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INDEX.

PAGE

Articles by the Editor.

A.D. 1588 and 1688 317
Africa, Complications in South 325
„ for Israel 413
„ Scheme to Absorb 409
African Company, The Imperial British East... 429
African Protectorate, A Fresh 197
Alarming News from France, Berlin, &c. 189
Amalek, The Lord Jehovah's Perpetual Enemy 381
Anticipations of the Coming Woe ... 327
Archbishop Whitgift's Prayer, 1588 ... 422
Argument in a Nutshell, The 53
Australia, Western 137
Austria Hungary 461
Austro-German Treaty, The 85
Baxter's Doleful Views 417
Beginning of the End, The 509
Bible and the British Empire, The (The Right Hon. A. W. Peel) 42
Bible in Italy 382
Bible in Russia, Suppression of the ... 382
Bible, The Nation of the (John Wilkinson) 444
Bishop Moorhouse "Is Sure of It" ... 445
"Blessed is He Whosoever Shall Not be Offended in Me" 359
Bombay 386
Book of the Lord Jehovah, The 88
Britain as a Naval and Military Power ... 256
Britain's Position on the Surface of the Globe 384
British Civilization One Hundred Years Hence 405
British Fleet 365
British Settlers in the United States ... 344
Britannia, Rule 390
Brotherhood of the Anglo-Saxon Race, The 277
Canadian National Song, The 418
Centenary of Australia, The 89
Chambers' New Encyclopædia on Our Identity 308
Christian Commonwealth on Our Identity, The 414
Church Missionary Society (*Vide Societies General Articles*) 229, 231, 262, 319, 387 447
Church, Third Decennial Council of the Anglican 346
Clouds Charged With the Electricity of War, The Great, Heavy 29
Coals 198
Coasts, Ends, and Uttermost Parts of the Earth, The 398
Colonizing Power of the Modern World, The One Great 369
Coming Disaster, The 206
Company of Nations, &c., The 179
Controversy in the *North Manchester Guardian* 443
Coronation Stone and Chair, The 449
Covenants With Man, God's Three Great 232
Defence of Coaling Stations 245
„ „ India 278
„ „ Isles of the West 240
„ „ London 213
„ „ the Empire (Lord Brassey) ... 71
Difficulties, Friendly (Dwyer, Tasmania) 55
Discovery of the British Empire 149
Doors Shut About Us at Home and Abroad, The 498
Drunkenness in India, British Responsibility for 96
Dutch Language, The 318
Dwellers in the Tents of Shem, The ... 439
"Dwelling Alone" 488
Echo v. BANNER, The 273
Education of the Young in Israel, The ... 335

PAGE

Egypt's Saviour, Defender, and Deliverer 72
„ „ The Great One 238
Emigration and Population 136
„ from Liverpool... 246
„ in 1887 128
Empire, Expansion of the 38
„ from a Peppercorn, An 385
„ Latest Addition to the 478
„ in the West, Our 306
„ The Greatest and Freest—the World Has Ever Known ... 285, 474
Enemy Cometh in Like a Flood, The ... 75
England, The Downfall of 271
England the Modern Israel 177
English Language, The 122
English-Speaking Race 53
Ephraim's Woe 288, 347
Epistle of St. Paul to the Romans... ... 241
Expansion in the S. Pacific (*vide* "Gates") 453
Facts, and What They Teach Us 226
"Fatal Marble Stone, The" 455
FEDERATION—A Prophetical Necessity? Is 407
„ Lord Brassey on 157
„ or Disintegration 421
„ (South African Dominion and Its Boundaries) ... 261
„ Tasmania 109
Flock of God, The 310
France and Italy 365
French Politics, The Unstable Condition of 165
GATES.—*Vide General Articles*:—
„ Calliope Dock, Auckland, New Zealand 255
„ Lord Carnarvon on Shutting the 351
„ Delagoa Bay 45, 52
„ Esquimalt or Burrard Inlet? ... 360
„ Indian, The Rev. W. R. Fletcher on the 385
„ Key of the Indian Ocean, The ... 182
„ Palestine 87
„ Quetta (A Correction) 30
„ Russian—The Russian and Bulgarian 21
„ The Enemies' Gate 126
„ Three Fresh in the Pacific 313, 453
General Conflagration, The 474
Germany 461
Germany and the African Slave Trade 473, 477
"Happy Art Thou, O Israel" 280
HEAD AND NOT THE TAIL—
Against the World 181
Agricultural Engineers 27
Barmouth (H. Owen) 219
Cycling 91
English an International Language 48
Great Tongues, The 465
Richest Country in the World, The 465
Shipping 138
Steamers of the World, The 35, 64
Universal Speech, A 374
"Heir of the World, The" 493
How One, Now Passed Away, "Saw It"... 504
"Hurrah! For the Land Shadowing With Wings" 304
"Iceland, and the Power to Get Wealth" 94
Imperial Expansion, &c. (Chamberlain) ... 237
India, Expansion of 50
India, M. Townsend on the Future of ... 357
India's Advance Under Israel's Guidance 74
Indwelling Presence of the Lord With Israel, The 446
"In the Latter Days Ye Shall Understand It" 65
Invasion of England, The 253
Invasion Scare, The 341
Irish Queen, Our 205
Israelitish Origin of the British People ... 397

PAGE

Israel and Her Colonies—Dominant ... 389
"Israel Blossoms and Buds," &c. 97
Israel Careless But Confident 294
ISRAEL'S Carrying Trade 288
„ Defence of India 278
„ Doors, Closing 133, 498
„ Empire Growing by Leaps and Bounds 373, 480
„ Property in West Australia ... 125
„ Redemption 80
„ Righteousness 62
„ Sanctification 73
„ Scare (Delagoa Bay) 52
„ Steamships 64
„ Wealth 234
"It Is the Lord" 391
Italy 461
Jacob the Supplanter 82
Jaffa and Jerusalem Railway 336
Jerusalem "Germanised" 457
Jew First, The (Reply to Dimbleby, Hull) 39, 79, 86
Jews' Home-Coming (Dr. Bonar)... ... 296
Jewish Nation, The (Rev. M. Wolkenberg on) 115
Jewish Quarterly Review on the Ten Tribes 454
Jewish Question, The Dean of Ripon on the 482
Josephus on the Ten Tribes 488
Juggernaut of Modern Europe, The ... 329
Keys of the Tsar's House, The 293
"Kingdom of God" Given To "a Nation" Other Than Israel, The 120
Language Must Follow the Race, The 47, 318, 458
"Leaps and Bounds," A Period of ... 480
London Overcrowded 102
Might and Grandeur of a United Empire, The 215
Military Strength of the Powers, The ... 93
Missionary Conference, The Centennial ... 350
Missions, Foreign 55
Monarchy, The Fifth 438
Mother of Nations, The 109
"My People Love To Have It So" ... 40
Naval Manœuvres and Their Warning ... 91
Naval Weakness, Our 448
New Application of an Old Identity Text 91
New British Protectorate, A 333
Norfolk Chronicle and Norwich Gazette, The 397
Norfolk Chronicle and Our Identity 481, 497, 506
OBJECTIONS, &C.—*Vide General Articles*:—
Anglo-Israelism (Pastor Soltan, Tasmania) 408
Identity "a Sheer Piece of Romance" (Spurgeon)... 396
Jackson, J. (Besses) 486
Manasseh 57
"Pioneer, The" (Tasmania) ... 396
Reply to a Doubter 169
Spanish Armada, The (The Rev. J. Robertson) 418
Ten Tribes Never Lost, The ... 396
Vicar's Daughter, The ... 181, 248
Wesleyan Minister 322
OPPONENTS.—*Vide General Articles*:—
An American... 129
Clerical 63
Melbourne Answered by F. J. Annear 254
Stroud Journalist 326
Omnivorous Race, The 123
Our Land and Flag 418
Pan-Anglican Conference, The 356
Papal Decree Regarding the Irish Conspiracy 214

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PAGE

Pastoral Offices of the Lord Jesus Christ, The 216
Pearl of the Indian Ocean, The 69
People Who Are Never Forsaken, The ... 447
Population of France and of the British Empire, The 487
Power of God Unto Salvation, The ... 207
Preparations for the Coming War Woe ... 77
Professor Smyth, F.R.S. 450
Promises to the Fathers, The 281
Prosperity Returning 302
Psalms ii., lvii., and cxi. 337
Restoration of Israel and Judah 90
Roman Catholicism Coming In Like a Flood 180
Russia 381
Russian Extension South and East ... 117
Russian Suppression of Bible 382
Sabbath Desecrations by Israel's Upper Classes 178
Scott's Commentary 259
Sea Is English Territory, The 221
Security of Great Britain and Ireland ... 155
Ships, Guns, and Men, Our 173
"Shut Thy Doors About Thee" 71
Sikkim 70, 437
Slave Trade, Germany and the African 473, 477
Slave Trade, and How It Is To Be Put Down, African 501

TESTIMONY.—*Vide General Articles*:—
Berry, The Rev. C. A. 280
Bishop of Exeter 358
By Church Missionary 462
Of Israel and of Judah, that God Is, and Is Faithful and True ... 160
Sheriff of Hull (Allison) 319
South America 51
Testimonial Letter to the Editor 338
"There Is None Other That Fighteth For Us," &c. 233
Toronto News on Our Identity, The ... 314
Trade? Are the Germans Taking Our ... 152
Transvaal and the "Blessings of Abraham," The 301
Transvaal Yields to the Blessing of Abraham 469
Universal Language, The 458
Unprotected Female, The 343
"Utter Isolation" of Britain Among the Nations 41
Valley of Dry Bones 448
Volapuk and English 95
Volume Twelve 5
Weak Link in Our Chain of Evidence, The 466
Wealth, Our 37
We Do Not Know How Great We Are ... 61
What Men Are Thinking and Saying ... 78
What Think Ye of Christ? &c. 174
Which Is the True Church? (Mitchell) ... 211
"Word of the Lord Glorified, The" ... 355
Zambesi, The Frontier That Marches With the 342

General Articles.

A B C of the Scripture Proofs, The (Dr. Alder Smith) 135, 151
Africa, East Central 219
„ Our Aggressive Policy in 464
And so it came to pass that there were no English Swords in the Hands of Israel... 515
An All But Peaceful India... 517

ANGLO-ISRAEL ASSOCIATIONS—
Birkenhead 467
Bristol and Clifton 114
Christchurch, Sydenham, New Zealand 487
Manchester and Salford 251
Metropolitan... 186, 210, 222, 387, 435, 517
Newcastle-on-Tyne 463
Thames, New Zealand 475
Anglo-Israel Conversazione, Bath... ... 303
„ „ Clifton 479, 494
„ Delusions 481, 497

ANGLO-ISRAEL FREE DISTRIBUTION FUND, 19, 58. 107, 145, 155, 186, 235, 274, 315, 337, 339, 361, 40, 450, 490
A Warning (Reep) 518

PAGE

Antediluvian Names (Bullock) 315
Anti-Israelism the "Craze," not Anglo-Israelism (J. S. H.) 370
Birds of the Air and Grains of Seed (forwarded by C. E. P.) 403
Bishops on Our Identity, Right Rev. ... 64
British Identity with Israel 110
Ceylon, the Key of the Indian Ocean 182, 202
Chambers' New Encyclopædia 211
Chinese Question, The (R. Bell, N.Z.) ... 440
Christianity in Fiji (G. Wells, jun.) ... 144
Church, The 279, 352, 363
Church and State, The 10
Conference at Manchester 419
„ S'roud 289
Coronation Stone, The 455
Craze of the Day, The (J. S. H.) 370
Druids and Hebraic Levites 465
Edward's Chair, King 455

EGYPT (*Vide Articles by the Editor*)—
„ "A Blessing in the Midst of the Land" 54
Empire, Parliament, Crown and Language One 110
"Engelland," Schleswig (Dr. Bening) ... 397
England, A New (Canadian Advance) ... 427
English, an International Language (Jones) 48
Enquiries on an Important Subject (Lyon) 513
Federation 489
Founder of Nations, The (Curtis)... ... 53
Further Expansion 516
Grattan Guinness' Views, Mr. and Mrs. ... 398
Head and Not the Tail (*Vide Articles by the Editor*)
How Ships are Spoken at Sea (forwarded by J. Lawrence) 403
How to Spread the Identity 274
Idolatry (A. Winsor) 378
Idol-worship in the Churches (Rudder) ... 250
India and the Hindoos 256
„ English Rule in 74
Israel's Existence (T. M. Gee) 104
„ Historic Development 112

ISRAEL'S SCRIPTURE AND PRAYER UNION—20, 58, 106, 146, 187, 235, 274, 323, 361, 401, 451, 491
Israelitish Features in the Prayer Book ... 106
Jew First, The 39, 79, 86
Jewish 17th Century Search for Lost Israel in Britain (A. T. F., India) 305
Jubilee Letter to the Queen ...139, 153, 161
Judah in Israel 466
Key of the Indian Ocean, The ... 182, 202
Key to Prophecy, A (Jones) 113

LECTURES, SPEECHES, &C.—
Abrahamic Covenant Confirmed in the British People, The (Billington) ... 459
An Attack on the Strongholds of our Opponents (Cox) ...229, 239, 247, 258, 266
Anglo-Israelism (New Zealand) ... 81
Australasia (Sir H. Parkes) 312
Bible and the British Empire, The (Peel) 42
Brita'n's Destiny (Hindle) 394
British-Israel (Mr. Cormack, Otago, New Zealand)... 33
Divine World-regenerating Force (Douglas) 185
Founder of Nations (Curtis) 53
Israel's Existence as a Great Nation ... 56
Israelitish Origin of the British Nation (Bell, New Zealand) 57
Jews in their Various Habitations, The (Moccata) 466
Joseph's Birthright (Lt.-Gen. Beresford) 166
Lost Race. A (Greig, Montreal)... ... 269
Lost Ten Tribes (Dr. Evans) 91
Restoration of the Jews (Marchant) ... 371
Spanish Armada (Wright) 49
Things which are Beginning to Come to Pass (Rev. H. J. Hatch) 222
Trinity of Evidences, A (Douglas) ... 223
Which is the True Church? (Mitchell)... 211
Who are the Israelites? (Billington) ... 171
Why I Accept Anglo-Israelism (Rev. J. Jones) 228

PAGE

London, the City of Ships 499
Marchant and the Christian Commonwealth 386
Miracle in Stone (Dr. Seiss) 143
Missionary Work in China... 163
Mr. J. T. Crosthwait and the Rev. John Wilkinson 511
"My People doth not Consider" 514
Nations, The Two 330
Niger Districts (Anderson)... 43

OBJECTIONS (*Vide Articles by Editor*)—
„ A Clergyman's (Jew by birth) 20, 43
Olive Tree, The Good (McVey) 259
Olive Tree Symbol, The (Giles) 27

OPPONENTS (*Vide Articles by Editor*)—
Christian, Please Reply (Wishart) 185
Origin of the Russian and the British People (Oxonian)... 112
Our Identity in the East 64

POETRY—
Jubilee Ode (Lilwall) 67
"Lost Israel" Found (Crosthwait) ... 347
"Sanctuary, The" (Taylor) 395
Spanish Armada, The (Canon Burbridge) 432

PROGRESS—
Antipodean News... 54
Birkenhead... 491
Clergyman, A 506
Egypt 170
Market Weighton 143
New Zealand 101, 105
North Wales 474
Wolverhampton 80
Promises to the Fathers, The (Streator) ... 472

PYRAMID—
The "Great Step" Era (Mason) ... 264
Rarotonga, in the South Pacific, as a Gate 518
Remains of Thomas à Becket 235
Righteousness Exalteth a Nation 24
Reticence of Friends, The 243
"Scoti" on the Lost Ten Tribes 242
Scott (Commentator) on War 378
„ „ God's Faithfulness 434

SERMONS—
Deut. viii. 11—19 (Rev. F. Lillington, Clapham) 257
Dr. Wild on the "*Cui Bono*" Question... 46
„ „ Coming of Shiloh ... 121
„ „ French Armada ... 426
„ „ Future Benefit of Anglo-Saxon Faith ... 31
„ „ Growth of Gt. Britain 328, 334
„ „ Return of Israel & Judah 270
Land Shadowing with Wings (Greaves) 304
Siege of Suakin, The... 514
Slave Trade, Germany and the African ... 473
Smyth, Professor P. 337

SOCIETIES—
Church (Colonial and Continental) 231, 345
Promoting Christianity Among Jews, 231, 483
Religious Tract 231
Spanish Armada (Wright) 49
Steamers of the World 64
Ten Tribes of Israel (Omicron) 105
Testimonial Letter to the Editor 338

TESTIMONY—
Admiral Richards on Britain's Position on the Globe 384
By an English Bishop (Victoria) ... 390
Condition of Europe, *London Echo* ... 193
Honiton, S. Australia (S. Carter) ... 315
Jubilee Letter (New Zealand) 371
Mignot, P. T. (Ch. Eng. Missy., Canada) 367
P. Virgilius Maro (by Editor) 194
Queen's Empire, The (*N. Y. World*) ... 409
Scotsman on Our Identity, The 145
Spanish Armada, The (Robertson) ... 418
Teutonic Theory, The (S. Sharp) ... 143, 184
Universal Speech, A... 374
Unprotected Female, The 343
When Did the Seed of David Ascend the British Throne? (Rose) 250
Why Do the People Reject the Identity? (G.D.Y.) 343
Wolverhampton Conference 110

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PAGE

Reviews.

Anglo-Israel Almanack and Diary for 1889 499
Are Foreign Missions doing any Good? ... 67
Christian Globe, The, on the BANNER OF ISRAEL 141
Drunkards of Ephraim (Lamb) 147
Facts and Probabilities Respecting the Identity (Delta) 402
God's Everlasting Faithfulness (Lieut.-Colonel Senior) 370
Israel—Where is She now, and what is her Mission? (Walsh) 275
Motto for Missionaries (Rev. C. J. Machin) 163
"My Jewels" (S. Sharp) 143, 184
"Nobly Won" (B. Puller-Burry) 459
Origin, Progress, and Establishment of the Kingdom of God (Dr. Grant) ... 401, 410
Pyramid and Freemasonry, The Great (Chapman)... 59
Talks for the Times (Dr. Wild) 297
Teutonic Theory, The (S. Sharp) 402
What is our Hope for the Church in Israel? (E. M. Rush) 146

Correspondence.

Abrahamic Covenant, etc. (E. C. B.) ... 459
"All the Year Round" (St. G. Priaulx) ... 131
American Identity Sunday-school Union 379, 427
Bible and English History, The (Hill) ... 291
Blore on Romans ix. 6 362
Britain's Upper House (E. M. Rogers) ... 171
British-Israel (J. Wright) 67
Church, The (D. W.) 331, 363
Colonel Hadfield on our Government ... 75
"Collector" 283, 339
Conversazione (Lieut.-Colonel Senior) ... 435
Cotton, A. on Jeremiah xli. 10 203
Current Events in the Light of Scripture (Crosthwait) 339
Dawley District (Roe) 187, 339
Egyptian Exploration Fund (Crozier) ... 403
Extinction of French Families (Ince) ... 459
"G. G." on Our Identity 362
Hosea iii. 4 43
Impossible that Happens, It is the (Taylor) 362
Israel's Existence (T. M. Gee) 66
"Jashub" on Ezekiel iv. 435
Jaffa and Jerusalem Railway (Crozier) .. 387
" " " " " (A. Ben-Oliel) 403
Knighthood, an Identity (J. R.) 59
Lever's Work at Manchester 195
Marchant's Lectures (Brighton) 251, 283, 475
Meeting of Jewish Rabbis (St. G. Priaulx) 187
National Defence 283
Not Reckoned among the Nations (Grant) 211
Packages Received (Parker) 203
Rawul Pindi (Hill) 131
Restoration of an Ancient Culture in Egypt (Gandy) 203
Revised Version as Bearing on Our Identity (Grant) 75
Rogers on Our Identity (E. M.) 275
Russia and Europe (C. P. Bird) 147
"Senior" on Our Identity 298
Sowing Identity Seed in Rawul Pindi (Hill) 451
Sowing Identity Seed in Wales (Priestly) 371
"Special Appeal" (J. P. B.) 203
Spurgeon and Anglo-Israelism (Bayly) ... 363
" " " " " (Wright)... 467
Stone Kingdom, The (Ruth) 283
"Sunday" and the "Sabbath" (Grant) 251, 299
Tara Hill (Denny) 298
" " (Colonel Forth) 338
Times of the Gentiles (Fyfe) 195
Universal Language, The (J. S. D.) ... 347
Unwarrantable Scare, The (Bayly) ... 299
War *v.* Peace (Wells, J.) 195

Obituary.

Bayly (Captain Geo.) 484
Emperor of Germany 117, 257
Greig, John, Sunderland 251
Horner, Charles 331, 347
Young, Dr. R. 444

PAGE

Adams, R. N., New Zealand.

British Empire and Contemporary Powers 456, 470, 484, 496, 503

Anderson, J. S.

Niger Districts, The... 43

Bassin, C. M., The Rev. E.

Epistles to the Jews Concerning the Ten Tribes of Israel 377, 406

Blore, W. L.

Israel's Advance 35
Jew and Gentile 507
Spurgeon and Anglo-Israelism 411

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

Great Britain—The Solution of Politics, Sacred and Secular 17

Cavill, W. S.

Who has the Gospel Mission? 26

Cox, V. M.

An Attack on the Strongholds of our Opponents 229, 239, 247, 258, 266
Two Obvious Fallacies 9

Douglas, M.A., The Rev. R.

British Church, etc., The 352
Divine World-Regenerating Force ... 185
First Principles of Prophetic Interpretation 111
Israel's Historic Development 112
Romanism Refuted 114

Gee, T. M., Sydenham.

Opening Address 423

Gott, John T.

Crisis in France, The 176
Ephraim—"A Wild Ass, alone by Himself" 267
Ephraim, the "Silly Dove" 98
Federation Portrayed in the History of Joseph 489
"Israel Shall Blossom and Bud," etc. ... 6
London the City of Ships 499
Queen Victoria's Epiphany Offering, etc. 130
The Cities of the Plain 433

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

Fulfilled Prophecies Regarding Israel 113, 145
Gentile Church, The 279, 363
Not Reckoned Among the Nations ... 211
Old Testament Covenants 111
Revised Version as Bearing on Our Identity 75
Shepherds of Israel, The 170
Sunday and the Sabbath 25
The Jew First... 79
Where is He that is born King of the Jews? 72

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

Ammi... 12
Criticism of a Sermon 217
Hebrew Gentiles 392
The Wild Olive Graft Boasts Itself ... 430
They Shall not Hurt nor Destroy in all My Holy Mountain 96
Which Teaching Wrests Scripture? ... 505

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

British-Israelism 311
Israel as Jew and Gentile 112
Israelitish Features in the Prayer Book ... 106
Nation and the Company of Nations, The 191
The Prophecy of Isaiah, etc. 18, 23

L. P.

Manasseh 43

Larkins, Lieutenant-Colonel W. H.

Jews and Gentiles 150
"Ye are not My People," etc. 502

Lowe, M.B.A.S., The Rev. T.

Britannia the Daughter of Zion 167
Old Testament Idolatries, etc. 192
The Israel of God—National Use of the Harp 391

Mason, W. H.

Chinese Question, The 387
"Great Step" Era, The 264
The Identity and Spiritual Pride... ... 32
Unveiling of the Nations, The 415

PAGE

Mehl, J. C. H.

B.C. 720 and A. D. 60 383
Protracted Era of Grace, The ... 309, 320
The Dispersion among the Greeks... 158, 167

Onslow, Douglas, A.

Christianity, A Confirmation of the Abrahamic Covenant 112
"You Only have I Known of all the Families of the Earth"... 11

Pearse, E.

British Empire, The Tabernacle of Jehovah 286, 295
Thoughts on Britannia for English Israelites 282

Reep, E.

England's Doom 262, 311
"The Land which the Lord thy God careth For" 192
To our Race Belongs the Future of the World 142

Roberts, R. N., Commander.

Druidical and Hebrew Worship 112
History of the Ancient British People ... 113

Rogers, Mrs. G. A.

Britain in History, etc. 23
British Guide Book for the New Year ... 14

Sharp, S.

Benjamin 209
Company of Nations, The 202

Shaw, H. R.

The Name of God, an Identity ... 15, 22

Smyth, Professor C. P.

Israel *versus* The Alleged "Solidarity of the Peoples" 8

Taylor, J. G.

A Canaanitish Stratagem 249
A Policy of Wisdom... 30
Doubting the Absurdity 199
Freethought Liketh it Not 375
It is the Impossible that Happens... ... 362
Scientific Moonshine 287
Much Ado about Nothing 366

Thomson, Joseph.

Careless Dwellers in the Isles, The 425, 431
Dying Out Nation, A 462
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews (continued from Vol. XI.) ... 101, 118, 127, 175, 190, 200, 208
Sabbath Sign, The 455
Some of Israel's Recent Acquisitions 354, 368

Wilmshurst, E.

Hadrech: The Stronghold 128

Texts.

Gen. v. 315
" xvii. 15 ... 109
" xviii. xix.... 433
" xxviii. 3 ... 179
" xxxv. 11 ... 179
" xlviii. 19 ... 179
Exod. xxiii. 16... 319
Levit. xxvi. 42, 44, 45, 259
Deut. viii.11—19 257
" viii. 18 37, 94
" xi. 12 ... 192
" xxxiii. 15, 16 198
" xxxiii. 16... 280
2 Kings xviii 31, 32 445
Psa. xxii., xxiii., xxiv., 393
" lxxxix. 34 446
Prov. xiv. 34 ... 24
Isa. viii. 20 ... 46
" xi. 96
" xviii. 1—7 ... 304
" xix. 24 ... 54
" xxvi. 20, 21... 71
" xxvii. 6 ... 6, 97, 231
Isa. liii., liv., lv. 393
" lix. 19 ... 75
Jer. xxx. 11 ... 217
" xxx. 24 ... 65
" xxxi. 31 ... 66
" xxxi. 34—40 217
" xxxiii. 14 ... 31
Ezek. xi. 16 ... 395
" xxxiv. ... 170
" xxxix. 6... 133
Hosea i., ii. 502, 510
" iii. 4 ...20, 43
" vii. 2 ... 98
" viii. 9 ... 267
Amos iii. 2 ... 11
Matt. ii. 2 ... 72
" xi. 6 ... 359
" xxii. 42 ... 174
" xxiv. 6 ... 77
Luke xxi. 25, 26 327
" xxi. 26 ... 77
John vii. 35 158, 167
" xxi. 7 ... 391
Rom. ix. xi. ... 241
" xi. 17—24 27, 259
Heb. xii. 5 ... 447
1st Peter v. 2—4 310

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.



"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Volume Twelve	5
Israel shall Blossom and Bud, and Fill the Face of the World with Fruit. By John T. Gott	6
Israel *versus* the Alleged Solidarity of the Peoples. By C. Piazzi Smyth, F.R.A.S.	8
Two Obvious Fallacies. By V. M. Cox	9
You only have I Known of all the Families of the Earth. By Douglas A. Onslow	11
Ammi. By the Rev. Denis Hanan, B.D.	12
The British Guide Book for the New Year. By Mrs. G. Albert Rogers	14
The Name of God—An Identity. By H. R. Shaw. Part I.	15
Great Britain the Solution of Politics Sacred and Secular. By the Rev. A. J. J. Cachemaille, M.A.	17
The Prophecy of Isaiah—Its Application to the Twelve, the Ten, and the Two Tribes of Israel. By the Rev. C. W. Hickson, M.A. Part I.	18
Anglo-Israel Free Distribution Fund	19
Israel's Scripture and Prayer Union	20
An Objection Urged by a Clergyman, a Jew by Birth	20

VOLUME TWELVE.

