS,

Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

London: J. NISBET & Co., 21, Berners-street, W.; ROBERT BANKS & SON, Racquet-court, Fleet-street, who will send a copy free by post on receipt of P.O.; and to be had of all Booksellers.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

Price 3d.; Interleaved with Ruled Paper, 5d.; Cloth bound, gilt lettered, marbled edges, 1s.; by post 4d., 6d., and 1s.

THE

ANGLO-ISRAEL ALMANACK

AND DIARY FOR 1888.

CONTENTS:

FRONTISPIECE—VIEW OF NAZARETH.

CALENDAR AND DIARY FOR THE YEAR, January: Christ's Commands. February: Commands. March: Promises. April: Promises. May: Prayers. June: Prayers. July: Christ's Promises. August: Promises. September: Proverbs. October: Proverbs. November: Invitations. December: Prophecies. Church Lessons for each Sunday of the Year. Notes for the Month. Moon's Changes. Moveable Feasts. Measures of Length. Bank Holidays. Length in a Mile in Different Countries. Letters Patent for Inventions. Notes for 1889. Meteoric Showers. Legal Tender of Money. Legacy and Succession Duty. Income Tax. Postal Regulations, Money Orders, etc. General Information. The Royal Family. The Church. Public Exhibitions. The Ministry.

ARTICLES:

The Testimony of History that the British are Israel By Philo-Israel.
The Foundation of Anglo-Israel Truth. By V. M. Cox.
"The Fulness of the Gentiles." By the Rev. C. W. Hickson, M.A.
Fulfilling Prophecy. By Douglas A. Onslow.
The Clue to the World's Future. By the Rev. Denis Hanan, M.A.
The Principles of a Divine System; and Israel's Place In It. By Ernest P. Dix.
Rule Britannia! By H. R. Shaw.
Nazareth.
God's Israel. By Rev. Hibbert Newton.
A Christmas Carol.
List of Anglo-Israel Associations in Various Parts of the World

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Booksellers.

Twelve Choice Christmas Cards Free

To every Reader of this Paper with our

GRAND MONSTER CHRISTMAS PARCEL

The Largest and Best ever Offered.

READ CAREFULLY TO THE END. Each parcel contains the whole of the following remarkable assortment of goods, which cannot fail to astonish and delight every customer. One magnificent **Pair of Oil Pictures**, size 14½ by 10½ inches, produced in 15 colours, entitled "Our Guards," and "Our Highlanders," illustrative of the daring and heroic deeds of bravery achieved by our gallant warriors in the Soudan War. These pictures are admirably suited for framing, and are worthy to adorn and beautify the walls of the cottage or palace. One popular copyright **Four Shilling Song**, written by William C. Bennett, and composed by Henry K. Morley. One set of six beautifully coloured **Christmas and New Year Mottoes** with artistic and floral designs specially adapted for room or hall decorations. One beautifully coloured and embossed portrait of the **Queen**. An excellent Jubilee memento with superior card mount, size 12 by 9¾ inches, suitable for framing. Gives particulars and dates of special incidents associated with the life of Her Majesty. One interesting and instructive book, entitled, **The Language of Flowers**, with which also is incorporated the Language of Precious Stones, etc.; also one **Monster Budget** with twenty-six Amusing Games, nine easy but deceptive Tricks, one Shadow Pantomime, One Royal Goose Game, One Hampton Court Maze Game, Experiments in Mesmerism, and upwards of two hundred Puzzles, Proverbs, Charades, Conundrums, etc., etc.

REMEMBER! Each parcel contains the whole of the above goods, and, in addition to this, we shall send to every customer at the same time, and free of any charge whatever, **12 Choice Christmas and New Year Cards**, of new and beautiful registered designs, with appropriate copyright verses.

We challenge the world for a more liberal and genuine offer than this, and guarantee a faithful performance of every promise made in this advertisement One complete Parcel, with Present, delivered free for 1s. 6d., two for 2s. 9d., or three for 4s. Money returned if not as represented.

SPECIAL NOTICE.—To prevent disappointment, intending customers should avail themselves at once of this extraordinary offer, as already an enormous demand has begun, and we cannot replace these goods at anything like the price now offered. Don't miss this opportunity.

W. B. FOOT & SON, 44, Camden Road, London, N.W.

LUNG *SAVE YOUR LIVES BY TAKING* TONIC

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T. OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

LADIES! We will send a full dress-length of beautiful cloth, in any of the following colours, carriage paid to any address, for 10s. 6d. Colours—Black, blue, fawn, ruby, claret, green, slate, grenat, brown, grey, navy, tabac, bronze, reseda, gold, myrtle, etc. These Wonderful Dress-lengths have gained a world-wide reputation for Magnificence, Cheapness and Durability. Thousands have been sold, and repeat orders and testimonials received. Ladies should write for patterns, which may be had free, and need not be returned.

GRAND CHRISTMAS PRESENTS. We will give a very handsome Brocaded Silk Handkerchief with each dress-length ordered before January 31.

LUTAS LEATHLEY & Co., Armley, Leeds.

The Latest Publication by EDWARD HINE.

The Nation Warned by the Scripture Teachings of the Great Pyramid of Things to Happen about 1887, and Onward.

PRICE SIXPENCE; Post Free, 7d.

F. W. PARRY, 29, Paternoster Row, London, E.C.

BRONCHITIS, ASTHMA,
COUGHS, COLDS,
CONSUMPTION,
and all **Pulmonary Affections** can be **immediately** relieved and rapidly
CURED
by simply using the
AMMONIAPHONE
FOR THE Voice, Throat, Chest, and Lungs.
21s. post free.
WILL LAST FOR YEARS.
Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had **FREE OF CHARGE** on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW, WEDNESDAY, DEC. 7, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 572. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 14, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The August Mother of Free Nations	501
French Revolutionary Instability; but Israel's Security	502
Two New Australian States	503
Foreign Bounties on Sugar and Shipping	503
Foreign Testimony to Israel's Supremacy Among the Nations	504
The Rev. John Bond, a Methodist Minister, Gives Evidence	505
Who Were the Galileans? By Surgeon-General J. M. Grant, M.D.	506
Review	507
Correspondence	507

"THE AUGUST MOTHER OF FREE NATIONS."

IN the leading article of the *Times* of November 18, 1887, the expression occurs applied to the British people that they are "The August Mother of Free Nations." This is tantamount to saying that there is here a central nation, which is the "Mother of Nations"—that these last are her daughters; "stately daughters," as the *Times* also recently called them, and that this "Old Mother in the West" is an "august," an honoured, God-blessed Mother, whose existence is a blessing to the world, and to her daughter-nations too; being "a nation" as the central link, and a cluster of daughter-nations, a veritable "company of (Israelite) nations," according to the prophecies in Gen. xxxv. 11; xlviii. 19; xvii. 5—16; "a Federation of States, in fact, such as the world never saw before." But though this is indeed an "august" and "great nation," men are beginning to fear that the disgraceful scenes which have been lately witnessed in the House of Commons, and during the riots which have dishonoured Trafalgar Square, in the very heart of London, are sure signs that the days of Britain's glories are over, and that henceforth her fall will be rapid. If, as Mr. Goschen said at Manchester, on Nov. 17, "the colonists have begun to fear that Imperial degeneracy has set in, how long will they continue to retain their respect for the English character, or to feel any confidence in the stability of English power?" When the Colonial delegates were with us in the spring they were, it is known, "amazed and disgusted at the audacity and the success of obstruction in the House of Commons, and of plundering anarchy in the usurped dominions of the League." The facts are, alas, correct. The House of Commons has disgraced itself! and Ireland in parts has broken loose from its loyalty to the Crown, and is in a state practically of veiled rebellion. "The enemy has come in like a flood," in short, both in the House of Commons and in the country at large in Ireland, as well as in the Metropolis, and it will be a work of time to restore tranquillity, and bring the peccant people to their senses. Of the final result there is and can be no doubt.

This nation is Israel; and to her God has given gracious promises of national stability, such as no other nation has received at His hands. To no other nation than Israel have words ever been addressed by God Almighty such as those we find recorded in 2 Sam. vii. 24 (R.V.): "Thou didst establish to Thyself Thy people Israel, to be a people unto Thee for ever; and Thou Lord becamest their God." Her polity is thus everlastingly secured! Her throne is established for aye, by the promise to David in the same chapter in verses 13 to 16; and in Jer. xxxiii. 26. Her constant participation in the knowledge of salvation and of the Word of God, are also guaranteed, by the glorious spiritual promises recorded in Psa. cxlvii. 19, 20. The stability of this nation then is safe, in spite of such untoward events as the riots in London and in Ireland, and the miserable condition of the House of Commons during late years.

The support to lawlessness given by men in high places is responsible for all the trouble through which we are passing to-day. But while we dislike the cause of this national declension, we can see that it is appointed to us as a nation to pass through it. The advent of "the enemy coming in like a flood" will be the signal for the Lord's uplifted standard to appear, and the result of that must be that "the Spirit of the Lord" shall conquer and put His enemies to flight. If to realise the latter joy and triumph we must needs pass through our present bitter sorrow and discomfiture, we welcome the latter to realise the former; and we are glad that our body politic should be made the scene of Satan's onslaught if his defeat here by the King of Israel redound to our Jehovah's glory and the victory of God the Son! With such thoughts as these we rejoice to know that the triumph of law and right over anarchy and wrong has begun already, and that as in Ireland, so in Trafalgar Square as well, the armies of Israel, led we cannot doubt by the Lord Himself, are already proving stronger than His enemies. To clear the streets of the lawless rabble, the police alone sufficed, on Sunday, Nov. 13; but now, the citizens being forewarned and forearmed, the lawless will have to meet not only the ranks of the police, armed merely with fists and batons, but 20,000 free citizens of a free nation's metropolis besides, ready to stand by their police and show their foes that mob-law will only prevail when the millions of the law-abiding shall have been laid low. Then as to Ireland,

Digitized by Google

there seems no reason to doubt that the steady effort now being made to put down lawlessness, boycotting, and crime there, is sure in the end to succeed, though much time may be consumed before success is achieved, because the lawless have the aid and sympathy of so powerful a friend as Mr. Gladstone, the ex-Prime Minister of England.

But he and such as he cannot succeed! For he is seeking the disruption of an empire which has God for its indwelling Protector and Friend! This is the nation which is the Stone kingdom of Daniel's prophecy, in chap. ii. 35, 44, and 45, and has been under God's control and creative power since the time of Nebuchadnezzar, king of Babylon, in B.C. 603. It is the nation which such prophecies as Gen. xxii. 17, and Hosea i. 10, connect with the Ten-Tribed Israelite nation's multitudinous seed, like "the sand of the sea shore"—Christian and dominant—yet full of international beneficence, spending and being spent to spread the knowledge of Christ's salvation, and bringing forth "the fruits of the kingdom of God" (Isa. xxvii. 6; Matt. xxi. 43). Ours verily is an "august nation;" and she is free; while also she is the "free Mother" of "free nations," according to the prophecies, and to the glory of the Lord her God, the God of Israel!

FRENCH REVOLUTIONARY INSTABILITY; BUT ISRAEL'S SECURITY.

EVENTS in France seem to be pointing to a fresh outbreak of Revolution. All the political parties in the State have combined to "boycott" the President, M. Grevy, in order to force him to resign. They have, of course, as the result of such combined action, compelled him to vacate his high office. Each party to whom he sent to help him to form a Ministry refused, and gave him to understand that what the nation demanded was his own resignation. France just now, as always, has been and is governed by Paris. Herein the danger of the situation consists. For the political cliques of the capital control the situation, and the good of the country and the peace of Europe are not thought of. For long no candidate for the Presidency had been named who would be likely to escape the same hostility to which M. Grevy has succumbed. It was not at all certain that the Congress of the Chamber and the Senate, which was lately convened by the Rouvier Ministry, would elect any new President. As to the one now elected, it is all but certain that there will be a combination of parties formed against him to make government impossible.

The military garrisons near and in Paris have been reinforced, but behind all these precautions there looms the figure of General Boulanger and the army which idolises him! It may be that what is before us is a Military Dictatorship which will again be the ruling power of France, to commence the work of warlike demonstrations, and so introduce the conflict of the great earthly nations of Europe, the time of whose visitation of punishment seems drawing near. "France appears to be on the eve of Revolution," is the opinion of the Press in England, and who can say that it is misled by the circumstances of the hour?

In Germany despondency reigns. The Crown Prince's condition is very sad and critical. There seems no hope that his life will be preserved. Preparations for the coming war are continuing, and Russia was lately massing her troops on the Eastern frontiers of Germany and Roumania, while General Gourko, the coming Commander-in-Chief of the Czar's armies, is allowed to make incendiary speeches which distinctly menace the peace of Europe, and tell the world that a terrible war is quite close at hand! What is apparent in all the confusion that is reigning around us is, that God has given, to France at least, no stability of government. She has repeatedly, during the last hundred years (ever since she committed the awful crimes which nationally degraded her at the epoch of her bloody Revolution in 1789), had to pass through many vicissitudes of political condition. Her government has repeatedly been overthrown, and new and unstable forms of government been repeatedly tried, only to be cast aside again. For her Monarchy was destroyed by the great Revolution in January, 1793; the reign of terror gave place to the Military Dictatorship, to the Consulate in 1802, and in 1804 to the Empire of Napoleon the Great. But his Empire fell in 1815, to be succeeded by the Monarchy again, and this has been followed by the Republic in 1848, by the Empire once more of Napoleon III. in 1853, and by the Republic of the present hour in 1870. To-day it seems as though a fresh change were imminent, and unstable, wicked, godless France were about to fall again into the hands of some adventurer, to prepare for the yet greater and more terrific confusions and catastrophes of the "great earthquake war-woe," which seems ready to fall upon and desolate "yonder ill-consolidated Europe," according to the prophecies.

Contrasted with all these changes—past, present, and yet to come—abroad, what do we find at home here, in these "Isles of the West"? We see security and safety, a polity and throne which has existed for a thousand years and shows no signs of decay, but only of continuance. Why should there be this contrast between our political status and that of the nations on the Continent? There is but one assignable reason. The British are Israel, and have God's own guarantee for the perpetuity of their national institutions; while the continental nations are not Israel, and not only have no such guarantee, but a certainty that their polities shall crumble into dust, destroyed as by a political earthquake unparalleled in the history of man, which God is preparing for them to destroy them on account of their rebellion against His Divine Majesty (Zech. iii. 8; Isa. xxvi. 20, 21; Rev. xvi. 18).

The perpetual preservation of our own British nation, being Israel, and of its political constitution, depends on such texts as the following:—"Thou didst establish to Thyself Thy people Israel to be a people unto Thee for ever, and Thou, Lord, becamest their God" (2 Sam. vii. 24, R.V.). "I have loved thee (Israel) with an everlasting love" (Jer. xxxi. 3). "Thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel" (Jer. xxxiii. 17; 1 Kings viii. 25, R.V.). The promise in 2 Sam. vii. 13—17, R.V., goes also to show that God's covenants with Israel and with Israel's monarchy were everlasting, never-ending covenants, and therefore, being unconditional in both instances, must be current and of force to-day!

The senseless cry of *Cui bono?* which, doubtless, we hear less frequently now than before, finds its best answer in the state of affairs here and in the neighbouring Republic of France. The latter is wretched by reason of the anxieties which the present state of matters brings upon it; while Israel rejoices in the knowledge that her throne is founded on what is stronger and firmer than rocks of adamant, namely, on the promises of God. "Happy art thou, O Israel! Who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy excellency. And thy enemies shall submit themselves unto thee, and thou shalt tread upon their high places" (Deut. xxxiii. 29, R.V.). Let Israel, therefore, praise the Lord for His loving-kindness to His servants!

THE GOOD TIME COMING.—During November the value of exports exceeded those of November last year by 5¾ millions, and the value of the imports by 9¼ millions sterling. This is a larger increase than has been recorded in any one month since the improvement in trade began, and may be taken to indicate that an improvement in one department soon effects another, until all combines to inaugurate a period of leaps and bounds. Only yesterday word came from Liverpool that a great advance has taken place in freights, and from London that a well-known city firm of iron merchants have lately sold more iron for shipbuilding purposes in one week than they had previously sold during the whole year.

Digitized by Google

TWO NEW AUSTRALIAN GATES.

LORD BRASSEY'S letter to the *Times*, published on November 1st, but written from Thursday Island on September 1st, 1887, will repay perusal. His lordship was detained at that spot for ten days when he wrote, and he took the opportunity of telling the world what is the strategic value of the place. It is situated in a commanding, therefore strategic, position. It lies in Prince of Wales Channel in Torres Straits, to the North of the Gulf of Carpentaria, in the very pathway and track of the enormous trade which passes every year between India and Australia, the Archipelago and the Southern ports of China. There passed Thursday Island last year, shipping to the extent of 300,000 tons. The navigable channel is just at that spot hardly a mile in width. This island will never possess any trade of its own, any more than Aden or Singapore have a trade of their own. But it is so strategically placed that it must become ere long as important an entrepôt for trade as either Aden or Singapore are at this moment.

"Thursday Island is," says Lord Brassey, "a port of transhipment for the gold and agricultural produce sent from Normanton and the Gulf of Carpentaria by the local steamers. The goods brought thence are trans-shipped to the monthly steamers of the British-India Line, proceeding direct to Europe." But it is as an entrepôt of the future trade of New Guinea, that this island will prove of most importance. Everything that can be grown in Java is also able to be reared in New Guinea. This trade, so fostered, can be cheaply conveyed to Europe; and the meeting-place thereof will be Thursday Island, making it a free port or new Gate, such as is Singapore or Aden. In time of peace the island will hardly be of much importance for Australia. But in time of war the case will be different. It must then, says Lord Brassey, become a coaling station (which we would call a Gate), in order to protect the commerce travelling by that route from the depredations of our enemies' cruisers. His lordship's advice about the arming of this place as well as of King George's Sound, at the South-West corner of the great island continent, where he proposes to constitute another Gate to control our enemies, is as follows:—

As a coaling station the business of this port is inconsiderable. The advantages of price in harbours situated near to the coal-fields must necessarily tell against Thursday Island. In war other considerations would prevail. Cruisers would be stationed here, and it would be essential to provide supplies of coal. Hence the necessity for defences of sufficient strength to prevent a hostile cruiser from steaming into the port. A fleet is not to be apprehended. Wherever an enemy gathers in force a British squadron should be near at hand. A casual cruiser might take the seas unperceived. As a security against the form of attack which is most to be apprehended, inexpensive works should suffice, armed with a few long-range guns. The garrison might be furnished, as at King George's Sound, by a small force of Marines and Marine Artillery, supplemented by a Militia or Volunteer Artillery, which could be recruited in limited numbers among those engaged in the fisheries.

The formation of a naval station in another part of the anchorage, as recommended by Sir John Coode, does not commend itself to the officials and merchants on the spot. It would involve a large expenditure.

What is really urgent is not a costly work, and there should be no delay or hesitation in taking it in hand. King George's Sound and Thursday Island could be adequately fortified, armed, and garrisoned without appreciably adding to the Navy or Army Estimates.

I have the honour to be, Sir, yours faithfully,

BRASSEY.

Thursday Island, Sept. 1.

Here, then, are two new Gates added to those which we always reckon upon as Israel's throughout the world. They are intended to repulse our enemies who would harass our trade in the time of war, or attack the South-west coast of Western Australia. They will add to our national strength by making a foreign cruiser's operations extremely dangerous for itself, and reduce the chances of the acquisition by an alien nation of a coaling station at the Antipodes, whereby to threaten our supremacy at sea and to cripple our trade on that ocean highway of the world.

How is it that our nation has monopolised these Gates or coaling stations throughout the planet? Can it be by mere chance? If it were chance we might expect there would be many and important exceptions to the rule, and that our rivals for maritime power would occasionally be able to secure some of these peculiar and very valuable possessions. But they do not secure them! Such places as they do secure for a time turn out disappointments. Thus the French laid hands on the New Hebrides group contrary to their own treaty, intending to use them against the opposite shores of Eastern Australia. But circumstances are too strong for them and they have to give them up! They intended to hold Egypt, but they foolishly let us put down Arabi Pasha in 1882, and win Tel-el-Kebir. They therefore have to stand aside while we protect the Egyptian Government. The Germans thought to hold Angra Pequina as a hostage for the good behaviour of Britain in South Africa. But the place has not answered the expectation of the Fatherland, and its influence is nil. The North of New Guinea, again, has been annexed to the German Empire, but it is an equatorial burning possession, out of the way of the trade of the world, which will pass by Thursday Island. This, Lord Brassey wishes to fortify, and so constitute it a Gate of Israel. No doubt he will succeed in so doing.

The Gates, in short, are Israel's. They are God's good gifts to His people, to enable them to acquire the dominion of the world, and to administer the Gospel "to all nations, families, and kindreds of the earth," thereby. The power of Israel is destined to grow in the Antipodes as it has grown in the Mediterranean and Atlantic, because there God is building up an enormous British Empire, which we can scarcely realise till we know that Australia being as large in size as Europe has already five grand States within its borders growing up into the condition of nations, ranking as "the stately daughters" of the British mother! Already Australia is flanked by such a splendid sister as New Zealand to the East, by Tasmania to the South, and by the Fiji Islands to the North-east.

Such an Empire requires flanking outposts which men call coaling stations, to be used as ocean fortresses to defend the Australian trade in the neighbouring seas. Thursday Island is such an one, and King George's Sound on the South-west coast requires a fortress there to check the invasion of some would-be enemy attempting to injure her in time of war. Lord Brassey points to two necessary Gates, and doubtless his advice will meet with due attention from the British Government as both reasonable and seasonable under the circumstances of the case.

FOREIGN BOUNTIES ON SUGAR AND SHIPPING.

IF we were to consider only a certain class of facts which are pressed upon our attention just now, we should be forced to the conclusion that the British industrial classes are being ground down to the earth, aud that before long they must be ruined wholesale. There is the agricultural depression, caused by the fact that our farmers cannot possibly compete with the enormous production of wheat and cereals grown chiefly by our own colonies, India, and the United States, and that, therefore, more and more of our arable land is being thrown out of cultivation and being turned into pasture. Then there is the foreign bounty system as it presses on our sugar refiners and shipowners. The former, in the East-end of London alone, used to employ 18,000 working-men; but the operation of the French Government bounty system has ruined the home trade, and forced the closing of 31 out of 33 refineries, leaving only two

Digitized by Google

existing. These workmen lately held a mass meeting in Hyde-park to try and induce our Government to take some steps to protect British industries by checking the system of foreign bounties to sugar refiners abroad. They declared the system was ruining British interests and starving our own people to enable the French to secure 20 per cent. profits in this particular trade.

The profits of the great docks of London were falling off, they added; and they saw nothing but misery and starvation before them, if the bounties were not speedily abolished. There is no doubt that as to this particular branch of our nation's trade we are under heavy disabilities. The French exports of sugar rose in 1886 from £1,400,000 in value to £2,600,000, which, of course, is a tremendous increase, and a proportionate advantage to our trade rivals. But this is not quite all the case; for while no doubt our own people suffer cruelly from this evil system, the French themselves do not escape. They gain, it is true, about 30,000,000 francs by the extra profits of their sales of sugar; but the bounties must be paid for by the French nation, and the 30 millions of francs received cost the French tax-payers 32,000,000 francs—that is, for every 30 francs' worth of sugar exported, those Frenchmen who do not refine sugar have to pay 32 francs. And the advantage of cheap sugar thus produced is not enjoyed by the French alone. They confer it on the British consumer too. The French Government and nation, therefore, pay very heavily to give us cheap sugar, and to afford their own sugar refiners 20 per cent. profits. It is not likely so ruinous a system will last. The French must see in time that their nation suffers for the benefit of only a section of their artizans.