WITH the present number we commence our Twelfth Volume. Eleven years of this little journal's life are past and gone, and we enter on our twelfth with feelings of thankfulness to the God of Israel that He has spared us so long to labour for Him in this portion of His vineyard, which is the House of Israel (Isa. v. 7). We look back during this somewhat long vista of years, and rejoice to see signs of progress all along the route. The BANNER OF ISRAEL has never flagged once during its existence as a journal, and the new year opens to us with good prospect of a fresh course of usefulness in the career which God has given it, as one of Ephraim's remembrancers or watchmen (Jer. xxxi. 6; Isaiah lxii. 6, 7).

The articles in this our opening number for 1888 tell their own tale. They prove we have a large staff of able and qualified writers who willingly give us their help. Those whose names appear in our present issue, however, are not all the writers who have come to our aid at this time. The papers of those crowded out must, we regret to say, appear in our next. The portrait of our friend, Mr. J. T. Gott, who from the very first issue of the BANNER has been our fast and faithful friend, adorns our frontispiece. Our readers will see with satisfaction the likeness of the fellow-helper who has so long given us the carefully prepared indexes of the BANNER, and who has not failed us even once since he kindly undertook the annual task. To all our friends who have so ably conduced to the success of our weekly periodical we tender our own and our readers' thanks. They have materially lightened our labours, and enabled us with health and vigour preserved to carry on our editorial functions for the good of the cause we so greatly love.

The year 1888 finds us nationally in a position of crisis. The beginning of 1887 we noticed then was a time of anxious suspense. Affairs have not changed for the better to-day. Europe is still armed to the teeth. The forces of the Gentile non-Israelite races are taking sides and awaiting the shock of war. Germany, Austria, and Italy are already ranged in a powerful alliance of defence, and the latter openly avows that she arms and stands linked in arms with others to prevent Russia's advance towards Constantinople. The designs of France are not secret. She desires to recover her lost provinces, and with her arms burnished and well-prepared she bides her time! Meanwhile the peace of Europe seems to hang upon the lives of three men, two of whom have reached the allotted limit of mortal life, and one is stricken with what men fear is a fatal sickness. Humanly speaking, the aged emperor of Germany and Count Von Moltke stand between the nations and forbid the clash of arms. The Crown Prince of Germany, a man of peace, is afflicted with a disease which scarcely gives promise of long life. Prince Bismarck, though not an old man, is yet by no means robust in health. His removal from active political life would render the peace of Europe precarious indeed. These causes are generating "perplexity" among the nations, and lead men to fear and tremble, looking after those things which are coming on "the earth," namely, distress of nations, and the roaring of the prophetic "sea and waves." Meanwhile the empire of Israel is expanding, and that in all directions! Whether we look to India, or South Africa, we find Her Majesty's dominions are increasing in size and population. The great and mighty nation is growing daily greater and mightier than ever.

While the "enemy seems to be coming in like a flood" in church and chapel, and political commotion in Ireland, and the metropolis, too, seems to say that the State also is not exempt from the taint, the Gospel is being propagated by the people of this race among Jews and Gentiles, among all alien nations, and all families and all kindreds of the earth, according to the prophecies respecting Israel. The Lord, we believe, is lifting up a standard against the enemy under which he must fall, as God is true.

We look for much trial, trouble, contest, and perplexity in the time to come in connection with the declaration of Our Identity. But we fear not for these things. Our blessed Lord has led us

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to expect them, and told us what Israel's attitude should be when confronted with them. "When these things begin to come to pass," He said, "look up, and lift up your heads, because your redemption draweth nigh" (Luke xxi. 28, R.V.). In regard to the progress the Identity is making amongst our people throughout this and Manasseh's empire, there is no doubt the seed is being sown extensively, and the fields will be ready to harvest as soon as the Lord's time for the discovery of His people shall have fully come. The progress is certainly greater than any of us imagine, and the final outburst of the recognition of Israel is only delayed till their King shall at the set time send some event which shall precipitate it, and announce to all the world that "Lost Israel is found." Meanwhile we may set before ourselves the consolation that if men cannot and will not yet acknowledge that the British races are "the remnant of Israel," they lack not to-day one of the signs of their Hebrew origin, but enjoy exclusively at this very moment all the national blessings which God, who cannot lie, sware by Himself to confer upon Israel exclusively. Why men cannot see the probative value of such a chain of evidence as this we cannot clearly comprehend, unless it be that being the Lord's servants they are His "blind people," according to the prophecies in Isa. xlii. 19, and xliii. 8, R.V. In His own good time, and in His own good way, He promises to remove this blindness, and knowing that He has promised it we are content that His will should be done on earth as it is done in Heaven, in respect to this matter too (Isa. xli. 16).

With these views, expectations, and comforts, we enter upon our New Year's work. That it may be a Happy New Year for "all Israel," is the hearty desire of their humble servant and fellow-believer who pens these lines. He desires that all his readers may live throughout the coming twelvemonth in the spirit of Psalm cl. R.V., and especially of the last verse:—"Let everything that hath breath praise the Lord; praise ye the Lord!"

"ISRAEL SHALL BLOSSOM AND BUD, AND FILL THE FACE OF THE WORLD WITH FRUIT."

(ISAIAH XXVII. 6.)

BY JOHN T. GOTT.

IN the beginning God planted a garden eastward in Eden, wherein He placed man to dress it and to keep it. It was a garden, sublime in beauty, perfect in irrigation, and evidently intended to fill the whole earth, for we find no mention of limit or boundary to its extent. But the divine intention was frustrated by Adam's fall. New laws and restrictions became necessary; new limits and boundaries were laid down. Ere Adam was driven from Eden, to know its beauty no more—no more to enjoy its labour of rest, or to participate in sweet communion with the Great Creator of the universe, in the cool of the day—there was vouchsafed to the seed of the woman the promise of Restoration.

Here is the beginning of all Bible lessons. With a short but graphic outline of the condition of man in Eden, we are called upon to consider the stages in the divine economy which will bring about the millennium era of a Sabbath-day's rest. Nearly six thousand years have rolled away, and Jehovah has been accomplishing His daily work—the New Creation. As in the beginning, one was driven out, so we find, early in the history of the fallen world, one called—Abram—with a distinctly defined object, that in him and his seed all the families of the earth should be blessed (Gen. xii.). This work of the new creation has progressed so far that all peoples of the earth know that there now exists a great nation, and a company of nations, wielding immense power and influence; a nation whose people are swarming about like fishes in the sea, filling up the desolate heritages; a nation extending its territory in spite of the most strenuous opposition. This is in exact accordance with the promise made to the Father of the Faithful.

Passing on, we come to another day's work in the New Creation. The Psalmist teaches us that the great Husbandman brought a vine out of Egypt, and planted it. The Evangelical prophet enlightens us still more, with a glowing description of His vineyard. It was a very fruitful tree, and He planted it with the choicest vine. A limit was put to the vineyard, for it was fenced all round as a protection against foreign inroads. A watch-tower was set up in the midst, and a wine-press was hewn out of the rocky undersoil of the vineyard. The great Husbandman expended much labour, thought, and care over His vineyard, and naturally looked for some measure of fruit; but, lo! the vine brought forth wild grapes, unwholesome and poisonous.

Need we wonder, then, that He took away the hedge of blessing, and broke down the wall of protection (Isa. v.)? that He allowed the boar of the wood to root it up, and the wild beasts of the field (jackals and foxes) to devour it (Psa. lxxx. 13)? that there should be no digging or pruning to make it healthy, no rain or sunshine to make it grow and flourish? and that it should become an utter waste (*ib.*)? This would seem to indicate the death of the vine, and that the vineyard of the Lord of Hosts, like the Garden of Eden, would be utterly destroyed. But the great Husbandman will not utterly destroy that which He has unconditionally covenanted to preserve, nor fail to do for the seed of Abram, His friend, that which He promised to do.

Growing in this vineyard are a vine and a stately cedar. Behold! two eagles appear in the heavens! One strips the vine, and carries his plunder away. The other crops off a tender twig from the highest branches of the royal cedar, and plants it. These eagles are divinely-sent couriers. Their sight is keen, their flight rapid, and their work quickly done. The eagle, high in the heavens, visible to the human eye as an indefinable object, can see a hare in a field; it can pounce upon it with the rapidity of a lightning flash, seize its prey, and disappear as quickly. Such is the prophet's description of the divine messengers sent to carry off Israel (the "seed of the land," to be "sown in the earth"), and a tender twig of the royal cedar.

> "The vineyard of the Lord of Hosts is the House of Israel,
> The men of Judah His plant of renown."—(Isa. v.)

Strictly in fulfilment of the above prediction was Ten-Tribed Israel—the vine—carried into captivity, and on exactly the same lines did the House of Judah go into captivity, with the exception of the tender twig "cropped off." Before the Jewish captivity, Jeremiah the prophet, the divinely-appointed courier, he who was sent to "root out, to pull down, and to destroy, and to throw down, to build, and to plant" (i. 10), carried off the tender twig of the royal House of Judah, Princess Tephi, together with the regalia of the land—viz., the Ark of the Covenant, and all that the Holy of Holies contained. All disappeared suddenly and mysteriously. We have now the riddle unfolded. The royal House of David, as a branch of the majestic cedar, is allied with "the seed of the land" (the House of Israel), not known as a vine, but "set as a willow tree" (Ezek. xvii. 5).

When the vine was brought out of Fgypt, the world knew nothing of its silent growth in the wilderness for thirty-eight years out of the forty, and when it was made manifest, fear and dread fell upon all nations. The same natural laws must be observed in Jehovah's New Creation. Israel, the seed of the earth, was sown among the nations. Seed thus sown is buried, and dies—*i.e.*, it disappears from sight for a time, and appears again in a new form, which is not, and cannot be recognised. But as time rolls on and the plant ripens, we find the fruit to be identical with the seed sown. So is it with the House of Israel. "The vine is a tree of very slow growth, and it is long before the blossoms appear" (H. W. Beecher). The prophet Hosea

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presents the same truth under another form. Prophesying of the House of Israel, he says, "After two days (2,000 years) He will revive us, in the third day He will raise us up, and we shall live in His sight" (vi. 2).

Vine-dressers now do not desire the tree to attain a high stature, but train it so that it may spread forth branches, uniformly, in every direction. It often becomes necessary to prop up some of the branches until such times as they become strong enough to support their own weight. The vine planted as a weeping-willow tree was too obscure for passing notice. But it has grown into something very different. The world-Powers of ancient times are Biblically represented as trees, tall and majestic. The world-Power of the future is predicted to be a "tree of low stature," a nation physically incapable of towering over other nations, but one isolated by the silver streak of running waters, situated in the very midst of the land hemisphere, spreading forth branches, and shooting forth twigs in every direction throughout the round world. The vine-dresser seldom finds the tree grow as he wishes it. Adverse circumstances, such as the wind blowing constantly in one part, branches clustering too thickly in one part, render it necessary for him to prune and dig, in order that the rotundity of the tree may be effected; and where little or no fruit was forthcoming he inserts the sharp pruning-knife that "twenty blossoms may appear where before there was but one."

We are taught that the vine represents a nation, viz., the Ten-Tribed House of Israel; and we are called upon, now that the great work of the New Creation is nearly accomplished, to identify this nation. According to worldly laws, many proofs are required to prove the legal ownership of property that has been lost for a long time, and often overwhelming evidence is considered, legally, unsubstantial and unsatisfactory. The judge, who has mastered all the technicalities and intricacies of law, grapples with the evidence before him, and gives a just verdict. Outsiders, who know nothing about law, who form an opinion from newspaper reports, and have no true cognizance of the true bearings of the case, differ from his verdict. So is it with Our Identity! How few know the revelation God has made to man! How few know the many gracious things He has promised to do for His chosen people! And, as a carollary, we may add, How hard it is, under these circumstances, to prove the truth of Our Identity before a people (as a mass) utterly oblivious of the foundation of this great Scriptural truth.

Many learned and worthy men have endeavoured to accomplish this great work, but their labour has had to undergo the same process as the seed sown. It has been lost, hidden, but the fruit of their labours will yet appear. There is only one simple, sure method, within the reach of all; one that may be understood by all, literate or illiterate; and one, therefore, that bears on it the stamp of divinity. It is one laid down by the Master Himself. He had mighty things to prove respecting His divinity and His mission, and people were then as curious and as ignorant of the plain declarations of Scripture truth as they are now. Many then, as now, would like to know how Jacob got to Padan Aram (Gen. xxviii. 2), the route he took, how he lived, where he rested, the people with whom he met, &c., &c. Whenever the Master reviewed the past history of the patriarchs, it was with the object of directing the attention of His hearers to the future, and He reduced all their effervescing demands for proofs by a practical appeal to their daily acts, and directed them to study the "signs of the times" (Matt. xvi. 1—4). Even so is it now. Men, curious and sceptical, demand minute details of the wanderings of lost Israel in the wilderness, details which can never be supplied. But the "signs of the times" can and will demonstrate the truth of Our Identity with the House of Israel.

The British Empire has grown like this vine. Obscure and despised in the beginning, hardly deemed worthy of notice by surrounding nations, it has developed into something the world has never witnessed before. It has not grown to the lofty stature of the old world-Powers; nor does it attain to the martial stateliness of modern Gentile nations, who vie with each other in their reputation for military glory; but its roots are firmly grounded and well nourished. Its branches (colonies) have grown large and strong, and many of them now can do very well without any props of support from the mother country. The bark of the vine is very tough, and this is truly symbolical of the hardy nature of the British people, whose sons and daughters have braved the greatest dangers, and who have proved that, with prudence, they can live in any clime. Many adverse circumstances have compelled the Master to use His sharp pruning-knife very severely, for His people Israel still require training. The Indian and Canadian branches have proved the good results of such severe remedies; and the boughs of Egypt, the Transvaal, Burmah, and others will yet bear much fruit.

Once the Master went out and found men standing idle in the market-place—men ready for work, and willing to do it, and He sent them to work in His vineyard. Now, what could they do? I suppose they would know as much about a vine as the majority of our readers do, which may be safely put down as *nil*. But let it be observed that the selection was indiscriminate. No qualifications were required! no testimonials of character demanded! Simply, Will you work? Then, Go, work in My vineyard. And what is the work required to be done? Simply digging and weeding. Hard work, and weary to those who desire to see an immediate result of their labours! But the soil is hard as adamant, and must be broken up. He who said "Gather up the fragments" will not pour down the refreshing showers till the soil is ready to receive the blessing. Thus we see another "sign of the times" in the increased demand for lay workers. Again, observe, the diggers have their respective work, humble and lowly, yet work in which they may and do find "pearls of great price." The great Husbandman trims and prunes the vine. None of the labourers are expected to do the Master's work. Therefore it is a fallacy to suppose that any human being, or any number of individuals, can, at will, clip off a twig, or cut down a bough—*i.e.*, it is not in the power of man to disintegrate the Empire.

The tree of low stature has been planted by the Master in good soil, and by running waters. It has brought forth branches, noble and strong. It has blossomed, but the bloom of its beauty has been unheeded by the inhabitants of a busy world. The buds of promised blessing are formed, and still the world does not recognise in them the fruit of coming good. Israel-Britain's great missionary enterprise is despised because results do not speedily manifest themselves. We wait but for the "showers of blessing" (Ezek. xxxiv. 26), and the genial rays of the Sun of Righteousness to unfold to the gaze of an enlightened world "a vineyard of red wine" (Isa. xxvii. 2), pleasant and lovely in the sight of the Master of the vineyard. Israel's "seven times" punishment is ended. The signs of the times are pregnant with meaning. Short and sharp will be the means adopted by the Holy One of Israel to bring about the accomplishment of the "marvellous work" among His blind people (Isa. xxix. 13—17). Then will the unrecognised seed of Abraham (Israel-Britain) be known as His people, and "the glory of all lands" become as the Garden of Eden. While, before, He took away the hedge, broke down the wall, and laid the vineyard waste, now He declares that He will make with His people "an everlasting covenant of peace" (Ezek. xxxvii. 26), and they shall be as though He had not "cast them off."

Before, the vine was not pruned, nor the vineyard digged; now He declares, "Lest any hurt it, I will keep it day and night" (Isa. xxvii. 3). The briars and thorns (Canaanites) which were allowed to spring up in the midst of His people, shall be "thrust away, because they cannot be taken with

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hands" (2 Sam. xxiii. 6, 7); yea, "they shall be burned with fire" (Isa. xxvii. 4)—*i.e.*, Divine agencies will be put in operation which will effectually eradicate the evil influence of briars and thorns. While, before, He declared that there should be "no rain," now He says, "I will water it every moment" (*ib.* 3). Nay, more, there shall be "showers of blessing" poured down upon His people, the long promised outpouring of the Holy Spirit. Then shall the "plant of renown" be raised up (the House of Judah), no more to bear the reproach of the heathen. Then shall all nations know the Master of the vineyard, and the people of Israel-Britain begin to understand what aforetime seemed to be foolishness.

Ancient nations are prophetically represented as trees, and their doom was predicted. But the "tree of low stature," Israel-Britain, will stand for ever. There is only one vineyard, only one vine, only one Master.

Solomon and the Temple were united. In prophecy we find the vine and the plant of renown together; and in modern days we find the throne of David and the Church of the land combined. Herein there is harmony, though proofs of the royal pedigree sufficient for all may not be conclusive. Nevertheless, we fully believe that where God's people Israel are now there is ruling over them one of the House of David, and there also is His tabernacle with them (Ezek. xxxvii. 27). Fruit indicates maturity and perfection. "I found Israel like grapes in the wilderness" (Hosea ix. 10). The days are at hand when Jehovah "will cause the captivity of Judah and of Israel to return, and will build them as at the first" (Jer. xxxiii. 7). Then will come the time when His people "shall be all righteous; they shall inherit the land for ever: the branch of My planting, the work of My hands, that I may be glorified" (Isa. lx. 21).

But we are fully persuaded that before this can be realised the broken links must be gathered up and welded together, in the strong bands of Federation (Ezek xxxvii. 6). This will be one of the greatest signs of the times, and one of the strongest proofs that the Israel of prophecy is the British nation of modern times, just as Gog of prophecy is modern Russia. In the families of the chosen people there have ever been broken links. Abraham's sacred household (Gen. xviii. 16—19) suffered this when Ishmael was sent away from Isaac (Gen. xxi. 10), but the links were united when "his sons Isaac and Ishmael buried him in the Cave of Machpelah" (xxv. 8). Broken links occurred in the family of Isaac when that fierce and bitter quarrel took place between Esau and Jacob, when Esau hated Jacob, and cherished in his breast the deadly viper of revenge (xxvii. 41); but reconciliation followed, and the links were united, for when Isaac died "his sons Esau and Jacob buried him" (xxxv. 29). Jacob, the prince of God, found the links of his family chain so broken up that, with a wail of despair, he gave utterance to the bitter lament, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" (xlii. 36); yet when his earthly pilgrimage was drawing to an end, he was able to gather together all the links of his family chain that he might tell them what should befal them in the last days (xlix. 1). And if we look at the history of the chosen people as a nation we find the chain violently broken in two, after the death of Solomon, and finally the links in the longer chain broken and lost. But from the beginning Jehovah prescribed the "lot," "cord," or "measuring-line" of His inheritance, which, taken in the widest sense of its prophetic application, means universal empire (Dan. ii. 35, 45).

We therefore regard the Federation of the British Empire as an important sign of the times. It is within the bounds of possibility that, as of old, Israel-Britain will be driven, suddenly, to do it. When Federation has become a fact, it will lead to the conviction that what we have so long laboured to prove is *truth*. Conviction will lead to candid confession on the part of our erst-while opponents; confession will lead to national humiliation, and humiliation to earnest supplication. For it is written, "I will yet for this be enquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37). "And it shall come to pass that before they call I will answer: and while they are yet speaking I will hear" (Isa. lxv. 24).

ISRAEL, *VERSUS* THE ALLEGED "SOLIDARITY OF THE PEOPLES."

By C. Piazzi Smyth.

(*Astronomer-Royal for Scotland.*)

After reading not a few recent publications by various eloquent, and I am told popular, preachers of the upper ranks of the Anglican Church in the present day, and having endeavoured to understand their reasonings in favour of what is now existing, as well as their hopes of what will soon come to be accomplished among, and for, them in this land, I cannot but conclude therefrom something after the following manner.

Here are growing proofs of a most indubitable kind, that a new, able, and ambitious priesthood is pushing the ancient ecclesiastical engine along, with a degree of fervour, a depth of calculation, and an amount of persistence and determination, which its members evidently expect will shortly give back into their hands all the dominating and irresponsible power they once possessed, before St. Augustine, unhappily, landed on these shores, and appropriated for a foreign potentate the licence *they*, as the Anglican Church, had previously possessed for controlling everything to be acknowledged as religion amongst and for the people. The "supremacy of the Crown," say they, "as Churchmen, we are ready to admit;" but any interference with their affairs by Parliament, they utterly eschew, are preparing to resist, and are already stigmatising i their "Congresses," with the odious and not very apposite name of "a would-be Pope." *

There *may* be much to be said on their side; and no doubt the existing English Church has many good men in it; is, throughout its ranks, exceedingly well educated; University learning is almost at its highest among them; and many of the sermons published may be held up as examples of sound evangelical teaching, containing Christian truths, remarkably well put, and powerfully enforced. But others of the discourses again show a resurgence of Romish ideas, together with an increasing amount of additions to the faith of old, derived from sources which Rome never knew; and would probably, in the present day, join with all the simpler British churches, chapels, and household congregations of the land, in declaring to be un-Christian, anti-Biblical, and even atheistic.

But how came the learned and wealthy Anglican Ecclesiastics to be dealing with such reprehensible matter, or to be on a slope so like the *facilis descensus Averni*? The beginning of error was small enough. In their desire to be dominant everywhere in this land, and especially to keep up their hold over the highly educated and excessively rich congregations in their beautiful cathedrals and the Babylonish metropolis—already far gone in the ways of rationalism—they passed the word amongst themselves no longer to dispute, deny, or denounce any free-thinking points with their upholders, but to receive such men as friends, cover them with blandishments, and enclose them softly, before they were aware of it, in the fold of the State-Church; a Church, however, where the State is to pay everything, and have power to interfere with nothing.

Now this course may have its recommendations with some onlookers; for does it not seem so Christian-like to leave off wrangling with sinners, and treat them as lovingly as the best disciples of the faith? Oh! surely. But on the other hand, to palter with the sins concerned, and gloze over their real

* See *Scotsman* newspaper, October 5 and 6, 1887.

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character, for the sake and the hope of presenting a broad front of resistance to a reforming Parliament—that is, at least, a spiritual danger to those who undertake the difficult manœuvre in front of the enemy and before God. Indeed, it is too difficult a part for any mere human nature to attempt to play, and has proved so, to even some of the most dexterous casuists of the English Church; so that having begun with merely not condemning the anti-Bible account of the creation of man by the zoological evolutionists, they have fallen into the trap laid for them by a far deeper one than themselves, and have not only come to believe in evolution of natural history species, including man as one, but are applying the principle to minimise the importance of the sacred Scriptures, which they had vowed on ordination to support in all their integrity.

We insist, writes one of these modern ecclesiastics, of great success in the world, on having full freedom for employing anything and everything that the wit of man has anywhere, or in any age found out for itself; whether among the Boodhists of India, or the idolators of Ancient Greece or Rome, or the mysteries of Phœnicia, or the creeds of Mahommetanism, or the volumes of learning poured out by the free-thinkers of modern times, freedom we must have, for employing anything we can find there for improving our own religion! So no wonder, that in the present year, a Lord Bishop, preaching before Parliament in St. Margaret's Church, Westminster, should have there openly declared that the rash, the daring, and the hitherto totally unproved speculation, merely about zoological evolution of species, one from the other, was the most important discovery of the age; while he named, by their individual names, certain four living atheistical writers, and claimed their appearance as among the chief events during the last fifty years, for which the congregation should go down on their knees and thank Almghty God.*

Again, another idea which seems to delight this new order of Churchmen even more extensively, is the phrase which they have picked up from Continental free-thinkers, of "the solidarity of the peoples." Fifty years ago, say they, with boastings of the rapid advance of religious knowledge now-a-days, the words would have had no signification; they were never then heard, for they had not, in truth, been then invented. But now they are in everyone's mouth, and so suggestively set forth the great fact which the Church is now teaching, that amongst men, all evolved, according to undeviating natural laws, from one common, original monad, there is not, and cannot be, any innate religious difference, capacity, or destiny, between one nation and another!

How was it that the roof of the Abbey of Westminster did not rend over that reverend preacher's head, and some other tongue than his remind the startled audience that the Bible is not yet displaced from being the unique book of Divine Revelation to man; and that if anything whatever is taught by it, it is that God did choose one particular nation to be a most peculiar people to Himself, and specially to set forth His glory to all the rest of the inhabitants of the earth.

What can the clergy of the English Church be thinking of in these days? Some twenty-five years ago, when those who are now great dignitaries, and are surrounded, in their cathedrals, with long-robed assistants, semi-Romanesque chorister boys, and resounding organ machines; when those mature ecclesiastics were still young men, fresh from the Universities, how they fleshed their maiden swords in the very vitals of the over-broad "Essays and Reviews" of that day; and most eloquently, as well as truthfully, set forth that the history of the Jewish nation, in its close tallying with the prophecies of Moses regarding them, from the earliest to the latest times, is a most unique experience for a nation, as well as a perpetual miracle before the eyes of all other men, and sufficient of itself to establish the claim of the Bible to be the Word of God.

But that spectacle of the Jews cast off and disowned, scattered and oppressed on every hand, yet not vanishing away, was only half of what God had foretold by His prophets in that same category. For the other half of His communicated word referred to the major portion of the Tribes of Israel; so completely separated from the Judah part after the death of Solomon; pursuing for centuries, when in the land, a different career; lost, after that, in a long Northern captivity and wandering, but fated, "ultimately, to be found 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 then God's chosen instruments to carry Christ's Gospel and the blessings of Christianity to all the nations and peoples of the earth."* And the British people is, glorious to relate, this never really extinguished "All-Israel," yet non-Judah-Levi, nation, appointed of old, by the Lord, to carry out His missionary work to other nations in this, and the coming, latter day.

But the super-eminent scholars of the Anglican Church, who were so utterly blind to such a completion of God's testimony to Himself, when they were actually holding forth, a quarter-of-a-century ago, on the wonderful confirmations of prophecy in the cast-off, yet surviving, condition of the Jews,—must be still further removed now from the divine counsels; when, instead of preparing their congregations to appreciate the *second* witness, in whom, combined with the *first*, every word of God is to be established, they are taking up with natural history theories, teach the evolution of man himself from a primeval monad; the equal claim to attention of all religions, and in a word, "the solidarity of the peoples."

Wherefore, as the time for preparation seems now to be short, what other cry can, or should, be raised throughout the millions of this divinely chosen nation, and against the oligarchic and Romish cathedrals thereof, than, "To your tents, *i.e.*, to your private chambers, and the 'churches' ye hold therein, O, Israel! Leave ye the Anglican Ecclesiastics to fight Parliament, if they will, over the loaves and fishes of human establishment; but ye, do ye, oh, people of Israel, prepare yourselves with prayer and diligence to serve your Lord, in purity of conscience and perfect obedience, when He shall, in supernatural power and overwhelming might, appear presently, according to His holy Word."

15, Royal-terrace, Edinburgh, Oct. 7, 1887.

* See "Strictures on an Episcopal Sermon." By B. St. J. B. Joule. Published by John Heywood, Manchester, 1887.

TWO OBVIOUS FALLACIES.

By V. M. Cox.

THE teachings of many of our dogmatic opponents are so hopelessly contradictory, and so glaringly unscriptural, that we are often compelled to wonder how it is that the average church and chapel-going public can swallow them at all, much less with an apparent relish; but we are driven to conclude that utter nonsense, provided it be enunciated by one of the orthodox school, is, in their view, preferable to the most temperate and reasonable expression of opinion by a heterodox and heretical Anglo-Israelite. These reflections were produced by a circumstance that occurred at one of our South-coast watering-places during the month of August in the present year.

There was in the town in question a branch of that excellent institution, the Children's Special Service Mission; and in connection with this, daily Bible-readings were given in the Sunday-school room of an evangelical church in that locality. I attended several of the meetings with pleasure and profit,

* See Joseph Baxendell's letter in BANNER OF ISRAEL, p. 395, for September 28, 1887.

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but one, which I propose to describe, was (in my personal experience) productive of neither. It was conducted by a clergyman of the Episcopal Church, whose name did not appear. The portion he selected for exposition was Jeremiah xxxi. 30, 31. Of course I was fully prepared to hear about a "spiritual Israel" to whom alone the passage was addressed; and it was therefore gratifying to learn that the literal meaning must not be allowed to suffer eclipse; that the speaker recognised a wide difference between application and interpretation, and that while it was permissible to *apply* the portion to ourselves, we might only *interpret* it in reference to those people who were originally addressed by the mouth of the prophet.

I really began to feel quite hopeful. Perhaps this rev. gentleman might be instructed concerning Our Identity! Alas! No! He next proceeded to inform his hearers that the whole chapter (as well as the greater part of the prophetic writings) was the exclusive property of the *Jews*, and would be made good to them in due time, but not in the present dispensation. The present was a time of Gentile ascendancy and favour. Meanwhile, God's chosen people resembled a train *shunted on to an off-line!* There (on a siding, as it were) they must remain, in order to allow the Gentile Express to rush along (which it was now doing), but by-and-bye, when the aforesaid locomotive had reached its destination (which, by the way, was not specified) the shunted cars would be permitted to leave the siding, and resume their interrupted journey.

By the time the cleric, who was *doubtless* a "trained scholar," had reached this point in his discourse, two emotions struggled in my mind for the ascendancy—firstly, a strong inclination to laugh at the absurdity of the illustration; secondly, hearty indignation at this violent "wresting" of Scripture. But the clergyman's idea was not new, only the mode of its presentation. The "Gentile Express" is merely our *old* friend, the "Gentile Parenthesis," under a new name; and we have proved to demonstration, times out of number, that it is a view which has absolutely no shred of support from Scripture.

For what says God's Word? "Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever." "Thou, Israel, art My servant. I have chosen thee, and not cast thee away." "I have loved thee with an everlasting love." Which of these passages favours the theory of a "Gentile parenthesis"? "Rejoice, ye Gentiles, *with* His people";—not, "Rejoice, ye Gentiles by yourselves, while His people groan under the curse till your temporary season of privilege reaches its termination." To be Scriptural, if we are to seek our illustrations from the railway we ought to consider Israel the forward portion of the train, and the Gentiles, *coupled therewith*, as travelling in the rear. But it is easy to see that the whole fabric of this huge blunder, yclept the Gentile parenthesis, depends upon the omission to distinguish between Israel and Judah. As long as our opponents persist in ignoring this distinction, it is no wonder they get into a perfect labyrinth of confusion in dealing with prophecy. On the contrary, it is surprising that they can make anything at all out of it. The line is very sharply drawn both in the historical and prophetical books of the Old Testament, and to attempt to obliterate it is an obvious fallacy.

Another very popular error is the idea that God has cast Israel away altogether. Strange as it may appear, many persons who hold this view do actually read their Bibles and *profess* to believe them; but, that the mixing up Israel with Judah, is at the root of this misconception, no less than the former, may be seen from the following letter, which appeared in the *British Weekly* of August 12th, 1887:—

CHURCH AND STATE.

To the Editor of the "British Weekly."

SIR,—In to-day's paper is the expression, "We dissent from the union of Church and State." Many appear to forget the origin of such a connection. When God formed the Israelites into a nation at Sinai, one of His earliest laws was, "Let them make Me a sanctuary that I may dwell among them" (Exodus xxv. 8). Unless the inspired history of the Jews was intended as a medium to teach the principles by which Theistic nations should be governed, it is difficult to understand why such care should have been divinely taken to preserve a record of their national life.

In a secular aspect the Jewish nation cannot compare with any of the ancient world Powers. For some twenty years of Solomon's reign, they prospered. The rest of their annals is a miserable record of national sin, idolatry, apostasy, and degeneration, interspersed with occasional periods of prosperity and reformation—until at the Roman invasion their national existence disappeared entirely. Their prosperity, according to the sacred history, was proportionate to their regard for the sustentation of their national Church; when this was destroyed, or, in other words, disestablished, their existence as a nation expired. The history of the Jewish nation, which originated with God's commission to Moses, and was governed by Divine laws, becomes, therefore, a revelation of the Divine principle that the connection between Church and State is essential to the permanent well-being and continuous existence of a Theistic nation.

I am, Sir, yours faithfully,

G. V. G.

It is clear from the foregoing that G. V. G. believes the Jews to be the only Israel extant. Moreover, he entertains no expectations of their ultimate restoration, even in a remote future. To be sure St. Paul affirms that "God hath not cast away His people whom He foreknew," but G. V. G. evidently opines that the Apostle made a grave mistake; and it becomes a source of surprise to him why Israel's history should have been preserved at all, unless in order that Gentile Christians, in the present day, should have the opportunity of deriving some instruction from its perusal. Perhaps he even imagines that the "*Jews*" (whose national existence he believes to date back to the days of *Moses*) were led through the strange diversity of experiences which are comprised in their various records, for the express benefit of Nineteenth Century Gentiles who may make these Old World chronicles a subject for improving meditation. It would be interesting to know for what purpose G. V. G. supposes the prophetical books have been preserved. Surely he must think, if he thinks at all, that there has been a signal failure in the divine purposes. Never, he says, in their best days, did Israel compare with any of the ancient world-Powers. So that the promise to set Israel on high above the nations of the earth collapses utterly.

In contrast with the splendid promise, "Israel shall blossom and bud, and fill the face of the world with fruit," we have G. V. G.'s sad testimony that "the rest of their annals (subsequent to Solomon's reign) is a miserable record of national sin, idolatry, apostasy, and degeneration." In contrast with the declaration (wholly unconditional) that Israel should be a nation before Jehovah *for ever*, we have G. V. G.'s assertion that "at the Roman invasion *their national existence disappeared entirely.*" Yet God had solemnly affirmed:—"If heaven above can be measured, and the foundations of the earth searched out beneath, *then* (but not otherwise) will I cast off the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 37).

It is evident half the errors of our opponents arise from their ignorance of the separate destinies of the two Houses, Israel and Judah. For since the Jews are indeed denationalised (as is patent to all the world), then, if they are the whole of Israel, a hundred Scriptures are meaningless, a hundred prophecies have no fulfilment; nay, they never can have any; and in that case, what of God's faithfulness? If He has indeed cast Israel away, it follows that Gentiles are trusting to a broken reed. "If"! did I say? Scorn the impious and God-insulting suggestion. "There hath not failed *one word* of all His good promise which He promised to the House of Israel" (1 Kings viii. 56).

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Our Identity is a ray of brilliant sunlight, piercing and dispersing the fogs and mists which have obscured the fair landscape of Ephraim's glorious destiny. By-and-bye, "when the mists have rolled away," how men will wonder at their sometime dulness of perception; and how they will rejoice in the truth which now they contemptuously spurn. The time may be less distant than we deem it. God is working very wonderfully, and leading this blind nation of ours by a way she knows not. Her past has been a marvellous one; her present position is the wonder and envy of all less favoured nations; but both are leading up to an event before the magnitude of which the greatest glories of her past and present must dwindle into comparative insignificance—her manifestation before all the world, as the heir of the Abrahamic birthright, and the very "Israel of God."

Abingdon, Oct. 13th, 1887.

"YOU ONLY HAVE I KNOWN OF ALL THE FAMILIES OF THE EARTH."

By Douglas A. Onslow.

It is perfectly evident that the statement made by the prophet Amos, as the mouthpiece of the Holy Spirit, which I have placed as the title of this article, is not credited by our opponents to-day, nor, for that matter, has it been accepted by the Christian Church for ages past. The words of warning contained in the third chapter of Amos are addressed to the children of Israel "against the whole family" which the Lord "brought up from the land of Egypt, saying, You only have I known of all the families of the earth." These words are addressed, therefore, to the *two families* of Israel and Judah, and them only has God known of all the families of the earth. This seems a startling announcement, so much so that the world is unwilling to believe it, and has almost always acted as though they did not and would not believe it. And yet upon the truth contained in this passage hinges the whole harmony of the Bible as the unchanging word and unalterable purpose of the Almighty God.

Now what is the purpose the Lord had in view in knowing the children of Israel only to the exclusion of all other families of the earth? We get the answer in Deut. vii. 6, 8, and it is Moses, the servant of God and a type of Christ, who tells them: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more than any people, for ye were the fewest of all people, but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers hath the Lord brought you out," &c. Moses told the people of Israel—that murmuring, sinning, idolatrous, turbulent, and rebellious concourse of Jacob's descendants—that they were *an holy people* unto the Lord *their* God. Certainly not holy individually, as we understand and apply the term in the present day, but holy as *a nation collectively*. The people, or nation of Israel, had been chosen, separated, set apart, and sanctified by God for a particular purpose, which was declared to Abraham when the Lord took him out from his country, from his kindred and from his father's house to be—that he might become, so separated from all others—a great nation, and that in him all the other families of the earth should be blessed. This getting out from his country, his kindred, and his father's house is a type of the after gathering out from all countries and peoples among whom Israel's seed were to be scattered, and separation into a great nation of that people in order that they might become the great nation promised to Abraham. This separation and sanctification of the people for ever (2 Sam. vii. 24) was done because God loved this people, because He loved their fathers, because He had pledged Himself by His unalterable oath to use them for the purpose He had set forth to Abraham.

The text I have selected is very explicit as to Israel being God's sole choice of a people from out of all the families of the earth to be His own peculiar people. Is there anything to be found in His word to indicate, even by implication, if not directly, that God would ever at any time, even temporarily, discard this people of His choice for some other families of the earth to put in their places, and do the work that He had specially designed for Israel? I say, and every Anglo-Israelite will echo my words, that there is not from end to end of the Bible, in either the old or the new testaments, a fragment even of a verse that can be taken to mean that "I, the Lord, change not," is a lie, and therefore "the sons of Jacob are not consumed." If God has changed His purpose, and varied from the oath which He sware to Abraham, to Isaac, and to Jacob, and has, since Christ came in the flesh, substituted aliens to do Israel's work, and to carry out temporarily Israel's specially appointed duties, Amos could not have been inspired when he wrote:—"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets," for everyone of His servants the prophets, under the inspiration of the Holy Spirit, have testified that Israel alone are God's chosen. If the Lord ever had any intention of setting Israel aside, on account of their wickednesses and rebellion, and of giving the Gentile non-Israel families Israel's prescribed work to do, even only for a time, then this secret was nowhere revealed by Him to His servants the prophets during the old testament days. Isaiah, the prophet, thus writes of Israel—not a spiritual substituted Israel such as Father Ignatius talks about, or Grattan Guinness, John Wilkinson, or Doctor Bonar pin their faith upon, but the people who have Abraham for their father, and who were born of Sarah:—"I (the Lord) have created him (Israel) for My glory; I have formed him; yea, I have made him." And in this same chapter the prophet writes, as if anticipating the ideas of these people who would desire to put some others in Israel's place, "Let all nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses that they may be justified: or let them hear, and say, It is truth." But the opponents cannot, from Scripture, bring forth their witnesses against the literal Israel to justify their contention for the substituted spiritual Israel, and yet failing to do this, they will not listen to us who support the integrity and harmony of Scripture, and admit that it is truth!

Why do the prophets iterate and reiterate the fact that the Lord of Hosts is *the God of Israel?* Is it not done to shew that when the Lord told Moses that he was the God of Abraham, of Isaac, and of Jacob, that this was His memorial to all generations, He had no intention of changing His title, and that if He did not intend to change that title neither did He mean to put the people away from Him, except under special circumstances, for a time, and for the purpose of chastisement and chastening, but most assuredly not in order that He might take any other people in their stead! Israel is the foundation of the Church, and not the Church an organisation distinct and apart from Israel. If it be not as I say, but that the Church has during this dispensation taken Israel's place, why does the Lord tell Israel that *they* are His witnesses, that He has created *them* for His glory, that *they* shall show forth His praise, that it is He who has called Israel by His name, for *he* is the Lord's? For the Lord hath redeemed Jacob, and glorified Himself in Israel. Did not this take place when Jesus Christ came in the flesh to visit and redeem His people? And what other people could He possibly have had when Zacharias, speaking under the influence of the Holy Spirit, prophesied, saying, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people"? And can our opponents tell us that there were at that time any other people who could possibly claim to be God's people, except Israel after the flesh? The so-called

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spiritual seed had never heard of Jesus, for the very excellent reason that He was not even then born. And can the opponents deny that this coming of the Lord was for the purpose of performing the mercy promised to Israel's fathers, and to remember and put in force the oath which He sware to their father Abraham, in the face of the testimony of Zacharias, who "was filled with the Holy Ghost"? And can they deny that the oath God swore to Abraham was that, He would make of Abraham's seed a great and mighty nation? And if Anglo-Israelism is a craze, and John Wilkinson, Grattan Guinness, Dr. Bonar, *The Christian, et hoc genus omne,* are all correct who say Israel is still under the curse, or that the Jews are their sole living representatives, will they tell us how God is performing that part of His promise to Abraham—which, according to these men, He seems to have forgotten, instead of, according to Zacharias, remembered?

The first promise—the very first promise—that God made Abraham was, "I will make of thee a great nation, and I will bless thee, and make thy name great." I hope my readers will observe this most attentively, for consider the utter absurdity our opponents' contention involves, when they insist that Israel is still cursed, and not blessed. St. Paul tells his converts dwelling at Rome, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers.*" St. Paul does not tell those he is addressing that only some portion of the promises were to be confirmed, but "*for the truth* of God" Christ came "to confirm *the* promises made unto the fathers." *All* the promises, or God would not be true to that oath He had made with Abraham, when He swore by Himself, for He could swear by no greater.

I will only here touch upon two of the promises, viz., the great nation, and the multitudinous progeny. The fathers were Abraham, Isaac, and Jacob. To Abraham, God first promised that he (that is, his descendants) should become "a great nation," and that He would "make his name great" (Gen. xii. 2). The second promise (Gen. xiii. 16), that his seed should be "as the dust of the earth." Again, "as the stars of heaven," and, lastly, "as the sand upon the sea shore."

To Isaac, God promised, "I will perform the oath which I sware unto Abraham thy father," because Abraham had obeyed God's voice; and he also is told that his seed should be "as the stars of heaven" for multitude.

To Jacob, God said, "Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

If Christ's mission was to confirm the promises made to the fathers for the truth of God, to perform the mercy promised to them, and to remember His holy covenant, how comes it that instead of mercy having been extended to the fathers' children, there has been wrath meted out to them continually since the time of the Roman Emperor Titus? How is it that they have not been saved from their enemies all these centuries, or from the hands of all that hate them? Where is Abraham's great nation? where are his multitudes? Where Isaac's multitudes? Where Jacob's nation and company of nations? Where his millions like the dust of the earth, the sand of the sea, and the stars of heaven? And where are the kings that were to issue from his loins? All these, and more, appertain to the promises—not which were fulfilled before Christ came, but that He came to perform and to confirm; part of the holy covenant made under God's oath with Abraham? Where are they all? And if the opponents are right, and we in error, will they please show us how the non-performance of these promises prove the "truth of God"? It seems to me that, if the promises made to the fathers have been confirmed, as St. Paul testifies, by the coming of Jesus Christ, and to establish "the truth of God" by the performance of those promises to Isaac's and Jacob's seed, a fulfilment has taken place.

It is, therefore, the absolute duty of Christians to show us the realisation of them, and the promised mercy to the descendants of those fathers. But when we ask them to show us Israel in these days, they either point us to the Jews, or tell us of the Afghans or Nestorians, in none of whom it is possible to show that the promise of the *great nation*, the *multitudes*, as the dust of the earth, the stars of heaven, or the sand of the sea, are to be found. Nor do we see in the Jews *a nation*, and *a company of nations*, nor do the Afghans or Nestorians fulfil this requirement. We do not see kings among the Jews, nor among the Nestorians; and though the Afghans have a king, he certainly does not claim to be a descendant of David. What a fix, therefore, our opponents are placed in; they must either ignore what Zacharias spoke, "being filled with the Holy Ghost," or, if they admit the truthfulness of his prophecy, they must shew us the accomplishment of the promises made to the fathers in their children, not in a Gentile non-Hebrew or Israelite people, but in one of the families whom the Lord only has known, for they are not receiving accomplishment in the other only family, the Jews. Now, I would commend to our objectors the following words of the writer of the Epistle to the Hebrews—not to Gentiles, remember!—and who, there is but little doubt, was the faithful Paul himself: "For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise *the immutability of His counsel*, confirmed it by an oath: that by *two immutable things*, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us."

The heirs of the promise referred to in the above quotation were Hebrews, and not non-Israelite Gentiles; they were the lineal descendants of Isaac and Jacob; and the writer of the Epistle, addressing Hebrews, shows them the "strong consolation" they have as the heirs of the promise made to Abraham, because it was impossible for God to lie, from the fact of His having made the promise and confirmed it by oath, to Abraham's only son Isaac's seed for ever! Under this promise and this oath, not only was it impossible for God to lie, by not fulfilling that promise to the destined seed, but it was, and is, equally impossible for Him, under that oath, to transfer those promises to any other seed than Sarah's, and *they* are not a spiritual seed. Therefore, "You only have I known of all the families of the earth" must be as true to-day as it was when Amos first gave utterance to those inspired words, under the Holy Spirit's influence.

"AMMI."

By the Rev. Denis Hanan, B.D.

A right judgment in all things is a grace for which we are taught to pray, and which we ought carefully to cultivate. But it is not always that we can so grasp the proportion of faith, as to see the full bearing of the various parts of the great whole of revealed truth; and we do frequently form false estimates of teachings, which dwell more upon any one particular phase of truth, than that which has been taken in by our own minds. A wise, modern writer has said:—"In no controversy is either party so completely in the right as to have nothing to learn from his opponents in the course of the dispute. Ordinarily, the victor has to make some approximation to the views of his adversary. He finds that he has made some over-statements, which must be withdrawn, that defects, or weak places in his own system have been pointed out, which need to be remedied."

The solution of one problem opens up questions which are deeper still. The mountain height which we have laboriously

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ascended, believing it to be the summit, but reveals to us a higher point beyond. There is no finality in the search after the knowledge of God. His purposes and His gifts are infinite. The faith which enables man to know Him needs to grow, if it stands still we must recede; and although there are individuals who do not seem to advance, yet, "at least, the generation catches sight of the new heights that must be scaled."

Our generation has so advanced; scarce an address has been delivered upon the Jubilee of our Queen that has not touched upon the marvellous progress made during the past fifty years. Yet that advance, whether made in the knowledge of things created, or the purposes of the Creator, will be seen to have been misunderstood and opposed by those who, having, as they deemed, ascended to the summit, were not willing to retrace their steps, in order that they might attain to that which lay beyond. The knowledge of the Identity of our race with Ephraim-Israel has been such an advance to many.

The conclusion, drawn from facts which the century has brought forth, is regarded with fear or with scorn; it is "a heresy" to suggest that God's purposes are being gradually developed, and that Israel is being prepared, by the reception of the Abrahamic covenanted blessings, to take her destined part in the age that is beyond; by some it is deemed impossible that there is ought yet to be revealed. There are others who have retraced their steps, to whom a careful study has made it plain, that the light beyond is higher and brighter, and that God's purposes in "His firstborn" have yet to be developed. Yet it is possible, as it seems to me, that these may fail to rightly estimate the advance made in another direction; and they think that the nation's fitness, to do Israel's work, is being hindered by that advance, instead of being helped.

The extremes of two parties—if I may so designate them—stand opposed. The Anglican churchman misjudges the Identity, and very many of those who are persuaded of the Identity misjudge the advancing element in the Church. Words have been spoken and written on both sides, which must be deplored, and I believe that they have been so used because of mutual misunderstanding and suspicion. I am aware that the "low" and the "broad" school, as well as the "high," have said hard things, but I only consider the opposition given by the latter, at this time. Why is it that there seems to be a repugnance to give even a fair consideration to the evidence adduced? I would reply, Dread of schism; the idea that the Identity is opposed to true Catholicity; spiritualising of the prophetic Scriptures; overwhelming ministerial work.

It cannot be too earnestly reiterated, that there is nothing in the historical fact of the Identity which can tend in any way to create or foster the sin of schism; while, on the other hand, there is very much in it which tends to promote a true Catholic spirit. It is impossible to sever God's mercies to the nation from His continued grace to the Church; and when the continuity of the Church of God, as manifested in the fact, that Israel has never been set aside, that the *nation* to whom the kingdom—forfeited by Judah—has been handed on, was, and is, the covenant people; that Gentile Christianity was grafted in upon the root and fatness of the original stem, and that, to that undivided kingdom and Church has been continued, by the overruling providence of the God of Israel, that union of purity of faith and historical succession of all that is essential to church life; when this is seen to be the necessary deduction from the teaching, we reach a platform which must ultimately produce union, and not division, and which, although incompatible with the overweening assumption of the Roman graft, is in full harmony with the Catholic ideal maintained by the Church of England. The Catholicity of the Church is no more marred by the discovery than it was when Apostles wrote to the tribes of the dispersion, or when the Gentile Churches were reminded that they were but wild grafts, partaking *among* and *with* the natural branches; or when the promise, given to Lo-Ammi Israel, was quoted as applicable to the early converts (Rom. ix. 25). Let it be granted, for the sake of illustration, that the Church of England is the Church of Israel, wherein is her Catholicity impaired? She simply takes her place as one of the original unexcised branches, and not as one of the wild olive grafts. Her's are the covenant blessings of both dispensations. In her the Lord has not destroyed but fulfilled the law and the prophets; the special preserving care which has raised up the nation, and given to it the national Abrahamic covenant blessings, has also preserved to the Church that which the wild grafts have been permitted to lack, and this, not because of our worthiness, but because of the covenant faithfulness of God. But if it be said, the promises are to the Church of Christ, and not to the nation of Israel, whether of the earlier or of the later dispersion, we appeal to the letter of Holy Scripture, and maintain that a view, which absolutely harmonises the promises to Israel and to the Church, bears the stamp of truth, which is absent from an exposition which would require us, invariably, to read "*Church*" while we spell "*Israel.*"

Finally, there are men who are so engrossed in ministering to the want and woe that surrounds them, that they can take no interest even in the daily newspapers; but there are few who do not, more or less, know how the world moves, and the world's onward march, showing daily more clearly that Israel's inheritance is Britain's possession, is, together with an unsophisticated reading of the Holy Scriptures, all that is needed for the study of the most salient points of the Identity.

And now, on the other side, prejudice or ignorance prevents many from rightly estimating the true nature of the life and energy of the national Church. The most advanced churchman errs when he deprecates the reality and the value of the so-called evangelical revival of the early years of the century. The evangelical errs when he undervalues the Anglican revival of the present day. Even had its leaders lived, the Anglican revival would have been impossible in the year 1801, and mistaken leadership could not stay its growth now, or during the past fifty years. Yet the later revival could not have taken place without the earlier. That early movement was the outcome of the Holy Spirit's power working upon a dead and materialistic age. The revival of personal, as distinguished from corporate Christianity, was the only possible means whereby the nation and the Church could have been aroused, and prepared for its work. This revival caused at first, many results which cast suspicion upon it, and are to be deplored; divisions multiplied; ordinances were, in a great measure, ignored; the oneness of the body of Christ was but a theory; the actual rule of the Church from her great Head above—and not from her members below—was not contended for.

Later on, and as a necessary outcome from this revival of personal life, came the sense of corporate life; this work also, at the outset, produced results which cast suspicion upon it. Before it had developed its true power, the ostensible corporate unity of the Church of Rome beguiled unstable souls, while the unsatisfied deeper spiritual need of very many drove them despairingly in the same direction. But this was never the aim of, or the true tendency of the revival; and where it has been reasonably developed, the Anglican and truly Catholic movement is the most certain check to apostasy to Rome; by the self-denying labours of thousands, the sin of the nation is being combated as it never was before. There are no workers more successful than those whose personal religion is intensified by, and in proportion to, their realisation of corporate life, of the living personal reality of the rule of their Lord, and of His gifts bestowed through His body, the Church, in the channels of His appointment.

Thus, as one recognising God's good gifts to Israel, I cannot

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fall into the error of under-estimating the present revival of church life and work. I look upon the movement as a future ally—although, undoubtedly, not helpful at present—I guard against the interested or uninstructed representations which cause many ardent believers in the Identity to bewail what they conceive to be injurious. The influences of this revival extend far beyond its immediate centres; there are forces at work which ultimately, by the good hand of our God upon us, will tend to undo the evil of either extreme, and promote that oneness of Church and nation, which will enable us to bring forth fully the fruits of the kingdom, and to witness at home and abroad for God the Father, the Son, and the Holy Spirit, as we have never done hitherto.

I have endeavoured to treat this question, as far as possible, in a philosophic spirit, and to avoid the *odium theologicum*. The acceptors of the historical and Biblical evidence, whereby the Identity of the Anglo-Saxon race with Israel is established, need take no party position; as in the time of our blindness, so now, all things will work together toward the accomplishment of God's purposes, and many things which seem to retard or to thwart, will yet prove themselves to be but the necessary steps towards the slow but steady growth. As the revival of the early part of the century, made possible the church life of the present, so also the corporate life of the church will prepare the way for the national work and witness which Israel has to perform; when, in every place where it was said, "Ye are not My people," there shall come the acknowledgment, "Ye are the sons of the living God."

THE BRITISH GUIDE-BOOK FOR THE NEW YEAR.

By Mrs. G. Albert Rogers.

Author of "The Coronation Stone"; "Britain in History Ancient and Modern; or, Proofs Linking Israel with Britain throughout the Ages;" &c., &c.