The shipping bounties given by the French Government to their shipowners to foster the shipping trade and thus ruin ours, seems somehow to have altogether missed its mark! French shipping, though bountifully encouraged, does not increase. On the contrary, it decreases, and the shipping that increases fast in the French carrying trade is the British. Can the French long continue a destructive system which costs them enormous sums, but benefits us but not themselves exclusively? We see, then, that forces are at work which will remedy the troubles under which our working-classes labour, and promise to give them the relief which they are beginning to ask from protective duties, but surely will never obtain in that direction! Our labourers and artizans, it is true, are sorely tried just now by a commercial depression which is universal. "Germany, in spite of the superior technical education its people enjoy, is suffering from commercial depression, and is complaining of the competition of England." There is no doubt that we are passing through a time of sifting and trial, from which no country is exempt. There "is upon the earth distress of nations and perplexity. Men's hearts are failing them for fear, and for looking after those things that are coming on the earth." But to us, being Israel, there is a message of mercy to which we are bound to give good heed if we wish to partake of the comfort which the Lord desires to send us as a nation very especially. For, it is added to the above, in Luke xxi. 28, "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

The redemption of Israel demands these troubles as the condition precedent, and thus these afflictions must be our sign of the coming blessing; since we are bidden to note them coming to pass, and, seeing them, we must "Look up and lift up our heads with joy" in spite of them, because they are the heralds of the approaching prosperity, to be nationally the lot of Israel, God's chosen, and that exclusively. To Him be all the praise!

THE Hon. James Service recently stated that the Australians were intensely loyal. They loved England with all their heart, and they wanted England to love them in the same way. They felt that the old folks at home ought to feel a pride in their children, because the children did their best to deserve that pride, and to try to raise themselves to the level of Imperial feeling.

FOREIGN TESTIMONY TO ISRAEL'S SUPREMACY AMONG THE NATIONS.

WE allude to the subject of Britain's supremacy not to exalt and puff up our people but to prove that being Israel God is true. He declared that if they hearkened to His voice and obeyed His commandments to do them He would set them high above the nations, making them "the head and not the tail, above only and not beneath," in respect to all of them (Deut. xxviii. 1, 13). It is a matter of the most serious moment to us as a nation that we should be enabled to prove that God has done this for the British. For if we can show that He has fulfilled this promise as He has not dealt with any other nation, then we prove that the British are not only Israel, but that portion of Israel which He accounts to be "Israel obedient."

Let us see, then, what the *Times* told us on September 16, as a portion of its communication from Trieste, where its correspondent telegraphed as follows:—

Vienna, Sept. 15.

All the newspapers publish detailed and sympathetic reports of the cordial reception accorded to the British Fleet at Trieste. The *Neue Freie Presse*, the leading Liberal journal in Austria, says:—

"It is now the fashion to speak of England's decadence, but, in spite of all that may be adduced in support of this pessimist view, the fact remains that Great Britain's moral and physical power has not its equal in the world, and can only be compared with the greatness of ancient Rome."

The *Neue Freie Presse's* testimony confirms the Scriptural statement to the jot and to the tittle. The Austrian writer says that "Great Britain has not its equal in the world in moral and physical power," which we take to be nearly a *verbatim* repetition of God's blessing promised to "Israel obedient" which we have just quoted from Deut. xxviii. 1 and 13.

In the *Times* of September 17, we have a few words quoted from the Trieste *Independente*, declaring, regarding the British squadron in those waters, that it "was a model and pattern of officers and seamen who have not their equals." God, in short, according to His promise, "has set our nation on high above all nations of the earth," and we do right to notice the fact, and praise Him for His truth and faithfulness to our unworthy race. If the facts were not as the Austrian papers describe them, then we had not been Israel. But being as they are (our foreign friends being the judges), then we may accept them as proof of our Israelite origin, and that God is true to His sworn promises to His people—promises made to them exclusively. The Austrian writer says that "the moral and physical power of Great Britain can only be compared with the greatness of ancient Rome." We believe that there is no comparison between the two Powers. Ours is infinitely greater, grander, and purer than ever was Rome's. The latter was a heathen, corrupt, brutal, and Satanic Empire, while ours blesses all it touches and rules, and morally as well as physically excels the other nations, because its rule is righteous, founded on the Word of God, regulated also by the presence of the Spirit of Him who loves all nations, and has "created, made, and fashioned Israel to show forth His praise" (Isa. xliii. 21).

We may accept, then, the statement of the Austrian writer as further evidence of the truth of our contention, and see also thereby that God is faithful to His covenants. If true in this matter, we have evidence afforded us thereby that He is also true in all; that His condemnation of sin and His resolve to punish it, will surely be carried out. Heaven and hell, salvation and eternal misery, all these are seen then to be as true as Our Identity, and depending upon precisely the same evidence which establishes the latter. Here is the moral value of our teaching. It confirms the Scriptures and points to the conclusion that they are literally the Word of the living God, which can no longer be neglected or despised.

Israel's history as illustrated by British facts and British

Digitized by Google

blessings is the witness to the world that "the Lord He is God!" This is the witness to which God Himself appeals in Isaiah xliii. 10—12, and xliv. 8, to demonstrate to an infidel world that He is God. Our Identity with the Ten Tribes, and all the facts that underlie that tremendous subject, demonstrate to the unbeliever in Revelation that God exists, and "that He will judge the world in righteousness by that Man whom He hath ordained" (Acts xvii. 31). We rejoice, therefore, when we can obtain the disinterested, if blind, testimony of a foreigner, to prove that the British are indeed fulfilling God's promises to His people, and that therefore they must be they, as He is true. The Austrian acknowledgment confirms the truth of such a text as Isa. lxi. 9, R.V., where we read regarding Israel: "Their seed shall be known among the (Gentiles or) 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 Austrians have seen the power and the excellent behaviour of the British Fleet, its officers and men, at Trieste; and their testimony is forthcoming at once. "This is the seed that the Lord hath blessed; their moral power and their physical strength have not their equal in the world." We thank God for the testimony we here record, and believe it is most valuable to our case. The pessimists are always most active in representing that "the British sun is setting." But there is no truth in that assertion. God is with us, and for us, and has repeatedly promised to Israel His people that "He will never leave them nor forsake them." Why should we then take pessimist views of our nation's case, or doubt that He who has redeemed Israel will yet "give her the promised kingdom, and dominion, and greatness of the kingdom under the whole heaven, as the people of the saints of the Most High" (Deut. vii. 22 and 27). What He has done for us in Burmah in adding that enormous Empire to our Queen's dominions, we all know. But we do not yet all know how greatly we have benefited the conquered nation even in these late years during and after the protracted war against Dacoity. We learn the facts from the recent speech of Mr. Crossthwaite, the Chief Commissioner, on Aug. 5th, at Mandalay—a very remarkable address, published by the *Times* on Sept. 14th, showing how God has prospered our new dominion and efforts to rule it for His glory. He said:—

In August, 1886, the country was overrun with gangs of armed banditti, and there was little time to think of anything but stern preparation for the field. Few of these gangs are now in existence. Most of their leaders have been killed, or taken prisoners, or have surrendered, or, like Hla-Oo. have died miserably at the hands of their own followers. You have only to look round you as you walk through the streets of your own city to see the change which is being wrought. Where dacoit gangs roamed and plundered, the unarmed citizen can now walk without care. At night rows of lamps light up the streets. The roads, formerly rough, and in wet weather almost impassable, are now covered with carts and carriages. Rows of handsome, substantial houses, taking the place of the old bamboo or wooden hut, show the wealth of your citizens, and their ability to display it without fear. The railway is made from the city gates to the shore of the river, where steamers are constantly loading or delivering their cargoes. Everywhere in this province, in every town and village that enjoys the kindly shelter of the British power, similar changes are taking place.

And this protection, he continued, which, as our power is becoming consolidated, is being spread over the whole length and breadth of Burmah, is not a thing which to-day is, and to-morrow will pass away. This country has become part of the British Empire, and its people have become the subjects of Her Most Gracious Majesty the Queen-Empress. So long as the British Empire remains, Burmah will remain under the rule of England. Her soldiers will never leave your shores; her magistrates and judges will never cease to maintain the law.

After explaining the various measures being taken for the security of the people, the education of their children, and the development of trade, Mr. Crosthwaite concluded thus:—

You have all learnt the meaning of our word "jubilee." Her Majesty's jubilee has just been celebrated in England, and I think it will be a happy omen if we date the pacification of Burmah from the date of the Queen-Empress's jubilee. I hope I may be allowed, without being guilty of presumption, to indulge the thought that Her Most Gracious Majesty, who well knows the condition of affairs in every part of her vast Empire, found time to give a thought to Burmah on her jubilee day, and that the knowledge that peace and protection were being extended under her authority to the people of this hitherto harassed country did not fail to add to her joy. I hope, also, that I may be allowed to look forward to a day, fifty years hence, when your children will be celebrating the jubilee of the advent of British peace. For of this be assured—that, come what may, if God so wills, the British flag will continue to fly over Mandalay, and the Queen of England, and no other, will be the Queen of Burmah.

Such words as these, officially uttered, require no comment from us. But they prove in many ways that Our Identity with Israel is true, and they corroborate the Austrian journalist's statement very fully. To the Lord shall be Israel's praise!

THE REV. JOHN BOND, A METHODIST MINISTER, GIVES EVIDENCE.

THE *Methodist Recorder*, on Oct. 20th, 1887, published a speech by the Rev John Bond, made on the occasion we suppose of some Methodist Missionary Meeting, and it has been sent to us by a friend residing in Manchester with the very true remark, that "it seems to be exactly in point!" That is exactly what it is! The Rev. John Bond is not, we suppose, a believer in Our Identity and yet he has made a speech that any Anglo-Israelite might make, and one which exactly proves our case! We fear the Rev. speaker was after all only a "blind witness;" but his testimony was perfectly conclusive. The nation that answers to the description he gave of the British in the eloquent burning words we quote, must be Israel. Yet the speaker, who is a religious man and full of the scriptures, never so much as once remarked on the fact that the peculiarities of our race which he so well described are the marks given in God's Word whereby He tells us we may know "Lost Israel," His chosen people. Thus he stated his belief that God had given to our race "a large portion of the work of spreading the word of life." But Israel was to bless "all nations, families, and kindreds of the earth," and "He sheweth them and them alone His word" to qualify them for their world-wide work (Gen. xxii. 18; xxviii. 14; Acts iii. 25; Isa. xxvii. 6; Psa. cxlvii. 19, 20). He was struck with the fact that God has given to this same race an almost universal dominion "with the keys of the great ancient Sea." But God gave Israel universal dominion and the Gates to acquire and hold it (Gen xxii. 17; Dan. vii. 22—27; Rom. iv. 13). He noticed that God has given us the languages of the world to form part of our dominion, and that with it He meant us to fill it with "the music of the Gospel." But where the language goes, the race must have preceded, and this is only another way of saying that God has promised to make Israel "the heir of the world!" It proves that the British are Israel, and blessed according to the prophecies (Rom. iv. 13; Isa. xliii. 1, 7, 21; Zeph. iii. 9).

The writer alluded to the stupendous wealth of the British and our bewildering commerce. But God gave Israel "the power to get wealth" for a specific purpose. Our race fulfils the prophecy both in respect to our abnormal wealth, and as to our dissemination of the Gospel with it (Deut. xv. 6, viii. 18). We have seldom met with so remarkable a speech as Mr. Bond's, and our reflection on reading it was, that "our reverend brother was not far from belief in the Israelitish origin of the British people." The following was the *Methodist Recorder's*

Digitized by Google

report of an excellent speech, and we are glad to be able to repeat it in full:—

The Rev. John Bond, after some prefatory remarks, said: There will fall to the Anglo-Saxon race a large portion of the work of spreading the Word of Life. Sometimes the insignificance of this country is spoken of. An American said, "You say Columbus discovered America. Why on earth, if he went West—how could he have missed it? If you said he discovered England it would have been something; but, as for me I am afraid to go out at night lest I should step over and be drowned" (Laughter). He had perhaps forgotten that the greatest and most influential of the nations of the world had been small, at least at the commencement. Greece and Rome are instances in point; and what is England but the heart of a great empire?

I see how God has been pleased to place the nations of the world at the feet of England. I cross the waters of the Atlantic and find there in British North America a tract of country, after all her losses, as large as the whole of the United States put together. I go South and find a multitude of Islands, once given by the Pope to Spain, but now filled with a race of emancipated blacks rejoicing under English protection. I find even in South America, British Guiana, equal in size to Portugal, Greece, and Denmark all put together. Then I go further South to the Cape of Good Hope. I find there a territory attached to this country exceeding by 56,000 square miles the whole Republic of France and Empire of Germany. I go to the East, and I find there a wonderful land that the Greeks, under Alexander, managed to enter, but could never conquer: a land the Romans wanted to touch but could not, but which to-day reposes under the shield of England, and represents a population twice as large as the whole Russian Empire put together. I pass on further, and find in Australia a continent as large as the five great Powers on the continent of Europe put together. These are vast tracts of the world which God has been pleased to place under the Eastern section of the Anglo-Saxon family. In the South Atlantic I find Ascension and St. Helena (large enough to contain Napoleon, that all Europe could not contain), and further South still the Falkland Islands—guarding the South Pole for this country. East I find Sierra Leone, Aden, Mauritius, the Straits Settlements; and across there are the Islands of Fiji, which have been lately added to the empire mostly through the instrumentality of Methodists, where Australia is watching as a scout, lest any fox from the nations of Europe should come into the poultry-yard of the great Pacific Ocean. (Cheers and laughter.) I find in the Mediterranean, Cyprus, where we are watching at the open door to see whether the sick man is dying at Constantinople or not, and a little further on I find that we are face to face with Malta, and are encased in granite at Gibraltar, holding the keys of the great ancient sea.

Why is it that God has given us all this? How is it there is this vast empire placed at the foot of the British people? Sir, people talk of the greatness of the Russian Empire. I see that great Polar bear come down from the North, one foot upon Poland and the other foot upon Siberia; one foot spudding in the waters of Bulgaria, another scratching in the mountains of Afghanistan, its great mouth open to destroy two Turkeys, one in Europe and one in Asia—(laughter)—its snout piercing the Dardanelles and thrusting itself into the Mediterranean; sniffing at us in Egypt and Cyprus, and threatening to close the Suez Canal.

Then I turn to the British Empire, and I find England to be its heart, Canada its head, Australia its feet; one arm down the coast of Africa and the other arm in India: and I find belted round this land 10,000 hills sparkling and 10,000 gems scattered over the waters of the whole earth, a mighty belt that encircles the waist of this strong and old England of ours. (Cheers.) And to-day Great Britain has half-a-million more square miles beneath her standard than Russia has ever had or probably ever will have.

Why has God so favoured us, but we may put the leaven of His truth into the hearts of the people of the earth? Why has He told us to carry the flag of Christianity before us but that the world might be Christianised by this branch of the Anglo-Saxon race to the utmost of its capacity? Why has God given us the languages of the world? Dutch is spoken under the authority of England at the Cape; French in the Channel Islands and Canada; Spanish at Trinidad and Gibraltar; Italian at Malta; Greek at Cyprus; Arabic at Aden; Chinese at Hong Kong, and multitudes of languages are to be found in India. Why has God given us these languages? In order that we may proclaim the blessed Gospel.

And then think of our own language, which I am trying to speak now! (Laughter). 37,000,000 speak it here. In India it is the language of the ruling race. In Australia and in America it is spoken over more square miles than all the French, German, Italian, Spanish, and Dutch put together. It is the language in which civil and religious liberty finds an unbroken voice throughout the world. There are more books of solid genius, poetry, and Bibles in this language than in all others put together In the East it is beating languages that have been in existence since the Flood. 120,000,000 of people are speaking the language that you and I speak, and a German has made the calculation that in time it will be the universal language. It has its defects, I daresay it is not equal to the language of Greece for philosophy, Rome for law, and Italy for music, but for all practical purposes it is the language of the world. Why has God done that? Simply that He would take this language to the world, and fill it with the music of the blessed Gospel.

The revenue of the British Empire is not less than £200,000,000. Many of our rich men could buy up the whole set of German princes. (Loud laughter.) . . . The heart of England is full of wealth—iron, coal, and other treasures. Commerce bears our wealth into every sea and harbour, and throughout the whole world we find gold and silver placed at the feet of England. Why has God given us all this, but that we may lay it at the feet of Jesus, offering Him gold, frankincense and myrrh for these purposes and for the glory of His Kingdom.

And then there is our political power. A Russian a little time ago said, "A great and long-continued war to which England is not a party cannot be maintained." "No Englishman can be injured in any part of the world," says an American, "but within twenty-four hours a gunboat is run out and cries, 'Does anybody want anything from me?'" God forbid that these political forces should ever be used except in the cause of justice, righteousness, and truth! (Cheers.) I believe in individual missions and I believe in national missions. Greece, Rome and other nations have had their missions; but the mission of England I believe to be this—to

"Bring forth the royal diadem.
And crown Him Lord of all."

God grant that England may not be unfaithful to it. I hear a voice speaking to this country—"Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee." Shall England obey that summons, or shall she be disgraced?

I remember hearing of a regiment that was deprived of its colours because of its unfaithfulness. The regiment was disgraced, but the day came when a fortress had to be stormed, and the general pointing the disgraced regiment to the top of it, said, "There are your colours, go and take them." They darted off from crag to crag, from cliff to cliff, and rock to rock, and tree to tree, in spite of the thundering cannonade and the roar of the musketry. They captured the fortress, they won their flag, and the whole army applauded them to the echo. We all have been unfaithful in times past, but there are strong castles to be captured all over the world, and the battle in array is set. May we be true and faithful! May England capture these fortresses in the name of our Master! May she arise and shine! The day is coming when if England shall fail, she shall be disgraced, but if she fufil her destiny, and act up to her duty, God shall crown her with everlasting life. (Loud cheers.)

WHO WERE THE GALILÆANS?

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

I have long held, and have stated in some of my published papers, the idea that the Galilæans were the tribe of Benjamin. I founded this belief on the prophetic blessing pronounced by Moses on Benjamin in Deut. xxxiii 12, "The beloved of the Lord shall dwell safely by him," which was apparently fulfilled during Christ's ministry in His always having found an asylum in Galilee from the malice and persecution of the Jews (John vii. 1, and xi. 7, 8).

It must have struck every attentive reader of the Gospels that there were two classes of Israelites in Palestine in our Lord's time, and that they regarded themselves quite distinct from each other (compare John xi. 8 with Acts ii. 5—8). I have long thought it probable that these two classes belonged respectively

Digitized by Google

to the two tribes of which the kingdom of Judah was composed, the Galilæans being Benjamites; and I have met with strong confirmatory evidence in the course of my recent reading. In Luke xxiii. we read that when Pilate found that Christ was a Galilæan, and belonged to the jurisdiction of Herod, he sent Him to Herod, who sent Him back, having found no cause of death in Him: from which we gather the very important fact that, whoever these Galilæans may have been, they were certainly Israelites, and received Christ, who took His twelve apostles from amongst them; that they were under a separate government from the Jews; and that they were not involved in the guilt of the crucifixion, because their chief ruler, unlike those of the Jews, refused to condemn Jesus. We find further, from Matt. ii. 16—18, that the prophecy of Jer. xxxi. 15, in which Rachael is allegorically represented as weeping for her children, was fulfilled in "the slaughter of the innocents," as it is called, from which it follows that those Galilæan children whom Herod slew were the descendants of Benjamin, the son of Rachael, whom the prophet comforts regarding both him and her other son Joseph, the representative head of the banished tribes, that there was hope in her end, in the ultimate destiny of all her children, that they should come again from the land of the enemy, because He that had scattered Israel would gather them.

Cheltenham, November 12th.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I am very glad to learn from you, that "there is rising up among us an idea that there need be no poor" among us "in the land." I have long since entertained that idea. Not that I believe in Christian Socialism, or Papal Communism: but simply because I believe in the word of the living God—which you seem to have overlooked in Deut. xv. from which you quote, and which quotation only refers to the land, and in the year of release therein. For at the fourth verse of the same chapter I read, "save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee, an inheritance to possess it." It is surely self-evident that if God has given the power to get wealth, it is that He may establish His covenant which He sware to our fathers. What covenant but that he (Abraham) and his seed should heir the world? Not "a surplus" from the upper ten, nor help out of the poverty of many others—I read of no such thing in this everlasting covenant; but believe all that is written of it in the thirty-third chapter of the same book, verses 13—17, in their entire literality—and see no obstacle to their immediate realisation in our land, even now, but the blight of Popery, and the curse of drunkenness, and their progeny.

In a certain poorhouse of about 900 paupers, when the visiting missionary asked the governor, "How many of God's poor have you?" he replied, "There may be four, but I am only sure of two." So easy is it to maintain Israel's poor now. And I do say to them, "There's a good time coming."

"For He the needy shall preserve, when he to Him doth call,
The poor also and him that hath no help of man at all;
The poor man and the indigent in mercy He shall spare,
He shall preserve alive the souls of those that needy are.
Both from deceit and violence their soul He shall set free,
And in His sight right precious and dear their blood shall be;
Sure as thy Truth shall last to Zion shall be given
The brightest glories earth can yield, and brighter bliss of heaven."

VICTORINE.

September 5th, 1887.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have just finished reading a most excellent sermon on "The Accession of Queen Victoria," preached by the Rev. W. Jay, in Argyle Chapel, Bath, on Sunday evening, July 9th, 1837. "As for My people, children are their oppressors, and women rule over them" (Isa. iii. 12). In the course of his exposition, Mr. Jay, that eminent servant of Christ, refers to our beloved Sovereign as "the illustrious female Sovereign who has just ascended the first throne in the world," and after a few intervening remarks, thus continues his discourse:—"I derive our satisfaction from the moral and religious condition of the country itself. We, as a nation, are exalted to heaven by our privileges. It would be unbecoming to speak of ourselves in the spirit of self-righteousness, and to say, 'The temple of the Lord! the temple of the Lord are we,' for we are well aware of the many and great evils which still exist amongst us; but we are persuaded that there is no country in the world superior to our own, morally and religiously. Oh, my brethren, let us acknowledge with gratitude before God that ours is, indeed, a good land, a land of Bibles, and holy Sabbaths, and sanctuaries, and Gospel preaching, and Christian missions, and philanthropic institutions, and civil and religious freedom, a land now without a slave. Great efforts are made, and large sums of money contributed, to spread the Gospel of Christ both at home and abroad. Then, may we not reasonably expect that God will say, 'Destroy it not, for a blessing is in it'? If He bless a nation *as such*, He must bless it in this world, not in the next. I think we ought not to overlook the favourable providence of God in the preservation of the life of our Queen, and in her coming of age at the very time when the late king's illness commenced, being prepared for her accession to the Throne without the difficulties and dangers of a regency."

I feel certain, my dear Philo-Israel, that my beloved fellow-readers of the BANNER will be intensely gratified thus to have placed before them and put on record the thoughts and the ennobling sympathies of such an undoubted blind witness to our glorious and ever-awakening Identity of our royal House to "David's" kingly line, and if by so doing I can kindle a spark in the breast of any haphazard reader of this, the universally-accepted exponent of Identity truth, I shall, Mr. Editor, and you also, both of us will rejoice in that blessed consummation.

Yours fraternally,
WILFRID CARTER.

27, Peel-street, Dingle, Liverpool, 2nd Nov., 1887.

Review.

Words of Help and Wisdom. Gleanings Gathered from Various Authors and Poets.—By Jessie Lawrence. London: Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 1s.

THE title aptly describes this little book, which is the work of an Anglo-Israelite, well known as the Honorary Treasurer of our Anglo-Israel Free Distribution Fund. The Gleanings are general in their character, but there are many extracts from Anglo-Israelite writings, which give them a claim to a favourable notice in these pages. Thus the Rev. C. W. Hickson contributes a portion on p. 14, Mr. Douglas A. Onslow on p. 41, C. M. on p. 40, Miss V. M. Cox on pp. 26 and 62, and Philo-Israel on pp. 38, 56, and 57. Here and there, too, we have notices such as this on p. 33, "Great Britain is the only nation fulfilling the promises given in Deut. xv. 6." On p. 36 another sentence deals with Gen. xxxv. 11, xlviii. 19, pointing to our seventy colonies as Israel's "company of nations." A paragraph on p. 45 pointedly declares that "the British possess the Gate of their enemies," according to the promise in Gen. xxii. 17.

The extracts that the reader will find in this pleasing little volume are altogether good in their object, and cannot but edify those who take them up for perusal in their moments of leisure. The work is chiefly meant for private circulation, and distribution through societies "whose object is to spread the knowledge of salvation" among our sailors, fishermen, and others. But there are sufficient subjects mooted in this volume connected with Our Identity to make our opponents repent of their opposition, and show them that in the midst of much that is holiest and godliest in the writings of our contemporaries our nation's blessings are traced by our Anglo-Israelite writers to God's goodness and faithfulness to His promises and to His covenants with "Abraham and his seed for ever."

THE Bible readings at the rooms of the Metropolitan Association will be discontinued during the Christmas season.

AT the complimentary banquet given to the Hon. James Service (late Prime Minister of Victoria), Earl Rosebery said that the great discovery of the nineteenth century was the discovery of the British Empire. The world was previously aware of the existence of the United Kingdom, and knew of a country called India, governed by a private company, and considered a land of mythical wealth. Since then a great awakening had taken place.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY AFTERNOON NEXT, December 15, 1887, at 3.30 o'clock, by Miss E. M. BABINGTON. Subject: "The Three Emigrant Tribes of Israel." Strangers will be made welcome.

JAMES BILLINGTON, *sec.*

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

A Resume of the Scriptural Argument, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per hundred, postage 6d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Just published, in bevelled boards, gilt lettered, gilt edges, price 1s., post free for P.O.

WORDS OF HELP AND WISDOM.

Gleanings Gathered from Various Authors and Poets

BY JESSIE LAWRENCE.

More useful and acceptable than Christmas or New Year's Cards.

LONDON: R. BANKS & SON, Racquet Court, Fleet Street, or of the AUTHOR, "Rosslyn," Hampton Road, Upper Teddington.

CHRISTMAS GIFT BOOK.

Royal Copy, 4s., Coloured ditto, gilt edges, full gilt 2s., Plain 1s. 8d., postage 2d. extra.

"MY JEWELS"

(MAL. III. 17),

BY SARAH SHARP.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all booksellers.

The Latest Publication by EDWARD HINE.

The Nation Warned by the Scripture Teachings of the Great Pyramid of Things to Happen about 1887, and Onward.

PRICE SIXPENCE; Post Free, 7d.

F. W. PARRY, 29, Paternoster Row, London, E.C.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for 14 stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

Price 3d.; Interleaved with Ruled Paper, 5d.; Cloth bound, gilt lettered, marbled edges, 1s.; by post 4d., 6d., and 1s.

THE

ANGLO-ISRAEL ALMANACK

AND DIARY FOR 1888.

CONTENTS:

FRONTISPIECE—VIEW OF NAZARETH.

CALENDAR AND DIARY FOR THE YEAR, January: Christ's Commands. February: Commands. March: Promises. April: Promises. May: Prayers. June: Prayers. July: Christ's Promises. August: Promises. September: Proverbs. October: Proverbs. November: Invitations. December: Prophecies. Church Lessons for each Sunday of the Year. Notes for the Month. Moon's Changes. Moveable Feasts. Measures of Length. Bank Holidays. Length in a Mile in Different Countries. Letters Patent for Inventions. Notes for 1889. Meteoric Showers. Legal Tender of Money. Legacy and Succession Duty. Income Tax. Postal Regulations, Money Orders, etc. General Information. The Royal Family. The Church. Public Exhibitions. The Ministry.

ARTICLES:

The Testimony of History that the British are Israel By Philo-Israel.
The Foundation of Anglo-Israel Truth. By V. M. Cox.
"The Fulness of the Gentiles." By the Rev. C. W. Hickson, M.A.
Fulfilling Prophecy. By Douglas A. Onslow.
The Clue to the World's Future. By the Rev. Denis Hanan, M.A.
The Principles of a Divine System; and Israel's Place In It. By Ernest P. Dix.
Rule Britannia! By H. R. Shaw.
Nazareth.
God's Israel. By Rev. Hibbert Newton.
A Christmas Carol.
List of Anglo-Israel Associations in Various Parts of the World

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Booksellers.

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

GRAND CHRISTMAS PRESENT

GIVEN AWAY, 5,000 SETS OF BEST SHEFFIELD STEEL CARVING KNIVES AND FORKS. White or Buckthorn Handles. Extra Finish.

GIVEN AWAY. GIVEN AWAY.

10,000 GOVERNMENT HEARTHRUGS.

6ft. long, 3ft. wide. Exquisite designs—viz., Fern and Oak, Leaves, Flowers, Grape Vine, Cat and Kittens, Lion Tigers, Horses, Dogs, and Deer. Suitable for Dining or Drawing-room, Parlour, Bedroom or Kitchen. Selling in thousands. 2s. 6d., or 32 stamps; or two for 4s 6d.; or with heavy Linoleum Backs, 3s. 6d. each; or two for 6s. 6d., three for 9s.

SPECIAL OFFER. 1,000 PURE SILK HANDKERCHIEFS, all colours, large size, 1s. each, or 14 stamps; three for 2s. 9d. Sent free to any part of the country.

B. of I. CHRISTMAS PRESENT.
SHEFFIELD STEEL CARVING KNIFE and FORK COUPON.
One Set of Best Steel Carving Knife and Fork will be presented to every purchaser of a Hearthrug before Christmas. Signed,
BE IN TIME. J. WATTS.
All orders taken in rotation.

J. WATTS, 113, BRUNSWICK ROAD, LIVERPOOL.

ONE MILLION CHRISTMAS AND NEW YEAR'S CARDS to be presented to readers of this Paper. Send stamped directed envelope (2d. stamps) for specimen dozen Christmas and New Year Cards to J. WATTS, Card Department, 113, Brunswick Road, Liverpool.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

30,000 BEDS SOLD in SEVEN YEARS

NEWHAM'S CELEBRATED LINCOLNSHIRE FEATHER BEDS.

THE CHEAPEST FEATHER BEDS IN THE WORLD.

Direct from Boston, Lincolnshire.

No. 1. SINGLE BED, BOLSTER, and PILLOW, 6 ft. 3 in. by 3 ft. 6 in., weighing 40 lb. 30/0
No. 2. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6 ft. 6 in. by 4 ft. 6 in. weighing 50 lb. 37/6
No. 3. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6 ft. 6 in. by 4 ft. 6 in., weighing 65 lb... .. 41/3
No. 4. EXTRA SIZE BED, BOLSTER, and TWO PILLOWS, 6 ft. 6 in. by 5 ft., weighing 65 lb. .. 48/9

WARRANTED NEW AND SWEET.

Any sized Bed only 9d. per lb., including Feathers, in Strong Union (bordered) Tick, making, packing, wrapper, and Carriage Paid to any Station in the United Kingdom.

SUPERIOR BEDS, Splendid Feathers, Linen Tick, 1s. per lb.

Samples of Feathers and Ticks, Price Lists, &c. post-free.

For the convenience of Purchasers we have opened a Branch Establishment at 178, Strand, London.

All orders must be accompanied by Cheque or P.O.O. (which, as security to purchasers, may be post dated ten days) payable to

NEWHAM & CO., Boston, Lincolnshire,

or to THOS. SMITH, 178, STRAND, LONDON,

where Goods and Samples can be seen and obtained.

Feathers only 9d. per lb. The trade supplied. Please mention this paper. A great reduction on three or more beds.

LADIES! We will send a full dress-length of beautiful cloth, in any of the following colours, carriage paid to any address, for 10s. 6d. Colours—Black, blue, fawn, ruby, claret, green, slate, grenat, brown, grey, navy, tabac, bronze, reseda, gold, myrtle, etc. These Wonderful Dress-lengths have gained a world-wide reputation for Magnificence, Cheapness and Durability. Thousands have been sold, and repeat orders and testimonials received. Ladies should write for patterns, which may be had free, and need not be returned.

GRAND CHRISTMAS PRESENTS. We will give a very handsome Brocaded Silk Handkerchief with each dress-length ordered before January 31.

LUTAS LEATHLEY & Co., Armley, Leeds.

RHEUMATISM, GOUT,

SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY

HARNESS' ELECTROPATHIC BELT

ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, DEC. 14, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 573. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 21, 1887. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Yonder Ill-Consolidated Europe	509
The Trade of the World	510
Druidical Circles: What Were They, and What Their Use? By Joseph Thomson	510
Knowing . . . Your Election of God	512
The Rev. C. H. Spurgeon's "Down Grade"	513
Remarkable Coincidences. By F. Gass	514
The Canaanite	515
Review	515

"YONDER ILL-CONSOLIDATED EUROPE."

THESE remarkable and ominous words were used by some writer in the *Times* newspaper, eight or ten years ago, and they left a deep impression on our mind at the time—an impression which subsequent events have only strengthened. To-day we have the same writers in the journal in question, commenting on the state of Europe now in precisely similar language. In the leader of December 14, 1886, the journalist speaking of "The Condition of Europe," describes it as "one of extreme tension—and of visible instability." The structure which is *seen* to be of unstable equilibrium is ready to fall; nay, it is tottering to its fall, if the instability is visible to the eye! Such is said to be the position of Europe at this hour! It is "ill-consolidated," and it is ready to fall in fragments to the ground, at the first impact of some attacking body! The *Times* notes the approximate reasons for the alarming condition of Europe, and describes them in the following words:—

In adding to her army Germany only follows a movement which is going on around her. Europe, already armed to the teeth, seems bent upon increasing preparations for a tremendous struggle, and these exaggerated preparations themselves go far to render the struggle inevitable. The movements of Russia are incalculable for more reasons than one, but there is no doubt whatever that she is making extensive preparations, both naval and military, which are certainly not prompted by any fear of attack. The one thing that is persistent amid all the kaleidoscopic changes of French Administrations is a steady effort to increase French power of offence by land and sea. French Governments proclaim a policy of peace, but their acts do not agree with their words. Their enormous armaments are not justified by any rational apprehension of attack, since, if France lets other people alone, none will dream of meddling with her. . . . . With these grave causes for apprehension on either hand, it is easy to understand why German statesmen hold it necessary to add to the already heavy burden of military preparation. They would be more than human, however, did they not ask themselves whether there is no way by which a pacific people may free itself from the tremendous burden of constant preparation for a life and death struggle. Germany, England, and Italy have all alike given ample and continuous proof of a desire to live at peace with the world, yet all these have to pay a heavy tax for permission to dwell in safety within their own borders. That condition of painful and exhausting tension cannot endure indefinitely. We may not be able to conjecture how or where the storm will burst, but burst it must and will, unless other means are found, and that shortly, to relieve Europe of apprehension, and to set free the energies of her peoples for the tasks of peace and progress.

These words are explicit. Europe is on the verge of the explosion which God has been carefully preparing for it; one of "fire, and smoke, and brimstone," accompanied by a great hail; all emblematic of the destruction which a Northern Power has the commission to employ for the disruption and disintegration of the nations of "the earth" who are to suffer the fiery indignation of the Lord for their iniquity (Zeph. iii. 8; Isa. xxvi. 20, 21). The Russians are contributing to it. France is, as we see, following, and the action of these two colossal Powers drives Germany, which is placed between them, to pile on her armour, and increase her armies, till, as the *Times* declares, these "exaggerated preparations go far to render the struggle they are meant to guard against absolutely inevitable!" Meanwhile, Israel is the favoured nation still! Our own preparations are those wanted to enable us to carry out our part of the coming events. We are denuding Egypt of our troops that we may safeguard the neighbouring Gates, Malta and Cyprus, and send troops to distant India, where the neighbourhood of Russia to the North-western frontier makes precaution necessary. "Shut thy doors about thee" is the Divine prescription, and this we are busy doing at the present hour, as the events of the day clearly show. The condition of Europe is another sign provided for us in the prophecies, to mark the stage of the wonderful drama at which we have now arrived.

Thus we read in the vision of the metallic image, that just as the disruption of the Gentile kingdoms is about to take place in its final stage, the feet and toes were to be seen as partly strong, and partly broken or brittle, by reason of the mixture of iron and potters' clay in the structure of the parts. They were to be in short "ill-consolidated"—exhibiting to the eye a condition of "visible instability;" and therefore threatening a general collapse as soon as the blow should be administered which is destined to bring the whole vast fabric down in fragments to the ground (Dan. ii. 31—45).

Surely the vision is now plain to the most feeble capacity! All attentive observers of the condition of the Continental

Digitized by Google

nations cannot fail to see that the bodies politic there are about to be rudely shaken—and as there is no political cohesion among the nations, but instability, tension, and want of consolidation, the collapse is likely to be final and complete, what time the little Stone, cut out without hands, strikes the blow which will set the train in motion, and make Europe a desolation in order that the Stone may itself become the universal kingdom, and fill the space left void by the ruin of all the rest. These later movements are yet hidden from our expectant gaze. But the God who has given Egypt to us, who has made us masters of India, of Australasia, of South Africa, of North America, of the oceans of the world, can perform that which He has foreseen and means to bring to pass.

Israel is the Lord's "Dominion," as Psa. cxiv. 2 teaches us, and that decision is irrevocable, because Jehovah the Lord changeth not, and His gifts and His callings are without repentance (Mal. iii. 6; and Rom. xi. 29). He is not a man that He should lie—nor the Son of man that He should repent. To Israel, the people of the saints of the Most High, He has promised the kingdom and the dominion and the greatness of the kingdom under the whole heaven—for He is the King of that kingdom—which is everlasting, and all dominions shall serve and obey Him (Dan. vii. 27). What the Lord of All thus confers, who can annul or set aside? And therefore, amid the wreck of Empires and the fall of ill-consolidated States, it is ours as the people of God to rejoice before Him—and to praise Him for all His love and unutterable loving-kindness to our ungrateful race, who are nevertheless His inheritance and heritage, His people and the chosen nation according to His oath, promises, and covenant with "Abraham and His seed for ever" (Luke i. 55).

THE TRADE OF THE WORLD.

THE GLASS TRADE IN GREAT BRITAIN.

We had been so long accustomed to regard the glass trade as a peculiar perquisite of Belgium that we are pleased and surprised to find, from a report addressed by the Belgian Consul in Newcastle to his Government, that the British glass trade is decidedly moving. The exports from Great Britain last year were greater than those of Belgium. This is the result of always keeping our manufacturers acquainted with new markets. The Consul says that the profits in the chemical trade are not great, but they are less than in the preceding year. He notes that last year Sir Charles M. Palmer, who was until then the foremost shipbuilder on the Tyne, has been compelled to take a second place, the first name on the list being that of Messrs. W. G. Armstrong, Mitchell, & Co.

A LAMENT OVER GREAT BRITAIN'S COMMERCIAL GREATNESS.

A foreign Consul, residing in Batavia, after enlarging on the fact that most of the coals supplied to the Dutch West Indies come from England, observes: "What other Power besides England can find in every quarter of the world as many different nationalities devoted to her and anxious to be useful to her? It is this love of the mother country and this confraternity of the English which unite them everywhere and contribute largely to their commercial transactions. It is not astonishing, therefore, to see a country like England possessing vast colonies and many ships which plough the seas, taking possession gradually of the commerce of a small country. One might suppose that New South Wales coal being cheap, and the distance being small, would have the preference, but it is not so. Cardiff and West Hartley coals are preferred. Newcastle (New South Wales) coals fetch from 12 florins to 15 florins per ton; Cardiff and West Hartley from 18 florins to 21 florins in the roadstead." It appears that German briquettes are sold in Batavia at "a price which defies competition." It seems, however, that they are very bad, and they yield a large quantity of ash and smoke. —*The Manchester Courier*, June 29, 1887.

DRUIDICAL CIRCLES: WHAT WERE THEY, AND WHAT THEIR USE?

By Joseph Thomson.

A correspondent has sent us a cutting from the *Daily Telegraph* of September 28th, containing an editorial on certain ancient stone monuments. From it we gather that the French Government are about taking steps to preserve the "archaic masonry" at Carnac, in Brittany, sometimes called "The French Stonehenge." Besides describing these silent and "mysterious" monuments of antiquity, the opportunity is taken by the writer to enter upon a somewhat elaborate, and, on the whole, interesting, exposition of the whole subject; though several things mentioned are new to us, and others very questionable. Thus he quotes the exaggerated description of the ancient Druidical worship as handed down to us by Latin writers, who, by the way, wrote only from report, that the worship was so sanguinary, and "trees and altars so incessantly dripped with blood," as to scare both bird and beast, adding that these sacred woods "abounded with statues of gods, of pale and mildewed wood, grossly carved," and which description is said to agree curiously with an image formerly kept in Chartres Cathedral, and known as the "Virgin of the Druids." Most "connoisseurs" pronounced this effigy to be mediæval, though the peasantry asserted it was Druidical, which character was perhaps inferred from the head being encircled by a crown of oak leaves. But its "real history was never cleared up," and the effigy was burned by a revolutionary mob in 1792.*

The writer then goes on to say: "All that we know" about the Druids "does not throw one scintilla of light on the meaning of the stones of Carnac, or of those of Stonehenge. . . . The objects, ages, and uses of which, although dimly supposed to have been in some way connected with the Druids, have never been satisfactorily accounted for." Then follows a description of the stones and their nomenclature; and again the admission is made that "modern science knows not what all these objects have to do with Druidism—if they had ever anything to do with it—nor is it known how so rude a people as the Celtic Gauls transported these prodigious stones to their present sites," some of which are about eighteen feet high; and he concludes his elaborate editorial with the words, "The stones of Carnac remain as inscrutable as ever."

Let it clearly be understood that we admit the difficulty of the case, and that the evidence adducible does not amount to certainty; still, we think it is possible to throw much light upon this confessedly mysterious subject. Modern scientific men often commit two errors, which are indeed a wonder to us. They do not always allow sufficient for the wear and tear of the elements in a climate like ours upon monuments exposed to their influence; and, secondly, they treat, with almost a contemptuous neglect, the Biblical historical record. Stone monuments, five hundred to a thousand years old, are frequent in this country; and where they have been exposed to the weather, almost all trace of sculpture or inscription is erased, and it is only guess work attributing it to Saxon or early Norman times. In what state, then, should we expect to find monuments, or the remains of "temples" even, two or three thousand years old, to say nothing of the far greater length of time for which some would contend, when they give them the character of pre-historic"?

* The "Goddess of Reason" set up in Paris during the Revolution in 1793, was crowned with a "garland of oak." It might prove interesting if we knew the exact symbolical meaning intended by those modern idol manufacturers when they thus decorated that living "virgin" of the philosophers. Perhaps it was a survival of the vague Pagan notion that the oak was, for some reason, sacred to Jove. (See above, p. 432). Anyhow, it was a singular commentary on the destruction of the wooden "virgin," similarly decorated, during the preceding year.

Digitized by Google

We do not know very much of the Druidical religion, but from what is known we may gather that Britain was its head-quarters in the time of Julius Cæsar; and if we compare what is recorded of it, with what is recorded in the earlier books of the Bible respecting the Patriarchal and Mosaic religions, with the corruptions added by the Israelites through their connection with other nations, we shall find a very great similarity, amounting even to identity in the opinion of some.

After the Flood, when Noah and his family had come out of the ark, Noah built an altar to the Lord, and offered sacrifices therein. His immediate descendants doubtless remembered this, though they soon corrupted his pure worship, and adored the host of heaven, in addition to, if not in substitution of, the great Creator. The altar built by Noah was probably of the rudest kind, and to draw His people back from the grander and more elaborate altars of other idolatrous nations, God's instruction to His people by His servant Moses was, "An altar of earth thou shalt make unto Me, and sacrifice thereon thy burnt offerings. . . . And if thou wilt make Me an altar of stone, then shalt thou not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it."* This prohibition against the use of "tools," besides other reasons, was probably meant to prevent the altars having images sculptured upon them.

The patriarchs also worshipped in groves; as also did the Druids. The same word in Hebrew signifies an *oak*, and an *oath*; and a stone placed under an oak, was a monument of a Divine covenant. Jacob erected a stone as a memorial of his dream, and another over Rachel's grave. Probably the erect gravestones in our churchyards arose from this custom. In Scripture we read of several circles of stones, as Gilgal, which word means *circle*, and the altar which Moses built "under the hill" (Sinai), and the "twelve pillars according to the twelve tribes of Israel," which he set up, probably encircled it.†

On their entrance to the Promised Land, the Israelites were cautioned against imitating the idolatrous customs of their neighbours; but this warning they neglected; they planted groves and built "high places" upon every hill, where they worshipped Baal, Moloch, Ashtaroth, and other false gods, besides Jehovah. At first, they probably worshipped Jehovah under the title of Baal, *i.e.*, Lord, and then lapsed into idolatry, and sun-worship, &c. So also we find the Druids in Britain worshipped the great uncreated and unseen Spirit, whose chief epithet was Bel, or Bal, *i.e.*, Baal. They taught the immortality of man; and that the great Deity was to be propitiated by sacrifices, rites, and ceremonies similar to those of the Israelites. Human sacrifices characterised both; and their children "passed through the fires" to Moloch. The evidence for this is even superabundant. On the east side of Jordan, in the Holy Land, the indications of this idolatrous culture are abundant, but on the west side there are few or none now remaining. The explanation is, that in the reformation under Hezekiah and Josiah, every "high place" was thrown down, and all the "groves" destroyed in the kingdom of Judah, and so far as their influence extended; but they were left elsewhere. In the British Isles there are still seen similar remains, larger, and more numerous, than are to be found within the same space anywhere. The serpent entered largely into the Hebrew theology; and the brazen serpent—a relic of the "wandering"—was worshipped as an idol, till Hezekiah broke it in pieces as a "piece of brass." So also among the British Druids we find the serpent occupying a high place of reverence, if not of worship; even their temples being formed on a large scale in the shape of a serpent, as at Abury and Shap. The stones at Carnac stand in eleven parallel lines, forming ten passages, probably a rude imitation of a serpent's coil; and down them, as down the avenues of Stonehenge and similar places, the priests and their devotees marched in solemn procession—something in the same way that certain imitators of Baal's priests do now-a-days. The ancient Israelites practised divination, and cast the lot; so also did the British Druids—practising magic, and auguring upon future events. The teachers of religion among the Israelites were divided into three classes—Priests, Levites, and Prophets—with a High Priest at their head; so also with the Druids: and *their* three orders were headed up by their Arch-Druid. After a battle the Israelites often raised a monument to commemorate the victory; so also with the ancient British, many of whose "menhirs," *i.e.*, great stones, are probably the sole mementoes remaining of some great event, a battle or something equally remarkable, as the "Cath" (Erse, *battle*), stone, on Stanton Moor, Derbyshire. while in other cases they may be boundary stones to mark off adjoining territories of different chiefs, and to which a semi-sacred character was attached; even as we find it in the Mosaic Law—"Cursed be he that removeth his neighbour's landmark."* The ancient Israelites seem to have buried their dead (at least their kings, Ezek. xliii. 7), occasionally in, or near their holy or "high places," a practice found among both the ancient and modern British; indeed, it is only within memory that the practice of burying eminent personages inside places of worship in this country has been given up. The neighbourhood of Stonehenge (as also other sites of Druidical temples) abounds with burial places. The "Cromlechs," or "Crobnlechs," *i.e.*, round, huge, flat stones, and "Kistavens," or stone chests, frequently found in the British Isles, though popularly called "Druidical altars," were mostly sepulchral, as bodies have been found in them; though it cannot be said that none of them were altars; for some probably served both as tombs and altars; whence arose the practice of sacrificing at the shrines of celebrated individuals, leading on to hero, idol, and saint-worship. We are rather of opinion that most of the Druidical altars were made of earth, especially in the earliest times; though no doubt many were built of stone, and particularly at a later period when labour was plentiful, and huge, "whole stones" (Deut. xxvii. 6) became attainable.