"We always know the *Inglesi*," said a Roman friend as a party of distinguished-looking tourists passed, each holding in his or her hand a well-known red book, or one with the unmistakable cover of "Hare's Walks in Rome," "the Inglesi never go about without their guide-books." And never, it may be added, are our sight-seeing countrymen to be found more seriously bent on acquiring knowledge than in the Eternal City. The conversational trivialities of the dinner table seem forgotten in the presence of the mighty surroundings, awakening memories of the past. "Have you seen the Colosseum yet?" "We have been in the dungeon to-day where St. Paul was imprisoned." "Have you visited the catacombs?" "I was just now in the Palace of the Cæsars, and stood on the stone on which St. Paul must have stood when brought before Nero's judgment-seat," are samples of the questions put and the information volunteered on every side at the daily *table d'hôte*, and which it is needless to say minister to "the feast of reason and the flow of soul"-awakening interest and kindling enthusiasm even in the most careless traveller. Yes! a visit to Rome is an education.

And who cannot recall the keen sense of disappointment manifested when one who has left the City seated on the Seven Hills is questioned respecting some notable spot of interest which would have been visited, had it only been pointed out and attention directed thereto? "Why did no one remind me of it?" has been asked again and again, and generally responded to by the irritating counter-enquiry, "Why did you not study your guide-book?"

Yes! the guide-book is a *sine qua non* when travelling in a country which claims to have a history; and those too self-sufficient or too indolent to study it, only discover, when too late, how much they lose.

May we not, as Anglo-Israelites, make an application of these patent facts? A well-known publishing firm, to whom the offer of a work on Our Identity was lately made, rejected it on the ground that Anglo-Israelism was dying out; that a few years ago it had attracted some attention, but that no one ever heard anything of it now! We know them to have been singularly misinformed; but the fact that in such a quarter such an idea could be entertained, points to the need of increased exertion. An authoritative Guide-Book is needed, when we would trace the remnant of God's people Israel. Our Murrays and our Baedekers avail us not, for to the apprehension of those still unenlightened on the subject, Israel is nowhere. No "Handbook to Jerusalem," or Palestine, still less to Britain, will meet our need, but the sure Word of God will be a guide-book to those who seek. In mundane affairs the demand creates the supply, and in this case, too, those who seek shall find.

"But," say some, "the canon of Scripture has been closed for 1,800 years. We need a Guide-Book brought down to the present date. We would trace the House of Israel throughout the Ages." Know you not, is our reply, that the same sure word of prophecy which foretold their punishment, foretold in language equally explicit their restoration?—that Holy Writ, if studied as our Guide-Book, will indicate their prescribed wanderings, and point out their present whereabouts, if indeed His pledged Word has assured their return? Know you not that history is but prophecy fulfilled, and prophecy but history in outline?

A Guide-Book needs a preface, an introduction, or a starting point; and we prize it all the more if it has an index, and a table of contents condensing or summarising the whole. All this has been provided for us in our God-given guide-book; yet how greatly has the fact been overlooked that Israel's Handbook was in our actual possession! We have thirsted—and would that thirst were increased a thousandfold—for its spiritual teaching, while ignoring the primary and literal signification of its prophecies declaring God's mind and purpose in connection with His people Israel.

We claim that the Index to our Guide-Book was written for us in Anno Domini, and like its inspired Author, we too would call for a pen, and transcribe the Benedictus upon our own pages. The purpose of an index is to simplify and direct attention to the guide-book itself, and we would now follow its leadings. To what, then, does it refer?

When was our Index indited? It was the inspired utterance of the prophet Zacharias on the birth of the Herald, telling that the Messiah was at hand. It was written after the appearance of the angel to Mary, and after her faith had seen Jesus as already born, enabling her to "rejoice in God her Saviour." It was after God, "remembering His mercy," had, by sending His Son, "holpen His servant Israel, as He promised to our forefathers, Abraham and his seed for ever." It was the "new song" (Isa. xlii. 10), which God Himself had put in the mouth of the House of Israel, and which should now soon be proclaimed in "the Isles" (ver. 10, 12). It dates from Anno Domini.*

Our present space forbids much reference to our Guide-Book. We must concentrate our attention upon its index. Its opening ascription of praise seems to point to Isa. xlix. 5—9, and we should do well to mark this passage in our Guide-Book. The plan, too, is one which commends itself to tourists as useful for future guidance. What do we here find to be the declared purpose of the Redeemer's advent, whereof Zacharias sang, "To raise up the Tribes of Jacob; to restore the preserved of Israel." *The Tribes of Jacob?* Judah, then—the lone Tribe—is *not* here designated. Judah, too, was still in the land, and in no sense was she to be

* The Birth of John the Baptist preceded that of our Lord by six months, but it took place in the same year. Hence the inspired song of Zacharias—the Inauguration Ode of the New Dispensation—was composed Anno Domini.

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"raised up" nor "restored," nor even "preserved," at the First Advent. Rather did it sound her death knell, since for her sin in rejecting the Messiah, God turned and slew her. Let the long drawn agony of 1800 years convince us that Judah is "the nation" spoken of in verse 7, as abhorring "the Redeemer of Israel," and "despising" His "Holy One." So far from "raising up" those who had crucified the Lord of glory, they were now doomed to see the Romans come and take away both their place and nation. We must look back then to the opening verse of this prophecy (chap. xlix.) to see who are intended.

"Listen, O isles, unto Me!" We do listen, Lord: our ears hast Thou opened. "Hearken, ye people from far." Speak, Lord, for Thy servants are hearkening; let us hear Thy voice, for it is lovely. Again the Lord calls. This time He makes mention of my name (verse 1). "Thou art My servant, O Israel, in whom I WILL be glorified" (verse 3). Enough, Lord, then "shall I be glorious in the eyes of the Lord, and my God shall be my strength" (verse 5). But love, such as His, cannot find vent in a single outpouring of goodness. Though Judah would reject Him, though the Jews would treat Him as "a servant of rulers" (verse 7), though the chief priests and scribes would send Him in cruel hate and mockery from Pontius Pilate to Herod, though the nations would join in the still unpardoned cry, "Crucify Him! crucify Him!" yet "kings should 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." Choose whom? Who is the "*thee*" who is to take the place of honour? Not surely to a Gentile-Christian Church are God's promises to Abraham to be transferred? Nay, faithless ones, believe His guiding Word when He saith, "THOU ART MY SERVANT, O ISRAEL, IN WHOM I WILL BE GLORIFIED."

Did space permit, it were a grateful task to call attention to that portion of Israel's Guide-Book which is contained in Isaiah's songs, and to shew that it is the House of Israel led captive by Assyria (Isaiah lii. 4)—not by Babylon—which, while they were yet captive, Jehovah still called "My people." "THEREFORE My people shall know My Name: THEREFORE they shall know in that day that I am He that doth speak: behold it is I" (verse 6). No marvel that planted in the isles, Israel—under the name of Britain—is in every land publishing salvation, proclaiming peace (verse 7). Can we do other than love Him who first loved us?

"But the question of nationality is unimportant so long as we are Christians," say some. All indeed "are not Israel, who are of Israel," as Ahab and myriads more have found to their cost. Far better to be as Naaman, a Syrian, offering henceforth neither burnt offering nor sacrifice unto other gods but unto the Lord—than of the seed of Jacob, sitting on the throne of Israel, yet "worshipping Baal, and provoking to anger the Lord God of Israel." But when God has set His heart upon restoring lost Israel, when He has placed salvation in Zion, for "Israel His glory," can we, dare we, lightly esteem *the status* which we know assuredly is ours to claim? Britons, awake to your high calling! Consult your Handbook. Whether remaining in England, or travelling abroad, be ever seen with your Guide-Book in your hand, See for yourselves that the promises made to His Israel restored, are fulfilled in Britain; and what God hath joined together let no man put asunder. "The Bible, and the Bible alone," said Chillingworth, "is the religion of Protestants." Let us show that the Bible, and the Bible alone, has been in Britain throughout the ages, and shall be throughout the coming year, British-Israel's Guide-Book.

THE following articles are in type, but are unavoidably crowded out of the present number:—"The Identity and Spiritual Pride," by Mr. W. H. Mason; "Who Has the Gospel Mission?" by Mr. W. S. Cavill; "A Policy of Wisdom," by Mr. J. G. Taylor; "Righteousness Exalteth a Nation," by A German, etc., etc.

THE NAME OF GOD—AN IDENTITY.

By H. R. SHAW.

PART I.

MANY and various are the names of God to be found in the pages of Holy Scripture, but there is one name above all others specially manifested to the chosen race of Israel, and always set prominently before that race when it needed comfort or deliverance from bondage or troubles of any kind whatever; therefore it must be this name to which we direct our attention in seeking to demonstrate the Identity of the British race or English-speaking peoples with Ten or more of the Tribes of Israel, and our purpose will be accomplished if we show, as we hope to do, that the name and the people are now indelibly associated together to the exclusion of all other nations, some of whom have voluntarily cut themselves off from the possibility of taking the name upon themselves in the way now to be described.

In Exodus vi. 2, 3, we find, when God was about to display His power upon Pharaoh for the deliverance of the children of Israel from their Egyptian bondage, He "spake unto Moses and said, I am the LORD, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name, JEHOVAH, was I not known to them." This declaration appears to have been in confirmation of that originally made in Exodus iii. 14, where Moses, having enquired of God what name he should announce to the children of Israel, as that of the God from whom he professed to come, God answered him: "I AM THAT I AM: and He said, Thou shalt say unto the children of Israel, I AM hath sent me unto you . . . this is My name for ever, and this is My memorial unto all generations;" the words here employed being translated into English instead of being left in the original Hebrew, or taking the customary form of "The Lord," as is invariably done throughout our Bible (except in three or four instances), in order to avoid what has always been thought a needless taking of the name in vain, but having the same significance—*viz.*, the self-existing God. That the Israelites, whilst they continued to be Israel-obedient, attached great importance to, and found great virtue in this name, is evident from the writings of all the prophets and psalmists, which positively teem with references thereto. The ten commandments were the commandments of I AM, and the people were to keep them because it was I AM which had brought them out of the land of Egypt, out of the house of bondage. In Psalm lxxvi. 1, we read: "In Judah is God known; His name is great in Israel:" and David declares (Psalm cxxiv. 8): "Our help is in the name of the Lord." Among the prophets, Zechariah (chap. x. 12), predicting the future glories of Israel, but more particularly of them of Ephraim-Israel, says: "I will strengthem them in the Lord, and they shall walk up and down in His name, saith the Lord." Micah also declares of the time when the Lord will gather together halting Judah as a remnant, and outcast Israel as a strong nation (chap. iv. 5): "We will walk in the name of the Lord our God for ever and ever." Again, in the vision of St. John (Rev. xiv. 1), where the seer beholds the hundred and forty-four thousand out of all the Tribes of Israel, sealed in their foreheads with the name of the Lamb's Father, there can be no doubt as to which Divine Name is sealed upon these Israelites of the future. One of the ten commandments is directed against taking this name in vain or lightly, and we have seen how our translators of the Scriptures take the command very literally, and almost entirely suppress the name for the substituted word, "Lord," which is really a translation of the name, "Baal," and, as such, quite inapplicable as between Israel and her God; indeed, Hosea seems to be predicting this very proceeding on the part of Israel (chap. ii. 14—23), where, in describing the mercies in store for the Ten Tribes when allured into the wilderness by the Lord, he says (verse

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16), "And it shall be at that day, saith the Lord, that thou shalt call Me Ishi (my Husband), and shalt call Me no more Baali (my Lord)," meaning, of course, that Israel shall serve her God, and keep His commandments from spontaneous love, rather than slavish fear. But this peculiar method of dealing with the name of Israel's God is no new thing, as is testified by ancient Hebrew writings, where we find it is considered necessary to avoid using, even for purposes of numeration, any combination of letters that expresses the sacred name—thus the ordinary Hebrew expression for the quantity of 15, in this language that knows nothing of the cipher, is 10, 5, but it is never written this way because those characters spell JAH, the abbreviated form of Jehovah, or the everlasting God (Psalm lxviii. 4); and so, to avoid profanation, fifteen is written as 9, 6. When the Lord Jesus claimed this title, as being equal with the Father (John viii. 58), the Jews took up stones to stone Him for the alleged blasphemy.

It is well known, although not always sufficiently realised by some professing Christians, that this name, with its attributes of everlasting power, was always claimed by Jesus Christ the Messiah, and for Him, by His apostles; thus, in the introduction to St. John's Revelation (chap. i. 8) we read: "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come—the Almighty." Then, at the commencement of the vision (ver. 10, 11), John hears behind him a great voice, as of a trumpet, saying: "I am Alpha and Omega, the first and the last," &c.; this is but an echo, as it were, of the words of the prophet Isaiah (chap. xliv. 6), where, after again passing in review the oft-repeated promise of spiritual regeneration to Jacob, My servant, and Israel whom I have chosen, "thus saith the Lord, the King of Israel, and His Redeemer, the Lord of hosts; I am the first and I am the last; and beside Me there is no God:" also in chap. xli. 4, addressing the islands where the people are to renew their strength, we read: "I, the Lord, the first, and with the last; I am He;" and again, chap. xlviii. 12, "Hearken unto Me, O Jacob, and Israel My called; I am He; I am the first, I also am the last: Mine hand, also, hath laid the foundation of the earth," &c. But John, turning round to look from whence proceeded the trumpet voice, found one like unto the Son of man, in the midst of seven golden candlesticks, who informs him (ver. 17, 18): "Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive for evermore, amen; I have the keys of hell and of death;" and as the expression is several times repeated after this, during the vision, we may safely conclude that we hereby identify Jesus, the Saviour of the world, with Jehovah, the Redeemer of Israel, both past and future.

But we require now to identify the English-speaking peoples, the chief, although very imperfect propagators of the Gospel of Jesus Christ, with Israel, the nation specially selected for this purpose, and Israel, the specially protected people of Jehovah, walking up and down in His name always. We must, therefore, now turn from the witness of the written Word to a witness in stone, but a witness, nevertheless, not unknown to, and far from disregarded by the ancient writers of Scripture. We have seen that the name was first revealed at a time when God purposed to show His power upon the land of Egypt for the recovery of His chosen Israel from bondage, and it would be quite appropriate were we to find in this land of Egypt a stone record indicating where may be discovered the outcast descendants of this same Israel—lost to the world's ken, but still walking up and down in the name of their Lord Jehovah. At any rate, we have a whole chapter in Isa. xix. devoted to the burden of Egypt, and a heavy burden it is, indeed—utter ruin, desolation, and degradation is purposed against this land by the Lord of hosts. But better times are apparently to follow, as verse 21 says: "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day. . . and they shall return even to the Lord, and He shall be entreated of them, and shall heal them." Meanwhile, says verse 19, "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them."

Now without attempting to anticipate precisely how Egypt is to be restored to divine favour—for the day has evidently not yet arrived when she is with Israel and Assyria to become a blessing in the midst of the land, as says ver. 24—we may yet safely affirm that the altar and pillar of witness (which must not be confounded with an altar of sacrifice) is already existing in that land, and has existed there for at least four thousand years, although its witnessing functions have only recently begun to be understood. Readers of past issues of the BANNER, or of the works of Professor Piazzi Smyth and other writers on the subject, are fully aware that the Great Pyramid of Jeezeh, standing on a low hill a few miles to the south of the city of Cairo, answers in every particular to Isaiah's prophetic object. It is the largest, and by far the heaviest structure in the world, and also the oldest one, being the last remaining of the seven so-called wonders of the world of the ancients. It is in the midst of the land of Egypt, and also at its border, because the hill on which it stands is just a few yards south, or outside of the fertile land of Lower Egypt, and yet overlooks the whole of the said sector-shaped land from a point which is virtually the centre of the same. It also enjoys the unique advantage of being in the precise centre from north to south, and from east to west, of all the known and habitable lands of the earth—a very fit place, therefore, for anything claiming to be a universal witness, such as the Lord of hosts should require. The building then, again, has been shown to bear witness, as can none other, to the works of the Lord of the heavens and the earth, as well as to accurate knowledge of such modern scientific problems as squaring the circle and doubling the cube, as could only be known to its ancient builder by direct instruction from God Himself. Its shape is such that its height forms the radius of a circle equal in circumference to the actual measurement of the four sides of its square base, which, if divided by 36,524, the number of days in 100 solar years, gives us a dimension which is practically our British inch, or, more accurately, an inch obtained by dividing the earth's axis of rotation by 500 millions. The diagonal lines joining the corners of its square base cross-wise, sum up a number of these same inches 25,827, equal to the quantity of years in the grand astronomical cycle known as the precession of the equinoxes. The shape of the building at its corners is expressed mathematically as an angle of 10 to 9, which, by another mathematical expression, signifies 1,000 millions; and a thousand million pyramids as high as this one would, if placed on top of each other, just touch the sun, as is practically proved by the recently-published results of the observations taken by the astronomers during the last transit of Venus. All this and more can be learnt from the building's exterior proportions, but much more remarkable are the proportions of the chambers inside and the passages leading thereto, which, besides proving or confirming all the mathematical and astronomical problems, presents us, as far as the two inclined passages at least are concerned, with a floor line of chronology in inches for years, as is proved by the fact that the entrance passage on the northern side descends at such an angle that an observer from inside turning back to look at the sky would see a spot where, according to the known precession of the equinoxes, appeared the pole star of the year 2170 B.C. at the autumnal equinox of that year the believed date of the building's erection, as is further shown by a pair of fine marks, long called an uninterpreted sign, chiselled on the passage walls just 2,170·4 inches from a place where the rather cramped way enters a spacious chamber called the Grand Gallery, assumed to represent the

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birth of Christ and the duration of the Christian dispensation. Much more of a chronological nature can be read off in these inches of floor lines, but space now forbids further notice of this or of the many sacred symbolisms to be discovered about the building.

(To be continued).

GREAT BRITAIN THE SOLUTION OF POLITICS SACRED AND SECULAR.

By the Rev. A. J. J. Cachemaille, M.A.
(Vicar of Oldham).

Within the last ten years three most interesting and valuable books have been given to the world by Mr. and Mrs. H. Grattan Guinness. They are respectively, "The Approaching End of the Age," issued in 1878; "Light for the Last Days," issued in 1886, and "Romanism and the Reformation," issued in 1887. The rapidity with which the first of these books has passed through ten editions, is of itself a most powerful evidence both of its interesting character and also of the value which is felt to attach to the subject it deals with. The other two volumes being, to some extent at least, expansions of the first, are not perhaps likely to be so widely circulated, though the second deserves the attention and the thanks of all students of the historical school of prophecy. Amongst this school the adherents of the Banner take a position of growing prominence—a prominence which the reasonableness and common sense character of their contention has secured, where it has never before been won to anything like the same extent, viz., amongst the plain Bible-reading public of the Anglo-Saxon race all over the world. The plain English Bible has become a living book, in the double sense, that its history as well as its doctrine has been shown to have issued from God, and to be the continuous expression of His dealings with mankind from man's first appearance down to the time of his restoration, when the triumph of Jesus shall have been consummated.

The three books of Mr. Guinness deal with this question, not of Anglo-Israelism, but of historical prophecy; and they deal with it both courageously and intelligently, though they fail to make out a clear and consistent issue for two chief reasons.

Firstly, because he is so absorbed with the idea of the Roman Power in its Papal development, that he entirely fails to *use* the fact, which he nevertheless *states*, viz., that a *Fifth Empire* was to spring up out of the first four, and chiefly, of course, out of the fourth, which was to fill up the remainder of history, and to stand for ever and ever.

Secondly, because he commits the really unpardonable error of so confounding and confusing the history of the House of Israel and the House of Judah, that he is compelled to contradict himself frequently to make the argument seem to fit.

It, therefore, amounts to this, stated in the fewest words, that these three books are so attractive and so nearly accurate, that they only need *the light of Anglo-Israel truth* to unravel the otherwise tangled argument, and also to set at rest the anxiety of both writer and reader with regard to the Papal power, or, better still, with regard to the seat of *the power* which is to be paramount in the world in the near and ultimate future.

In "Light for the Last Days" we are told repeatedly that the *fourth Empire* is dead and gone. It is hardly necessary to state that Gibbon, years ago, wrote the history of the Decline and Fall of Imperial Rome; yet it is needful to recall even ancient facts now and then. Mr. Guinness is evidently most honest in stating facts which unfortunately hit his view very hard, and take all the point out of his argument. For instance at chap. ix., p. 233, he says: "*The year* A.D. 476, *was the date of the fall of Romulus Augustulus, the last of the long line of the Cæsars, the last of the Western Roman Emperors. His fall marks the end of the four great pagan empires of antiquity.*" (The italics are his). He says at p. 236: "If A.D. 476 was the terminus of the old world—the Roman Empire—it was, as we have seen, equally the starting point of the new." Mr. Guinness is too absorbed by the rise of the Papal power at this date, to give due attention to the fact (exhibited in the chart of the world's history, from the German of Strauss, which he gives at p. 440), that it is exactly at this same date that Britain arises, a fact of significance greater even than that of papal Roman pontifical power, which attains its influence only about A.D. 750. It is impossible to multiply quotations in a short paper—still it is well to remark that at p. 246, we read: "This year (1860) was also a decidedly critical one, as we have seen, in Italy—the great year of Garibaldi, the Liberator, in which Italy was reconstituted as a kingdom under Victor Emmanuel." Clearly old pagan Rome, the fourth empire, is gone, and even the *name* has gone, for it is now the Italian kingdom over which Victor Emmanuel reigns. But the terrible spectre of papal Rome has arisen and fills all the field, so that Mr. Guinness is absorbed by the idea of the "little horn" of the Roman beast, which drags up the Roman power all through these long centuries up to the present day, and grows us a monster which is destined to do such mischief as *might* be done supposing *God had not made other provision* all through the centuries for meeting and overwhelming this power, and for preserving "the kingdom and dominion and the greatness of the kingdom under the whole heaven." A dominion so great, and lodged in so carefully described hands, that we wonder it has not risen before the faith and before the palpable sense of such an earnest and devout student of the Bible as Mr. Guinness—for this kingdom is to be "given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27).

Before going further we had better let Mr. Guinness himself lay the ghost he has raised with which to disquiet his soul. He writes, p. 275: "The king forewarned the Pope of his intention to occupy Rome on September 8th, and did so in the following month. Rome decided, by an overwhelming vote, for union with Italy, and was, with the surrounding territories, incorporated with the Italian kingdom in October, 1870. *This was the full and final fall of the temporal power of the papacy.*" P. 264: "The year 1878 was also that of the death of Pius IX., the last Pope wielding temporal power." It is therefore clear that Mr. Guinness has killed the ghost which keeps him from seeing concrete facts elsewhere, though, unhappily, the *remembrance* of the ghost leaves him unable to derive comfort from its death. For although the spiritual dominion of the Roman pontiff did not die with his temporal power, this need not cause us anxiety, because Mr. Guinness has himself declared that the power and the kingdom which was to succeed the *fourth* pagan power, a power dead and gone, was to be no mere spiritual kingdom, nor even such a compromise as "a Church," but, speaking of this kingdom of the people of the saints of the Most High which follows the fourth, he says, p. 510:" To make it a spiritual kingdom is to miss its character altogether. For first, as we must again recall, this kingdom is *one of a series of earthly monarchies*, standing fifth after four preceding ones. This shows that in the main it must resemble them in its nature, although having many points of total contrast." P. 512:" The stone which destroyed the image of Gentile power takes its place, succeeds it, becomes a mountain, and fills the whole earth. This clearly symbolises a visible, outward, earthly kingdom . . . It is not a universal *Church*, but a universal *kingdom*."

From what has been advanced thus far it is evident, that, as a kingdom and not a Church is to be sought for, and as a visible and imperial, not a spiritual power, is to be found—we must discover some power which corresponds to such a description, arising at the proper date and fulfilling the conditions of its growth and permanence. Is this possible? Let us see.

The reason that Mr. Guinness has not found it, and equally the reason why a great many others do not find it is, that *they*

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gratuitously and hopelessly confound the distinction which the Word of God maintains between the House of Israel and the House of Judah. I say *gratuitously*, because Mr. Guinness is only a representative man in the most astonishing practice of laying down a fact and then consistently neglecting and contradicting this fact. For instance, we find Mr. Guinness stating at p. 30 ("Light for the Last Days"): "The restoration for which Daniel prayed *came*, but it proved to be only *partial*, the Ten Tribes not having been restored at all. It proved also to be only *temporary* . . . even while it lasted it was not a restoration to complete *national independence*; for during its entire course Jerusalem was *tributary* to one Gentile Power or another, and was, as we know, actually under Roman domination at the Advent of Christ." It is clear that Mr. Guinness recognises the fact that there are *Ten* Tribes distinguished from *Two* Tribes in their history. He quotes at p. 65, the promise of the throne to Judah and David as a continuous and permanent fact; though he has just shown them that it ceased apparently at the captivity, B.C. 588. He tells us at p. 89, that "accuracy requires that a distinction be made between Israel and Judah." That distinction goes to prove that the dispersion of Israel has ceased, and Israel ought, in consequence, to be in some condition of restoration, whereas the dispersion of Judah still continues. He quotes, p. 527, the promise that God will gather the "outcasts of Israel and the dispersed of Judah," and yet with this knowledge that there are *Two Houses*, into which the Twelve Tribes are very clearly divided, and to each of which a distinct history attaches, he argues all the way through as if there were none but the Jews. This brings hopeless confusion into the narrative, and actually blinds one to the existence of a grand history the facts of which are not only the greatest, but the most unique the world has ever had before its palpable sense.

It has been shown that the *temporal* estate of the Roman Empire, both in its heathen and its papal forms is dead. There must, therefore, be in existence at this present some Power which shall satisfy the conditions of Daniel's prophecy in his second chapter, and which must fulfil the conditions which Mr. Guinness has stated, but fails to be able to use or establish, because he has neglected Israel of the *Ten* Tribes, and has created a phantom out of the papal power which threatens to overwhelm us.

It is stated in Daniel ii. 44, that God "in the days of these four great kingdoms, shall set up a kingdom which shall never be destroyed." The material channels of that kingdom were in existence all through that time in the people of Israel of both Houses. But the kingdom was not "*set up*" until the Incarnation of Jesus Christ, when, in accordance with the promise of the angel Gabriel to the Virgin Mary (see Luke i. 30—34), *that kingdom* was undoubtedly set up. It was to be, most clearly, a *Christian* kingdom, for it was built out of Christ, and it was to be *one* and *perpetual*. The mission of Jesus Christ was from this date stated to have reference to "the House of Jacob," and in His own words to "the lost sheep of the House of Israel." From this time, then, we are justified in looking for the emergence, the gradual growth and expansion of some Christian Power which shall fulfil the conditions of the prediction and promise, a Power which shall not be a Church or spiritual body only, but an imperial earthly power of the same character as the four preceding ones, though in many points differing widely from them.