Again, according to the editorial of the *Daily Telegraph*, the Druidical sacred groves "abounded with statues of gods grossly carved," and one, denominated the "Virgin of the Druids," is adduced by way of proof. We may say that this is the first *we* have heard of such a thing, and opine that the authorities who pronounced that effigy to be mediæval, were about right, and the cause of truth did not suffer much by its destruction. But as Britain was reputed to be the home and chief seat of Druidism, we must mainly confine our attention to Britain. Selden says, "although Apollo, Mars, and Mercury were worshipped among the vulgar Gauls, yet it appears that the Druid's invocation was to one All-healing, All-saving Power." Though heathens, the ancient British can hardly be called "idolaters," because they had no idols to worship; and this is proved by the fact, that, while statues of gods and goddesses abound in Egypt, Greece, Rome, India, and other places of ancient heathen worship, no vestige of an idol, or an image, has ever been found in a British long barrow (which are the oldest), or on a temple site. But, like the ancient Israelites, the ancient British probably had their "teraphim," or small household images which they consulted as oracles. An account of a small stone head found on the site of a traditonary battle-field in Devonshire, and probably an unique specimen of a British-Hebrew-Phœnician household teraph, will be found in *Israel's Hope and Destiny* for September and December, 1885.

The Druids were also honoured with many privileges; they had great power, were exempt from taxes, decided public and private disputes, and no important step by the State was undertaken without their approval. They settled questions of peace or war, and all who disobeyed their interdicts were visited

* Exodus xx. 24, 25. † Exodus xxiv. 4.

* Deut. xxvii. 17.

Digitized by Google

with the severest punishment, put beyond the pale of law, and prohibited the sacrifices, or rites of religious worship—in a word, they were "excommunicated." So also among the Israelites; the priests had great influence, and the prophets feared not to denounce the wrath of God upon either the king or nation for their misdeeds; as when we read of Saul, "when he inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets;" while Samuel had previously announced his rejection by God.

The earliest arrivals of these ancient British from the East, appear to have been by way of the Mediterranean, whence, having passed the "Pillars of Hercules," the Hebrew-Phœnician voyagers would naturally first approach the South of Ireland and the South-West of Britain, and so thence proceed inland. It is a remarkable fact, and also, perhaps, a proof of this being their course, that while these remains, stone circles, &c., are found abundantly in this direction, on the Eastern side of this country, they are almost absent, or comparatively rare; for while the hills and plains of Westmoreland and Cumberland "are scattered all over with Druidical remains," in Northumberland and Durham adjoining, "scarcely anything of the kind exists." The same phenomena may be seen in the names of places in which "Baal," "Bal," or "Bel," form a part; for while abounding in Ireland, the Isle of Man, and less abundantly in the Western parts of this island, they are very rare on the East.

The evidence arising from the names of places, rivers, and hills—which are among the most permanent memorials of olden time—is both extensive and interesting; but we cannot enter upon it now except to remark that "Carnac" itself betrays its origin; it is the same word as the name of the ancient Egyptian city "Karnak," so celebrated for its temple ruins, and the first part of which, "Car," the Hebrew "Kir," enters so often into the names of ancient British cities, and signifies a stronghold, or fortress.

One of the "abominations" which, in vision, the prophet Ezekiel saw, was that of worshipping "the sun toward the East," while the "temple of the Lord" was behind the worshippers; they having turned their backs to it. So also these Druidical stone circles show evidence of sun-worship, or toward the east. Stonehenge seems to have been built with reference to the point of the sun's rising at the summer solstice, *i.e.*, on Midsummer-day; and so also more or less with other similar erections. They probably worshipped toward the East, and marched round the circle in solemn procession, to signify the circles described by the sun in his beneficent daily and annual courses. From this probably arose our custom of building churches East and West, burying in the same direction, and turning to the East in worship; for there is no ecclesiastical canon for these practices; and the peculiarity of building churches East and West, so characteristic of the British Isles, is traceable to the earliest centuries of our era, and is a custom evidently existing prior to the introduction of Christianity. Churches built in a different direction in this country, are very rare, and exceptions which prove the rule. Even where they are slightly out of the direction of due East and West, it has been attempted to show that the direction points out the place of the sun's rising on the day of the saint to whom the church is dedicated; and in some instances with a degree of success suggestive of its high probability. However this may be, the broad fact remains that our national places of worship have been built East and West from time immemorial; and this fact admits of no explanation so well as on the theory we have advocated.

We think we have now said sufficient on this subject, at least for the present, the literature of which is very extensive. We have purposely given few references, preferring to let our readers look them up for themselves, as well as save space. But if any want to see the subject in the light of Our Identity, they may look up the volumes of the BANNER, particularly Nos. 351—353; 356; 358—363; 460—465; 469; *British Israel and Judah's Prophetic Messenger*, Nos. 151, 155, 171, 176, 182, 188, 192, 195, 198, 204, 209; and *Israel's Hope and Destiny* for September and December, 1886.

"KNOWING . . . YOUR ELECTION OF GOD."

THE words recorded above appear in St. Paul's 1st Epistle to the Thessalonians (i. 4), and are usually understood to mean the individual election by God of the Thessalonian believers addressed; such election being manifested by the spiritual signs and marks the apostle enumerates in verses 3, 5 and 8. They showed it by their "work of faith," by "their labour of love," by "their patience of hope in our Lord Jesus Christ in the sight of God and our Father," by the manifestation of Paul's gospel "in word and power, in the Holy Ghost, in much assurance," and, lastly, by the converts' publication of the same good news abroad, "not only in Macedonia and Achaia, but in every place their faith to Godward was spread abroad." We are not at all concerned to contradict this interpretation of God's electing grace as it affects individuals. We, too, hold election of God as the cause of each saved sinner's call, justification, and final salvation. Men are first elected; then being called in due time with others, they alone respond, because of the election; and finally by reason of the election, and the calling too, such are sanctified as Christ's servants, and finally they are certainly, surely, and eternally saved also because of the election.

We think, however, that St. Paul, in 1 Thess. i. 4, had in view not only personal election, but the corporate election of the Thessalonian Church. Verse 1 says that was the body addressed. And it is clear that the marks by which the elected unit therein could have been known to St. Paul as a God-elected, saved one, sufficed to prove to him that the Church of the Thessalonians addressed was an elected Church too; though, of course, that election need not carry with it the election and salvation of each of its members. Thus Israel was elected and chosen of God to serve Him, yet "they were not all Israel who were of Israel" (Rom. ix. 6). The twelve apostles were, in a sense, the elected of the Lord; yet one of them was a devil! That body was elected, but one of the body was, we know, lost in hell!

But the point to which we now desire to draw attention is this. That as St. Paul declares that he knew by certain spiritual signs and marks that the believers and the Church of the Thessalonians were the elect or chosen of God, so it must be possible also in these our last days to recognise and detect the chosen nation of God, even the Ten-Tribed kingdom, by the same spiritual marks St. Paul enumerated in 1 Thess. i. 4, as well as by those other temporal marks and identifications, we have ordinarily been accustomed to bring before our readers' notice. For the chosen nation, the elect of God, being destined, as Hosea i. 10 teaches us, to appear during their wilderness, or outcast, Lo-Ammi, condition as "the sons of the living God," must be *ipso facto* believers in the Lord Jesus Christ in their national aspect. They, therefore, must respond nationally to St. Paul's signs, as described in the Epistle under consideration. They must be discoverable as those who exhibit "works of faith;" next "labours of love;" then "patience of hope in our Lord Jesus Christ in the sight of God and our Father." They must be showing their acceptance of the Gospel, not in word only, but in power and much assurance, and in the Holy Ghost; adding to all, this special fact, that they spread abroad and sound out the Word of the Lord, in such wise that every where and in every place their faith to Godward is published, so that all nations, families, and kindreds of the earth are aware that they have "turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

Digitized by Google

This is the testimony which the British people (and they alone of all the nations) nationally give, proving thereby that they are God's chosen and elect nation, regarding whom Isaiah wrote, in chap. lxv. 1, R.V.: "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." They are that nation described by the Lord Himself in Matt. xxi. 43, to whom He said the kingdom of God was to be given when taken from the Jews, and that they would bring forth the fruits thereof. Their history is summed up in the words of Isa. xxvii. 6, R.V.: "In days to come Jacob shall take root. Israel shall blossom and bud, and they shall fill the face of the world with fruit." They have been the means whereby the blessing promised to all nations, families, and kindreds of the earth is communicated, by taking to them God's Word, His Gospel, Christ's salvation, His Sabbaths, and His ten true laws. Their works of faith as the Christian nation are known to all men. Their labours of love and patience of hope in Christ Jesus their Lord are seen in works of Christian beneficence such as no other nation can show, or ever has shown, and thus they nationally testify to the possession of those marks which prove, according to St. Paul, that they are God's chosen, God's elect people, made, created, formed, and fashioned for Himself, to show forth His praise (Isa. xliii. 1, 7, 21). Faultless they are not; no more were St. Paul's Thessalonians, as his epistles prove. But they have the spiritual signs which testify to their election, and that they are already the sons of the living God—that is, the Christian nation of Hosea i. 10, and Matt. xxi. 43.

But this is only half the picture. This is only the "spiritual" character of Israel, described in Micah v. 7, having an obverse to the shield, which verse 8 presents to us; telling us how (so-called) "spiritual Israel" has an earthly, temporal, warlike character too, exactly corresponding to the British nation! The Christian, evangelising race, which is likened to "dew from the Lord," and "showers upon the grass," is also "like a lion among the beasts of the forest," who represent "the many peoples" where British-Israel dwells. These last are like "a young lion among mere flocks of sheep," who, "if he go through, treadeth down, and teareth in pieces, and there is none to deliver." Here we see British-Israel's military might and success in righteous war, if only she can make up her mind to act. The dual character is portrayed in Scripture as belonging to God's elect, and none may doubt, seeing the signs, that the nation before us is God's chosen one (1 Chron. xvi. 13). Therefore men may say, what our clergy and our opponents seem so unwilling to admit, that "they know our election of God," and that we are His ancient people, His chosen, Israel!

THE REV. C. H. SPURGEON'S "DOWN GRADE."

A LITTLE pamphlet, containing the celebrated Nonconformist's (Mr. Spurgeon's) charges against his fellow dissenting Churches, and his reasons for seceding from the Baptist Union, has fallen upon the religious world like a shell out of a veritable mortar. The picture there drawn by a master hand of the spiritual condition of the dissenting Churches is lamentable to a degree, and the account he gives of the ministers of the Baptist, Independent and Congregational sections, terrible and alarming. The broad school of dissent, he says, has gone as far down the descending path, the "Down-grade," as it possibly can! There is not a scriptural doctrine these ministers have not abandoned! They have initiated a new religion, a new Gospel—that is not another Gospel—which is no more Christianity than chalk is cheese! "The atonement is scouted, the inspiration of the Scriptures is derided; the Holy Spirit is degraded into an *influence*, the punishment of sin is turned into fiction, and the resurrection into a myth. Thence has come, as the sequel to falsehood in doctrine, the natural decline of spiritual life in these non-conforming Churches. A taste for theatres and questionable amusement has sprung up, devotional and prayer meetings are felt to be a weariness, and are often given up as useless. Conversions have ceased, congregations have dwindled, and the spirit of prayer has departed. Church and the stage, cards and prayer, dancing and the sacraments, these men are striving vainly to unite; and 'Modern Thought' in the pulpit, which is the root of all this mischief, has thinned the congregations, some having joined 'the Brethren,' others 'believers unattached,' and the more wealthy, show-loving, but some of the unquestionably devout, the Church of England! The ministers deride the demand for prayer, and the inspiration of the prophets of Israel is denied!"

"Germany," says Mr. Spurgeon, "was made unbelieving by her preachers, and England is following in the track." The younger preachers are teaching a new gospel wherein the Holy Ghost has no place; and the *Christian World*, which seems the champion of the new school of non-conforming teachers, openly tells its readers the following:—"The younger ministers especially must decide whether or not they will embrace and undisguisedly proclaim that 'Modern Thought,' which in Mr. Spurgeon's eyes is a 'deadly cobra,' while in ours it is the glory of the century. It discards many of the doctrines dear to Mr. Spurgeon and his school, not only as untrue and unscriptural, but as in the strictest sense immoral; for it cannot recognise the moral possibility of imputing either guilt or goodness, or the justice of inflicting everlasting punishment for temporary sin. It is not so irrational as to pin its faith to verbal inspiration, or so idolatrous as to make its acceptance of a true Trinity of divine manifestation cover polytheism."

Mr. Spurgeon, reciting all this, has resolved boldly to separate himself and his Church from the Baptist Union. He cannot, he says, "remain longer in ostensible union with teachers who make light of Christ's atonement, who reject the plenary inspiration of the Holy Scripture, who deny the personality of the Holy Ghost, who call evangelical doctrine a fable, and justification by faith immoral, and hold there is another probation after death, and a future restitution for the lost." With sorrow, Mr. Spurgeon details all this in most clear and outspoken language, and closes with this remarkable aspiration:—"Oh, that the day would come when, in a larger communion than any sect can offer, all those who are one in Christ may be able to blend in manifest unity! This can only come by the way of growing spiritual life, clearer light upon the one eternal truth, and a closer cleaving in all things to Him who is the Head, even Christ Jesus."

So far Mr. Spurgeon. We have heard lamentations as sad from the evangelical party in the Church of England, complaining of the ritualism, rationalism, broad-church, Modern Thought tendencies and practices of many of the ordained clergy. The result seems to be that both Church and dissent are largely infected with the leprosy which dishonours Christ the King, depreciates His Word, and tells of another gospel, which is not another, offering recovery to the sinner who dies out of Christ, and speaks words of comfort which the Scriptures fail to utter, that "thou shalt not surely die." The fact seems then to be that already in Church, and in dissent as well, "the enemy has come in like a flood," and there is no remedy but the standard of the Lord to rebuke and conquer him (Isa. lix. 19). These things, too, sad and depressing as they are, seem to indicate that the Churches of Israel are in need of the truer knowledge which Our Identity will bring them; and require to accept the inspired Word, being professing Christians, as the Word of the living God, which in truth it is. The religious world is waiting for the declaration of Israel, and is suffering for lack of it; for the time has come, as we are sure it has, for the manifestation of the sons of God—that is, of the people of the Lord; since the knowledge of the fact that the British are

Digitized by Google

Israel would not have otherwise been revealed and made known, as now it is.

The "larger communion" for which Mr. Spurgeon sighs is approaching with the day when the new covenant blessing described in Jer. xxxi. 33 and 34, also Heb. viii. 10—12, will be granted to the House of Israel first. Then "we shall all know the Lord, from the least of us to the greatest of us," and the law of God will be "written in all hearts and put into all minds," whether we be Baptists, Independents, Congregationalists, Presbyterians, or Churchmen. Then will men who now deny the atonement and the Holy Ghost, and the eternity of punishment, learn from Israel's history that God exists and that the "Word written" is God's Word, *verbatim et literatim*, wherein the infinite guilt of sin requiring the infinite punishment of the sufferer to expiate it is taught, as well as the infinite power of the God-man to endure and exhaust the law's eternal penalty, and therefore to quench the righteous anger of God against the breaker of it. "Modern Thought," then, will be utterly vanquished in the light of God's Spirit dwelling in the hearts of the men of Israel, and "their sins and iniquities He will remember no more."

There is a good time coming, then, for our race, because we are Israel! and Mr. Spurgeon need be under no anxiety as to the future, for then will that "larger communion than any sect can offer" be prepared for faithful ones like him, and all those who are one in Christ will be able to blend in manifest unity therein, for "they will all then call upon the name of the Lord to serve Him with one consent" (Zeph. iii. 9). What Mr. Spurgeon wants and the Churches of Britain want is "the manifestation of the sons of God" (Rom. viii. 19), or the declaration of the Identity of the British with Lost Israel. For then the outpouring of God's Holy Spirit on the masses of our people will set right what is now so wrong, and give that spiritual life for which he and they so yearn!

REMARKABLE COINCIDENCES.

By F. Gass.

I.—There are some striking numerical coincidences connected with the British statute mile. Whether they are more than simple coincidences in the ordinary acceptation of the term, is beyond my power to decide. If the nation and company of nations using this measure were not descended from Israel, I should not ask the editor to favour me by publishing these figures, but as the British are God's chosen people, it makes a considerable difference, and causes these singular combinations to be, at least, remarkable.

In a British mile there are 63,360 British inches. Omiting the cipher, the four significant figures 6336, read the same backward or forward, from left to right as in English, or from right to left as in Hebrew. Again take the significant figures and divide them thus, 63—36, and it will be seen at once that the first pair read backward equal the second read in the usual way, 36 in both cases, the number of inches in the Englishman's birthright, the British yard.

Now divide the figures thus, 63—360. The three last, 360, give the number of days in the Bible prophetic year, equal to one-seventh of the "seven times," or 2,520 years of Israel's Gentile probation; the first three figures of 63,360 are 633, and the last three 360: this suggested to me to calculate the commencement of the "seven times" in tropical years, from the date B.C. 633, and see where the termination would fall in the Christian era. I find it expires next year, A.D. 1888,* the date given by the Great Step at the threshold of the Low Passage in the Great Pyramid, as explained in last New Year's number of the Banner.

In lunar years the "seven times" run out A.D. 1813, which date is registered at the foot of the Great Step, and singularly enough if we add to the "seven times" the divinely added 30 and 45 years (Dan. xii.) the whole period of 2,595 solar years, commencing B.C. 633, ends A.D. 1963, which is precisely the distance in inches from the North wall of the Grand Gallery, measured over the Great Step and through the Low Passage, to the North wall of the Ante-Chamber. The length, measured under the Step and up to the threshold of the Low Passage, is 1887·45, agreeing with the year 1888, and A.D. 1888 + 30 + 45 years will reach to A.D. 1963.

There is yet another method, a deeply interesting one, of dividing the significant figures of the mile, 6336. Place a dot, the usual decimal sign, immediately after the first figure and before the last, thus, 6·33·6. Read the first three figures backward and the last three in the usual way, the result in each reading will be 33·6, the number of years in the life of Christ, a number intimately connected with the measures of the Great Pyramid. It may be worth mentioning that seven times 63,360 equals 13,200 times 33·6. I will finish the first division of this paper by stating that the circuits of the four walls of the Ante-Chamber, added to the circuits of the four walls of the King's Chamber, and the length of the Low Passage joining the two rooms, equal 6,336.

II.—The Pyramid "earth-inch," the true cosmic inch of the solar system, so far, at least, as this planet, the sun, and the moon are concerned, is 1,000th longer than the present British inch. Consequently, in the British mile there are only 63,296·64 Pyramid inches. Now picture a very large level field, measuring just a mile on each side, and divided as near as possible, into 9,720,000* equal parts. Each of these divisions will contain 412·1878 square Pyramid inches, which is almost exactly the length of the King's Chamber in linear inches of the same description. By doubling the divisor, the product will of course be half of 412·1878, which is the width of the chamber, and divided by 17,000,000 it becomes 235·67, the height, within a small fraction, of the granite walls, which it will be remembered descend some inches below the level of the floor. The height between the floor and the roof is expressed simply by the equation $\frac{63360}{275} = 230{\cdot}4$. Or as Mr. Petrie claims the height to be, more nearly $\frac{63296{\cdot}64}{275} = 230{\cdot}17$.

The dimensions of the King's Chamber may be reached through the mile by quite a different method. I refer to circular measure. Divide the Pyramid inches in a mile by $\frac{4}{5}\frac{4}{0}$ths of π, and the result is 412·117, the length of the chamber. Divide by $\frac{8}{5}\frac{8}{0}$ths of π, and the width, 206·0585 is given, and by $\frac{7}{5}\frac{7}{0}$ths of π, and the granite height 235·49 comes out.

There is yet another way, separate from the other two, which connects the mile with the King's Chamber measures. A solid cube with a side measuring 515·1634, the length of the solid diagonal of the Chamber, contains exactly 2160 (= 36 × 60) times 63296·64, the number of Pyramid inches in the British mile.

Coming now to the quadrature of the circle, a simple calculation informs us that a side of a square measuring one mile has an area equal to that of a circle having a diameter of 71,423 Pyramid inches, which is about the cubic capacity of the Coffer. It is remarkable that the Polar diameter of the earth in Pyramid inches divided by the 10,000th of the cube of the length of the King's Chamber, equals 71,398, again the capacity (nearly) of the Coffer.

The diameter of a circle with a circumference of a mile, in Pyramid inches, measures just 600 times 33·58, which will be at once recognised as the time in years of the "Messianic

* In adding A.D. to B.C. dates one year has to be deducted.

* The number 972, of which this number is a simple multiple, is the cube root of the Sun-distance in miles, as given by the height of the Pyramid, and multiplied by 10 (correct within a small fraction of the whole).

Digitized by Google

Cycle;" given by Mr. Grattan Guinness as 33·585 years, a period of profound astronomical significance.

It is a very curious coincidence, and well worth making a note of, that the superficial area of Great Britain (England, Wales, and Scotland), is given by Professor T. H. Huxley, in "Physiography" (p. 300), as 89,644 square miles. The exterior length of the Coffer is 89·64± inches, which, taking inches to represent miles, and multiplying by 1,000, gives the superficial area of the island.

The scientific man who is sceptical in these matters, will of course sweep them aside as mere fortuitous coincidences. Indeed, he must do so, or admit there is a strange connection between British measures, the Great Pyramid, and the widely accepted period of the life of Jesus Christ. This he cannot, and will not do, as it will involve him in compromising admissions as to inspiration, the possibility of miracles, and supernatural foresight generally. Therefore he will draw closer around him his mantle of prejudice, and pronounce the whole affair an impossibility. But were he studying the philosophy of "chances," he would very quickly calculate for us the number of millions to one that there is against any one set of figures presenting themselves, again and again, unexpectedly and without design. But this is exactly the kind of series presented for consideration in this paper. These remarks apply, in the main, to the second division of the subject.

Since the above was written I have noticed the following:—

(1). A side of a square inscribed in a circle with diameter measuring 21120 inches, or one-third of a mile, equals 100 times 149·34, the height of the Ante-Chamber.

(2). The length of a side of a square inscribed in a circle with a diameter of 42 times 63,360,or the length of the diagonal of a square with a side measuring 21 times 63,360, equals1,000 times 1881·69. In a similar way other leading Pyramid lengths may be found. For instance, a circle with radius equal to 63,360 will have an inscribed square with a side measuring 1,000 times 89·604, the exterior length of the Coffer. But this paper is already too long, and I must not proceed further. The results are not, perhaps, absolutely exact beyond the first place of decimals, but they are so close that there is no room to mistake their meaning.

THE CANAANITE.

"But if ye [the children of Israel] will not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell" (Num. xxxiii. 55; see also Josh. xvi. 10).

"'Australian' writes:—There is one aspect of the 'Irish in Australia' which has apparently escaped Mr. Hogan's notice, or which he has deemed it best to omit. If any Victorian or Tasmanian, or New South Welshman or Queenslander, be asked what class of man has given the greatest trouble in his colony, he will most certainly answer, the Irish. Now, I do not mention this in disparagement of the Irish, for I am of Irish descent myself; but it is a fact to be faced—make what deductions you will—that the low-class Irish have been at the bottom of a very large percentage of the crime in Australia. Almost every name of bush-ranging notoriety that rises to the memory is Irish, from Rocky Whelan to the Kellys. A few Irish have risen to great eminence in the colonies; many Irish have been very conspicuous in their criminal records. Such are the facts, whatever may be the explanations."—*St. James's Gazette*, Dec. 1.

Dear Sir,—I think the above cutting is suggestive.—L. P.

[Note by the Editor.—We find Mr. Labouchere has been recently complaining that the British people are ever striving to use the South Irish as "hewers of wood and drawers of water." Perhaps there is a reason for this, and L. P.'s "cutting" above published may give our readers the clue!]

Review.

The Anglo-Israel Almanack and Diary for 1888. Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 3d.; or interleaved with ruled paper, 5d.; bound in cloth, marbled edges, and interleaved with ruled paper, 1s.

We are glad to welcome an old friend, and rejoice to find in our New Year's Almanack a volume which does credit to the publisher, and is so full of good matter that we need not be ashamed to place it in the hands of friends and foes alike. It contains all that a useful almanack ought to publish, and at the end of the little book we have the articles on the subject of Our Identity, which we mention below, by some of our well-known Banner and other friends, explaining the whole matter for the benefit of our learners, and helping to build up those who are already believers in the glorious truth. The leading article by Philo-Israel is historical; the object being to show that modern history gives no uncertain testimony in support of our Israelitish origin. Miss Cox follows with a paper on "The Foundation of Anglo-Israelite Truth," showing that as the Jews respond to their prophecies, so must Israel to theirs. The authoress points to Britain, and declares that, in all ways, we answer to the portrait, "not one trait being lacking—no point falsified."

The Rev. C. W. Hickson's article on "The Fulness of the Gentiles," deals well and clearly with the meaning of Gen. xlviii. 19, and shows that Ephraim's seed were to become not so much "a multitude of nations," but "an immensely numerous Gentile race, filling up all the void corners left unoccupied by other nations." The writer deals a blow at the Teutonic theory by declaring that "Jacob's prediction was to find its fulfilment not only, though very specially, in the Tribe of Ephraim, but in the whole House of Israel of which it was the head." "The Ephraim of prophecy, therefore," he rightly adds, "seems to mean rather the Lost Ten Tribes than the Tribe of Ephraim only."

Mr. Douglas A. Onslow's paper on "Fulfilling Prophecy" comments on the Rev. A. Keith's work, "Evidence of Prophecy," and shows that as the latter looked for literal fulfilments, so may we properly do so in respect to the great mass of Scripture which has the House of Israel and its destiny for its prophetical object. He vindicates the subject from the attacks of a late writer in the *Echo* (noticed in this journal, p. 462), and claims the Right Hon. Speaker of the House of Commons as an involuntary supporter of our views.

"A Clue to the World's Future" is the title of a short paper by the Rev. Denis Hanan, of Tipperary. Like all his, this article is thoughtful and suggestive. It asks where the stone kingdom of Dan. ii. is? and "where the people are whom God's Word describes as the people of the saints of the Most High?"

Mr. Ernest P. Dix has a paper on "The Principles of a Divine System, and Israel's Place in It;" the object being to show that Israel has always been the pivot round which all God's dealings with man are carried on, that this is not a Gentile dispensation, but still an Israelite one; that God, having once chosen Israel, has not, because He cannot, cast her aside contrary to His oath and covenant, or carry on His spiritual work for the world by means of a Gentile non-Israelite agency.

Mr. H. R. Shaw concludes the series of excellent articles by a gem of a paper, entitled "Rule Britannia!" He holds that the writer of this national poem claimed this, our people, to be Israel, and very originally brings Jer. xxxi. 33 to bear upon the subject, declaring that "the ruler of the waves" must be "Israel obedient" to God's law, having her "common law," the *lex non scripta*, written on their hearts and in their minds, as the British have, exclusively, among the nations; the judges administering the same, and the people submitting thereto according to the prophecies.

A short poem by Dr. H. Newton concludes the literary feast Mr. Banks has provided for his readers in 1888, and of course his poem is Protestant to the core, asserting that that name and Israel are synonymous.

The frontispiece is a view of Nazareth, the drawing being explained by a letterpress notice of the place on p. 64.

On the whole, "The Anglo-Israel Almanack for 1888" does not fall off when compared with its predecessors. We hope it will have a large sale and a wide circulation, bringing many waverers into the Anglo-Israelite fold, and building up others who hold these comforting views already.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies ,, ,, ,, ... 1 0 4
Four Copies ,, ,, ,, ... 1 5 6
Six Copies ,, ,, ,, ... 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING NEXT, December 22, 1887, at 7.30 o'clock, by Mr. Thomas Holland. Subject: "The Pyramid: New and Important Facts." Strangers will be made welcome.

JAMES BILLINGTON, *Sec.*

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

The History of the House of Israel. How They Were Lost and How They Were Found. Told, for the children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fifth edition.

A Resume of the Scriptural Argument, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per hundred, postage 6d.

Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Just published, in bevelled boards, gilt lettered, gilt edges, price 1s., post free for P.O.

WORDS OF HELP AND WISDOM.

Gleanings Gathered from Various Authors and Poets

BY JESSIE LAWRENCE.

More useful and acceptable than Christmas or New Year's Cards.

LONDON: R. BANKS & SON, Racquet Court, Fleet Street, or of the AUTHOR, "Rosslyn," Hampton Road, Upper Teddington.

CHRISTMAS GIFT BOOK.

Royal Copy, 4s., Coloured ditto, gilt edges, full gilt 2s., Plain 1s. 8d., postage 2d. extra.

"MY JEWELS"

(MAL. III. 17),

BY SARAH SHARP.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all booksellers.

Price 6d., by post 7d.

THE GREAT PYRAMID AND FREEMASONRY.

A Lecture delivered by MR. JOHN CHAPMAN, with Illustrated Coloured Plates. Published by request.

London: Robert Banks & Son, Racquet-court, Fleet-street.

Free by Parcel Post.

Ladies', **1/6** Keep your feet warm. Gents, **1/9**

WALTER KEAST is sending daily his celebrated NORWEGIAN HOUSE SLIPPERS, to all parts of the United Kingdom, on receipt of Postal Order. These Slippers are made of good felt, and are lined throughout with flannel. Warm, comfortable, and durable. Send number of size, or paper pattern of length of Boot, and try a sample pair.

WALTER KEAST, 102, Kennington Park-rd., London, S.E.

Price 3d.; Interleaved with Ruled Paper, 5d.; CLOTH bound, gilt lettered. marbled edges, 1s.; by post 4d., 6d., and 1s.

The cloth edition is well bound, with marbled edges, and is suitable for Library, the Desk, and general use.

THE

ANGLO-ISRAEL ALMANACK

AND DIARY FOR 1888.

CONTENTS:

FRONTISPIECE—VIEW OF NAZARETH.

CALENDAR AND DIARY FOR THE YEAR, January: Christ's Commands. February: Commands. March: Promises. April: Promises. May: Prayers. June: Prayers. July: Christ's Promises. August: Promises. September: Proverbs. October: Proverbs. November: Invitations. December: Prophecies. Church Lessons for each Sunday of the Year. Notes for the Month. Moon's Changes. Moveable Feasts. Measures of Length. Bank Holidays. Length in a Mile in Different Countries. Letters Patent for Inventions. Notes for 1889. Meteoric Showers. Legal Tender of Money. Legacy and Succession Duty. Income Tax. Postal Regulations, Money Orders, etc. General Information. The Royal Family. The Church. Public Exhibitions. The Ministry.

ARTICLES:

The Testimony of History that the British are Israel By Philo-Israel.
The Foundation of Anglo-Israel Truth. By V. M. Cox.
"The Fulness of the Gentiles." By the Rev. C. W. Hickson, M.A.
Fulfilling Prophecy. By Douglas A. Onslow.
The Clue to the World's Future. By the Rev. Denis Hanan, M.A.
The Principles of a Divine System; and Israel's Place In It. By Ernest P. Dix.
Rule Britannia! By H. R. Shaw.
Nazareth.
God's Israel. By Rev. Hibbert Newton.
A Christmas Carol.
List of Anglo-Israel Associations in Various Parts of the World

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Booksellers.

A New Work on the Identity of Lost Israel

By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; Sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH FROM THE NINETEENTH CENTURY.

BY THE LATE

RT. REV. BISHOP TITCOMB, D.D.

London: Robert Banks & Son, Racquet-court, Fleet-st., F. W. Parry & Co., Paternostor-row, and all booksellers.

Just Published, crown 8vo., elegantly bound in cloth price 3s. 6d.

BRITAIN in HISTORY:

ANCIENT AND MODERN.

Or, Proofs Linking Israel with Britain Throughout the Ages.

BY MRS. G. A. ROGERS,

Author of "The Coronation Stone," "The Star-lit Crown," &c., &c.

London: J. NISBET & Co., 21, Berners-street, W.; ROBERT BANKS & SON, Racquet-court, Fleet-street, who will send a copy free by post on receipt of P.O.; and to be had of all Booksellers.

The Latest Publication by EDWARD HINE.

The Nation Warned by the Scripture Teachings of the Great Pyramid of Things to Happen about 1887, and Onward.

PRICE SIXPENCE; Post Free, 7d.

F. W. PARRY, 29, Paternoster Row, London, E.C

Dr. JOSEPH WILD'S WORKS

NEW EDITION JUST PUBLISHED.

THE LOST TEN TRIBES

Price 3s., post free 3s. 3d.

The FUTURE of ISRAEL and JUDAH.

Price 2s., post free 2s. 3d.

R. BANKS & SON, Racquet-court, Fleet-street, London.

LUNG *SAVE YOUR LIVES BY TAKING* TONIC

LUNG **OWBRIDGE'S** TONIC

LUNG **LUNG TONIC** TONIC

LUNG THE MIGHTY HEALER. TONIC

LUNG *It has a power over disease hitherto unknown in Medicine.* TONIC

LUNG *Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?* TONIC

LUNG *"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.* TONIC

LUNG HAVE YOU A COUGH? TONIC

LUNG A DOSE WILL RELIEVE IT! TONIC

LUNG HAVE YOU A COLD? TONIC

LUNG A DOSE AT BEDTIME WILL TONIC

LUNG REMOVE IT. TONIC

LUNG *Bronchitis & Asthma it relieves instantly* TONIC

LUNG *The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.* TONIC

LUNG — TONIC

LUNG *Prepared by* W. T. OWBRIDGE, *Chemist, Hull* TONIC

LUNG *Sold in Bottles* 1s. 1½d., 2s. 9d., 4s. 6d. TONIC

LUNG *and* 11s. *by all Chemists and Patent* TONIC

LUNG *Medicine Vendors. Wholesale all London* TONIC

LUNG *and Provincial Houses.* TONIC

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

LADIES! We will send a full dress-length of beautiful cloth, in any of the following colours, carriage paid to any address, for 10s. 6d. Colours—Black, blue, fawn, ruby, claret, green, slate, grenat, brown, grey, navy, tabac, bronze, reseda, gold, myrtle, etc. These Wonderful Dress-lengths have gained a world-wide reputation for Magnificence, Cheapness and Durability. Thousands have been sold, and repeat orders and testimonials received. Ladies should write for patterns, which may be had free, and need not be returned.

GRAND CHRISTMAS PRESENTS. We will give a very handsome Brocaded Silk Handkerchief with each dress-length ordered before January 31.

LUTAS LEATHLEY & Co., Armley, Leeds.

BRONCHITIS, ASTHMA,

COUGHS, COLDS,

CONSUMPTION, and all Pulmonary Affections can be immediately relieved and rapidly

CURED

by simply using the

AMMONIAPHONE

FOR THE Voice, Throat, Chest, and Lungs.

21s. post free.

WILL LAST FOR YEARS.

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New Illustrated Pamphlet with copies of Thousands of Testimonials **FREE OF CHARGE** may be had on application to **Medical Battery Co. Ltd.**

52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW. WEDNESDAY, DEC. 21, 1887. [*All rights reserved*

Digitized by Google

"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. XI., No. 574. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 28, 1887. [DOUBLE NUMBER. TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE

Our Jubilee Year Concluded 517
How I Came to See It as a Minister of the Gospel. By G. J. Vince 518
Irish Rebels and the Right Hon. John Bright 519
The Alliance of the Central Powers 520
Our Magnificent Inheritance 521
The Horns of a Dilemma. By the Rev. Denis Hanan, B.D. 522
The Bishop of Perth (Australia) on the Queen's Jubilee 523
The Hon. P. Carteret Hill, Ex-Prime Minister of Nova Scotia, Gives Evidence 524
The Importance of Vancouver 525
The Right Rev. Dr. Barry's Lecture at Ballarat 526
How the Work is Going Forward. By Charles Horner 527
Correspondence 527

OUR JUBILEE YEAR CONCLUDED.

THIS has been a year of joy and rejoicing, and right royally the nation and company of nations have responded to the invitation given at its commencement, that we should, as a people, sympathise with our beloved Sovereign Lady, Queen Victoria, in her auspicious completion of fifty years of prosperous rule over the Lord's inheritance. At home, and abroad, in India, Australia, the Cape, and throughout the Dominion of Canada, at all the Gates, in the islands of the sea, and even in Manasseh's land, the United States of America, there has been joy and rejoicing, thanksgiving to God, and heartfelt praise, that the Queen-Empress has been spared to us so long; also that her life in all ways has been so great a blessing to her people, and to the world at large. This has been the salient fact of an eventful important year—one that seems to have been noted in the Great Pyramid as an epoch to be remembered (See BANNER, vol. xi., p. 33 and 65).

Another remarkable event of the year was the meeting of the Colonial Conference, which took place on April 4th, and during the subsequent weeks, under the presidency of Sir Henry Holland, the Secretary of State for the Colonies. On that occasion, as we noticed on April 27th last (p. 165, BANNER), eleven Colonies enjoying responsible Governments, with twenty Crown Colonies, or thirty-one British possessions in all, met by their representatives, and discussed certain questions having reference to the military and naval defence of the Empire, which must have an important bearing on the future of God's people Israel of the House of Joseph. That event, we are convinced, was the inauguration of the mighty change which is to bring about the Confederation of the Anglo-Saxon races—and eventually mould into one the English-speaking peoples of the world.

This change accomplished, the dominion of the world must be theirs, as we showed on the 27th April—for the combination of the whole of the English-speaking races will be the union of all the power, wealth, civilization, military strength, and territorial supremacy, stored up, and placed by the God of Israel, in the hands of His chosen ones, for the benefit and blessing of the world; also for the consolidation of His kingdom under the sceptre of Jehovah-Jesus, our King, the coming Shiloh. In fulfilment of this design we have seen this year remarkable advances made in the growth of the outland Empire of our greatly favoured race. The discovery of gold in the Transvaal, as we showed in Vol. x., p. 46; Vol. xi., pp. 190, 357, and 429, has attracted an enormous Anglo-Saxon British population to the spot, and rendered it exceedingly probable that the whole of South Africa will shortly become British by pure force of numbers, and so over-power the Boer element by the sheer increase of population, according to the prophecies!

The land of Egypt again, in possession of which we entered in August and September, 1882, after the bombardment of Alexandria and the battle of Tel-el-Kebir, has remained firmly in British possession ever since. This year has seen the consolidation of British power there by the settlement of the question of the Suez Canal's neutralization; leaving that of Egypt itself as it was, undisturbed by the abortive Convention which France and Russia rejected (p. 333 BANNER). In New Guinea, as we pointed out on p. 393, the Empire has grown by annexation, and a great territory was added to the Government of Queensland; while in South Africa we showed that the Queen Regent of Amatongaland was anxious to place her territories under Israel's safeguard as against the designs of Portugal.

The manifest purpose of Russia to attack India at some future time of difficulty for our Râj there, has compelled our Government to round off the Empire at the North-west corner, near Candahar, by indirectly taking into the same all that portion of Beluchistan known as Pishin, Quetta, Sibi, and Thal Chotiali, to the South and South-east of the plain of Candahar. During the year Eastern Zululand has become British territory (p. 445), and Upper Burmah—an enormous province, as large as France—has been added to the Queen's dominions, as we have fully pointed out on p. 454, and in various other articles of this journal. "The Empire Route" to the East across the whole breadth of the North American Dominion has united the Atlantic with the Pacific Oceans by an iron road constructed throughout on British soil, and connected by two first-class British Gates as termini, at Halifax

Digitized by Google

and Esquimault, as we have described the undertaking on pp. 438 and 464 of the BANNER.

Verily, this year has been one of Israel's advancement, territorially, according to the prophecies! In regard to our own editorial experiences, and this journal's progress, we have to thank God for a period of steady advance, and apparently of public appreciation of our poor services in a great and national cause. During the past period of trade depression, the BANNER has kept up its circulation, and its weekly message travels far and wide throughout the Empire, in naval and military circles, among emigrants and settlers in Israel's outland Empire, in India and at home, as our correspondence columns, and the labours of the Free Distribution Fund, will have informed our readers. To God be all the praise of any useful results, and may the influence of this journal, by His help, become a power in the nation and company of nations, for whose benefit it exists. During the year other journals have also been doing a good work in publishing the glorious news of Israel's discovery, by our side—our old friend the quarterly *Hope and Destiny*, and *The Messenger*, under the new editorial management of C. M., and his efficient staff; the Rev. R. Douglas' excellent monthly, *The Two Witnesses*; the Rev. J. Billington's *The British-Israelite*; all these are now actively engaged in propagating "Our Identity" at home, and *The Anglo-Israelite*, of Brisbane, Queensland, Australia, is doing a steady work at the Antipodes. We wish them all God-speed and much success.

During the year the British-Israel Conference Association, under the care of the Rev. F. Aston, M.A., as Secretary, the Rev. H. Marriott, M.A., as Treasurer, and Surgeon-General J. M. Grant, M.D., as friend and patron, has commenced work, and will soon be engaged in the task of bringing our subject before the clergy in our large cities, in order to supplement the efforts of our existing Associations, which hitherto have not been attended with much success in this direction.

During the year the happy idea of raising BANNER "Jubilee Funds" for the Church Missionary, the Bible, and the Jews' Societies, was carried out with success. The sums realised were in all (including £1 1s. paid after closing the Funds): for the Church Missionary Society, £83 7s. 3d.; for the Bible Society, £40 12s. 0d.; and for the Society for Promoting Christianity amongst the Jews, £16 7s. 2d.; total, £140 6s. 5d. The money paid into the hands of the Treasurers of these three Societies has been acknowledged by each with grateful thanks (page 435).

We conclude the labours of the year with an earnest hope that all workers in this field may experience abundantly the blessing of the Lord, and that their endeavours, like ours, may be greatly prospered by Him. To those who have aided us with literary matter during the year, and have thus helped to make the BANNER a success, we tender our sincere and cordial thanks. To Mr. J. T. Gott, who has this year again aided us with an excellent Index for Vol. XI., we are greatly indebted, and we offer him also the thanks of our publisher, the owner of the BANNER OF ISRAEL, for the constant valuable help he has given for so many years past to our little publication.

In conclusion, we observe that serious, momentous times are before us! Europe is armed to the teeth. Burning questions are everywhere strewed about our path before us, ready to bring on the great earthquake woe. The nations are in perplexity, "men's hearts failing them for fear, and for looking after those things that are coming on the earth." The Lord is at hand! and He bids us as His chosen ones to banish fear, but to "look up, and lift up our heads, because our redemption," national and individual, "draweth nigh" (Luke xxi. 25—28).

May a Happy New Year be all our readers' portion in 1888. To Him who keepeth Israel be all the praise!

HOW I CAME TO SEE IT AS A MINISTER OF THE GOSPEL.

BY G. J. VINCE.

FOR God's glory, and to bless other readers of your valuable paper, I thought I should like to tell you through its pages how one that was "blind" can now see; also, for the encouragement of others who are trying to open blind eyes, let me say that I used to laugh at the idea of "Englishmen being Israelites." Of course, I thought after being a preacher and teacher of the Bible for twenty-four years, I ought to know what the Bible contained. For had I not read it through and through, and never seen the slighest shadow of such a thing as Our Identity there? I would have sworn to the fact, if need be! A dear aged Christian, who has been a preacher for these fifty years, and has read his Bible through in Greek, Hebrew, Latin, and French, declared, when spoken to on the subject, that "he knew we had not a drop of Israelitish blood in our veins." Such is prejudice; and yet, to the open eye, it is seen on every page of the Old and New Testament, from the beginning to the end! "But how were thine eyes opened, poor blind Pharisee?" Listen, and I will tell you. "He made clay," nothing very expensive, no particular wisdom needed! The same poor man I had often laughed at, had begun to get discouraged altogether, because neither I, nor others, would listen to him on the subject, happened one day to get converted to Jesus! When I knew that, I thought in my pride and self-conceit I could help him in his new-found faith. But the thought struck me, "How can I get him to believe what I say, if I will not consider what I call his crazy idea regarding our Israelitish Identity?" So I thought to myself, "I will look into it, for I know I can overcome him and his queer notions." We agreed to meet together over the Bible. We did so, and I resolved that my friend should have it all his own way at first, and I would be very patient. First he took me to Deut. xxviii. 12, 13: "Thou shalt lend unto many nations, but thou shalt not borrow." He said that was true only of the English and their brethren the Jews. I said, "I suppose so." "Israel should be the head, and not the tail, above, and not beneath." And, as every Englishman loves to feel and know this, I was no exception to the rest, and consented. He next invited my attention to Isa. xi. 13, and said, "You know that all people and nations hate and persecute the Jews, and so did we once, years ago; but it is not so now, we are their true friends; the envy has gone as it was prophesied!" Of course, I thought all this remarkable, and I could not say, "No;" but how many more proofs was he going to bring?