Of Israel, repentant and obedient—of Israel under the redemption effected after the Birth of Christ, and by means of His Cross and Passion, it was declared that she should become especially *multitudinous* (Gen. xlviii.); wealthy in *money* and *trade* (Deut. xxviii. 1—14; xxxiii. 13, *seq.*); a *colonising* nation (Deut. xxxiii. 17; Isa. xlix. 18—24; liv. 1—4; Hosea i.); a *missionary* nation (Isa. xlix. 3—6); *leading back the Jews* (Isa. xviii. 7; lxvi. 19—20; Jer. iii. 18; Zeph. iii. 10); possesing the *Gates* of her enemies (Gen. xxii. 17; xxiv. 60); an *Empire* (Gen. xvii., *et passim*, Dan. ii.; vii.); *ruled* over by David's line (Psa. lxxxix., *et passim*); a *Christian* nation (Hosea i. 10, 11; ii. 14, *seq.*; Isa. liv.; xlix.; Micah iv. 7; Matt. i. 21; Luke i. 68; ii. 10, 25). The *new* or Christian covenant must be made with the same people as the *old* covenant (Jer. xxxi. 31), with the *Sabbath* as a special sign (Exod. xxxi. 13; xxxv. 3); and with many other marks and characteristics by which she should be known and recognised. And this repentant, restored, blessed Israel was to be the successor of the four Empires and the permanent kingdom of the world. Whatever assault was made against her, and there would be many, was to fail—whilst her beneficent rule was steadily to win the allegiance and the service of every other portion of the world (Dan. vii. 27). Such a kingdom, if only it could be in existence, would be both the solution and the hope of all politics sacred and secular. It would win the confidence of other nations because they would discern presently that the reason of her prominence and prosperity was owing to the fact that she was "the seed which the Lord hath blessed" (Isa. lxi. 9); they could therefore trust her to be kept from abusing her vast powers for selfish purposes, and to extend them for the benefit of all who came under her influence, protection, and sceptre. Such a nation, and people, and kingdom are before our face this day—not in their fully developed condition, nor yet so purged from their old sins that they can be described as a holy nation in its widest sense. But still a nation fulfilling all the required marks and characteristics; a nation of whose expansion such books as "Oceana," by J. A. Froude, and "The Expansion of England," by Professor Seeley, give two most interesting accounts from different points of view; a nation whose federation just being rendered into fact, tells us that the future of her empire will vastly eclipse her remarkable past and her noble present, and will, by her very greatness, and the justice of her administration, secure to the world the blessings of peace, under which she will be able to spread the knowledge of God as the secret of her power, and as the source of every blessing, temporal and spiritual, which man, as an individual, a society, or a race, enjoys (Gen. xxii. 18).

Nov. 1887.

THE PROPHECY OF ISAIAH—ITS APPLICATION TO THE TWELVE, THE TEN, AND THE TWO TRIBES OF ISRAEL.

By the Rev. C. W. Hickson, M.A.
(Vicar of St. Bartholomew, Bristol.)

PART I.

In his "Anglo-Israel Postbag," Letter xxvii., the lamented author says:—

"You may very likely expect me to comment upon some of Isaiah's wonderful proclamations of Israel's future restoration. If so, I shall disappoint you; for though many advocates of this theory quote unsparingly from the latter part of Isaiah's prophecy, I find, on a critical examination of their writings, that they often spoil their cause by working out doubtful texts. I mean to say that on the ground of Israel being named in certain passages, they take it for granted the Ten Tribes were meant; whereas the whole Hebrew family was frequently designated by that title, and the covenant promises contained in such passages were no more intended for the Ten Tribes than for the other two, but were given to the nation as a whole. At all events the handling of such doubtful passages raises such a host of side issues, that I prefer taking up only such texts as are unequivocally referable to the subject in hand."

There can be no doubt that the prophecies of Isaiah need careful handling by those who appeal to them in support of British-Israel views, and that there is a danger of quoting texts which are not applicable to the matter in hand: but at the same time I am not altogether disposed to admit that the usage of

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the prophet is quite so hazy as the above extract seems to imply.

The earlier prophecies appear to contain little that has to do with Ten-Tribed Israel distinctively. The first five chapters seem to be addressed entirely to the Jews, the House of Judah, the House of Jacob; and, beyond perhaps one passing allusion (v. 7), to have nothing to do with the House of Israel. Chap. vi. describes Isaiah's personal call and commission. Chapters vii. to xii. seem to be one continuous prophecy, called forth by the alliance between Ephraim and Syria (vii. 1) against Judah. It may be considered as intended specially *for* Judah and Jerusalem, while it contains several references, as might be expected from its occasion, *to* Ephraim. The failure of the allied attack is predicted (vii. 4—7) and the cessation of Ephraim from being a people is foretold as to happen in 65 years, *i.e.*, about B.C. 677. 2 Kings xvii. 24 shows the fulfilment of this prophecy. In viii. 4, too, Samaria's spoiling is announced to happen before Mahershalalhashbaz should "have knowledge to cry, My father, and my mother." Ephraim are spoken of (viii. 6) as refusing the waters of Shiloah, and therefore to be overflown by Assyria, who, it is said, shall *also* sweep onward into Judah. Ephraim is the subject of the paragraphs in chap. ix. 8—21, and so also probably of x. 1—4. In x. 5—11, Judah is threatened with the king of Assyria, and verses 12—19 predict Assyria's own destruction. This is followed by a passage whose primary reference seems to be to the return of the Jews from Babylon, and which is spiritually applied by St. Paul in Rom. ix. 27, 28, to the small elect remnant of believing Jews in Christian times (verses 20—23). Chap. xi. 1, 2, predicts Messiah's first advent, and verses 3 to 9 His millennial reign on earth, with which is connected, as to happen "in that day," the second and final return of the whole Hebrew nation, Israel and Judah, to their own land (verses 11—16); and the prophecy concludes with a song of praise (xii.) to be sung by all Israel on that day. Chapters xiii. to xxiii. contains prophecies relating to Babylon, Moab, Damascus, Judah, Egypt, Babylon, Edom, Arabia, Jerusalem, and Tyre. I think xiv. 1, 2, has exclusive reference to the return of the Jews from Babylon, coming as it does in the middle of predictions of the fall of that power. The *ultimate* reference of chap. xviii. is the bringing back of Judah (ver. 7) to their own land by a mighty maritime people belonging evidently (compare verses 2 and 7) to the same race, *i.e.* by Israel, which we believe to be Great Britain. The "Israel" of xix. 24 seems to mean the whole restored nation of the Twelve Tribes. Chap. xxiv. describes the utter desolation of *Palestine* (verse 5), and goes on (13—15) to describe another branch of the same people as glorifying God in the Isles of the sea (or of the West). This cannot be the unconverted Jews, and must therefore refer to Christianized Israel-Ephraim, Great Britain. From xxiv. 21 to xxvii. 13 seems to refer to the millennial reign of Christ, and the restoration of Israel in that day. Chap. xxviii. 1—6 is a denunciation of Ephraim for his drunkenness: and the rest of the chapter a rebuke of the scorning rulers of Jerusalem. Chapters xxix. to xxxiii. seem to be entirely concerned with Jerusalem, predicting its destruction, exhorting its inhabitants, and foretelling its future glory under the reign of Messiah. The execution of judgments on Edom by Messiah, at His second advent, is described in xxxiv., and the ultimate happy state of all Israel in their own land in xxxv.

Chapters xxxvi. to xxxix. are a historical appendix to the first part of Isaiah's prophecies, relating chiefly to Sennacherib's invasion and the slaughter of his host, to Hezekiah's sickness and his miraculous recovery, and to the friendly intercourse between him and the king of Babylon.

The first nine chapters of the later prophecies (xl. to xlviii.) appear to me unquestionably to be addressed to *Jerusalem and the House of Judah*, and to have almost exclusive reference throughout to them; their captivity in Babylon, and their emancipation by Cyrus. A typical reference, of course, to more remote events, must be admitted (*e.g.*, chap. xl. 3—11, referring to John the Baptist's ministry and the first advent of Christ) but the primary and more immediate reference is as I have stated, and where there is a reference to more remote events, it would be only as regards the Jews or House of Judah. Cyrus is undoubtedly referred to in xli. 2, 25; xlii. 1; xlv. 1—5, 13; xlvi. 11. Yet no doubt xlii. 1—9 has typical reference to Messiah, and verses 10 to 17 to the ultimate restoration of *Israel* and Judah in the last days. Chapter xlvii. is addressed to Babylon: and the end of chapter xlviii. clearly refers to the return of Judah from Babylon. The whole ends with a word of caution to the impenitent: "There is no peace, saith the Lord, to the wicked."

(*To be continued*).

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FORTY-NINTH MONTHLY REPORT.

THE following donations and subscriptions, from Nov. 17th to Dec. 16th, are very gratefully acknowledged:—

By the Treasurer: J. L., Manchester (per Philo-Israel), 2s.; Miss H., Ealing, 2s.; the Misses F., Margate, 2s. 6d.; "Marine Engineer" (per Miss E. M. Rush), £1; Mrs. P., Hastings, 10s.; W. H., New Hampton, 2s. 6d.; Mrs. N., Canonbury, 2s. 6d.; Miss O., Pershore, 2s. 6d.; G. J., Hamilton (per Miss E. M. Rush), 2s. 6d.; Anonymous, Darlington, 5s.

By Mr. C. Horner: Mrs. T., Bath, 5s.; Mrs. M., Ramsgate, 2s.; "Anon," 5s.; G. W., Barnsley, 2s.; Mrs. C., Tenby (monthly subscription 2s. 6d., and 6d.), 3s.; J. W., Bangalore, 7s. 6d.

Total, £3 16s. 0d. J. LAWRENCE, *Hon. Treasurer.*

In consequence of the limited receipts during the month, we are sorry to say that a great many Sowers have been obliged to go unsupplied with literature, while we have also been compelled to diminish the BANNER distribution to ninety-six copies weekly. We trust our friends will endeavour to do all in their power to assist the Fund, not only to enable us effectively to maintain the distribution in our already well-established centres, but to follow up new channels of operation, which are now, more than ever, demanding our attention.

We have to acknowledge, with thanks, the receipt of 375 BANNERS from an anonymous donor.

LITERATURE DISTRIBUTION.—Eighteen packets of pamphlets and leaflets have been forwarded to Upper Teddington (2), Ramsgate, Manchester, Tenby, Richmond (2), Wandsworth, Barrow, Dundee, New Southgate, Tunbridge Wells, Clapham, Lee, Norwich, Malta, Springfield, U. S. A., Tasmania, Auckland, New Zealand.

BANNER DISTRIBUTION.—Ninety-six BANNERS are forwarded weekly to the following places: Lee, Shetland, Ponsanooth, Devonport, Silver Town, Catford, Commercial-road, Southwold, Walton-on-Naze, Cockburnspath, Carlisle, Aldershot, Dover, Dublin, Edinburgh, Glasgow, Westminster, Sheffield, Hamilton, Hound, Cowbridge, Farnworth, Upper Teddington, Birkenhead, Maesteg, Minehead. To the following Libraries and Institutions: Barrow-in-Furness, Wandsworth, Manchester, Crewe, Wimbledon. To the Colonies, India, and other countries: Jaffa, Cleveland, Ohio; Port Nolloth (S. Africa); Toronto (Canada); New South Wales; Peshawur, Secunderabad, Trimulgherry, Poona, Bangalore, Ambala, Nellore (India); Hong-Kong; Rangoon (Burmah); Barbadoes, Malta.

DISTRIBUTION TO FREE PUBLIC LIBRARIES.—Small parcels of literature, comprising Dr. Smith's "Ten Tribes;" "Israel in Britain," by C M., "A Lecture on the Great Pyramid," by Rev. S. Minton-Senhouse, etc., have been despatched to these Institutions at Brighton, Bristol, Cambridge, Cardiff, Cheltenham, Chester, Crewe, Coventry, Derby, Exeter, Ealing, Dundee, Hereford, Handsworth, Doncaster, and Glasgow. We have received the Annual Report of the Wandsworth Library, where the BANNER appears in the list of periodicals, and which is weekly by the Free Distribution Fund.

DISTRIBUTION TO THE UNITED STATES.—The ap literature from Manasseh forms a decided epoch an the operations of the Free Distribution Fund. That

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is beginning to spread there is of remarkable interest, and will rejoice the hearts of our readers everywhere. A communication has come to hand from the influential society entitled the AMERICAN SUNDAY SCHOOL UNION, wherein one of its superintendents, of the Springfield, Missouri, branch, states that, "much good could be done here by a wise, judicious distribution of Identity literature. I find quite an interest here on the Identity question, and am not able to furnish the necessary literature." He wishes to distribute gratuitously among ministers. Here, therefore, is a grand opening for the useful action of the Fund. The uprising of an interest in the United States may ultimately react on Britain, causing a great impetus to the movement among all classes. Any donations from friends for this special object will be gratefully received.

Of correspondence, we have the following from one of our Sheffield staff of Sowers:—

"You desired a few lines from me, as a Sower of the good news of Our Identity. I may say since I last wrote the work has been going on slowly, but surely. One of my newly made converts has had the courage to stand by his convictions in one of our meetings at the church. He also takes every opportunity to spread the truth by lending his BANNERS, and explaining the truth to his fellow-workmen and friends; and this is not all, for he has become a member of the Sheffield Association, thus helping the cause materially by his subscription. Another man, who works with me at the shop, has become a subscriber, and takes the BANNER every week. Others, too, are taking a great interest in the subject through the literature you kindly sent me. An elderly lady seems deeply interested, and when returning the books thankfully acknowledged the great benefit she had received from their perusal, and says there is no doubt about it, that we really are God's long-lost Israel. All this has considerable weight, when we consider that she is not an ignorant but well-educated person, and who attends a women's class, where she will no doubt express her newly-adopted views. I must now conclude a rather lengthy letter by heartily thanking all those ladies and gentlemen who spend their money in such a cause by sending us literature from time to time, which has resulted in giving happiness to many doubting minds—praise the Lord!—and saving others from falling into the pit of infidelity, and scattering their unbelief to the winds. 'Verily they shall have their reward.'"

We have no space left for further detailed contributions this month, but one and all speak of good sound progress being made. We wish all those kind friends who have helped us with their money, and those who have likewise helped us with willing hands in the work of distribution, both near and afar, a Happy New Year; and may God bless us all abundantly, for Christ's sake!

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 four cards of membership have been issued. The total number now is 1,440.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, etc.

The donation of 1s., from Mrs. S., Manchester, is thankfully acknowledged.

A new member writes to say he "is most thankful that the subject of the Identity has been brought under his notice by a reader of the BANNER. The startling facts brought to light are astonishing, enhancing the value of the Scriptures a hundredfold, and opening up a vast mine of riches, and also throwing light on numberless passages which before were read year after year without any intelligent understanding."

The prayers of the Union are desired for all workers, great and small, in the New Year, that they may have imparted to them the needful wisdom, courage, and strength to proclaim, to the glory of God, the glad tidings that Israel is found!

For the convenience of those members who wish to continue the daily reading, the following list of chapters for January is printed:—

1st ...	Ezekiel	vi.	12th ...	Ezekiel	xvii.	23rd ...	Ezekiel	xxviii.
2nd...	,,	vii.	13th ...	,,	xviii.	24th ...	,,	xxix.
3rd ...	,,	viii.	14th ...	,,	xix.	25th ...	,,	xxx.
4th ...	,,	ix.	15th ...	,,	xx.	26th ...	,,	xxxi.
5th ...	,,	x.	16th ...	,,	xxi.	27th ...	,,	xxxii.
6th ...	,,	xi.	17th ...	,,	xxii.	28th ...	,,	xxxiii.
7th ...	,,	xii.	18th ...	,,	xxiii.	29th ...	,,	xxxiv.
8th ...	,,	xiii.	19th ...	,,	xxiv.	30th ...	,,	xxxv.
9th ...	,,	xiv.	20th ...	,,	xxv.	31st ...	,,	xxxvi.
10th ...	,,	xv.	21st ...	,,	xxvi.			
11th ...	,,	xvi.	22nd ...	,,	xxvii.			

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.

AN OBJECTION URGED BY A CLERGYMAN, A JEW BY BIRTH.

A JEWISH convert to Protestantism, who is, we learn, a rev. doctor of the establishment, is satisfied that there are some trivial coincidences which might lead him to acknowledge "as a kind of link," that "the English are Anglo-Israel," were it not for one text which militates against this view. That text is Hosea iii. 4. We quote it from the Revised Version—"For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim." We are not informed where the difficulty is, but we suppose it is in the words "The children of Israel," and applying the term to "The British people" it is argued that to-day we British do not answer to this picture; for we have a king and prince, and sacrifice, and pillar, ephod (?) and teraphim (?) and therefore cannot be Israel.

We suggest what has often been advanced, but must, it seems be offered again as an explanation, whenever it is thrown at us as a fatal missile. That is, that whether the text apply to the British people as "the House of Israel," or to the Jews as "the children of Israel" (so called by Scripture during the temporary excision of the House of Joseph from the body politic of Israel during their Lo-Ammi condition), the text is perfectly true. It is true, *literatim et verbatim*, of the Jews to-day and for the last 1,800 years.

They have now no king, prince, sacrifice, pillar, ephod, or teraphim. For many days they have so abided; and we believe that now in these "latter days" (ver. 5, R.V.), these Jewish "children of Israel will return and seek the Lord their God and David their king," and shall come with "fear unto the Lord, and to His goodness."

But supposing the words apply to the British Ephraim-Israelites, as our Jewish clergyman supposes, were they not true of them in the days of their penal wanderings from Central Asia to these "Isles of the West?" Between B.C. 620 and A.D. 450, or for 1,000 years, where were Ephraim's king, or prince, sacrifice, pillar, ephod, or teraphim? All were wanting! But in these "latter days," between the two advents, Israel (the British) has returned and sought the Lord their God, even David's greater Son Jehovah-Jesus, their King, according to the prophecies in Isaiah lxv. 1, and lxiii. 16—19. Our Israelite clergyman's objections should be satisfied by the above line of reasoning; and we hope that he will now cease to depend on mere coincidences such as the trifles he names, but regarding the subject from the standpoint of the mighty prophecies of Moses, and of the prophets of Israel, will come to the conclusion that the British are his long lost brethren of "The House of Joseph," ready to return with the House of Judah and Manasseh to the Land of the Inheritance; to the praise and glory of the grace and faithfulness of the Lord Jehovah our God!

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

PAGE

The Russian Gate and Bulgaria 21
The Name of God—An Identity. By H. R. Shaw. Part II. 22
The Prophecy of Isaiah—Its Application to the Twelve, the Ten, and the Two Tribes of Israel. By the Rev. C. W. Hickson, M.A. Part II. 23
"Righteousness Exalteth a Nation" (Prov. xiv. 34). By A German 24
Who has the Gospel Mission? By W. S. Cavill 26
The Olive-Tree Symbol in the Epistle to the Romans (xi. 17—24). By C. Giles 27
The Head and Not the Tail 27

THE RUSSIAN GATE AND BULGARIA.

THE Eastern Question is coming up again, and in the old form, for a decisive answer. Lord Derby was right when he said long ago that "the last word in the Eastern Question was, Who is to have Constantinople?" On that subject there is now, just as it was after the Crimean War, no manner of doubt. All Russia's aims are directed towards the annihilation of Turkey and the acquisition of the Gate of her Empire, Stamboul. "The imperious impulse of Russia," said a correspondent of the *Times*, writing from Rome on Dec. 22, "is to the possession of Constantinople, as a Gate by which to go out to the sun and to the South, and to shut out everybody else from its vitals." As a means to that end, the writer, who, as we see, uses the very language of the BANNER in describing Constantinople as Russia's Gate, tells us that Bulgaria is indispensable to the Czar. He cannot endure that it should acquire a settled government, and so finally become too strong for his ambitious designs on the Sultan's capital. Bulgaria is on the road to it, and it is necessary that Russia should become predominant there, that she may by-and-bye be able to spring upon her quarry and bestride the points of her ambition, the Bosphorus and the Dardanelles. The Italian correspondent, in writing the remarkable communication on the subject which appeared in the *Times*, calculates the pros and cons of British interference in the pending quarrels. It seems that the adhesion of this country to the Tripartite Coalition, or alliance of Germany, Austria, and Italy, is deemed very important, because though her military aid would count for nothing, her naval assistance in guaranteeing the Italian and Turkish coasts from invasion by France would give enormous help in the fight with Russia, which all foresee is at hand. Let it be observed here that God's determination regarding the Gate of Gates will be carried out not by a war between Russia and Britain, but by a war between that Colossus and the three great Powers of Europe, which will fight Israel's battles and defend her Gate. The Lord will ordain peace for us according to the prophecies (Isa. xxvi. 12).

The arguments by which the Italian writer convinces himself that we ought to help the cause of the Central Powers is stated in the following, and deserves a place in the BANNER. He wrote thus:—

England's military co-operation will directly be of small importance, but by bringing in Turkey and securing Italy from an attack by sea, she will add enormously to the forces which Russia will have to overcome, and make the success of the resistance to her plans as nearly certain as war combinations can be. But I am constrained to admit that, all the circumstances being taken into consideration, the adhesion of England to the tripartite alliance will not make an approach to certainty of averting a war; if it would postpone it a year it would be a great gain; but even this I doubt.

The question, therefore, remains, what grave interest has England in interfering in the question? The first answer to this is, the importance of maintaining intact the position of Italy, England's only important maritime ally, of preventing her navy from being crushed by the overpowering forces of France in case the latter should make common cause with Russia, and even possibly of deterring France from entering into a so unequal conflict. This will be equally well gained by a treaty with Italy, guaranteeing her against any attack by sea. I have a very high opinion of the Italian navy, but its forces are not sufficient, even united with those of Austria, to meet the concentrated attacks of the French, and a successful raid by the latter might upset all the present arrangements of the Mediterranean, and leave England alone on the seas to meet a victorious and bitter enemy, with every other nation in Europe alienated by her indifference to the general good. Can England in such critical circumstances afford to stand aloof from co-operation in plans which have as their general and direct object the good of Europe and the advancement of liberty and progress in all its Eastern States? The stake to be played for in Bulgaria is, not Bulgaria, but the security of the Austrian Empire, and ultimately that of Germany. Permit no illusion on this score. The participation of England in this struggle in either of the ways alluded to will help to construct so solid a barrier to Russian invasion that any conquest in this direction will become hopeless; the failure in which means, ultimately, Russia at Trieste and holding control of the entire peninsula of the Balkans. Is it possible for England to contemplate such an eventuality?

It appears clear from the above that the action of "England" in the coming troubles will have a very decisive effect. If she join the alliance, Russia and France will probably postpone their attack or find their efforts when made abortive. But if the British refuse on the other hand to interfere in any way, but fold their hands and look on with indifference at the mighty

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contest about to take place, then the Italian tells us such conduct will bring the Russians to Trieste and give them control of the whole Peninsula of the Balkans. That is to say "by the hand of God's people Israel the Lord will lay His vengeance on Edom," and by obeying His declared will, the destruction of Europe and the dangerous aggrandisement of Russia will be the result. We Anglo-Israelites are no prophets, and we cannot assume the rôle of such. But we can see what God prescribes; and we find from His Holy Word that in the approaching crisis we are directed to do the very thing the Italian tells us will surely be the destruction of Europe! He fails to see, however, that just as we are installed to-day in Egypt, with the consent of Europe, so we may, in obedience to the prophecies become possessors of the Bosphorous and "The Gate" before the Russians can seize them, and that, therefore, there is no question of the Russians being at Trieste or of their capture and retention of "the entire Peninsula of the Balkans!" The Italian, like all Europe, is ignorant of the fact that by the prophecies the nations of the Gentiles outside Israel are to be collected for the terrible arbitrament of war, that being the day of the Lord's vengeance in the year of recompense in "the controversy of Zion," to the people of the Lord (Isa. xxxiv. 8. R.V). The danger is seen to threaten the Austrian Empire first, and ultimately Germany. Italy will suffer at the hands of France, and all this will occur, it is said, if Great Britain obey the command given to Israel, and by a policy of non-intervention leave the combatants to fight out their own quarrels among themselves. Israel will thus secure her own interests by occupying Constantinople at the critical moment. "Thy seed shall possess the Gate of his enemies," is the promise. We see that events are very likely so to shape themselves that, as the last word in the Eastern Question, Great Britain, because she is Israel, will possess herself of the Gate of Gates as an act of high policy of state, to safeguard her Indian, and Palestine, as well as Egyptian interests, drawing down upon her the vengeance of her bitter enemy, Russian Gog, what time France and Russia together have carried out God's purposes respecting the nations of Central Europe. "The Indignation" is but "for a moment;" may it soon pass away, and leave Israel to administer the blessing of God Almighty upon the nations of Europe, as well as upon the Eastern nations there committed to her charge.

THE NAME OF GOD—AN IDENTITY.

By H. R. Shaw.

(*Concluded from page 17*).

PART II.

The pyramid bears eloquent witness to the Lord of hosts through His people Israel by means of their sacred cubit of 25 inches, as used by Noah, Moses, and Solomon in their several works, which cubit is found much monumentalized there, as well as in use to demonstrate over and over again all the mathematical and astronomical problems noticed. But it has also been shown more recently by the present writer that the British yard of 36 inches is there too, adding its silent witness to the Lord and many of His works—long known in the height of the Grand Gallery Step as a veritable stumbling-block and rock of offence to the student, but now become literally the headstone of the corner when in union with Judah's cubit, as on the surface of the same Step which measures 61 inches over, and which Step-measure divides and measures all parts of the building in such a faultlessly simple manner as to prove that the combination was part of the architect's design to identify the people of the yard as brethren of the people of the cubit, and the sharers of the inheritance of this building, indisputably of Hebrew origin and design. More than that, to Britain would seem to have fallen, metrologically, the lion's share of the inheritance, for we may find, with little trouble, the whole system of our long measure within or about the buildings, from barleycorns to miles, and occasionally, too, even confronted antagonistically by the false metre, or millimetre of our French neighbours; but never to any further purpose or result than the futile attempts of the one people to turn out from the land of the pyramid the other people, who have closely held it for the last five years now past. Further, if the yard and cubit be resolved into their elementary inch factors of five and six, the results are most remarkable of all, for, not to particularize, it may be briefly said that most of the arrangements of the architect's design are, where not pure science, simply quinto-sextuple, or a play upon fives and sixes.*

Upon this matter of fives and sixes some noteworthy observations have been delivered by the Rev. H. G. Wood, of Sharon, Pa., at the Chautaqa Assembly, New York, 1886, and reprinted in the Banner, No, 510, October 6th, 1886. He points out, amongst other things, that in the Temple vision of Ezekiel, the grand plan of the gateway exhibits in cubit measures the numbers five and six alternated throughout, which he considers to be a continuation of the root symbol of the sacred name Ha, Va, H, 5, 6, 5. If an ancient Hebrew architect, he says, had laid out the gateway described by the prophet, and had written upon each division its measure in Hebrew letters, the sacred name, signifying the Existing One, in repeated form, would have been the result! Hebrew scholars will best judge how far Mr. Wood is justified in claiming the two letters or numbers as the root of the whole word—the scriptures seem to give no warrant for such an assumption, whilst the practice of Hebrew scribes of tabooing the combination of 10 and 5, because they formed the first and last letter of the name, would appear almost to settle the point adversely. Professor Piazzi Smyth, however, in the "International Standard," January, 1887, page 72, considers Mr. Wood's symbolic use of the numerals an ample confirmation of the quinto-sextuple arrangements, which the present writer finds, and has been finding for so many years, to so thoroughly permeate the whole Great Pyramid building.