Next he turned to Balaam's prophecy, and asked me if I knew that "The unicorn was the emblem of Israel"? (this led me back to days long gone by, when as a boy I used to go to church, and there on the gallery was a large board on which was painted a unicorn and a lion. Hundreds of times in those boyish days I had looked at them, and wondered what they meant). Now with this Israelitish question, the recollection of this came back with fresh force. "The unicorn the emblem of Israel!" I did not know that. But my friend pointed me to passages such as the following: Num. xxiii. 22, xxiv. 9; Deut. xxxiii. 17; Psa. xcii. 10; Isa. v. 29; Micah v. 8. I said nothing, but my interest was being awakened, and I forgot my purpose to try and do him good! Again, he said, "You know that the lion is the emblem of Judah?" "Yes," I replied, "I did." "Well," said he, "can you tell me how it is that the lion and the unicorn form a part of our national heraldry as Englishmen?" I said, "No, I could not." Four proofs advanced to prove Our Identity! Where were my proofs that we were not Israel? They had vanished into thin air. My feelings took another form—not now of opposition, not of sorrow for being conquered, not of the realisation of how little I knew compared with what I had thought I knew. All that

Digitized by Google

was as nothing to the thought that crossed my mind—the thought of the preciousness and honour of the position we were in, if it could be proved to satisfaction that we were God's ancient people. It seemed to enhance the joy of being a Christian. It spoke of God's faithfulness and love as I had never before realised them, and the dim realisation of such a thing being true, caused such a revulsion of feeling that I trembled for fear lest the good, beginning to be realised, should be extinguished. I said nothing. My friend knew not what was going on within. I was eager to turn to another chapter for more proof. I was eager to grasp and have it settled. Yet I feared and dreaded that my new hopes would be, after all, blighted! My friend said, "Let us turn to Ezek. xxxvii., and read it together." As I read of the dry bones, what I had always thought of as lost sinners (a great man preaching a little while ago, said, in the course of his remarks, that they were "clothed with the flesh of charity and covered with the skin of piety), and of God informing the prophet, "These are the whole House of Israel," at present in their graves of oblivion, not knowing themselves, I reflected, "Was not that our case as a people?" I could see now plainly enough that it could not be a literal grave, because they were to be brought into the land of Israel. Then came the two sticks, positive proof of two Houses—Jews belonging to the one House, Israelites to the other. I had never seen all this before. It was now late, and my friend must needs go, promising to meet me over the same subject that day week. But could I rest a week, before thinking again of this new subject? No. I went on alone that night, and the next day I sat down and read one prophetic book after another, and as I read whole books, I was engrossed in the subject; and such was my interest, and so precious was the thought of my being one of God's ancient people, and so fully was my heart drawn out to Him, whose faithfulness I was beholding in a new light, that as fresh proofs appeared, my eyes were blinded with tears of gratitude and joy, and I could not read sometimes for minutes together. I thought of my conversion to Christ, but it never caused the joy that this had done. This seemed to me like a double conversion, intensifying the first, and I could see that I was a Christian, because I was an Israelite, redeemed; not an Israelite, because I was a Christian. I never realised how good God was, as this led me to realise it. This was so much added to intensify the joy, I could not express. Perhaps my readers may say that all this would pass away after awhile.

I rejoice to tell them that the feeling has deepened, as month by month has passed on. The Old Testament, which I had always given up to the Jews, I have now accepted as my very own; and to-day I am as familiar with the prophetic books of the Bible, as I was with my New Testament, which I had always thought belonged to me, a poor, ignorant Gentile. Such is the story. "Whereas I was blind, now I see." But perhaps some of my readers, like the Pharisees, would like to know a little more concerning my new views, as they may now call them. I have told them already their effects on myself. Now as to their effects upon others, for I was not content to enjoy all this alone. I must make it known, feeling sure that what would bless me would bless others. So I asked the members of three different chapels whether I might give them a lecture on the subject just to introduce it, and, having their consent, I have since, in those chapels, never ceased to preach the Identity with all my heart. Because of the warmth of my own heart on the subject, some seventy are believers in it; amongst them, some three or four ministers are beginning to preach it. One has opened a Bible-class "on the ancient people," to make known its truth. Of course, I have met with opposition. One aged Christian, when I asked him if he had an hour to spare to talk about the subject, said, "Do you want to shake my faith in the Bible?" Some tell me it is a waste of time to look into it, and some ask, "What is the good?" But thank God, one by one, they are realising the power of the truth, and are trying to spread it. Some hundreds are listening to it, and many are examining their Bibles and reading them with new interest. I have two or three policemen interested, and one is spreading the news on his beat.

I bless God that the truth must triumph, for, as I tell my opponents, they are bound to believe one of two things. If we are Gentiles, then God has made a breach of promise. Men may salve it over as much as they like, and try to escape out of it by various explanations, but it won't do. The young man who promises to marry a certain lady, and then afterwards makes another his wife, however it may look to the one he has married, is sure to be thought a breaker of his promise by the one left in the lurch. So having obtained Israel's blessings, we may hide the truth from our own eyes; but we should call it a breach of promise if the contract made with us were to be fulfilled to others. Thus with God. The blessings, all of them, were made over by Him to Israel, and we all know that we British, as a people, have them now. If He has been unfaithful to the Hebrews, what guarantee have we that He will be faithful to us? So we see that it comes to this—either God has broken His promise, or else we are Israel, the people of His covenant. For my part, I would rather believe we are Israelites, however many difficulties lie in the way, than that God is not faithful to His promises.

But there are no difficulties in the way, for the New Testament is as full of the same truth as the Old; and all one wants is to realise that Jesus is speaking to two peoples, or nations: to the Jews, composing the Jewish nation, and to the Benjamites, whom God caused to cleave to Judah to be a light to them (as the 11th chapter of 1 Kings testifies), from the time of Rehoboam until the siege of Jerusalem, when that tribe was commanded to flee by Jer. (vi. 1), and by our Saviour in chap. xxiv. of St. Matthew's Gospel. Afterwards they joined their brethren as the Normans in these "Isles of the West," according to Micah v. 8. And so, to my mind, all difficulties vanish.

IRISH REBELS AND THE RIGHT HON. JOHN BRIGHT.

Mr. John Bright has sent to a friend at Chichester the following remarkably outspoken and straightforward letter, in which his opinion of the party of Mr. Parnell and his followers is openly expressed. He deems them "rebels," and the acts that they are busy performing, "Irish rebellion." He wrote as follows:—

One Ash, Rochdale, Nov. 21.

Dear Sir,—The Irish rebel party will not look at my suggestion because they are rebels, and with rebel Irish members in the House the plan would not be allowed to work. Mr. Gladstone has a hobby or plan of his own, in which the rebel leaders for the time have agreed to join him. He is committed to it and cannot condescend to another plan which is less pretentious and more reasonable than his own. He has offered a scheme which the country has rejected, but which has made all other schemes almost impossible. I do not think anything can be done until his Bills are entirely got rid of, or the present position entirely changed. Mr. Gladstone stops the way. He insists upon it to the exclusion of legislation for the whole kingdom, and his followers still have faith in him and are anxious to return him to power. They are furious because the Conservatives are in office, and blame me and others for keeping them there. They seem blind to the fact that Mr. Gladstone put them in office. He would appeal to the electors on the merits of his Irish Bills, and the electors of Great Britain, by a majority of nearly two to one, condemned his Bills and destroyed his Administration. We cannot allow Mr. Gladstone to come back to office with his Irish policy, and we are willing to support a Government which the constituencies have by a great majority placed in power. I prefer to join hands with Lord Salisbury and his colleagues than with Mr. Parnell and his friends, the leaders of the Irish rebellion.

Yours very truly, John Bright.

Digitized by Google

This somewhat passionate letter is noteworthy because it emanates from a man of peace (a Quaker), who hates war and advocates Lord Salisbury's policy of repression of rebels and murderers, and the defence of those over whom the rebels and murderers would tyrannise. These rebels are men "guilty of murder, or attempts at murder, of maiming and houghing of cattle; who commit moonlight outrages on males and females, and place restraint upon the common decencies of birth and interment." These are the men, regarding whom Mr. J. A. Froude wrote in the *Irish Times*, on November 17 or 18 last, thus:—

DEAR SIR,—I have written so much on the Irish question, and my work on this subject, "The English in Ireland," expresses so fully what I think about it, that I have considered it unnecessary to add my voice to the present clamour.

The Celtic Irish are and always have been hostile to this country, while this country cannot for its safety's sake allow them to be independent. Any form of self-government which we conceded to them, whether in the shape of a national parliament or of local councils, they will use, I suppose, as they have always done, every liberty which we have hitherto extended to them, and increase our difficulties in keeping the island attached to us. That has been the history of the past. I have no reason to suppose that there will be any difference in the future.

You can govern the Irish more easily than any people in the world under a military or quasi-military authority; the police are uniformly faithful and loyal. You have never yet succeeded in governing them constitutionally, and I think you never will.

Yours faithfully, J. A. FROUDE.

Civilised constitutional government they do not understand, and nothing but firm military law and rule can keep them down. They are in fact of a totally different race and origin from the North Irish (who are Scots). They are "Celtic Irish," according to Mr. Froude; but Canaanites or Phœnicians, according to Anglo-Israelites, an "unimprovable element" in Her Majesty's dominions, which must be somehow got under. To them independence can never be conceded as a mere matter of self-defence on our part. They are a "doomed race," as an Irishman once said; "morally doomed," who "must sink more and more in the estimation of the world. Signs of this are appearing in the United States of America, whence hitherto their strength has been derived." This singularly corresponds with the Word of God, which declares that "the nation and kingdom that will not serve Israel shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12, R.V.). The rebels in Ireland must be extirpated; for a Canaanite shall in the final result be found no more in the house of the Lord of hosts, "in that day" (Zech. xiv. 21). The rebels among Israel will have to be purged out from among the children of Israel, "and they shall not enter into the land of Israel," as the Lord Himself declared in Ezek. xx. 38, R.V. We may be sure that the Lord our God has got this Irish trouble of ours well in hand, and that not an incident that happens is without His cognizance and permission. Mr. Gladstone's strange conduct, calling forth such an almost violent letter from "the man of peace, John Bright," is no chance matter. The Irish farce could not be kept up or fanned into a sort of rebellion, without the eloquence of the ex-premier, and consequently he is granted long life, wondrous vigour, immense powers of elocution, and a following worthy of a patriotic and a righteous cause. He indeed makes the flames of rebellion to spread, and the consequence is that government in Ireland has become almost an impossibility, especially where it works, as here, by party; its policy being one of "shilly shally," lest it should lose votes and therefore power. Meanwhile God rules, and He is guiding Israel's course even in Ireland, and gives the Canaanites the means of paralyzing and stopping all peaceful government, in order that He may bring to pass other parts of His purposes respecting His chosen ones. It seems to us that God has caused His people Israel to be always a tried, tempted, suffering people, in order that He may, in their distress and suffering, show them His lovingkindness in bringing them deliverance from their troubles. He tempted their forefather, Abraham, in the matter of his only son Isaac (Gen. xxii. 1—18), and his people, like him, have ever been a tempted people. By temptations the Lord brought Israel out of Egypt (Deut. iv. 34; vii. 19). In the wilderness He further tried their faith. In Hezekiah's case God tried and tempted him, and He "left him, to try him, that He might know all that was in his heart" (2 Chron. xxxii. 31, R.V.). Of the Lord Jesus Christ it is said in Heb. ii. 18, R.V.: "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." The tempted, tried, or suffering ones are Israel, and it endears the Lord Jesus to us, His people, to find that in our national sorrows and trials "He was in all points tempted like as we are, yet without sin" (Heb. iv. 15).

At the present hour our sore temptation and trial is the Irish Canaanite—a noisy, troublesome, and worthless member of our body politic, who, helped by Mr. Gladstone, is our nation's grief. Do what we will for him, he is ungrateful and hostile still. The only way to govern him is as Mr. Froude has said, by the iron hand of military discipline—just the way this nation cannot endure to govern any subject people. We are trying now to govern even India by the modes that suit our Anglo-Saxon freedmen; but are unsuited to such as the Celtic Irish, who are not fitted for the privilege. Our difficulty, therefore, is this:—We cannot govern the Irish as we are attempting to do it constitutionally. Mr. Gladstone, while he lives, will never allow us the chance. We dare not give them independence, as they and he demand. For that were dangerous to ourselves, the vast majority of our United Kingdom. There remains then only one resource, if we put aside brute force, which we are always averse to employ. We must steadily enforce the law, and that will drive from our midst all those miserable Irish leaders, who are already "kept on the run" to avoid the constable in Ireland, and will steadily drain the country, by emigration, of the dwindling Canaanite population who will not work and cannot thrive, because God's blessing is not on them, since they are "the thorns and pricks" which afflict His people, who cry to Him day and night that this their temptation and their pest may be removed at once and altogether.

THE ALLIANCE OF THE CENTRAL POWERS.

THERE is a report prevalent on the Continent that the British Government has entered into an arrangement with the Central Powers engaging substantially to become a party to their alliance, "for the maintenance of peace and the *status quo*." The *Times* decidedly favours the idea and ridicules the opinion of the French "*Temps*," which strives to prove that the British Fleet is impotent to help the Continental nations in their effort to secure even the safety of the Mediterranean! The leading journal declares, what is no doubt true, that merely "a strong British squadron, reinforced by the Fleets of Italy and Austria, could command the Mediterranean, secure the safety of the Italian coasts, and deliver us from all anxiety respecting the Suez Canal and our approaches to India." Humanly speaking, this is quite true; but it would mean, if carried out, war with France and perhaps with Russia, and would involve us in all the tremendous consequences of a disaster which God's promises declare shall not be visited upon His people at the present crisis. The Gates are ours by promise, and the gift of the Gates, with the supremacy of the sea which that gift guarantees, will amply secure to us the command of the Mediterranean, free access to the Suez Canal and the approach to India, needed for the safety of our Empire there, without any hampering alliance with the Italian and Austrian Governments which the *Times* would fain see carried out.

Assurances may have been given by Lord Salisbury's

Digitized by Google

government to these Powers, as the *Times* more than hints, that in spite of our national hatred of diplomatic entanglements, there will be, in the hour of need, the practical support of the British navy to the Mediterranean Powers belonging to the central alliance; yet we rather trust to the Scriptural intimations as to Israel's duty in the supposed contingency. She is there directed "to enter into her chambers, close her doors about her, and hide herself for a little moment until the indignation be overpast (Isa. xxvi. 20, 21., R.V.). It is not likely that under these circumstances a hiding and a hidden people will be allowed by their God and Saviour, who has prescribed their attitude in the coming time of trouble, to entangle themselves with alliances and promises which in the midst of the great Earthquake Woe will certainly involve them in the coming hostilities, instead of enabling them to enjoy "perfect peace" as promised them in Isa. xxvi. 12, 20, 21; Zech. iii. 8, 9, and other passages, notably by our Lord Himself in Luke xxi. 25—28. Meanwhile if the threat of a coalition of maritime Powers will tend to stave off the outbreak of hostilities till the fixed and settled time according to the determinations of our God, no doubt these reports will have their due effect. It is further consolatory to be assured, as we are, on the authority of Lord Charles Beresford, R.N., that the condition of our navy is fairly good just now. The Board of Admiralty have subsidised twenty-four swift merchant steamers to act as cruisers in case of need, and they have registered 150 others to serve as tenders. They have arranged further for the creation of an Australasian British Navy.

Those colonies will build and maintain at their own cost two first-class cruisers and two torpedo-boats. We have seen that the Governments of Victoria and South Australia have unanimously passed the Bills required to give effect to the recommendations of the Colonial Conference in regard to Colonial Defence. The other Governments will doubtless pass these "Naval Force Bills" by acclamation, and so safeguard British commerce and power in the Antipodean seas. Lord Charles Beresford however thinks that we are weak still in sea power as compared with a combination of two foreign nations, of which he takes France as one. He desires to see us in possession of four or five more ironclads in order to make our nation impregnable (!) as far as human foresight can do it!

It may be of course that God designs us to become so formidable in maritime strength that no nation or combination of nations will dare to molest us. But these anticipations of war, and the assertion of the necessity for our resting on the arm of flesh, without a word of acknowledgment of the mighty hand of the God of Israel, who has shielded us from harm for a thousand years, and promises so to protect us for all time, seem to us to be thoroughly bad and faithless. As Israelites we must repudiate the arguments and conclusions of Lord Charles Beresford, as well as all reliance on the value of Continental alliances, but lean wholly and entirely on our God, obeying His instructions which command us to enter into our national "chambers" and "shut" (or fortify) "our doors about us" and "hide ourselves" by a policy of non-intervention for a little moment until "the indignation be overpast." For the time of the visitation of the inhabitants of the earth in punishment will then have come, and from that punishment God's ancient people, Israel, Judah and Manasseh, will certainly be exempted for the Lord will then turn to them a "pure language," that they, "His peoples," may all call upon the name of the Lord, to serve Him with one consent." These considerations never for a moment enter into the minds of the great ones of the earth, the Lords of the Admiralty or the members of Israel's government! But they cannot be put aside or despised by us; for the Lord is "He that keepeth Israel." He is their shade upon their right hand. "The Lord will keep us from all evil. He will keep us in going out and coming in, from this time forth and for evermore" (Psa. cxxi. 1—8).

Let Israel therefore praise the Lord, and not fear what our Statesmen and our Admiralty experts tell us to expect if we do not follow their earthly counsels, which put God, the God of Israel, entirely and wholly out of view!

"OUR MAGNIFICENT INHERITANCE."

WHEN we speak of "Our magnificent inheritance," we mean "Our British-Israelite inheritance," and we say it is "magnificent." But though this is the fact, the words we quote are not ours. They were spoken by the Right Hon. Mr. Joseph Chamberlain on the eve of his departure for the United States to fulfil his mission there in respect to the fisheries dispute. He said what we quote, when he was bidding farewell to his Birmingham friends. "Spare no effort," he told them, "to maintain the magnificent inheritance which has descended from your forefathers." This inheritance was, according to Mr. Chamberlain, an Empire the largest in the world, one that was united in all its parts and loyal to the central Throne.

The Weekly Times and Echo, a workmen's paper of Liberal-Unionist principles, comments on these sentiments, on Nov. 5, 1887, in a manner which the friend who sent us the remarks of Mr. Chamberlain designates as "purely Israelitish!" "An Anglo-Israelite," he remarks, "could scarcely say more than this!"

For the journalist commented thus:—

It is a magnificent inheritance, take it all in all, the most magnificent that the world has ever witnessed. The British nation has already done more for humanity than Egypt, or Greece, or Rome; and if the Empire were to topple over to-morrow, its record would be a gain and a glory for all time to come. Of what does this inheritance consist? It consists principally, in the first place, of a language which enshrines an imperishable literature; a language which is talked in Great Britain, and in Greater Britain abroad; a language which is spoken over the North American Continent, in islands washed by Indian seas, and largely throughout Hindoostan, in the far-off Australias; and which bids fair to be ultimately the language of civilised mankind.

This magnificent inheritance consists, in the second place, of our Constitutional system. The British Parliament is the creation of the British race; and had that race done nothing but given the world a practical example of how nations may govern themselves through their own representatives in Parliament, it would deserve to be held in undying remembrance.

Our magnificent inheritance consists, in the third place, of a body of laws, which are the results of ages of experience. We have, as Mr. Justice Stephen said on Tuesday, a legislative department, or the power of making law; we have an administrative department, or a method of administering law; and we have a judicial department, the functions of which he, the learned Judge, was then discharging. This body of law, and the methods of applying it, are being imitated in the United States and the Colonies, by European nations, and cited more or less by all the jurists of Christendom.

Our magnificent inheritance consists, in the fourth place, of a vast commercial system, a system which whitens every sea and kisses every shore; a system which is a living link, uniting all nations, and peoples, and tongues. With this commercial system there is indissolubly associated great scientifically-directed industries—industries which absorb the energies and supply the wants of hundreds of millions of men.

And in the fifth place, and next in degree to the English language itself, are our Colonies, which were founded by British enterprise, or won by British valour. Our colonial system is the marvel of the world. There was nothing like it ever before, and in all probability there will be nothing like it again. We are not only a great people, but we are the mother of great peoples that are to be—peoples that will speak the English tongue, inherit English traditions, and carry onward through future ages the civilising work which England has done so much to develop.

We might refer to other elements of British civilisation; but we have only glanced at five. And we maintain that these ideas are British in inception, British in character, and British in growth and development; they are, in fact, essentially and characteristically British.

Digitized by Google

Well may our friend say that the above might have been the expressions of an avowed Anglo-Israelite! Our inheritance is indeed magnificent in respect to our world-wide language, our splendid constitutional system, our laws, our universal commerce, and our Colonies. But these all are God's good gifts to Ephraim-Israel.

The language follows the race, and to that race God has given the world (Rom. iv. 13; Dan vii. 27). Our Governmental representative system was Israel's, being first practised by Moses in the wilderness, as we have elsewhere proved (Exod. xviii. 21—26; Deut. i. 9—15). Our laws are founded on the Decalogue, God's good gift to Israel. Our Commerce, like Israel's, is in many waters (Numbers xxiv. 7); and our Colonies are only Joseph's daughters who have "run over the wall," the company of nations which were to be of Israel, "the Mother of nations," domiciled in the West (Gen xlix. 22; xlviii. 19; xxxv. 11; xvii. 16; Hosea. xi. 10; Jer. xxxi. 10). As a piece of "blind witnessing," the remarks of the *Weekly Times and Echo* are very striking. There are, however, other elements of the British character which that journal might have mentioned, and these would have strengthened our case. For we have a glorious inheritance in the Holy Scriptures, God's gift to Israel only (Psa. cxlvii. 19, 20); a glorious inheritance in the Decalogue which God wrote and gave to Ephraim only (Hosea viii. 12); an inheritance in the Sabbath, God's sign to Israel only that they are His people and He their God (Exod. xxxi. 13, 17; Ezek. xx. 20); a glorious inheritance "in the Evangelising Function, the very purpose for which God made, formed, and created" Israel, that they might "show forth His praise" (Isa. xliii. 1, 7, 21); a splendid inheritance in our stupendous, abnormal, wealth, which is God's good gift to us "that He may establish (not we) His covenant which He made with our fathers, as it is this day" (Deut viii. 18; xv. 6). The *Weekly Times and Echo* may be right in saying that the ideas it puts forward "are British in inception, character, growth and development." We add that they are decidedly also Hebrew and Israelitish, as the Bible will prove, since it is the word of God and cannot lie! If the *Weekly Times* has five characteristics to produce showing that the British are a nation blessed beyond all others, with choice and splendid temporal gifts as their inheritance, we can produce five more of a spiritual kind to testify that in such gifts too, the British are pre-eminent, "the head and not the tail, above only and not beneath, and high above all the nations of the earth" (Deut. xxviii. 1—13, R.V). These gifts, too, like those the *Weekly Times and Echo* enumerates, are God's precious endowments bestowed on the House of Joseph, who are "the whole seed of Ephraim" (Jer. vii. 15, R.V). The colonial possessions of our country are cited by the journalist as a glorious inheritance of the British people. But he did not notice the still grander fact that these colonies are now free and stately nations, who cling to their old Mother in the West; that they mean eventually in God's good time to federate and form a "bund" of nations, which the *Times* once called "the grandest Federation of States the world has ever seen," but God's Word better describes as a "nation and a company of nations," or "a multitude or fulness of nations" to come of Ephraim, the Israelite (Gen. xlviii. 19, xxxv. 11).

Our nation and its glorious inheritance of colonies responds to the picture God's Word gives us of Israel of the latter days, and testifies to us that Mr. Chamberlain's last words to his Birmingham friends were true, since our nation has indeed a "magnificent inheritance" handed down to us from our forefathers, and that inheritance is what Mr. Chamberlain forgot to mention, THE GIFT OF GOD.

OUR next number will contain 16 pages enclosed in a tinted wrapper, and a portrait-supplement printed on toned paper. There will be several valuable articles. We shall be glad if friends will order extra copies of this number for distribution.

THE HORNS OF A DILEMMA.

BY THE REV. DENIS HANAN, B.D.

"THE foregoing pages show clearly that in all parts of the globe the land is open to the English Church and nation as to no other Church or nation since the world began. Into the remotest corner of the most distant island of the sea their energy and courage will carry the children of the Anglo-Saxon family wherever gold is to be found, or the fertile soil promises wealth and competence. From the Arctic circle to Patagonia, from China and Japan, round the globe, to the islands of the Pacific, neither climate nor fear of man will deter them. And, however politicians and statesmen may deprecate the responsibility of extended Empire, the Empire will extend. And is the Church to lag behind faint and inglorious?

"Oh, for a potent voice that would ring in the ears of all Christian people the question asked by Joshua of old, 'How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?' and demand, with an authority that cannot be neglected, an answer! That question is even now being put to the consciences of all Christian people, not in tones that the careless and indifferent can hear by the still, soft voice that of old followed in the footsteps of the wind, the earthquake, and the fire. Would that the answer of all the branches of our world-wide communion were the only one that faith and obedience suggest! Let the response be faint and half-hearted, and the page of history will record not the triumphs that might be won, but the sad record of the 'barren womb and dry breasts' of her who might have been the Christian mother of the nations of the future."

This extract is taken from no Identity publication, but from the report of the Society for the Propagation of the Gospel in Foreign Parts—the oldest of England's great missionary organisations. It is an unintentional corroboration of statements made again and again in the BANNER OF ISRAEL. Never before has there been such an opportunity for filling the world with fruit and causing the inhabitants of its most distant parts to blossom and bud to the honour and glory of God.

But this distinctly is Israel's function (Isa. xxvii. 6): "He shall cause them that come of Jacob to take root. Israel shall blossom, and bud, and fill the face of the world with fruit." This never has been done before, because, according to the testimony quoted, since the world began no other nation or Church has had the globe open to them. Therefore, according to the views of many—very probably of the Committee who prepared this report—Israel has never yet done this great work. As Judah is in unbelief, and as the Lost Ten Tribes are not known, and, therefore, are unchristianized, there is no Israel fit and ready to perform it; yet it is being done by those who have *not* "come of Jacob." The prophecy has hitherto failed to be accomplished, and must fail in the future, because the people, being unready, the work is being accomplished by others, of whom the prophetic word makes no mention. The practical deduction from this state of things is, Israel shall *never* so blossom and bud as to be the instrument whereby the world will be filled with fruit. They that come of Jacob shall not take root, for the Anglo-Saxons will leave no place for them. A deduction such as this is so dishonouring to God, and is so incompatible with faith, that men will not look their position fairly in the face. They dare not do so. They must spiritualize the literal statements of Holy Scripture, or find themselves impaled upon the horn of infidelity, or upon that which seems to be regarded by them as an equal evil, the acknowledgment of the absolute and literal fulfilment—viz., the identification of the people who, according to their own showing, are fulfilling the prophecy with those concerning whom the prediction was made.

But there is an escape from the dilemma! As Israel must fulfil her appointed work, that work must be left for her to do. The non-Israelite Church and nation cannot be "the Chris-

Digitized by Google

tian mother of the nations of the future," and she can fail to be so in but one way, through the loss of fruitfulness, "the barren womb and dry breasts," the loss of faith, of hope, of God, of Christ, of the Holy Spirit. The righteousness that exalteth the nation; the innate governing power which fits her sons to be rulers in all lands; the possession of the faith which protests for Catholic truth and against opposing error; the might which comes from the blessing of God must pass away; the response to God's call to do His work must, year by year, become "faint and half-hearted;" and then the foretold agent will be raised up to evangelise. We shall give place to Israel, as the Empires of Spain has given place to us. We must "lag behind faint and inglorious;" and, if so, there is a deeper depth to be reached. For this future fruit-bearer, at present unchristianized, will have to be converted to Christ and trained in all that is essential to give a race power to enter upon our present inheritance. And this work will have to be accomplished in them by the witnesses that now exist, by us when entering upon our period of decadence. It could not be done. Israel, unchristianized to-day, will never evangelize the world, and the kingdom of God and of Christ shall not be. An escape from the dilemma! Yes, by a plunge into the pit of horror; by the victory of evil over good. Israel Christianized, re-espoused in the bonds of the new covenant, is the necessity of the age. Of her it cannot be recorded in the history that is yet to be written, she "*might have been* the Christian mother of the nations of the future." She must fulfil her heaven-prepared function and be the blessing; and when the missionaries of the Cross, ministering to our own race in distant lands, or to their heathen neighbours, know who they are as well as they now know Him whom they serve, an omnipotent voice will ring in their ears and in ours, and we shall no longer be slack to go in and possess the land—the wide world—which the Lord God of our fathers has, according to His promises, given to *us*.

THE BISHOP OF PERTH (AUSTRALIA) ON THE QUEEN'S JUBILEE.

On Sunday morning, June 19, 1887, the Right Rev. Bishop of Perth, Western Australia, preached a sermon on "The Queen's Jubilee" in his Cathedral, Perth, taking for his text 1 Tim. ii. 1—3: "I exhort therefore first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, who willeth that all men should be saved and come to the knowledge of the truth."

The sermon is one for Anglo-Israelites to ponder over, and to wonder how a prelate who writes and preaches like a believer in the Identity of the British with the Lost Ten Tribes, is yet perfectly unconscious of that fact! His sermon (which can be obtained at Perth from the *West Australian* Office, St. George's Terrace) testifies conclusively, though "blindly," that the British are Israel, though the Bishop of that Diocese unfortunately cannot "see" it. We regret we cannot quote the entire sermon for want of space, but we propose to present our readers with a résumé of its salient parts, with copious quotations, in order that they may see how fully the Bishop confirms all our facts, but how his conclusions therefrom are many of them erroneous, because he has failed to see that what God promised to Israel those very gifts our favoured nation exclusively enjoys, as he very clearly shows. At the opening of his address the preacher spoke as follows:—

Perhaps no past period of fifty years could be named which has produced such changes as have been produced during this period by the construction of railways, by telegraphic communication, by postal arrangements, by improved modes of travel, by the extension of commerce, by the increase of knowledge, and other such agencies. Englishmen have been spreading themselves, too, in increasing numbers during this period to all parts of the world; everywhere laying the foundation of large English-speaking societies. Everywhere, too, has there been a great growth of spiritual life and activity amongst us. The Church has worked wonders in her missions both at home and abroad. At home her bishops, her clergy, her services, her churches, have been largely multiplied; whilst abroad no less than sixty-eight new Colonial and missionary dioceses, including twelve of our thirteen Australian dioceses, have been founded since the commencement of the present reign. Throughout all this long period too, during which almost every other throne has been shaken, and many overthrown, we have been blessed with a sovereign whose faithful discharge of her duties and high personal character have secured to her the loyalty and love of all classes of her people. In such a retrospect, then, is much cause for rejoicing, much for which to be thankful, though it is a retrospect which, at the same time, if honestly made, cannot but suggest much ground for humbling ourselves before God, because of our national sins and shortcomings.

The Bishop then went on to ask the important question, why God had so favoured us above other nations, and what, looking to the teaching of His word, He means us to do for Him? These questions he answered just as we should answer them ourselves, by saying that God purposed that we as a race should carry the gospel to all the nations of the world, so that the promised great kingdom of which Christ is to be the King might be established over the whole earth. Here again the Bishop's teaching was exactly in correspondence with the BANNER'S for the last ten years!

As an instance of God's separation of a nation to carry out this purpose he mentioned "the Israelites of old, who were a nation especially chosen and set apart by God from other nations for the express purpose of accomplishing by their instrumentality His purposes of mercy towards the world at large." Proceeding to recognise the admirable rulers God had given this our own nation the Bishop added these burning words:—

In our present Queen especially, we have a sovereign who, during a long reign of 50 years, has made it her constant aim to promote objects such as those which my text teaches us to be the objects at which rulers should chiefly aim. In the words of the prayer which we shall use at our special service on Tuesday next, she has during all these years, by God's grace, stedfastly kept the charge given her on the day of her Coronation, "to do justice, to stay the growth of iniquity, and protect the Church of God, to help and defend the widow and the orphan, to punish and reform what is amiss, and confirm what is in good order," whilst in her own private and domestic life she has set a bright example of purity and truth and righteousness. It is no light blessing that we have thus so long enjoyed, and it is well that our united thanksgivings should this week be offered up in all parts of the British Empire alike, to the bounteous Giver of all good, for this as for all other tokens that He has given of His good will towards us. Why, we may well ask, is it that we have been thus favoured amongst the nations of the earth? Why is it that He has given England the world-wide empire that she now possesses, and an influence throughout the world by means of her commerce and civilisation, greater even than empire? Why is it that her sons and daughters are going forth year by year, in increasing numbers, into all lands, occupying the waste places of the earth, and laying everywhere the foundations of large kindred communities? Is it merely for our own national glory or aggrandisement, or is it not rather that He has some special work for us to do for Him in the world; that He has chosen our nation to be His instrument in some special manner in these latter days, for hastening on the accomplishment of His purposes of mercy to the world at large?

Let us trust that it may be so; let us show our true thankfulness for His gracious dealings with us by acting up to the responsibilities of our high position; let us not be satisfied merely with the boast that we are Englishmen; but let us endeavour everywhere to make the name of Englishmen honoured and esteemed as that of a righteous, God-fearing people. Let us remember that the character and true progress of a nation depends upon the character and lives of its individual members. Let those in authority rule in the fear of God, carefully framing their laws in accordance with God's will (not merely with the will of the people), to the real good, both temporal and spiritual, of those

Digitized by Google

they govern. Let our merchants and tradesmen be honourable and upright in all their dealings, our labouring men industrious peaceable and faithful; let them in all ranks be sober, and pure and truthful, and women modest, loving and careful of their children's training; let each one be doing what in him lies in his own daily sphere of life, to further God's work of righteousness and peace and truth in the world, and we need not fear but that we shall remain a nation watched over and blessed by God, the instruments in His hands of blessings to others also.

So far the Bishop of Perth. The conclusion of his sermon exhorted his hearers to constant prayer for our rulers "because," he said, "the well-being of our country, the maintenance of her present high position among the nations of the earth, depends much upon our prayers being thus constantly and sincerely offered on behalf of her rulers." The Bishop's description of our nation is perfectly exact. But how was it that he was unable to see that the picture he drew of the British was line for line the scriptural portrait of Israel? God promised to Israel just those gifts the preacher found to be the possession of our own race. Multitudinousness, colonial possessions, love of souls, the evangelising function, national prosperity, God's favour, all these are God's good gifts promised to His people, as such texts as the following prove:—Gen. xxii. 17. 18; Hosea i. 10; Gen. xxxv. 11; Isa. xxvii. 6; Jer. xxxi. 33, 34, &c. How was it that the good Bishop did not see that since God promised these good gifts to Israel exclusively, and we British have them all and many such besides, we must be Israel, as God is true! It is true that we must ask Him for those good things the Lord is ready to bestow, because He has said that "He will be enquired of by the House of Israel to do it for them." But surely the Bishop does not imagine that our God, having sworn by Himself to give to His people Israel certain good gifts exclusively, He could by prayers and supplications on the part of the British people alienate those same gifts from Israel, and give it to them in violation of His oath, covenants and promises, all pledged solemnly to the afterseed of His friend Abraham for ever? Herein the Bishop of Perth, who is described to us as a veritable Nathaniel, "an Israelite indeed in whom is no guile" (John i. 47), has slightly erred! God cannot foreswear Himself; and therefore we British, who are in the very place of Israel, "God's chosen nation to be His instrument in some special manner in these latter days," as the Bishop intimates, must be Israel themselves, though our Prelate's eyes are holden, that he cannot see the fact! We trust God will soon open his eyes, for in very truth he is quite ready for Our Identity. He only requires to know that the House of Israel exists somewhere in the world ready to be identified by the very marks he describes as visible on the British; and then, surely, he cannot fail to see, and admit too, that the denial of Our Identity is rank insult to the God of Heaven. The assertion that the Lord's sworn promises to Israel His people have been wilfully and wantonly broken, to the great dishonour of His throne, is rank blasphemy, which God forbid! The Bishop is only blind, as Isa. xlii. 19 declared he would be, and if, reading these lines (as we hope one day he will,) he can bring himself to entertain and receive the glorious truth that the British are Israel, he will then see quite clearly why we are favoured by God as he knows we are, and what work God has allotted to us to do. (Gen xxii. 18; Isa. lxi. 9; Matt. xxviii. 19. 20; Isa. xxvii. 6.)

"'To loose the bonds of wickedness, to undo the heavy burdens, and to let the bruised go free.' That is Israel's mission. I have no hesitation in saying that Britain can make better use of Africa, and deal with the Africans better than any other people. If so, is it any wonder that God should give that country into her hands? Would He not give it into the hands of that people who could do best by the people and for the country? There seems a sort of nationality in this."—*Dr. Wild.*

THE QUEEN will spend Christmas at Osborne. A Christmas-tree has been erected in the servants' hall, and seasonable gifts from the same will be handed by Her Majesty to the servants and the children attending Whippingham School.

THE HON. P. CARTERET HILL, EX-PRIME MINISTER OF NOVA SCOTIA, GIVES EVIDENCE.

A LECTURE was given at Southbrough, on Nov. 15, by the Hon. P. Carteret Hill, formerly Prime Minister of Nova Scotia, on the subject of "Canada and our Colonial Empire." The report of the address, which appeared in the *Tunbridge Wells Advertiser*, on Nov. 18th, presents us with some very interesting statements, showing that the lecturer, a Canadian of the Canadians, is ripe to accept Our Identity, though at present, we suppose, he knows nothing whatever about the subject. What he said was this, prefacing his remarks in regard to the Dominion of Canada (of which an admirable map had been prepared for the purposes of the lecture by Mr. G. Pettit) by an able introduction setting forth the value and importance of our colonial possessions, and the vast extent of our Empire generally:—

From British India, with an area of 900,000 sq. miles, and a population of 250,000,000 souls, down to Gibraltar, with an area of less than two sq. miles, and a population of 18,000, the Crown of England had possessions of every extent in every clime, reaching altogether the enormous number of fifty distinct colonies and possessions. Even Rome, in her palmiest days, could not boast of such an empire as Great Britain. He passed on to point out how this great empire had been the gradual growth of centuries, contrasting with this the disposition of eager rivalry which of late had been shown by continental nations, who were now running a headlong race for colonial possessions, and who appeared to think that a colonial empire could be made to order. He deeply deplored the fatal blunder which led to the alienation of the thirteen American colonies, observing that John Bull had often won fair possessions by his sword, and had then allowed them to slip through his fingers by reason of the craft of rival diplomatists. Notwithstanding all the mistakes of the past, however, the advance of our Empire had been steady and irresistible, until at length it had reached a position for which there was no parallel in history. The English language was now spoken in every quarter of the globe, and appeared destined to become the almost universal language of the human race. The colonies might be said to cover the ocean with their shipping, and Canada, with barely five millions of inhabitants, had already reached the fourth place among the nations in regard to the great ship-building industry. What was the significance of all this? Had this great empire arisen merely to gratify the pride and self-esteem of the inhabitants of a little island in Western Europe? Did it mean nothing to the human family at large, that a spectacle of such surpassing interest was before their eyes? They might rest assured that it was not for naught, and as the future unravelled itself, the interest would be constantly intensified. He went on to say that among other nations we failed to see any whose constitution, laws, and government were so fitted to promote the happiness of the human family as those which prevailed in the British Isles; and that no thinking man, who looked beyond the boundaries of the street in which he lived, could fail to see that, on the whole, the Colonial Empire of England had been a blessing to the whole of the human race, and had a reflex action on himself for good. Stripped of her colonies, England would doubtless remain a busy hive of industry, another Holland or Belgium, but a queen among the nations she would no longer be. The loss to herself, no less than to the colonies themselves, would be enormous; but the loss to the world would be greater still. The moral spectacle of the foremost of the nations, governed by the eternal laws of justice, and, with all its shortcomings, seeking the true welfare of its subjects in every clime, afforded an example which could not be without effect upon the surrounding nations. The withdrawal of that example, and of that moral influence, would be one of the greatest calamities which could befal the world, and material prosperity would follow the moral in its flight. (Applause.) The speaker then turned to the map, and proceeded to give an interesting account of the growth and general features of the Dominion of Canada, calling attention to its vast area, and its development of late years. This was illustrated by the rapid growth of Winnipeg, in the central province of Manitoba, which, from having been a poor trading station, is now a flourishing and continually extending city. Taking up the subject of the congested state of our home population, as touched upon by the chairman,

Digitized by Google

he dwelt at length upon the advantages which the Dominion of Canada affords for the settlement of sober and industrious emigrants, not afraid of working on the soil, who might obtain a free grant of fertile land, and thus establish for themselves an independence. When he had proposed emigration to working men out of employment, he was always met with the question, How am I to get there? He confessed that it was a difficult question, but though all governments, of whatever politics, endeavour to avoid the question of State-aided emigration—seeing that if they once began it they would not know where to stop—surely it ought not to be beyond the powers of statesmen to devise some solution of the problem. He believed that eventually it would be done, and they might rest assured that by raising up British-speaking communities abroad, they would do more than they could do by any other means to perpetuate the British Constitution at home. (Applause.) He believed that the time was coming when they would be able to draw still closer the bonds which united this great Empire, not merely for the aggrandisement of the people of England, not only to add to the splendour of their history, and not simply to fill them with the insular pride which was sometimes spoken of by other nations, but for the welfare of the whole human family. He believed that God would bless this land, and make it a beacon light to the whole nations of the earth; that some day we should see British law and order, as well as the British flag, prevailing in every portion of the earth, and we should then, perhaps, be able to dictate peace to the world, and say that the nations should not learn war any more. (Applause.)

So far the ex-Prime Minister. We are surprised to see that Mr. Carteret Hill anticipates for this Empire that "God will bless it," and that "He will make it a beacon light to the whole of the nations of the earth." He goes beyond all public men, save those who are Anglo-Israelites by conviction, and tells us, further, that he expects to see "the British flag prevailing in every portion of the earth," leading to a state of things when "we shall dictate peace to the world." In regard to our language, Mr. Hill agrees with all others who have written or spoken on the subject, and believes that it will become the almost universal language of the human race! Where did the lecturer obtain the information on which he ventures to ground these anticipations? Not from the Bible, unless this Empire be Israel's! There we find all the promises centre in that race, but no provision is made for the world-wide predominance of the so-called Gentile British people. The heir of the world is, according to God's promise, "Abraham and his seed for ever;" but not at all the British Anglo-Saxons, unless indeed the latter be Israel, as we contend.

If we be not Israel, then we can tell Mr. Carteret Hill, under the authority of God's Word, that the British must come down from their present high position, and make way for the coming Hebrew race, to whom the promise has been made, which will never be cancelled, namely, 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" (Dan. vii. 27). Those saints are the children of Israel (Psa. cxlviii. 14). The empire which is a blessing to the whole human race is, according to Mr. Hill, the British or English Empire, as he terms it. But God's Word, which we must preferably trust, describes that empire as the Empire of Israel. "In thy seed," it declares, "shall all the nations, the families, and the kindreds of the earth be blessed;" the race so described being "the afterseed of Abraham" (Gen. xxii. 17, 18, xxviii. 14; Acts iii. 25). Israel was to "blossom and bud, and fill the face of the world with fruit"—not the Gentile British, as Mr. Carteret Hill, no doubt, believes to be the case!

"Thou shalt be a blessing," was God's promise to Abraham in Gen. xii. 2; and Mr. C. Hill is only correct in declaring that the British are in this enviable position by reason of the fact that the British and Israel, Abraham's afterseed, are one and the same race. Our lecturer deplored as a fatal blunder the severance of the thirteen American colonies from the British Empire. But he has to learn that America, being Manasseh-Israel, separation and independence were her God-appointed portions, necessary for the good of the world, and needful in order to fulfil God's purposes of grace, as revealed in prophecy (Gen. xlviii. 19). On the whole we find Mr. Carteret Hill has given good evidence to prove the fact that the British are Israel of the Ten Tribes; but he testifies blindly, not knowing the Scriptures, that the House of Israel are destined to rise again nationally, and assume a position of domination in the earth.

THE IMPORTANCE OF VANCOUVER.

At last the Government of this country has resolved to join hands with Canada, one of her "stately daughters," and to grant a subsidy for the establishment of a monthly mail service between Vancouver, and China, and Japan. The journals of the day regret that the service could not be made fortnightly; but are thankful for an instalment of the good things coming; since the great point was to induce the two Governments to see that the mail service to connect China and the East with Esquimault was an indispensable thing for the Empire, because that great Gate can be reached in fourteen days from England, by a route entirely on British ground and on British seas. It can be regarded therefore as an outpost of this Island, commanding the trade routes to India, Australasia, China, and Japan.

The railway across the Canadian or Dominion Continent is a great strategic railway, built on British territory throughout, and it connects Great Britain with the East and Indian Empire by two oceans, one of which, the Atlantic, is already under our own power, and the other, the Pacific, we must, by such mail subsidies as that now inaugurated, bring into subjection to our flag. "No enemy can blockade this route, and it will be the fault of ourselves alone if any can seriously harass us either in the Atlantic or the Pacific." The *Times* declares but one thing more is wanted to give us uninterrupted communication in time of war, and that is, a telegraph wire across the Pacific, with both ends under our own control, and with a branch to Australia. The Canadian Government is about to put on the Pacific side some powerful and swift ships, capable of being used as cruisers, and to be built under Admiralty supervision. Thus says the *Times*: "The Empire is on the point of being provided with a new and most efficient line of communications, binding together its remotest parts, and rendering it entirely independent of shipping and telegraph routes dominated by its rivals and possible enemies." At Victoria, Vancouver, we have a first-class, impregnable Gate, which, as a base of operations, naval and military, is unrivalled in the world. It stands on British ground, can be reached in a fortnight from our naval arsenals and dockyards at home, and situated in the North Pacific, communicates directly by sea with China, Australia, and India, along a route which is bound to become a British ocean. The advantages thus opened to our nation's power have long been foreseen; but we have now the thing put into actual operation, with the stupendous results to follow, exhibited to our view.