It now only remains to be shewn that the entire sacred name of Jehovah is really written in the floor line of the Great Pyramid's passages in the architect's own peculiar and indelible manner, and that not in sacred cubits or geometrical inches, not in Egyptian cubits more or less ancient, not in the combined measure of the Step-surface, or in simple quantities of five or six inches, but in our own British yards (corrected or not to the scientific standard of the Pyramid, makes practically no difference in the short distances and rough ways we have to consider), and that, too, combined with the Almighty symbol, Alpha and Omega, and assisted as to its initial letter by the Messianic symbol of the ruled lines in the entrance passage. Turn we to the West, then, and look with the mind's eye at the vertical section of the Pyramid thus laid open, and we may read in Hebrew fashion, regularly from right to left, the four letters composing the name in well defined sections of 10 yards, J; 5 yards, H; 6 yards, V; 5 yards, H; or turn to the East, and we may read the Hebrew name of our God in a similar manner, but English fashion—from left to right—by taking the two Alphas or first marked sections of the two inclined passages (one descending, the other ascending), and the two Omegas or last marked sections of the two level passages terminating respectively at the entrances to the Queen's and King's chambers—thus 10 yards, or 360 inches, is the quantity accurately marked off from the commencement of the entrance passage by the Messianic ruled lines; 5 yards, or 180 inches, of the commencement of the ascending passage are blocked up by granite plugs or stoppers—a most effectual tally, providentially left in place to this day it would seem; 6 yards, or 216 inches, are clearly cut off from the end of the Queen's chamber passage, which is about 21 inches deeper for this distance beyond its

* See the Author's "Egyptian Enigma," published by Banks and Son.

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ordinary depth; while the passage leading to the King's chamber, also level from the top of the Grand Gallery Step, has a well-defined concluding section of 5 yards, or 180 inches, also in granite, indicated by the Southern face of the granite leaf, or portcullis, immediately above, and also by the centre of the raised granite floor-stone, sufficiently attractive to the visitor as being the first piece of flooring traversed in that material.

Reading thus the name of Israel's God in the most ancient and remarkable building of the earth, and written in the measure of the British people—that measure, too, to which the standard measure of any other people does not, even remotely, approximate (the French once had a "Systeme Usuel" bearing some resemblance; but that they threw away in 1840)—we are forced to the inevitable conclusion that the yard measure identifies at once the God and the people of Israel, and stamps the British nation, and the people also of the United States, who are still unpersuaded to give up yard measuring, as the veritable Israel of the House of Joseph, possessors of the birthright blessing; for how could it be otherwise, since it is no straining of facts to aver that the most useful and popular measure of our daily life and occupations is also the pen which the Lord used or caused to be used wherewith to write His sacred Israelitish name 4,000 years ago, before Britain or Israel were a people, and before even Abraham was; and thus very literally, as regards British-Israel, placing their Father's name in their hands, sealing it, we may even say, in their foreheads, and causing them to walk up and down in it continually.

One further observation remains to be made in regard to the part played by the ruled lines on the walls of the entrance passage, which serve the double purpose of indicating Southward, in inches, the number of years between the building's foundation or inauguration, and the date of Messiah's appearance; and Northwards indicate the initial Hebrew J in yards. It has been darkly hinted by the scornful that Piazzi Smyth must have put them there for Mr. Casey to discover in substantiation of his inches theory seven years afterwards! but how about the ten yards on the other side of the lines? Methinks ingenuity sufficient for this master-stroke belongs only to the master-mind that designed the structure. The remarks of a recent visitor to the Great Pyramid on these lines are well worth quoting here. He says, "I like to picture the hand of the Great Architect holding the chisel and putting that finishing touch and *seal*, as it were, to His great work; and I confess to a feeling of veneration for the master-mind which directed every detail of that vast construction." And looking to the astonishing double purpose just shewn to be served by these lines, and also to the further facts of the ample confirmation afforded by them in yard measures of the 10 to 9 shape of the complete building, and consequently of the thousand million pyramids' distance of the sun from the earth, as well as their exhibition of a single inch measure to their Northward, as duly explained in BANNER for Oct. 4th, 1882, pages 417, 418, we must now claim for them something else than the mere properties of a seal, something more akin to the fabled Promethean spark, by whose agency the work is set aglow, and the entire plan of the Architect is illuminated, that who runs may read; the breath of life by which the dead mass of stone becomes vocal with testimony to its existence as an altar and pillar of witness to the Lord of Hosts in the land of Egypt.

24, Ludgate Hill, E.C., Dec. 1, 1887.

HER MAJESTY has received a copy of Mrs. G. A. Rogers' new work, "Britain in History, Ancient and Modern, or Proofs Linking Israel with Britain Throughout the Ages," and has graciously signified, through General Sir H. Ponsonby, her acceptance of the same.

THE PROPHECY OF ISAIAH—ITS APPLICATION TO THE TWELVE, THE TEN, AND THE TWO TRIBES OF ISRAEL.

BY THE REV. C. W. HICKSON, M.A.
(Vicar of St. Bartholomew, Bristol.)

(Concluded from page 19).

PART II.

It is remarkable that the next section, as I look at it, ends with the same words: "There is no peace, saith my God, to the wicked" (chap. lvii. 21). The nine chapters, xlix. to lvii. appear to me in the main to refer to Israel-Ephraim, even as xl. to xlviii. do to Judah. This part of the prophecy begins with an address from Messiah calling upon *the isles* to listen to Him. He declares His mission to be "to bring Jacob (Judah) again to the Lord, and that Israel be gathered unto Him. Not only should He be the raiser up of the Tribes of Jacob and to restore the preserved of Israel, but He was to be a light to the Gentiles and God's salvation to the end of the earth" (xlix. 1—6), And the following verses (7—26) seem to point to the gathering of the Lost Ten Tribes and their ultimate restoration to their own land. Verse 21 points to their wonderful increase, as well as their sudden manifestation: while the use of the word "desolate" (A.V.), "solitary" (R.V., margin, "barren") links the passages to chap. liv. 1, where undoubtedly the "barren" woman means Israel distinguished from the married wife, Judah. Again in chap. l. the question is asked, "Where is the bill of your mother's divorcement wherewith I have put her away?" This question cannot apply to Judah, who is *never* spoken of *as divorced* from Jehovah. Compare Jeremiah iii. 8, where "backsliding," divorced, Israel is clearly distinguished from, and contrasted with, treacherous Judah. Isaiah li. appears to describe the Lord as comforting and encouraging His people Israel in their wilderness state (compare Hosea ii. 14, 15), dwelling in "the isles" (ver. 5), "knowing righteousness," and destined afterwards to return (ver. 11) to their own land. The ultimate restoration of *Jerusalem* after her full measure of affliction seems predicted in li. 17 to lii. 6. At verse 7 of chap. lii., the *spiritual* emancipation of *believing Jews* by the Gospel seems to be predicted. This is followed by the well-known and beautiful prophecy of Messiah's sufferings (lii. 13 to liii. 12) *after which* Ephraim, barren Israel, is called upon to break forth into joy, and to enlarge her tent, lengthen her cords, and strengthen her stakes, because of her spreading abroad on the right hand and on the left: her seed possessing the nations and making the desolate cities to be inhabited, as Britain's empire is now doing in all parts of the world. Israel's evangelistic work seems then to be portrayed in chapters lv. and lvi. as far as verse 8. Israel's ill-desert of all this future blessing is then forcibly set forth in the portion from lvi. 9 to lvii. 14, after which the Lord further declares His gracious purposes to the penitent, concluding again with the words: "There is no peace, saith my God, to the wicked."

Chapter lviii. and lix. I take to be a direct address from the prophet to the *Jews* of his own day. Chapters lx., lxi. and lxii., addressed to *Jerusalem*, describe its glories in the millennial latter day. The first six verses of chapter lxiii. seem descriptive of Messiah's triumphs over His enemies at His second coming, and appear to be parallel to Rev. xix. 11—21. The remaining verses of the chapter, and all the next contain *Israel's* recital of God's past mercies to them, and plea for restoration to their own inheritance. They speak as a people not acknowledged to be Abraham's seed, nor recognised by the Jews, but yet claiming God as their Father. They speak of themselves as having *become* as those over whom the Lord never bare rule, as those that were not called by His name. And so in lxv. the Lord responds, "I am inquired of by them that asked not for Me: I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by My name." This undoubtedly means once outcast, lost Israel, and is best

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explained by reference to Hosea i. 9, 10. The rest of chapter lxv. appears to be addressed directly to the Jews under Cyrus, who, like Jeremiah's baskets of figs (see Jer. xxiv.), are in two sections, godly Jews, and ungodly Jews. Verses 2 to 7, 11 to 12 refer to the ungodly Jews, while verses 8 to 10 refer to the pious ones. In verses 13—16, the two are set forth in many contrasts. I am bound, though an Anglo-Israelite, to confess that the application sometimes made of this passage to Jews and Israelites seems to me open to grave suspicion. I am free to admit, however, that on that interpretation verse 15 presents an intelligible sense; whilst on my own view, it is difficult to say what it means. Verses 18 to 25 refer to Jerusalem in millennial times. In chapter lxvi., Judah, perhaps after Cyrus's edict, seems to be addressed in verses 1 to 4; and outcast Israel in verses 5 to 9. The rest of the chapter describes the blessedness of millennial Jerusalem, Messiah's judgments upon His enemies, the evangelization of the world, the bringing of Judah to their land by Israel, the permanent establishment of the Hebrew people in their own land, the worship of Jehovah there by all flesh, and the permanent memorial of the awful nature of sin.

I fear this is but a poor attempt to give guidance to others in ascertaining what parts of Isaiah have reference to Israel and what have not; but I venture to think that if any are interested enough in the subject to read over the whole book, if possible at one reading, making use of these notes, they may perhaps be led to feel that the views here expressed are in their main points at least not without foundation.

"RIGHTEOUSNESS EXALTETH A NATION."

(PROV. XIV. 34).

BY "A GERMAN."

HISTORY proves that this is not the view generally taken by the nations of the world, whether in the more immediate or remoter past, neither is it their thought now in their efforts to attain pre-eminence, to rank at least, as first-rate Powers. Each nation has sought, and still does seek, the much-coveted *prestige* by means suited to its own character; and what it prized as the best towards this end at one time, it would at another set aside for something more in accordance with its altered condition. True, in all ages the fact could not be overlooked, that with a view to the establishing and consolidating of any State, a code of laws aiming more or less after justice and equity, and the repression of evil where it proved a source of trouble and weakness, was felt to be an essential requisite. How strongly this necessity was realized by the senators of the Roman Republic in its early stage, when they sent commissioners into all the nations at that time known to possess a settled government, for the purpose of collecting the best laws in order to incorporate them into their own code; and the wise legislation resulting therefrom has furnished to this day the basis of the judicial system of those States of Continental Europe whose territory once formed part of the great Roman Empire. And no doubt in proportion to the prevalence of the principles of justice and righteousness in a polity was their effect beneficial and enduring; all this, moreover, not without the controlling power of an Almighty hand, even where His name was not known.

But we need not search further than the history of the chosen people, with their divinely-given moral law, and their judicial laws to enforce it, to learn that the most perfect and suitable code possible does not suffice to exalt a nation permanently, neither does the righteousness of its king or of the throne. In the severed kingdom of Judah, indeed, judgments were again and again averted and stability restored, whenever a faithful prince of the House of David bore sway, calling the people to repentance, cleansing the sanctuary, and honouring Jehovah's name in the sight of the heathen: for the promise to Solomon under the Mosaic dispensation was, "If thou wilt walk before Me as David thy father walked, and wilt keep My statutes and My judgments, then will I establish the throne of thy kingdom . . . But if ye turn away and forsake My statutes and My commandments, then will I pluck them up by the roots out of My land which I have given them" (2 Chron. vii. 17). Therefore, whenever a king arose who did that which was evil in the sight of the Lord, and walked not in the ways of David his father, or not with a perfect heart, the kingdom took a step in the downward direction, until the threatened judgment came and closed the scene. It is not therefore the possession of a perfect law, nor the rule of a righteous king: it is not in this sense that righteousness can permanently exalt a nation and make it a "righteous nation that keepeth truth" (Isa. xxvi. 2),* and that shall be pre-eminent and established for ever. Yet, that there should be a people so exalted is the Divine thought.

But to return to what we started with. By what means do the nations of the earth hope to attain this pre-eminence? We need not go back further than a century to discover a variety of ways in which it has been sought:—Republicanism, military glory, territorial aggrandisement, a compact nationality, an ever more highly wrought civilisation; and they look around and see one nation steadily, mysteriously increasing in territorial possessions, in wealth, in population, in influence—even Great Britain—notwithstanding troubles from enemies without and enemies within her own borders, and bitter aspersions, and a consequent show of weakness, exalted above all other nations: her word relied upon, her good will sought, her alliance coveted, though often withheld; and the cry is, "a world-wide commerce is the cause of it, the power to get wealth! Let us also have colonies and a good navy and a mercantile fleet!" And every nerve is strained, and yet the object is not attained. The British Empire remains the object of their wonderment and jealousy. How is this to be accounted for? Those nations may not dream of it, but every reverent student of the scriptures of truth ought to have an opened ear to hear those words, coming down to our generation through the "grey mist" of well-nigh 3,000 years: "Righteousness exalteth a nation!" uttered some centuries before the Assyrian had become the "rod of Jehovah's anger," the Assyrian, the precursors of the four great empires in Nebuchadnezzar's vision; these to be succeeded by a fifth, and—no more; by "a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people, and it shall stand for ever" (Dan. ii. 44).

Having then before our eyes a great Empire, yea, the greatest ever known, although still in process of formation; its various parts fast tending to become more solidly united, growing ever more imposing in spite of much evil within, and many mistakes of its rulers in times past; in spite of a most singular lack of that ambition so variously manifested by other nations—is it reasonable or not to suppose that the principles of righteousness has been working within a people thus exalted, and that we are witnessing the firstfruits and foreshadowings of that which is predicted of that fifth and final Empire? which is further thus described: "And the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him" (Dan. vii. 27)! Who are the people of the saints of the Most High to whom this kingdom and the dominion shall be given? Let scripture prove itself. In Isa. liv. it is said of Israel, the Ten-Tribed House of the barren that did not bear, of the desolate one whose children, nevertheless, were to be more than those of the married wife (Judah), who was to spread abroad on the right hand and on the left: "Thy seed

* N.B.—"Keepeth truth," not the truth, although that is their privilege also. But the sense in which these words are to be understood is shewn in Psa. cxlvi. 6, where it is said "Jehovah . . . . keepeth truth for ever."

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shall possess the nations . . . . 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." See also chap. lx. 12: "For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (It may be helpful also to notice, by the way, that this discomfiting and destruction of refractory nations must necessarily take place before millennial times). And what characterises this favoured people? "All thy children shall be taught (disciples) of the Lord . . . . In righteousness shalt thou be established;" and further on, in lx. 21: "Thy people also shall be all righteous," corroborating Matt. xxi. 43: "The kingdom of God shall be taken from you (Jews) and given to a nation bringing forth the fruits thereof."

But if these things be so, then the inference is plain—viz., that the British race (for we cannot exclude their brethen on the other side of the Atlantic) and the House of Joseph are identical. Proofs in support of this conclusion have been so amply furnished in the pages of the BANNER and other Identity publications, proofs adduced too from scripture and from scientific research, that we can but refer the uninitiated reader to these; to the regular readers of this periodical it would prove a weariness to repeat them.

Yet what greater guarantee of stability have we now? At a time when the mighty acts of Jehovah might still have been fresh in their memory, Israel quickly corrupted themselves in the goodly land given them. Rallied again under David and Solomon, and the Ark of the Covenant in their midst, the tabernacle of the wilderness replaced by the temple, its service inaugurated so magnificently, the cloud of glory filling the house, the fire from heaven consuming the burnt offering, was there not, had there not been such a display of Jehovah's might, such pledges of His presence and abiding favour, that His people almost seemed called to that easier walk by sight rather than by faith?

The promise (see 2 Chron. xxxiii. 8) had been, "neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all I have commanded them, even all the law and the statutes, and the ordinances by the hand of Moses." But we know the end: Israel became outcast and Judah was dispersed (Isa. xi. 12). Whence then is derived that element of stability and consequently of enduring righteousness, which will admit of that same nation being yet established for ever?

Heb. vii. 19 witnesses to the weakness and unprofitableness of that Mosaic dispensation, for "the law made nothing perfect;" and wherefore? because it could not impart the element of life. "If there had been a law given which could make alive (Gal. iii. 21, R.V.) verily righteousness would have been of the law." Hence for a people ranged under the covenant of the law, on the condition of carrying out what they bound themselves to (see Exod. xxiv. 7, 8), failure was the inevitable result. They found themselves in fact under "a ministration of condemnation" and of "death," shewn up in 2 Cor. iii. 9 in strong contrast to the "ministration of righteousness consequent upon the introduction of the New Covenant, of which St. Paul declares himself to be a minister.

The great prominence given in the Scriptures to this "new" and "better" covenant proves the importance of grasping the meaning of it. In the immediate prospect of the consummation of the sacrifice of Himself, as the Lamb without blemish, foreknown before the foundation of the world, at the Last Supper, in giving the cup, Christ says: "This cup is the new covenant in my blood." Surely, in the minds of the disciples, Israelites as they were, and having companied with their divine Teacher for more than three years, these words would only point to that blessed "better hope" spoken of in the prophets: "My covenant of peace shall not be removed" (Is. liv. 10): "I will make a covenant of peace with them; it shall be an everlasting covenant with them" (Ezek. xxxvii. 26); but above all must they have connected with those words that promise in Jer. xxxi. 31., &c: "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers . . . . which My covenant they brake. But this is the covenant . . . . I will put My law in their inward parts, and in their heart will I write it . . . and they shall all know Me, from the least of them unto the greatest of them . . . . for I will forgive their iniquity, and their sin will I remember no more." In the Epistle to the Hebrews this subject is most fully developed, from chap. vii to x., shewing how "He (Christ as High Priest) obtained a ministry the more excellent, by how much also He is the Mediator of a better covenant enacted upon better promises," and having "through the eternal Spirit offered Himself without blemish unto God," He necessarily "obtained an eternal redemption" and "became the Author of eternal salvation to all them that obey Him," "and for this cause He is called the Mediator of a new covenant . . . . that they that have been called may receive the promise of the eternal inheritance."

But if it is claimed for the British race that they are Israel, and that in them is about to be fulfilled the promise of a nation established in righteousness, upon whom will eventually devolve the sovereignty of the fifth empire which shall never be destroyed; if we think we see already working in their midst an indestructible principle of righteousness, to which, although as yet not manifested as it will be, we attribute the even now apparent exaltation of the nation, we must be prepared to prove that nationally, and increasingly individually, and in reality of faith, they are ranged under that new and better and everlasting covenant, which, because of the infinite value of the blood shed, the Life laid down, carries with it all the sublimity and stability suited to a ministration of righteousness of the spirit, and of which Christ is also declared to be the "Surety."

It needs but a glance at the nations composing Christendom, and but a slight knowledge of facts, to come at once to a conclusion as to which is the pre-eminently Christian nation of the world: Christian, not in a loose sense, as having adopted certain truths taught in the New Testament centring around Jesus Christ as the Founder of Christianity, and approving of its ethics; but a people proclaiming by its numerous missions (carried on by divers committees) loudly to the world, that there is "no other name under heaven whereby we must be saved" no other source of righteousness and life but the finished work of the Son of God made man, and having "suffered death for every man," a people which in its national Church from week to week worships on the ground of that same truth, even of that "full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world," a people too the only one which, in the words, "write all these Thy laws in our hearts, we beseech Thee," prays for the fulfilment to it of the glorious promise (Jer. xxxi.) to be realized, as we have already seen, under the New Covenant in days to come.

These things being true, may we not thankfully say: "Surely this is a plant of the Heavenly Father's planting, and therefore it shall never be rooted up!" Through many generations this product of the grace of God may have been, to use Arch. Leighton's words, but "as a tender plant in a strange unkindly soil;" it may yet have to weather fierce storms and blighting influences; yet, withal, has it never been so vigorous as now. Planted in British soil as far back as the latter end of the first century of our era, (as we now know from diligent research into early church-history, and not only by Anglo-Israelites) it struck root there, and has since then borne fruit, intermittently it may have been, but evermore perceptibly down to our own time. Yet it is evident that whatever life, whatever vigour there is, whatever efforts are being made in the spreading of truth and righteousness, are traceable to individual believers a goodly number in our day; but the heart of the nation as such has, as

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yet, not turned to the Lord. For that which every true child of God has to experience in his own soul before he can rightly embrace and value so great salvation, that revolution in his innermost being which leads him to "repentance towards God and faith towards our Lord Jesus Christ," this the nation must still pass through before "the seasons of refreshing from the Lord can come, and He may send the Christ . . . . whom the heaven must receive until the times of restoration of all things." This was the burden of the Apostles' preaching to their own kindred, the condition placed before them under which the promises connected with the second covenant should be fulfilled to them; for this the nations, or shall we not rather say God, is still waiting. The time will surely come—He being faithful! "So the Lord God will cause righteousness and praise to spring up before all nations."

We know the full measure of blessing to the people and to the earth will only be realized in the millennial reign under conditions differing from those that obtain now: for Satan will be bound, and righteousness asserted universally, without failure and weakness. We know also that to those who during this still present protracted period of grace and patient intercession on Christ's part, have been by faith waiting for Him, and shall be "accounted worthy to attain to that world (age) and the resurrection from the dead," these promises under the New Covenant will be made good in a transcendent and heavenly fashion.

Meanwhile, what an inducement have those who hold the truth of the Identity—and who see as others cannot, the day approaching—to pray fervently, as they can also intelligently: "Thy Kingdom come!" That sanctification which must pervade the whole nation before it can be manifested as "the righteous nation," the effect of which upon the world will be "as life from the dead," it now behoves the individual believer to follow after. So will he hasten the coming of that Kingdom. To him has been imparted a new and blessed life; in him has been accomplished that "new birth" into righteousness, a righteousness which can only mature in the daily and hourly recurring by faith to that "precious blood (of the everlasting Covenant), which cleanseth from all sin." "And their righteousness is of Me, saith the Lord."

October, 1887.

WHO HAS THE GOSPEL MISSION?

By W. S. Cavill.

There is no more important or valuable aspect of the British-Israel question than that under which it is viewed in regard to the Gospel mission work. Indeed, this is the main-spring—the very centrality of the question itself. The chosen seed were elected in order that they might occupy in the world a position of usefulness And the sphere of usefulness which they were called to fill, was that of witnessing for the truth of God to the other nations or peoples of the earth. And, moreover this Gospel mission of the Hebrew race was embodied in the very earliest promise vouchsafed to Abraham, the progenitor of the race: "In thee shall all families of the earth be blessed" (Gen. xii. 3). For this, every blessing of a temporal kind which could be useful in facilitating so high and sacred a work was graciously added. And hence the fulness and grandeur of the complementary portions of the promises to the fathers. Whoever examines them with due diligence and care will readily see how grandly they are made to compass the development of the "great and mighty nation," which, on the highest possible authority, was declared should spring from Abraham (Gen. xviii. 17—19).

But the precise question with which we are now dealing is not what is the mission of Israel. This has again and again been treated of in Identity writings. The question is, who has the Gospel mission? And the importance of this will appear, more clearly the more closely we seek for the answer.

In viewing the elect seed as holding in their hands the ministerial function, we must necessarily regard them as having a distinct position from that held by any other people upon the face of the earth: "Ye are My witnesses, saith the Lord, that I am God" (Isa. xliii. 12). The division thus made among the nations of the earth is that of Israel and the Gentiles. We cannot therefore look to the Gentiles for any inauguration of missionary agencies, if we recognise and bear in mind that this has been committed to the care of the elect Abrahamic seed. But the central truth which we require to grasp is, that God having elected a people for the accomplishment of a given work, cannot, consistently with His own glorious attributes of truth and sovereignty, either remove that mission from them or suffer them to escape from its responsibilities. In writing this, we do not mean that no work for the Gospel can be done by Gentile hands. The individual worker for God does not work on his own behalf. He labours for others. It is his aim, it is the glory of his calling, it is the very proof of his success, that others are drawn into association with him. What applies to the individual minister or missionary, applies equally to Israel as the elect missionary nation. It is for them to open up the mission field. But it is the blessed privilege of those who accept the Gospel through their ministrations, to become united with the covenant people in their work. It is the happy lot of the chosen seed to become "as a dew from the Lord." But for the Gentiles there remains a valuable blessing. For did not God say at the first, "I will bless them that bless thee"? (Gen. xii. 2). And in what higher aspect can this be secured than by union with the elect seed in obeying the injunction of the God of the universe for the dissemination among mankind of the words and admonition of true wisdom?

We are thus brought to concentrate attention upon the elect seed themselves in regard to the Gospel mission work. And this brings us to a new line of thought, and to deal with preconceptions of a new order. The children of Israel remained united until the death of Solomon. There were truly within the nation, many premonitory signs of coming division, but to the view of surrounding nations they were one united people. But after the accession of Rehoboam, the son of Solomon, they became "two nations, two kingdoms." A period of 250 years passed on, and Israel, the name assumed by the Ten Tribes, Judah being the name given to the other House, was driven forth into captivity on account of idolatry and sin, and the decree was given forth that they should become "sifted among all nations" so as to be indistinguishable from them, as far as human recognition was concerned. This was their condition when Christ came to proclaim the Gospel message. And it is also the position to-day that no nation exists, other than Judah, upon whom rests manifestly the name of covenant favour. But bearing in mind the mission given to the elect seed, let us now review the position.

The Gospel was proclaimed by the Son of God. But what was its effect upon the House of Judah. "He came unto His own and His own received Him not" (John i. 11). They saw not in Him their Redeemer, their Saviour, and so refused to accept the mission offered to them. But could the mission fail? Would Jehovah suffer His gracious designs for the good of humanity to be hindered? Had He not said, "I will work, and who shall let it?" (Isa. xliii. 13). Christ had indeed come down from Heaven "in the fulness of time" (Gal. iv. 4) with a prepared blessing for fallen man. And the message of sovereign mercy and love must be borne forth. This was the work which the Jews endeavoured, in every way, to hinder. And even in Rome, at the end of long missionary labours, which they had also sought to hinder, St. Paul rehearsed in the ears of this people the emphatic declaration of the prophet Isaiah against their stubborn and rebellious conduct, adding, "Be it known therefore unto you that the salvation of God is

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sent unto the Gentiles, and that they will hear it" (Acts xxviii. 28). But when the Lord of the vineyard looked upon the House of Judah in their rebellion, what was His judgment? This is the all-important matter. In the parable of the wicked husbandmen (Matt. xxi. 33, 46), our Lord clearly lays the matter open before us. That it was clear to the Jews we are not left in doubt, for it is written, "And when the chief Priests and Pharisees had heard His parables, they perceived that He spake of them." Note especially; "But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize upon his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Here is, indeed, a clear and unmistakeable declaration. From the House of Judah, as a House, is definitely removed the ministerial function of the Gospel. And as we have before noted that it could not be taken up by the Gentiles, we are constrained to enquire who was the nation to whom our Lord refers as being the instrument in the divine hand for the blessing of the nations. Surely it could be none other than Israel of the Ten Tribes, who, sifted among the nations or peoples of the earth, had ceased to bear the covenant name. But still they must be there, for "not the least grain" was to "fall upon the earth" (Amos ix. 9). Had not the exiled House many gracious guarantees of preservation? Had not Jehovah said, in stern reproof to the members of the House of Judah, by the prophet Ezekiel (xi. 16): "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be unto them as a sanctuary in the countries where they shall come"? And so, under the divine hand, they would move in obeying the commands," 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 break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 2, 3). Jehovah's wrath would be removed, and returning mercy become their assured portion (ver. 7—10, 17). But if we have any doubt as to whether this work of Israel follows the return, then we are supplied with the answer in Hos. i. 10. Israel was to become Ammi where she was known as Lo-Ammi. This can have no reference whatever to the period of the final repossession of the land of covenant promise. Israel's Lo-Ammi state is her captivity state. It will therefore be in the end of that exile state that she will be known as Ammi. "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 thus it is that St. Peter, writing to the "sojourners of the dispersion," describes them as an elect race, a royal priesthood, a holy nation, a people for God's own possession, in strict conformity with Isaiah, who says, "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21).

Our blessed Lord would beyond doubt refer to the House of Ten-Tribed Israel, as the nation who should receive the Gospel blessing, and bring forth its hallowed fruits. And when we scan the pages of the history of our dispensation, and recognise how all things have worked together to make our own land the stronghold of freedom, and her people the champions of civilisation and truth; when we see that the movements of our race over the face of the globe have been so far controlled as to secure to our missionaries the fullest possible scope for the accomplishment of their sacred task; when we see further that there is no known land to which our missions have not been sent forth, can we refuse to own that we have had centred in our British race the Gospel mission, and been gifted with all the endowments and privileges essential to its success? Rather let us rejoice that so many evidences abound that we are indeed the descendants of the Israel of old; that the covenants and promises are our irremovable portion; and that we have been led to the accomplishment of the divine will and pleasure in making known to the world the glad news of the Gospel. Then will praise be in our lips, while we await the day for the "manifestations of the sons of God" (Hos. i. 10; Rom. viii. 19), herald, most surely, of the bright millennial day of Christ!

THE OLIVE-TREE SYMBOL IN THE EPISTLE TO THE ROMANS.

(xi. 17—24.)

By Christopher Giles.

To our opponents generally, but especially to the clergy among them, I should much like, through you, to put a question arising from the contemplation of the allegorical passage quoted above.

It is simply this—Who were and are intended to be represented by "the good olive-tree"—the tree

(*a*) Out of which some of its branches were broken;

(*b*) Into which certain other wild ones were to be grafted in;

(*c*) Into which (their own tree) the broken branches are yet to be re-grafted?

Now since the greater cannot be grafted into the less, the "good olive-tree" must be

(1) Greater than the "Gentile" Church (wild olive branches).

(2) Greater than the Jewish (broken branches), and

(3) Capable of having both these added as (mere) grafts.

Therefore, both now and in the yet future—seeing that the Jews are not yet re-grafted in—there must be a Church greater than either of those in (1) and (2), and greater than both taken together; What and where is she?

Adelaide, South Australia, Oct. 30, 1887.

THE HEAD AND NOT THE TAIL.

The following appeared in the *Daily Telegraph*, of December 11, in an article on the agricultural outlook. It gives general support to our contention that this our nation, being Israel, is bound to be "the head and not the tail; above only and not beneath all other nations of the earth," if only they resolve to "go through," and achieve the position God has assigned to them among the nations.

"Bearing on this subject is the fact that, however greatly some articles of foreign produce may be superseding British, our agricultural engineers have the first place all the world over, having no competitors that run them hard in any branch except the Americans. Messrs. Harrison and McGregor, who engaged so determinedly in the field trials of France for reaping and mowing last summer, were enabled to display on their stand at Islington a valuable *objet d'art*, the highest award at the International Exhibition at Toulouse, under the auspices of the French Government, it being of massive silver, and a chastely moulded representation of Spring, in the form of Flora distributing her flowers and a little child gathering them up. Peculiarly gratifying does it seem that such a trophy has come to England instead of going to America, where the manufacture of mowing and reaping machines is so much studied."

Fifteen million letters and newspapers passed through the General Post Office on December 24. At Coldbath-fields, where the parcel post is now conducted, there were 70,000 packages.

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THE MESSENGER, 1888.

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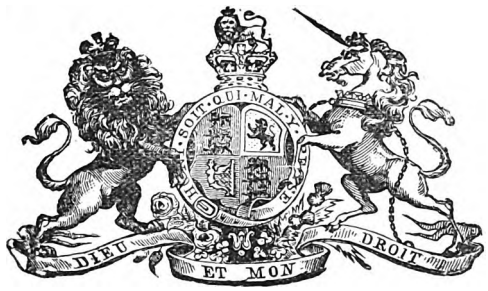
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"HEAVEN'S LIGHT OUR GUIDE."
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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.



"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Great Heavy Clouds Charged with the Electricity of War	29
A Correction in Regard to Quetta	30
A Policy of Wisdom. By J. G. Taylor	30
The Rev. Dr. Wild's Sermon on the Future Benefit to Come of the Anglo-Israel Faith	31
The Identity and Spiritual Pride. By W. H. Mason	32
British-Israel. A Lecture in Otago, New Zealand	33
The Steamers of the World	35
Israel's Advance. By W. L. Blore	35

"THE GREAT HEAVY CLOUDS CHARGED WITH THE ELECTRICITY OF WAR."

THE Marquis of Salisbury, in his fine speech at Derby on Dec. 19th, when speaking of the state of tension existing on the Continent between Russia and Germany (with Austria), declared that the peace of Europe was hanging in the balance. "These great heavy overcharged clouds, charged with the electricity of war, near each other," he said, "coming closer and closer. Who is he who shall be bold enough (he asked) to prophesy that at any given time the thunder-clap shall not ensue?"

If the thunder-clap of war should ever break, his lordship declared, it will give us no warning! Our fate will depend upon our state of readiness when the storm-cloud bursts, and on the preparations we have made in time of peace! His lordship did not think the outburst was to be expected momentarily, but he felt that the vast armaments of the foreign Powers which are continuously growing were "a constant and steady danger." The cause which would precipitate it, he observed, was not the desire of the chiefs and rulers of the nations for war, but those "great waves of popular sentiment sweeping over the nations of Europe. No one knows (he added) what impulse they may give to the councils and to the rulers whom they seem to obey, but whom they in reality govern."

Surely in saying this Lord Salisbury was involuntarily referring to the "determinations" of the God of Israel, as described in Zeph. iii. 8, R.V. where he said; "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger, for all the earth shall be devoured with the fire of My jealousy." The impulse which Lord Salisbury is sagacious enough to see will not issue from the rulers of the Continent, but be the result of great waves of popular sentiment "from the democracy who really rule," is as near an approach to the idea of God's overruling Providence as we can expect from a purely secular statesman. The instrumentality needed to give effect to the Lord Jehovah's determinations" thus is ready and prepared! The nations are gathering for war. Causes in abundance are ready waiting to light up the horrid flames, and only the word from on High giving effect to the Divine determination is wanted now to launch the storm-clouds upon "yonder ill-consolidated Europe," and plunge the nations who dwell therein, into the terrors and horrors of an earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great!" Meanwhile, how are God's people, British-Israel, faring? Lord Salisbury seemed to strike a note of warning for us, and told his hearers at Derby that if the British happened to be involved in these calamities, our fate would depend on "the preparations we had made in time of peace." Herein his lordship was in error, because he was ignorant of the fact that the British are Israel, and heirs therefore of peculiar and splendid promises, which will safeguard them in the time of coming peril that is to destroy the nations of the Continent but preserve the chosen ones in the awful wreck of Empires. Besides this, there are the other promises of God to which Lord Salisbury, as a British statesman, of course could not venture to allude in an assembly of Israelites who publicly will not recognise their Maker's hand in any of their concerns. These promises include the gift of the Gates, and "the closed doors" thereof, which God's word declares shall be a means of safety provided at the time of peril for His people. In the very paper which recorded Lord Salisbury's speech, we have the report of Admiral G. Phipps Hornby on three of the Gates on the West and South of the Continent of Africa. The admiral declares that there are three Gates it will be absolutely needful to fortify. "I hold," he wrote, "that Simon's Bay, Table Bay and St. Helena, should each be securely fortified." Simon's Bay, he tells us, must be made secure because it is a harbour well sheltered by nature, and it is "the very haven a hostile admiral would wish for, one to shelter fighting ships and colliers." St Helena he asks for as a fortified Gate in preference to Ascension, because it is easily defensible, self-supporting and invigorating. It has in Rupert's Valley a site for a coaling station (or Gate) into which no shell can be thrown, and landing there is not interrupted by rollers more than six days in the year on the average, and that in the month of February. From the above we gather what we believe to be the fact, that Lord Salisbury's government has not taken a single step to fortify Simon's Bay, St. Helena, or the port of the Cape, Table Bay! This is the preparation he has provided for the imminent war he foresees, and his neglect is bringing home

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very forcibly to us that Israel dwells alone "carelessly or confidently in the Isles" (Ezek. xxxix. 6). The command, however, is, that we must "shut our doors about us" (Isa. xxvi. 20), and this no doubt we shall ere long do, if the Prime Minister be sincere, in regard to these three Gates in question, as we have done it in the case of the Indian Ocean Gates and those in the Peninsula.

For though Perim, Aden, and Singapore have not received their final armament of the heaviest guns, they are duly armed with heavy guns capable of piercing the plates of any cruiser likely to make a dash at these places in view to capture them. Bombay is adequately protected, and the verdict of men who know the fact is that, as regards India, the Indian Ocean, and the Eastern Gates, the "door-shutting" process is fairly advanced. It is true that Lord Brassey, who has just returned home in the *Sunbeam*, gives a very poor account of the defences of some of the Gates, but we trust the promises and purposes of God more than our naval, military and governmental authorities. Lord Brassey wrote thus:—

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MAURITIUS,—Few defences begun. Graving dock needs enlarging. Telegraph-cable communication wanted, and a line of steamers. Manning of works still awaits solution.

THE CAPE.—Nothing done at Table Bay. Works at Simon's Bay well advanced; to be armed with obsolete muzzle-loaders of short range.

ST. HELENA.—New works in progress; guns not yet to hand.

ASCENSION.—Naval stores worth £50,000 practically undefended.

SIERRA LEONE.—Works of defence in active progress.

The St. James's Gazette comments thus on the above:—

Lord Brassey has been round the world to look at the defences of the coaling ports and Colonial stations, and the more he sees of them the less he likes them. He finds that Port Darwin, the key to North Australia, would be at the mercy of the first hostile cruiser that cares to call. Simon's Bay is defended by obsolete guns and works, and Table Bay is not defended at all. St. Helena is naked and unprotected; Mauritius still needs much strengthening. Yet if we lose St. Helena, the Cape, and the great island in the Indian Ocean, we lose our alternative sea route to the East. All this is most true.

Such is the pessimist view of a secular writer, who cares not for Our Identity and the promised blessings it brings with it. But God said, "Thy seed shall possess the Gate of his enemies," and we believe the Word of the Lord, that it shall be even as He said! War will come, no doubt, but He will ordain peace for us, keeping us safe as the apple of His eye in our fortified Gates and in our locked-up "Chambers," according to the prophecies! Israel may therefore continue to live "confidently in her Isles," trusting in the Lord and praising His glorious name!

A CORRECTION IN REGARD TO QUETTA.

THE following appeared in the *Times*, of Dec. 12, as part of the India telegram of that day:—

"Allahabad, Dec. 11.

"There is no foundation for the report which has obtained currency that Quetta has been made an integral part of British India and formed into a Chief Commissionership. No change has been made in the *status* of Quetta, which has merely been raised from a second to a first-class agency consequent upon routine changes at the Indian Foreign Office."

Our remarks on the report in question on p. 486, Vol. XI., were founded, we thought, on good authority. What reliance can be placed on the contradiction we now republish we cannot yet state. But one thing is clear. Israel's hand is upon the territory, and her capital is being largely spent upon the spot. If the report be premature, we know at any rate that the country, if not yet fully annexed, is never likely to be relinquished. Between such occupation as exists, and annexation outright, the distinction is rather fine. But we are glad to publish the correction, however, and ask our readers to note it.

A POLICY OF WISDOM.

By J. G. TAYLOR.

THE person and attributes of God are confessedly surrounded with mystery. His revealed word is full of mysteries. Creation is crowded with them, and so is Providence. We may not, therefore, feel surprised when it is declared that Israel—His masterpiece—is associated with a mystery. It is strange that theologians have made no serious essay to ascertain the nature of this mystery. The number of the beast seems to have monopolised their curiosity, and exhausted their speculative powers. Those who identify Israel with the British races are satisfied that they understand the Apostle's allusion better than the generality of people, but are we able to account for the mystery and expound the *rationale* of it? Why was it that the Ten Tribes were blinded at all? This is a question which often prompts itself, and one which is put to us in a variety of shapes by the gentlemen of the opposition. The idea that Israel should have forgotten her ancestry is laughed at by many, and denounced by some, as a fanatic's dream. But the more sober disbeliever remonstrates thus: If we admit the Identity we have to admit the extraordinary theory that Israel was allowed to lose the knowledge of her lineage, and this is scarcely credible, for what possible object could God have had in bringing about so abnormal an event?

We shall endeavour to answer this. Of course it is not the distinctive office of Anglo-Israelites to unravel or defend the mysteries which God has seen fit to form. We are not sufficiently familiar with the Divine mind to explain dogmatically why He should have blinded Israel as to her descent. It is enough for us to read that she had to be so blinded (Isa. xliii. 8, xlii. 19, xlii. 16), and her paths hedged up with thorns. But, apparently, it is not enough for our opponents, and we are willing to admit that their attitude is logical, since no act of God is causeless or useless. If, then, we can discover any practical reason for the eradication of her origin from the memory of Israel we shall not only rebut a very plausible argument, but add a further page to the ever-growing volume of evidence in support of Our Identity. Probably there were numerous reasons, but we will submit three, and affirm that the blindness referred to was imposed as a punishment, a precaution, and a preparative.

1. As a punishment. Israel had come to worship Abraham rather than God, and, judging by their social life, they expected the covenanted blessings to flow in upon them regardless of that righteousness which exalts a nation. Nobility of ancestry, and a complete dependence on it for Divine favour, led on the one hand to a supreme contempt for the Gentiles, and on the other to a widespread adoption of heathenish customs pleasing to their idolatrous inclinations. Both of these vicious symptoms found an appropriate punishment in the Gentilising process. The scornful and birth-proud Israelite was lowered to the level of those he had misvalued, as it is written, "I will turn their glory into shame." And half-paganised Ephraim, who preferred the cruel ceremonies of Moloch to the mild ritual of Sinai, was cut off from Moses, and cast to the idols after which he hankered: "Ye are not My people, and I will not be your God."

2. As a precaution. Had we been conscious of our origin we should also have been conscious of our destiny, and that consciousness would have interfered with the spontaneous and untrammelled development of prophecy. This is as clear as noontide. If Moses had known from his youth that he was the great deliverer and law-giver of Israel it would have been no advantage either to himself or to the slow and orderly purposes of God. Had David heard from his infancy that he was Israel's mightiest monarch he would not have been content to control sheep and carry cheeses. The past career of Ephraim furnishes us with an example of the effect produced by this kind of prescience. Ephraim was made aware of his eminent position among the tribes, and it conduced to discord, turbulence, and

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rebellion. History would certainly have repeated itself in this respect. Conversance with our appointed supremacy would have engendered restless and reckless ambition on the part of the public, together with unnecessary wars and premature aggression on the part of the government. Tempered by the modern spirit of Christianity that peril has quite disappeared, and coincident with this we see the Identity being gradually unfolded. But in days when nations were so many bandits, and the heinousness of warfare was totally unperceived, intimacy with our future would have incited to bloodshed and an incessant snatching at the inheritance. But beyond that, Israel having striven to work out her lot, she would be disposed to entertain the thought that her own right arm had gained her the victory, or at least that it had earned an honourable share of the laurels. And the atheist would hasten to concur therein. He would maintain that we had set an ideal empire before us, and by virtue of conviction and tenacity had fought our way to it, as Mahomet had done in advance of us. In this fashion the supernatural element would have been eliminated, and the grand aim of Israel's resurrection entirely frustrated. The whole force of Anglo-Israelism is in the fact that God has moulded us in absolute ignorance to ourselves—driven us along the prophetic rails not merely in ignorance, but frequently in direct antagonism to the popular wishes. This is Our Identity pure and simple, and the staggering message which will come like a thief and a thunderbolt on the infidel camp. But again the knowledge of our Israelitish origin and aspirations would have exercised a baneful influence on our external relations. Let us suppose there was a nation in the midst of us imbued with the belief that it had a claim to the heirship of the world, determined to possess the Gates of her enemies, the ends of the earth, and the desolate continents, and insisting on its prerogative of inheriting the Gentiles—that nation would have a miserable existence. The very suspicion that it harboured these sentiments would suffice. Its every word would be distrusted, its every step hampered, and its diplomacy systematically counteracted. We venture to pronounce that if our Hebrew extraction were bruited abroad to-morrow, and its consequences appreciated, there would be an immediate confederacy against us. Europe would strongly object to literal fulfilments, and by means of cannon and cavalry would try to persuade us that prophecy should be interpreted in a spiritual sense. Fortunately for us the revelation is to take place at a time when Europe will have something else to do.

3. As a preparative. The blinding of Israel was an imperative preliminary to the task of universal evangelisation. Recognition of our race would have been an enormous hindrance. God's dealings with the Jews will help us to apprehend this. Paul states that through their fall salvation came unto the Gentiles, and how? The usual answer is, That the Gentiles might receive the offer of the Gospel. The explanation is absurd. Is the Gospel too cramped for Jews and Gentiles in common? Or do theologians imagine that if the Jews had embraced the Gospel it would not have been preached to the Gentiles? On the contrary, its apostles would have gone out in hundreds instead of tens. The Jew was fated to refuse the Gospel, not that the Gentiles might have the offer of it, but that they might be enabled more readily to *accept* the offer. If the Jews had believed on Christ and erected Christianity into the established Church, its ambassadors would have poured forth over the Roman earth; but with small chances of success. The world would have looked upon their propaganda as the attempt of a petty Syrian province to thrust its religion on mankind for selfish ends. It would have closed its ears. But Judea having spurned Christ, the local character of Christianity was removed, and the imperious Greek and Roman could therefore accept of it without doing homage to a people whom they intensely despised. The blinding of Israel is exactly parallel with this rejection of Judah. For, not to speak of Russia and the nations that hate us, how could our missionaries proceed to even friendly States or heathen countries and proclaim, "Our Ezekiel says this, our Jesus did that, and our Paul has commanded the other?" Racial prejudices would to a large extent have nullified their efforts. National antipathies and susceptibilities would have blocked the progress of the Gospel at every turn. To ensure a willing reception for the tidings of which we were and are the bearers it was expedient that our Israelitish origin should be hid from the world, and, obviously, to accomplish this it was requisite to hide it from ourselves.

Having replied to the questionings of our critics, and shown the vital need for Israel to temporarily lose sight of her ancestry, we are now entitled to ask them how they would have arranged matters, provided the matters had been given them to arrange? Would they have permitted Israel to remain cognisant of her true lineage? If so, are they prepared to deny that the difficulties just enumerated would have ensued? No unbiassed thinker (we are persuaded) will assert that the dangers we have indicated are either unreal or exaggerated. They lie on the surface, and constitute a Gordian knot which nothing but Omniscience could have untied. Our contention may be condemned as folly by the shallow sciolists, who safely soliloquise in the religious press, and explode the Identity in their well-protected columns. But sooner or later—and not for the first time—they will learn that God's folly is wiser than the wisdom of men, and they will then have to concede that the sealing of Israel's eyes was no fable or unintelligible freak, but a cardinal and indispensable portion of the Divine Administration.

THE REV. DR. WILD'S SERMON ON THE FUTURE BENEFIT TO COME OF THE ANGLO-ISRAEL FAITH.

The Rev. Dr. Wild, on Sunday, Oct. 2nd, preached at the Bond-street Church, Toronto, a second sermon on the *Cui bono?* question. He took for his text Jer. xxxiii. 14, and considered the future aspect of the case. "Behold, the days come, saith the Lord, that I will peform that good thing which I have promised unto the House of Israel and to the House of Judah." He began by sketching the separate careers of the two Houses. Israel was carried captive to Assyria (2 Kings xvii. 6, 24), Judah afterwards to Babylon (2 Kings xxv.) Israel never returned; but became God's castaways, wanderers among the nations; but they had many promises of future restoration (Zech. x. 6; Jer. iii. 12; Hosea i. 9, 10, 11; Jer. iii. 8, 14; Hos. ii. 16). The preacher noticed that at present God's promises were beginning to be fulfilled in our nation. We are nearer to God as Israel than when we held slaves and carried on the slave business. Yes, and God will come nearer unto Israel and fulfil His promises." "What are His promises?" Dr. Wild described them thus. 1. Multitudinousness. 2. Increase of the beasts of the field, of the fruits of the orchard and of the grains. We have all these, he contended; and "if you were not Israel," he added, "you would have to suffer the consequences by failing to enjoy these gifts." Because of our origin we experience no famines like other nations who have no such guarantee. It is a good thing to be the chosen of God, was the preacher's next point, and, quoting Isa. xli. 8, he remarked very justly, how splendid a blessing it was to be "the friend of God!" "Yet some are vexed because they come of the friend of God! It is astonishing!" We are a nation under God's special care and favour. Surely that is a good thing! Isa. xliv. 21 promises this blessing to His people, and British history, no less than Hebrew history, has told us that all along God's hand has been with our nation, never forgetting us, guarding, guiding, blessing us! We are God's agent to carry out His wise will in the world. Their's is the burden of carrying it out for Him! "He furnishes us the means to carry out His wants. He gave us the isles of the sea, great continents, and the money flows into our lap so that we can do just as He wants." Speaking of the late Lord Beaconsfield, Dr. Wild remarked as follows:—

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"The late Lord Beaconsfield was a believer in the theory, and shaped his foreign and home policies agreeable to it, and with all his defects there never was a man so successful as a leader of the British Empire. He saw the importance of the Suez Canal, and made a private bargain and purchased the controlling shares in it, against the wishes of his own cabinet, and against the government of the people. Why? That highway, he said, we must have for Egypt and India. We must have no superior Power there, for the Hebrews, as he called them, must control the East. Now, in that disturbance we had in Egypt, if France had the controlling shares she would have stopped the canal. He believed in the Ten Lost Tribes' theory. It has saved us millions of money and some humiliation. You take him with regard to India. Against his cabinet he proclaims Her Majesty as Empress of India, and see the effect upon that people! They demanded that they should see the heir, and the Prince of Wales went to them. It has bound them to us with a loyalty nothing else would have done. He did this because he says in his early writings, even in his novel tinkering, forty years before he made this proclamation, he said that the Queen of England would be the Empress of India. Look at the advantage it has been! It has quieted India and brought its people more closely to us. It did not cost much, only the printing and proclamation of it. Is it of any advantage to believe in this theory? Then again see the Russia-Turkey war, when Turkey lay bleeding at the feet of Russia. Who steps in to save Turkey and save Constantinople from the paws of the bear? He does. He bids the Russians to go back, and thus he leaves Constantinople free. He formed his policy in the line of this theory. It does not belong to Russia, it is to come into the hands of the Hebrew race. Then again, by some craftiness he managed to get from Turkey the Isle of Cyprus, which in Scripture is called the Isle of Chittim, and is a *rendezvous* for Britain in the time of the battle of Armageddon. He got it for us. It is a prosperous isle, paying its way, and he got it without paying a cent. Is it an advantage to be of Israel?"

The political aspect of the question engaged Dr. Wild's attention, and in respect to that too he had a good word to say. He declared:—

"This theory makes plain and clear the line of policy for Britain, her Colonies, and the United States to pursue. Take, for instance, Imperial Federation. All but Anglo-Israelites look at this question from different standpoints, that are weaker than the point the Anglo-Israelites look from. Those ignorant of this theory look at it, in the first place, some from a commercial point, some from a military point, some from a political point, 'How is it going to serve our party?' But the Anglo-Israelite looks at it from a divine point. They see it as a divinely-appointed thing, as one of those agencies designed to work out the supremacy of Israel, and the restoration of Judah, the civilisation and Christianisation of the Gentile world. At the same time they see its commercial, military, and political advantages. With the Psalmist we can say (Psalm cvi. 5): 'That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance.'

"Take the Eastern Question, and the Ten Lost Tribes' theory solves that. Palestine, Egypt, Syria, Constantinople, are by divine promise ours, and we will have them. God so designs it. Russia is working in Jerusalem through the Greek Church, France through the Latin, Turkey through Mohammedanism, and Providence through the Protestant Church, and He will win. We know beforehand who will finally possess these places. When the grand and great struggle comes at the battle of Armageddon, we can ask and believe with the Psalmist (Psalm cviii. 10—13): "Who will bring me into the strong city? Who will lead me into Edom? Wilt not Thou, O God, who hast cast us off? And wilt not Thou, O God, go forth with our hosts? Give us help from trouble, for vain is the help of man. Through God we shall do valiantly, for He it is that shall tread down our enemies." This strong city is by Jerome and other fathers interpreted Bosphorous or Constantinople. He says He will bring us there. We will triumph over the enemy; God will be on our side when that battle comes. This theory being God's plan for the civilisation and Christianisation of the world, there is as much philosophy and good sense in our working harmoniously with it as a people and empire as it is for the farmer to work and co-operate with nature, or the doctor with the laws of medicine. We need to learn and be willing, nationally and individually, to co-operate with God."

Such are the salient points of an excellent discourse on the subject of "*Cui bono?*" Dr. Wild writes clearly and ably on our topic; and his sermons, printed in the new series, called, "Canada's Advance" to be had of Mr. Thos. Claxton, 197, Yonge Street, Toronto, Canada, are worthy of perusal by all British Anglo-Israelites.

THE IDENTITY AND SPIRITUAL PRIDE.

By W. H. Mason.

It is often asserted, and especially by clergymen, that a belief in the Identity fosters pride and tends to confidence in a man's nationality instead of to trust in Christ. If this were true, or even likely to be so, it would be a serious matter, and would evidence something dangerous in the subject. Let us not, however, be led away by mere assertion but examine the matter, and see if this danger really exists or is ever likely to do so.

First, what is the Identity? It is the belief that the British people are the Ten-Tribed House of Israel, the people called, chosen and trained by Jehovah to be His own peculiar people, the messengers and agents of His grace and mercy to the world, to all the families of the earth. Individually, therefore, we claim to be Israelites, members of the chosen nation, and, as such, sharers in all the high duties and privileges of the nation. Does this faith foster pride and lead away from Christ?