These facts illustrate to us, as we never saw them exemplified before, the wonderful geographical arrangements for the enlargement of British power, which God has carried out in order to add to our nation's strength and world-wide influence. These circumstances, in the last resort, depend upon the Gates for the help they give to our nation's military and naval power. Esquimault is an impregnable Gate or naval fortress, just at the spot where the Canadian Pacific Railway finds its terminus on the Western Ocean. The railway itself runs its 3,000 miles of length right across a mighty continent, all the while on British soil, almost on the same parallel of latitude from East to West. There on that Western terminus, British military and naval strength, the arsenal and stores, required to dominate the East, can be piled up at only fourteen days' distance from

Digitized by Google

Plymouth; and thence they can be sent by swift steamers and war ships to reinforce the British troops in India, in Burmah, in Singapore, and Hong Kong. Surely never was there so grand and impressive an illustration presented to our nation's gaze of the power of the Gates as this case brings before us! "Thy seed shall possess the Gate of his enemies," was God's promise to the afterseed of Abraham, and the British nation being that afterseed, we have almost all the strategic positions of the world already placed in our grasp—the last and freshest instance of the gift being Esquimault and Victoria, in Vancouver—a mighty Gate which dominates the Pacific Ocean and all those points of vantage which the French and Germans have seized there, in view to turn them to hostile purposes by-and-bye, what time hostilities may take place between their countries and our own.

In vain! God has given us a Gate in Vancouver which commands them all! and the last new arrangement, which we chronicle to-day, made between Great Britain and her "stately daughter" in the Dominion, plainly shows us that God's blessing still attends this nation as "Israel obedient," and that God, even our own God, has fulfilled to us His promises. To Him be all the praise!

THE RIGHT REV. DR. BARRY'S LECTURE AT BALLARAT.

THE Right Rev. Dr. Barry, Bishop of Sydney and Primate of Australia, visited Ballarat on Oct. 12, and there delivered a lecture on his "Impressions of England and America." We quote portions of the report of the address as we find it published in *The Herald*, of Melbourne, Oct. 13. Some sentences of the editor's leader, also, remarking on his Lordship's speech, we add for our readers' information. The Bishop said, at a tea meeting held at Ballarat:—

He intended to speak to them of their mother country—he liked the expression—and her children in the year 1887, and to give some of his impressions during his sojourn in it. During the whole of his circuit of the world, the English language and English institutions were never absent. Everywhere this was noticeable, showing the influence and power of England. Right throughout the journey—from Australia by way of Colombo, Aden, Red Sea, Malta and Gibraltar—was the English flag flying, and during the whole voyage they were under its protection. Passing through the United States there was again the English language, though he might have travelled entirely through English territory by way of Canada. This was unparalleled in the history of the world, and there was clearly some great destiny for the English race—a trusteeship for all time, and a working out of God's dispensation for His creatures. The year 1887 was jubilee year, and from what he had seen, he did not believe the festival had created any new feelings, but had brought out old sentiments with increased force and power. After referring to his feelings on again entering England, and arriving in London—that city of impressive vastness—he remarked that the time was one of great anxiety. There was, first of all, the almost insoluble Irish problem, which was heard on every side. There was a resolution on the one hand to do everything that could possibly be done for Ireland, whether in the way of justice or favour, and on the other an absolute resolution that under no circumstances could any step be taken which involved real dismemberment of the British Empire. (Applause.) Then on the Continent, after so many centuries of Christianity, every nation possessed huge armies. The two great nations were in a state under which any rash action might precipitate a European war of which no man could foresee the extent. The interests of England on the Continent were peace, but that peace could not be what England desired unless it was the peace of honour. (Applause). . . He spoke in conclusion of the marvellous destiny which awaits the English race—to hold together unity and variety. Dear Old England represented the solidity of English character, the benefactor of civilisation, variety and depth of culture, and the influence of antiquity which represented respect and reverence. On the other hand there was our New England, with more rapid growth, rapid advance of culture, a larger measure, if possible, of freedom and independence without being burdened by tremendous difficulties. The United States character was subtler and keener, more impulsive and exciting, with great power of speech and expression, and with a great confidence in the future of their country. Between the United States and England there should be a perpetual and friendly alliance, and with the colonies the question of Federation ought to be settled. All over the world small kingdoms were aggregating together into colossal empires. Though there was a Republican association in Sydney, he believed there was a feeling against separation from England. He concluded with further reference to the grand destiny of the English race, and sat down amidst great applause.

The editorial on the Bishop's lecture was to the following effect:—

THE ENGLISH-SPEAKING RACES.

Dr. Barry, the Anglican Bishop of Sydney, while lecturing at Ballarat yesterday, told his audience that though on his recent visit to England he had, in the literal sense of the word, traversed the world, yet that in all his journey he was never removed from the English language, or from the influence of English institutions. It used to be the proud boast of the people of Great Britain that there was scarcely a coast in the known world on some portion of which, and at some time or other during the twenty-four hours, the British drums did not beat, and the British colours did not fly. The assertion of Bishop Barry constitutes even a prouder boast than this, for it shows that even in countries where there are no British drums beating the flag still flies in its apportioned spot, and the influence of British institutions is still felt. No doubt the construction of the Suez Canal was due in the main to French talent, energy, and enterprise, for it cannot be denied that the project was at first scouted by the leading British engineers; but it has turned out to be a water highway for British vessels, which at present carry the bulk of the commerce of the world. More than this, every halting place of the journey made by the Bishop to Europe was under the British flag; and Dr. Barry dwelt emphatically on the significant fact that from the time he left England until he re-entered the Sydney Heads he was in the dominions of the great English-speaking race. It is, indeed, as the lecturer stated, a position unparalleled in history that one race so encircles the earth that one can travel round the world without leaving its dominions. A talented writer once described the people of the United kingdom—at least almost the best portion of them—as buffaloes, ever pushing forward in search of fresh pastures, and, what is more, finding them. The simile is by no means an inapt one, and the result is, what the world well knows, that these buffaloes now possess the finest fields in the universe. . . . . There is not a word of exaggeration in the statements made by the rev. lecturer, and if the English-speaking Empire of Great Britain would be brought into thorough accord with the great Republic of English-speaking America, such a union would be formed, especially on the basis of an alliance offensive and defensive, that no foreign Power would venture for a moment to disturb.

So far our Australian friends. There is much in these two utterances to lead one to believe that if the speaker and the writer are not both of them believers in Our Identity they are excellent "blind witnesses" to the fact that the British race is "the remnant of Israel." The almost universal dominion of the English-speaking races is the one fact which deeply impressed the Bishop. Wherever he went there was the English language. The British Flag protected him the whole way on his voyage home, and everywhere he was among the English-speaking races. The destiny of the race he saw to be marvellous. But what that destiny was to be he could not tell, because he had not the key which alone could inform him.

"The race," he saw, "was trustee for all time, to work out God's dispensation for his creatures." Seeing that, why did not the Bishop come to the conclusion that the British were Israel, seeing that by the testimony of scripture the latter were to be God's instrumentality to benefit and bless the whole wide world? (Gen. xii. 2; xxii. 18; xxviii. 14; Acts iii. 15; Isa. xxvii. 6; lxi. 9, &c.) He saw too that our destiny was "to hold together unity and variety." This he felt could only be attained by the Federation of the empire, and Gen. xxxv. 11 ought to have taught him that to Israel alone is reserved the

Digitized by Google

glory of constituting "a nation and a company of nations." The editorial comparison of the British with "the pushing" buffaloes, seeking for, and finding pastures rich and new and fresh, is an exact parallel to God's description of Ephraim and Manasseh, likened to the bullock, and to the horns of the unicorn (or reem), "pushing the people together to the ends of the earth" (Deut. xxxiii. 17).

We have indeed done this without meaning thereby to fulfil prophecy. We have acted in blindness, and the editor of the *Melbourne Herald* doubtless when he wrote the words we quote, did so in perfect unconsciousness that "the buffaloes pushing" for, and finding rich and valuable and fresh pastures, "the finest in the world," were Israel of the House of Joseph, fulfilling their prophetic destiny, "pushing the peoples together to the "ends of the earth" like bullocks, using their horns like the horns of "the reem," to effect their purpose. The union between the British and American peoples which the writer desired to see carried into effect, is sure to come to pass, for we find from Ezek. xlviii. that the Return of the whole House of Joseph, Ephraim and Manasseh together, is to take place in God's good time, since verses 4 and 5 show that in the distribution of the land, Manasseh will have "one portion," and that the very next "portion" will be occupied by Ephraim. This tells of "union" between the two leading members of the House of Joseph, namely, Ephraim and Manasseh; and of union of a permanent character, since the restoration of the tribes of Israel, including the now separated tribe of American Manasseh, will be conducted by the Lord God of Israel Himself. It can be therefore subject to no disarrangement, no hostile impediment, brought about by the evil passions of the sons of men. Reference to Ezek. xlvii. 13—23, xlviii. 1—29, will prove the correctness of our statement; and chap. xlviii. 35 puts the seal of Divinity upon the whole arrangement; for "The Lord Jehovah will be there!" Let Israel, Manasseh, and Judah therefore praise the Lord, for He is arranging all our history, and we may safely trust Him to bring us safely to our promised inheritance and home (Isa. xlii. 16).

HOW THE WORK IS GOING FORWARD.

By Charles Horner.

If the worthy John Wilson could rise up amongst us and witness the expansion of the *Idea* since his day, it would certainly rejoice his heart. He was like the voice of one crying in the widerness, and had he not had the power of the Spirit resting upon him, and admonishing him that it was at his peril if he neglected to inform the people, he never could, as an ordinary man, have withstood so manfully the taunts and jibes of the listeners to his strange story of Israel in Britain. But what an advance has the *Idea* made since his days! Not only are there little knots of believers in Israelite doctrines in nearly every village hamlet in Britain, but across the seas in far distant lands are there hundreds of staunch adherents with willing hands, and earnest hearts, ever ready to spread this great Truth to their utmost. And how in these days, when many run to and fro, and wanderers coming and going by sea, this story of Israel floats amongst the "gossip" is well shown in a letter we lately had the pleasure of receiving from the Free Distribution Fund's active Local Treasurer and Agent in Malta. After remarking how he can readily make use of all available literature, and the desirability of getting our troops well acquainted with the subject where there is a large garrison, he familiarly goes on to say: "I have good opportunities of distributing the papers among our merchant seamen, the captains and officers of whom often have a good share of spare time for reading between ports, and they often pass the papers on to other ships on their arrival at other ports. And the captains of these ships often dine together on shore at the port where they discharge and take in cargo, when of course they must have something to talk about, and anything new or interesting is sure to be introduced. I witnessed this myself last year when I paid a visit to India, and for nearly three weeks I took 'tiffin' with from twelve to twenty captains nearly every day. I have often, during the past seventeen years, had captains of ships and others call upon me to know if I had anything in the shape of Identity literature, saying they had been told about me in Melbourne, or Sydney, or Bombay, or in some other place. When Mr. Hine's 'Forty-seven Identifications' were first issued I supplied a captain of a merchant vessel with one, and in a few weeks there were several called upon me asking if I could favour them with a copy of the above work, saying Captain So-and-so had been telling them of the glorious news in Melbourne. I found this captain so interested that he used to invite captains of other ships to go on board to hear him."

As another instance of "How the work is going forward," but close at home, we lately received a communication wherein the writer, an earnest and systematic sower, briefly, but pointedly, narrates the results of his distribution amongst the following eight various parties: (1) A Christian Jew. Says it (the Identity) is glorious if true, and he sees no reason to doubt it. (2) A Roman Catholic. Says he believes it to be true. He is gradually losing the usual Romanist's bigotry. (3) A thoughtless young scoffer. Has suddenly found that there is something in the Bible concerning him and his country. (4) A Sceptic—of Protestant parents. Thunderstruck. (5) A Sceptic, once a Roman Catholic. The first he had heard of the matter, and says he is very much interested. (6) A Churchman. Very interested. (7) and (8) Presbyterians—cousins. One is now a thorough believer, while the other is inclined to think it is true." These are encouraging examples which speak for themselves, and are only a few out of many constantly recurring testimonies that reach us; and how remarkably we are witnessing the exact fulfilment of the words of the prophet, that "IN THE LATTER DAYS YE SHALL CONSIDER IT!"

Correspondence.

DAWLEY CIRCUIT.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I very thankfully acknowledge the following, received for the destitute poor:—"The Widow's Mite," 1s. 6d; "A Mite for the Poor People," C. M. P., 2s.; Miss Remington, for the destitute, 6s.; "A thank offering after illness," 2s.; "For your poor people," H. H. P., Bromley, 3s. 6d.; "J. Greig, in gratitude for your pamphlet, 'Israel's World,'" 2s. 6d.; G. Dimbleby, "Do with it as you think best," 10s; Mrs. Murray, 5s.; Sophia de Bergue, "For the starving poor," £1; Miss Maran, 1s.; Mr. Franklin, 2s.; Mr. and Mrs. C. E. P., "For the sixty years' old couple," 7s.; "For the poor sufferers at Dawley, from three Banner readers and their friends," 10s.; G. R, Anglo-Israelite, "For the poor," 2s 6d.; C. S., "Bread for the poor under your care," 2s.; "The sigh of sympathy of five Israelites," per Helen C. Naismith, 10s.; J. Dudley, "To His suffering ones," 5s; "A daughter of Israel and a Salopian," 5s; J. Parsons, "A loaf of bread for one or two hungry ones," 5s.

With the above I have relieved six families of Church members and six other families. Some of them confess that this has saved them from starving. Only one of these persons, an aged Christian widow, has been compelled to enter the workhouse. The relief given to the poor unemployed has done much to keep them from crime. I will not beg for more, and when you wish to close this correspondence, I will be more than satisfied for the help given. But while breadless Christians come to me for help, as they do this week, I will thank God and His ministering ones for enabling me to feed them. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord SHALL SATISFY THY SOUL." Yours in the trials and glories of Israel,

Henry Roe, *Minister*.

Dawley, Salop, Dec, 3rd, 1887.

N.B.—A number of the above givers have not referred to the Banner, but seeing their gifts here may do good.

Digitized by Google

NOTICES.

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

SUBSCRIPTIONS. £ s. d.

Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free 0 7 6
Two Copies (including Double Numbers) 0 13 6
Three Copies " " " 1 0 4
Four Copies " " " 1 5 6
Six Copies " " " 1 16 4

Post Office Orders to be made payable at the head office, St. Martin's-le-grand, London, to ROBERT BANKS & SON, Racquet-court, Fleet-street, E.C., or F. W. PARRY & Co., 29, Paternoster-row, London.

The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

Contents Bills and Show Cards may be obtained on application to the Publishers.

Advertisements should be sent to ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C.

Prepaid Advertisements are inserted at the rate of thirty words for 1s. 4d.

NOTICE!

THE ANNUAL VOLUME

OF THE

BANNER OF ISRAEL

WILL BE READY DECEMBER 29.

Price, in Handsome Blue Cloth, Gilt, 8s., Post Free for Postal Order.

Forms a handsome present. Useful for presentation to Working Men's Institutes, Libraries, etc., etc.

Price 1s. 6d.

CASES FOR BINDING

THE YEARLY VOLUMES.

ROBERT BANKS AND SON,
RACQUET COURT, FLEET ST.

VALUABLE CONSULTATION PRESCRIPTION for cure of Indigestion sent to any address for One Shilling. Part profits to *Banner* Free Distribution Fund.—"Identity," 8, Charlotte-terrace, Clacton-on-Sea.

WORKS BY PHILO-ISRAEL.

The Geography of the Gates. With Map and six full page, and one double-page, Illustrations, printed on plate paper. 208 pages, in handsome cloth, gilt. Price 3s. 6d., post free 3s. 10d.

The History of the House of Israel. How They Were Lost and How They Were Found. Told, for the children. Price 6d., cloth 1s.; post free 7d. and 1s. 1d. Fifth edition.

A Resume of the Scriptural Argument, Proving the Identity of the British Race with the Lost Ten Tribes. Price 1d.; 6s. per hundred, postage 6d.

Robert Banks & Son, Racquet-court, Fleet-street, E.

CHRISTMAS GIFT BOOK.

Royal Copy, 4s., Coloured ditto, gilt edges, full gilt 2s., Plain 1s. 8d., postage 2d. extra.

"MY JEWELS"

(MAL. III. 17),

BY SARAH SHARP.

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all book-sellers.

Price 6d, by post 7d.

THE GREAT PYRAMID

AND

FREEMASONRY.

A Lecture delivered by MR. JOHN CHAPMAN, with Illustrated Coloured Plates. Published by request.

London: Robert Banks & Son, Racquet-court, Fleet-street.

Ready at Advent. Price 6d., by post 6½d.

Old Dogmas From New Aspects.

By V. F. A. H.

Contents: 1. The Apostolic Succession. 2. The Apostle Peter. 3. The Successor of Judas Iscariot. 4. The Athanasian Creed. 5. The Trinity. 6. Eternal Punishment. 7. The Great Tribulation. 8. The Great White Throne. 9. The Atonement of Jesus Christ.

H. E. Hill, 60, Nevill road, Stoke-Newington, London, N.

Price 3d.; Interleaved with Ruled Paper, 5d.; CLOTH bound, gilt lettered, marbled edges, 1s.; by post 4d., 6d., and 1s.

The cloth edition is well bound, with marbled edges, and is suitable for Library, the Desk, and general use.

THE

ANGLO-ISRAEL ALMANACK

AND DIARY FOR 1888.

CONTENTS:

FRONTISPIECE—VIEW OF NAZARETH.

CALENDAR AND DIARY FOR THE YEAR, January: Christ's Commands. February: Commands. March: Promises. April: Promises. May: Prayers. June: Prayers. July: Christ's Promises. August: Promises. September: Proverbs. October: Proverbs. November: Invitations. December: Prophecies. Church Lessons for each Sunday of the Year. Notes for the Month. Moon's Changes. Moveable Feasts. Measures of Length. Bank Holidays. Length in a Mile in Different Countries. Letters Patent for Inventions. Notes for 1889. Meteoric Showers. Legal Tender of Money. Legacy and Succession Duty. Income Tax. Postal Regulations, Money Orders, etc. General Information. The Royal Family. The Church. Public Exhibitions. The Ministry.

ARTICLES:

The Testimony of History that the British are Israel By Philo-Israel.
The Foundation of Anglo-Israel Truth. By V. M. Cox.
"The Fulness of the Gentiles." By the Rev. C. W. Hickson, M.A.
Fulfilling Prophecy. By Douglas A. Onslow.
The Clue to the World's Future. By the Rev. Denis Hanan, M.A.
The Principles of a Divine System; and Israel's Place In It. By Ernest P. Dix.
Rule Britannia! By H. R. Shaw.
Nazareth.
God's Israel. By Rev. Hibbert Newton.
A Christmas Carol.
List of Anglo-Israel Associations in Various Parts of the World

LONDON: ROBERT BANKS & SON, Racquet Court, Fleet Street, and all Booksellers.

A New Work on the Identity of Lost Israel

By the late BISHOP TITCOMB.

Now ready, in Cloth Gilt, Bevelled Boards, Imperial 8vo. Price 3s.; sent Post Free for Postal Order or Stamps.

A MESSAGE TO THE CHURCH

FROM

THE NINETEENTH CENTURY.

London: Robert Banks & Son, Racquet-court, Fleet-st., F. W. Parry & Co., Paternoster-row, and all book-sellers.

Just published, in bevelled boards, gilt lettered, gilt edges, price 1s., post free for P.O.

WORDS OF HELP AND WISDOM.

Gleanings Gathered from Various Authors and Poets

BY JESSIE LAWRENCE.

More useful and acceptable than Christmas or New Year's Cards.

LONDON: R. BANKS & SON, Racquet Court, Fleet Street, or of the AUTHOR, "Rosslyn," Hampton Road, Upper Teddington.

The Latest Publication by EDWARD HINE.

The Nation Warned by the Scripture Teachings of the Great Pyramid of Things to Happen about 1887. and Onward.

PRICE SIXPENCE; Post Free, 7d.

F. W. PARRY, 29, Paternoster Row, London, E.C

Dr. JOSEPH WILD'S WORKS

NEW EDITION JUST PUBLISHED.

THE LOST TEN TRIBES

Price 3s., post free 3s. 3d.

The FUTURE of ISRAEL and JUDAH.

Price 2s., post free 2s. 3d.

R. BANKS & SON, Racquet-court, Fleet-street, London.

LUNG TONIC

SAVE YOUR LIVES BY TAKING

OWBRIDGE'S LUNG TONIC

THE MIGHTY HEALER.

It has a power over disease hitherto unknown in Medicine.

Are you at all Weak-chested or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH?
A DOSE WILL RELIEVE IT!
HAVE YOU A COLD?
A DOSE AT BEDTIME WILL REMOVE IT.

Bronchitis & Asthma it relieves instantly

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

Prepared by W. T. OWBRIDGE, *Chemist, Hull*

Sold in Bottles 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *by all Chemists and Patent Medicine Vendors. Wholesale all London and Provincial Houses.*

CARBOLINE

1/6 (TOOTH PASTE). 2/6 per Pot.

Is the most complete Cleanser, Preserver, and Beautifier of the Teeth, perfectly harmless, but marvellous in effect. By its use Toothache and Tartar are prevented, decay arrested, colour improved.

DISEASE by INHALATION AVOIDED.

Makers:

GEORGE & WELCH

CHEMISTS, WORCESTER,

Who will forward Free of Postage.

HUMAN LIFE.—FIFTY YEARS' Record of Facts, Principles, and Discoveries (just published, complete) Relating to the Improvement and Preservation of Human Life on Earth. Origin and true treatment of diseases. A series of articles by DR. SAMUEL BIRLEY, M.D., Ph.D. Book form, 50 pages. SENT FREE to every applicant by the publishers, GORDON B. MURRAY & CO., 50, Theobald's-road, Holborn, E.C. Write to-day.

ETHELINE

A New and most Effective Remedy for CORNS.—Perfectly safe and harmless. Is very easily applied. Cures in a few applications, without the slightest pain. Everyone troubled with either Corns, Warts, or Bunions, will find relief by using ETHELINE. *To be obtained of all Chemists, or post free for* 14 *stamps from* J. LLEWELLYN, CHEMIST, COWBRIDGE.

PRICE 21s., POST FREE. HARNESS' WILL LAST FOR YEARS.

ELECTROPATHIC BELT.

An agreeable, natural, and certain remedy for

Rheumatism, Lumbago, Sciatica, Nervous Affections Sleeplessness, Paralysis, Indigestion, Constipation, Liver and Kidney Disorders, Ladies' Ailments, &c.

SEND POSTAL ORDER OR CHEQUE FOR 21s. FOR AN Electropathic Belt (post free), and you will have an effectual and marvellous remedy always at hand. Harness' Electropathic Belt promotes Health, Strength, and Energy.

Thousands of Testimonials received. Write for copies or call and see the originals.

Pamphlet and advice free of charge.

The Medical Battery Company, Limited,

52, OXFORD ST., LONDON, W.

Corner of Rathbone Place

PRINTED AND PUBLISHED for the Proprietor by ROBERT BANKS & SON, Racquet-court, Fleet-street, London, E.C. F. W. PARRY (late GUEST & Co.), 29, PATERNOSTER-ROW, WEDNESDAY, DEC. 28, 1887. [All rights reserved

Digitized by Google