If it do so, then the danger lies either in the *principle* of choice, or in the particular instance of it, or else in the mere belief in this particular instance. Our friends surely will not condemn the principle of choice, seeing how often Jehovah exercised the principle, as for instance in the case of Abraham, Isaac, Jacob, Joseph, Ephraim—as individuals preferred by Him before their elders; and in the case of Israel, as a nation, certainly chosen by Him to be His own peculiar people, in preference to any and all other nations. Neither can they surely condemn the principle of choice as illustrated continually in their own case, individually, or as a body the clergy or ministry. The clergy are supposed to be called and chosen of God for the very same work for which Israel was chosen. At their ordination they profess to believe that they are so called. Is the principle of choice less dangerous in their case individually or collectively, than is that of Israel? If so, then a doubtful case of calling by God to His service is safer than a certain one. Though all clergymen on ordination profess to believe themselves called of God to the work of the ministry, surely all will admit that in many cases this is, to say the least, a mistake. In Israel's case however there is no room for doubt; it is absolutely certain that Israel was called of God to be His own peculiar people; to shew forth His praise; to be as the dew upon the grass to many peoples; to blossom and bud and fill the face of the world with fruit; to be the instruments in His hands of blessing to all the nations, all the families of the earth. For this purpose "He shewed His words unto Jacob; His statutes and ordinances unto Israel," thus bestowing upon them that which St. Paul considered the highest of all privileges, the custody of the "Oracles of God." We believe that "the gifts and calling of God are without repentance," and that

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when St. Peter wrote to the Diaspora and reminded them of their calling as " the holy nation, the peculiar people, called to shew forth God's praise," he shewed to them and to us that God really had not repented of His calling of Israel; that " He had not cast away His people which He foreknew," but was continuing still their training for the great work to which He had called the nation, and which could only be accomplished under, and through, the Gospel. We believe that the God of Israel, the Redeemer of Israel, still, through all the ages, was mindful of and faithful to His promise and calling of Israel; and, finding a nation to-day in possession of all the promised privileges and fulfilling the work of Israel, we believe that nation to be Israel! This is the Identity. It is simply faith in God's faithfulness, wisdom and grace! Is this likely to lead to pride? Does it not rather lead to the very opposite? No one can suppose that God chose Israel for their worthiness! He tells us Himself, by Moses and by Ezekiel, the very opposite, and by the latter assures Israel that when they in the future apprehend and realise His faithfulness and love, they will be utterly ashamed and confounded for their unworthiness. If He foresaw that this would be the effect of His choice upon the nation, may we not look for the same effect upon every individual who now through grace sees and believes that same love and faithfulness, and realises that he himself, as a member of that most unworthy but most highly favoured nation, is a privileged partaker in the same most undeserved grace? Will not this rather humble him than puff him up with pride? When a man becomes, through grace, a child of God, and believes in his sonship, does he become proud and self-righteous? How much less will this be the result when he realises that to the same free grace he owes all his high privileges as a Briton, a British-Israelite. Surely such a one will be more humble, seeing more cause for humility, than an ordinary Christian! Do not our friends both impugn the wisdom of God and discredit the effect of the reception of His grace! Do they not also condemn the practice of setting men apart for the ministry and the exercise of the work of that ministry, the natural effect of which is to lead men to the realisation of their sonship with God, and thus expose them to the danger of spiritual pride? Does the Identity lead men away from Christ to trust in their nationality as Israelites? How can this be, when we look upon Him not only as our personal Saviour but as really the " Redeemer of Israel " and its future great and glorious King? He is *more*, not less, to us than to the ordinary Christian, and we exalt and glorify Him more, believing and proclaiming as we do that He has fully accomplished the work the Father gave Him to do: to bring Jacob again to God, and to gather Israel unto Him. Thus believing we feel better able to rely upon Him for our own salvation than we should do if we held the commonly accepted belief that He had failed to save Israel, and that the nation specially chosen by Jehovah to be His own peculiar people had so belied His foresight, and so resisted His grace, that He had been compelled to give them up entirely, not being able to reclaim them even by the sacrifice of His Son for them. Such views of God and His Christ might turn men away from Him who if He failed in one case might fail in others. We believe however that the Psalmist spoke by Divine inspiration when he said, " He shall redeem Israel from all his sins," and that the angel spoke the truth when he said, " He shall save His people (Israel) from their sins," and finally that St. Paul also spake by the Spirit when he said, " And so All Israel shall be saved."

Thus, then, the acceptance of the Identity leads to humility, not to pride; to Christ, not away from Him; and the final issue of the Identity will in the fullest measure be, Glory to the Father, and to the Son, and to the Holy Ghost, the one Triune, ever-blessed Jehovah.

A LEASE of 999 years, made in the days of King Alfred, has just expired in England. The land was leased by the Church to the Crown, and reverts now to the Church of England after one thousand years.

"BRITISH-ISRAEL."

A LECTURE IN OTAGO, NEW ZEALAND.

IN Oamaru, Otago, New Zealand, a Society called " The Columba Musical and Literary Association" exists; which holds its meetings twice a month, or once a fortnight, when lectures and essays are delivered, or entertainments are given, for the benefit of the public. On July 14 last, an essay was read at the meeting of the Society by Mr. Cormack, a copy of which he has kindly forwarded to us for publication. At the conclusion of the paper comments were made on it by the Rev. Dr. Macgregor, and Messrs. C. G. Moore, R. Beattie, Dunn, and Rodger. A cordial vote of thanks to the essayist concluded the meeting, the chairman being Mr. Neill Fleming. Mr. Cormack's address was to the following effect:—

MR. PRESIDENT, LADIES AND GENTLEMEN,—The subject of my essay to-night is British-Israel. You know that much has been written about the origin of races, and those of you who have selected this branch of study, have doubtless found a great amount of pleasure in the work. Perhaps some of you have asked yourselves the question, Where did my forefathers come from? I have asked questions like that, many a time before I had made up my mind regarding the tribes we spring from. The British nation, according to all recognised authorities, consists of the following peoples, namely, the Iberians, the Welsh, the Picts, the Gaels, the Scots, the Gauls, the Jutes, the Saxons, the Angles, the Danes, the Normans—these eleven being the various tribes that landed in Britain, and became amalgamated into one nation.

Before commencing to prove that these tribes are the descendants of ancient Israel, it is necessary to ascertain what scripture says respecting the Lost Tribes. That the Israelites are a people entirely distinct from the Jews, there are few who will deny, for we cannot read the Bible without perceiving that after the death of Solomon the Twelve Tribes were divided into two kingdoms: the kingdom of Israel, of which Jeroboam was king, and the kingdom of Judah, of which Rehoboam was king.

Following their history as described in scripture we find that the Ten Tribes of Israel were carried captive into Assyria 130 years before the Jews were conveyed to Babylon. If we look at the map of the ancient world we can find their settlements on the banks of the Cyrus or Kir, a river that flows into the Caspian Sea. There they have left the same names as they gave to Ireland and Britain, when they landed in these islands and made them their future home, namely, Iberia and Albion. Now we must remember that although the Jews are a portion of Israel, the Lost Ten Tribes are not a portion of the Jews, and must never be confounded with them. The histories of the two peoples have been wide apart, and as different as they well could be.

We find in 2 Sam. vii. 10, God appointing " a place for His people Israel to dwell in, a place of their own; that they would not have to move any more, neither shall the children of wickedness afflict them any more." I think all of you will admit that it is to the Ten Tribes this promise is given, and not to Judah; as a matter of fact, Judah has not been, and is not now, in a place of her own, but scattered over the earth.

But the promises to the Israelites were, that they "were to be numerous and to inhabit the isles of the sea," islands that were North-west of Canaan, and where are such islands to be found, but in the British Islands? so that the ancient Israelites must be the modern British. In Gen. xxii. 17, it is written, " Thy seed shall possess the Gate of his enemies." There is no nation in possession of the Gates of the world but Britain; although some of the European nations would like to get a few if they could, but they are all too late. The Gates of the world have already been secured, and are to-day the sole and exclusive possession of the British nation, according to the

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prophecies, because the British are Israelites. The Dutch have attempted to colonise other lands, and so have the Spaniards, the French, the Germans. But where are their colonies now? They have either dwindled away into insignificant places or fallen into the hands of Britain, whose colonies are in every region of the globe. There were over thirty of Britain's colonies and military possessions represented at the Colonial Exhibition. Such facts are unique in the history of the world, and cannot be matched in ages past or present. On the Empire of Queen Victoria the sun never sets. Our Queen rules over more than nine million square miles of land, and a population of more than 315 millions. It would take up rather too much of our time to go over the names of all the different possessions, for there are about fifty-eight of them. I think if we had a map of the British Empire here, it would be a discovery to some of us, for although we all know the British are very large landowners, they add day by day portions to the Empire; but there is one Gate yet wanting, and that is Constantinople. This we shall obtain as sure as we have Egypt to-day. We have acquired all our possessions at the cost of very little bloodshed. We fight to promote trade, to maintain peace and order on the face of the earth, and for the good of mankind. If we conquer a nation it is to improve its condition in this world and its welfare in the next.

Max O'Rell, that eminent French writer on English manners and customs says, "we are a curious mixture of lion, mule, and octopus," for we feel at home everywhere in the four corners of the earth. Wise, industrious, and persevering, we never doubt our strength, and are never astonished at anything. Not one of us would be in the least moved to-night if it were possible to convince us that the loss of Israel was the finding of Britain, fulfilling all that has been foretold of Israel. For they are now doing all in their power to prepare a kingdom for their king, the Lord Jesus Christ, the King of Israel. As it is written in Rev. xi. 15: "The kingdom of this world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

"One faith in God, one speech are ours,
Around the world our Empire towers,
One sceptred Queen we hail.
Beneath one flag we plough the seas,
And one in hope and destinies,
Our Union shall not fail."

If we want another proof that Britain is Israel, let us take Deut. xv. 6. Here we find Israel was to be "a wealthy nation," lending to many and borrowing from none. The British nation has lent to forty nations about 580 millions of pounds sterling, the colonies not included.

There is no promise of the Most High made by His prophets to Israel, regarding these latter days, which is not being fulfilled in the British. I would ask, how it comes to pass that we alone of all the nations show this record? Men may deny that we are Israel, but no man can deny that we, and none but we, are fulfilling the promises which were made to Israel. If the Bible be not worse than a fable, Israel—literal Israel—must have continued to exist, and must now be somewhere as a nation. In Jer. xxxi. 36, God says, "If the sun, the moon, the stars, the sea, and the waves depart from before Me, then the seed of Israel also shall cease from being a nation before Me for ever." Now the only question is, where such a great nation can be hidden away. That problem, in my opinion, is a very simple one. We know the Ten Tribes do exist. All that has to be done is to discover which people represents them. The word of God is our guide. Isa. lxv. 1, says, "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." Consequently they must be found, not as Jews, but as a Christian nation, located geographically where God's word tells us to look for them, in isles afar off from Palestine. Read Jer. xxxi. 10, "Hear the word of the Lord, O ye nations, and declare in the isles afar off;" "And in those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North." 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, developing into a nation and a company of nations; throwing off a great and independent people: wealthy to a degree; the very chief of nations; (Isa. xli. 9—14), reigning over many nations; yielding supremacy to none; possessors of the Bible, loving its circulation (Psalm cxlvii. 19, 20, and Isa. xxvii. 6); keeping hold of God's Sabbath days, and honouring His ten true laws as the foundation of their own. Here, then, are some of the chief marks God has put upon His people, whereby we may know them. The people here described can be none other than the British, for they respond to the description in all particulars.

If you would like me to name one mark more, read Isa. lviii. 6, there you will find who made us hate the slavery of men and become the great slave-emancipating nation of the world. We exist to deliver, to free, to bless by ruling, and to rule by blessing.

Another mark. If we be Israel we must be a missionary people, 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 (Isa. lxvi. 19, 20). Now, I would ask, is there a nation in the world doing this work but Britain and America? One Society in Britain is circulating throughout the world more Bibles than all the other nations put together. The British and Foreign Bible Society has spent nearly ten millions in the work of translating, revising, printing and circulating the Scriptures; while over one hundred millions of Bibles, Testaments, and portions thereof, have issued from its depôts in 267 different languages and dialects, many of which have been reduced to writing for the first time. The issues of the Society for the past year were, from the Home depôt, 2,193,000. The average issues from the London depôt alone are 5,000 volumes a day. Printing presses are employed not only in London, Oxford, and Cambridge, but in many other places, such as Sydney, Cape Town, and other centres of activity.

Having identified the British with the Ten Tribes of Israel, it is necessary to enquire into the advantages to be derived from such a connection. If we be Israel all the promises were made to the British race. From the promises one can infer that Britain will never be blotted out as the Empires of Alexander, and of Rome, or the Empire of Napoleon, have been. Neither can we fall into the condition of Venice, of Spain, or of Holland. We are to fill the waste places of the earth. We are to continue Christianising the nations of the world till their conversion shall be as life from the dead. What a glorious future is this awaiting the British race! Wherever the Israelites are to be found we know that they are to become finally one with the Jews. We can see that part of Scripture now being fulfilled, for the British were the first to admit the Jews into their Parliament as equals.

In conclusion, I will repeat that the House of Judah were never lost, but have always been known; but the lost sheep of the House of Israel, whom Christ came to redeem, and to whom our Lord told His disciples to go, were to be a nation for ever, also to be a monarchy, and an undefeated nation, a wealthy nation, a multitudinous nation, a missionary nation, the greatest nation, and high above all other nations, hid for ages, but now found in the Empire of Great Britain, agreeing and corresponding in every respect with what, according to prophecy, Israel was to be. Such tests will not apply to any other nation.

AN ANGLO-ISRAELITE.—The work entitled "Eureka" is now out of print. If you send a post-card with name and address, Messrs. Banks will forward a copy of their Catalogue containing a list of books on the subject of "Our Identity."

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THE STEAMERS OF THE WORLD.

WE take the following information from the October, 1887, number of *The Shipwrecked Mariner*, a quarterly maritime magazine, giving interesting statistical information regarding the total number of steamers in the world, with the nationalities which own them. The journal stated what follows:—

Recent statistics show that the number of steamers existing in the world in 1886 was estimated at 9,969, of an aggregate burden of 10,531,843 tons. In the previous year the number was stated at 9,642, of an aggregate burden of 10,291,241 tons. The world's steam shipping in 1886 was thus distributed:—Iron steamers, 8,198, of an aggregate burden of 8,911,406 tons; steel steamers, 770, of an aggregate burden of 32,820 tons; and wooden steamers, 822, of an aggregate burden of 380,655 tons. Of the steamers afloat in 1885, the United Kingdom with the Colonies owned 5,792, the burden being 6,595,871 tons. The other countries of the world owned steamers in the order following:—

Germany	579	Japan	105
France	509	Greece and Turkey, each	82
Spain	401	Belgium	68
United States	400	Chili and the Argentine Republic, each ...	43
Norway	287	China and Portugal, each	27
Russia	212	Hawaii	21
Denmark	200	Mexico	15
Italy	173	Miscellaneous	50
Holland	152		
Brazil	141		

From the above figures it appears that, notwithstanding the great depression prevailing in the steam shipping trade, the number of steamers afloat last year increased to the extent of 327, as compared with the number in 1885.

So far the nautical journal. Our readers will at once see that the disproportion between the British and foreign steamers is immense, for in 1885 the former were to the latter, as to numbers, in the proportion of 5,792 to 3,850. The British that year had 1,942 steamers more than all the rest of the nations of the world put together. In steamers, then, as in everything else, the British (being Israel) are the "head and not the tail, above only and not beneath; and high above all the other nations of the earth," according to the prophecies (Deut. xxviii. 1, 13). Taking each nation separately, the British were in 1886 about 5,200 steamers ahead of the number possessed by Germany, the next in order of strength. Russia is nowhere in the competition, and France makes a very poor third, indeed, the United States being quite as bad! We do not wonder, reading such a list, that the carrying trade of the world is mostly in British hands, and that three-fourths of the tonnage passing up and down the Suez Canal steams under the British flag. British steamers verily are "in many waters," as Balaam declared Israel's seed should be, in Numbers xxiv. 7. Ours is the land "shadowing with wings," sails of ships, or steam of marine engines (Isa. xviii. 1), being supreme at sea, because as Israel she is possessor of the Gates (Gen. xxii. 17). Here we have, then, fresh evidence of our Israelitish origin, which is patent to the most careless observer, and obviously depends on the word of God. Such facts prove God's faithfulness, and testify that we are His people. To Him be all the glory and all the praise!

ISRAEL'S ADVANCE.

By W. L. BLORE.

I HAVE just read the article on "Malthusian's" letter to the *Times* in the BANNER of yesterday, and am pleased to find that you have shown the absurdity of his statement that our increased population "becomes a curse and not a blessing." He also states that the £159 "Farr value per head (Farr died in 1883) becomes a debit factor." Now "Malthusian" is absurd in these statements. Note—first from 1871 to 1881 he gives the increase of population at 11 per cent.; from 1861 to 1871 at 10 per cent.; and from 1881 to 1891 at about 12 per cent.; giving an average of 11 per cent.

The King of Israel has in His Divine Sovereignty, "multiplied the nation, has increased their joy (New Version); they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil." He has done this in a most remarkable manner in the history of His people Israel during the last generation. Eleven per cent. average increase for each of the three last decades in population, and an increase of nineteen years in the duration of life, are but two of the manifestations of His Divine Sovereignty.

Let us take first the Criminal Convictions.

In 1864 they amounted to		20,000.
1871	„	16,000.
1881	„	16,000.
1885	„	14,000.

Instead of an advance of 30 per cent. in crime between 1864 and 1885, as for increase of population, there is a decrease to the amount of thirty per cent. in these 30 years.

Then as to Education, we find that

The average attendance in 1861 was		920,000
„	1871 „	1,520,000
„	1881 „	3,270,000
„	1885 „	3,820,000

or an average of 300 per cent. between 1861 and 1885, and of 20 per cent. nearly during the last five years.

On Tuesday, December 6th, the President of the Statistical Society delivered his inaugural address, and *inter alia* stated that in 1875 the Savings' Banks had 3,256,000 depositors, and in 1886 they had increased to 5,320,000, or an increase of upwards of 60 per cent., and the amount deposited in 1875 was £67,600,000, whereas in 1885 it amounted to £97,700,000, or an increase of 48 per cent. for an increase of only 11 per cent. in the population. His address clearly shows that the diminution of income is affecting the larger incomes; but increasing in number and raising in value the smaller incomes; *e.g.*, he stated that "the Report of the Royal Commission on the depression of Trade showed that they had distinct evidences that profits were becoming more widely diffused, and the number of persons who were making a profit—though the amount of the profit was smaller—was on the increase." As to income, the returns show for the last nine years an increase of 19 per cent. in incomes between £150 and £1,000; but a decrease of two and a-half per cent. nearly in incomes between £1,000 and £2,000.

Further, there has been an increase of 21 per cent. in incomes between £150 and £500; but no increase at all in incomes between £500 and £1,000.

"It resulted from this that the incomes *of the people* showed a most satisfactory increase."

The increase in the registered paid-up capital of all companies shows for ten years "no less than 92 per cent." There was also an increase of 90 per cent. in the number of companies during the last ten years.

In order to ascertain "whether there had been an actual increase in the number of shareholders he had taken twelve companies entirely at random," and found an increase of 80 per cent. in ten years.

Then he found that in five years houses between £20 and £30 rental increased 19 per cent.; between £30 and £40, increase 19 per cent.; and in no class of house had there been a decrease, except in those of a £1,000 a year rental and upwards.

"The investments of the aristocracy of the working classes last year touched one hundred millions."

"In 1875 there were 1,168 Provident Societies, Capital £5,600,000. Membership 480,000.

"In 1885, Societies 1,346, increase 15 per cent.
„ Capital £10,700,000, increase 80 per cent.
„ Membership, 810,000, increase 66 per cent.

"In 1875, Building Societies, 500; 1886, 2,000; increase 150 per cent. 1875, Liabilities, 21 millions. 1886, Liabilities, 53 millions. Increase 150 per cent.

"All this showed that the working classes were becoming property owners; and everybody must look with gladness upon this advancement of one of the best classes of the community.

"It seemed to him that a silent socialistic reconstruction of society was going on, which, from *any* point of view, seemed to be a matter of rejoicing."

Truly "Malthusian" might leave the government, and protection, and happiness of the children of Israel to the King of Israel. He is working surely and beneficially on our behalf, and we are satisfied that hitherto the "multiplication of the nation has been attended with an increase of their joy; and that they joy according to the joy of harvest, as men rejoice when they divide the spoil" (Isa. ix. 3).

Hill House, Sandown, Isle of Wight, December 8th, 1887.

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NOTICES.

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

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A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING NEXT, January 19, 1888, at 7.30 o'clock, by Miss V. M. COX. Subject: "An Attack on the Stronghold of Our Opponents." Strangers will be made welcome.

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THE MESSENGER, 1888.

NOTICE.—In the January number of this Magazine is commenced

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

PAGE

Our Wealth 37
A Further Expansion of the Empire 38
The Jew First 39
My People Love to Have it so 40
The Utter Isolation of Britain Among the Nations 41
The Speaker of the House of Commons on the Bible and the British Empire 42
A Few Words Concerning Manasseh 43
Israel's Progress 43
Correspondence 43

OUR WEALTH.

WE are not about to glory in our nation's prosperity, or to exult in the enormous riches we possess. On the contrary our object is always to show that in respect to our nation's wealth it is simply the gift of God. "He giveth us power to get wealth," and He told us that in Deut. viii. 18. But why? That He might establish His covenant which He sware unto our fathers, as it is this day. What was that covenant? Gen. xxii. 17, 18, describes it. God gave it to Abraham and his seed by oath, and because He could swear by no greater He sware by Himself that He would bring it to pass. This is the covenant in question. "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the Gate of his enemies, and in thy seed shall ALL the nations of the earth be blessed; because thou hast obeyed My voice." A glorious and a splendid cluster of blessings! Let our readers' ponder over them, and ask themselves how such a rôle as this could be nationally performed by Abraham's afterseed without money? Impossible! Therefore God, who knew the fact, promised Israel "the power to get wealth;" in order that He might Himself establish that covenant which, as we see, He sware unto our (Israelite) fathers, as it is this day. The question now arises, Is it so this day? Nay, is it not? What nation is richer than the British? To whom are the purse-strings of the continent proverbially declared to belong? Is it not to the Jews? The British and the Jews, then, have the power to get wealth, and that without any manner of doubt. We were speaking lately to one of the Americans employed at the Wild West show in South Kensington, London, and commented on the fact that the American United States were a wealthy nation. "Nay," he replied. "The British possess the wealth of the world. They are the great money owners, and here is the counting-house of the globe. The money," he added, "is here!" Our New Orleans friend was quite right. The Americans are enormously indebted to the British. They are, as the *Standard* wrote on Sept. 14 last, "permanently and enormously in our debt, and we can control their operations in gold by ceasing to buy their securities, or by selling back to them those previously bought and paid for." In the list of debts due by the nations generally to the British, as computed by the *Messenger*, and quoted at p. 141 of last year's BANNER, we find the indebtedness of the United States to Great Britain thus stated:—

Louisiana, U.S., 1874	£900,000.
Massachusetts, U.S., 1866, 1875 ...	1,236,000.
Mississipi, U.S., 1831, 1838	1,200,000.
New York City, 1872, 1875	331,000.
United States 1876, 1882	14,942,000.
Virginia U.S., 1854, 1882	2,093,000.
Total	...£20,702,000.

Over twenty millions sterling, then, is what the United States have borrowed of the Ten Tribes of Ephraim-Israel, but never have we borrowed from Manasseh! even the smallest sum! "Thou shalt lend unto many nations, but thou shalt not borrow," is true of the House of Israel even as respects their brethren of Manasseh. They borrow of us, but we never borrow from any, not even from our own brethren of the House of Joseph! So literally is the word of God true even as to the jot and to the tittle. But as the *Standard* explains, "The whole world is in debt to the British people," and therefore we are able to command the pecuniary supplies of the world, and attract to ourselves their wealth. "Nations," the writer says, "must either pay or break; and most of them are as yet so far from breaking point, that there does not appear to be much reason to fear coming storm rates." "It is the constant tendency everywhere for money to come here, because we hold a similar position everywhere to that we hold in respect to the United States, and the extent and amount of the fresh foreign investments of the English people are the only influences in operation which prevent the country from being glutted with bullion." That is to say, that such is our wealth, so exuberant, so enormous, that we attract to ourselves the gold of the whole earth, and we should have a great deal too much of it if we did not fulfil prophecy by "lending it to many nations," and therefore never requiring to borrow it from them (Deut. xv. 6).

When the bank rate, then, goes up, the result is that our gold accumulates here, and we do not send it abroad to the borrower; when our bank rate is high our colonies refuse to borrow,

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waiting for the fall. Unable to borrow, our world-wide debtors, to pay their interest due to us (or their principal) must send cash instead of goods (if the latter fall short) in discharge of their debts due on drafts, and hence our position as a weathy nation is unique, and our national bank is never in want of money, but can get it whenever it requires to attract it from the four quarters of the globe. Verily God has given us "the power to get wealth," and the power is ours only because we are Israel! Can anyone declare this is a chance fortuitous circumstance, accidental in its character? If this be a mere coincidence then what do our opponents, and our clergy as the chief of them, say to our British possession of Israel's blessings of the multitudinous seed? of the nation and company of federated nations? of the Gate of our enemies? of the Word of God, of the Sabbath, of the ten true laws of God, of the evangelising function? Are these all fortuitous coincidences? and are God's sworn promises "to Abraham and his seed for ever," to be thus frittered and explained away, and the accumulation of blessings guaranteed to Israel only, be admitted to be the possession of an alien non-Israelite race, without dishonour done to the faithfulness of the Lord? Surely our opponents must see that their objections are futile, and that in the face of the accumulated evidence we adduce, their position is as reasonable as that of Paley's opponent whom he described as maintaining that the works of a chronometer were the fortuitous gathering together of wheels, accidentally combined to form what is a wonder of science in the department of Horology.

We conclude with some remarks which the *Spectator*, already alluded to, made on the subject. They are not without comfort to us as a nation:—

It so happens, that every year the brunt of the gold demands, no matter whence they come, falls more and more exclusively on London. At present we may say this is the only open market where the metal can be freely bought by all comers. There are only four great Money Markets in the world—London, Paris, Berlin, and New York, and three of these are, at present, nearly useless as international gold markets. Paris cannot sell gold freely without endangering the national credit and the entire fabric of its fiduciary circulation. Berlin cannot sell it because the German Government keeps full coffers as one of the best of preparations for war; and New York is at present a needy market, eager to buy gold to prop its enfeebled credit. Thus the entire strain of the demand, whether from New York or from any other part of the globe, falls on London, where the law insures gold payments to all comers. "It is a tremendous strain to put upon the city," people often say. "Some day the Market will break down under it." No doubt that is true, and hence the ready fears. It is important, however, to bear in mind that there are compensations to us in holding this post of danger, and that always hitherto the strength these compensations give, has saved us in the darkest of times from financial extinction. It is certain that they will do so again, and that if mischief does not arise outside England, the Money Market here will ride through the storms of Autumn and Winter tolerably scathless, whether the bank rate be five per cent. or six. There will be much inconvenience and loss, but nothing worse.

So far the journalist. Prophecy gives us the same consolation. For the matter is in the Lord's hands. "He giveth us power to get wealth;" and the object of the gift is, His own honour, glory and faithfulness! To Him, therefore, must be all the praise!

"*Non Nobis Domine*!"

ERRATA.—In BANNER, No. 576, page 24, second column, line 15 from bottom, read *principle*, not principles; page 25, second column, line 34 from top, insert *and* after righteousness; page 25, second column, line 28 from bottom, read *communities*, not committees; page 26, first column, line 12 from top, read *nation*, not nations; page 26, first column, line 36 from top, read *unto* righteousness, not into.

A FURTHER EXPANSION OF THE EMPIRE.

IT has been announced that a British East African Association having been formed has succeeded in securing from the Sultan of Zanzibar a concession for fifty years of a large territory, 50,000 square miles in extent, and possessing a native population of two millions of souls. This territory, which probably will, before the fifty years are over, be included in the British protected African States, is very rich in all wealth-bringing properties, and it has the advantage of a ready-made Port or Gate of entry at the sea, which is already a settled and flourishing Church-missionary station, Mombassa. The country thus added to British administrators, under the sanction of the Sultan, and with the approval of Her Majesty's Government, is under the tropics between the parallels of 3° and 5° South Lat., between the Umba and Tena Rivers, and including Mount Kilima-Njaro. The highlands in the interior of the new British territory, as well as the whole country, is described in glowing language in the *Times* of December 5. We must here reproduce the account:—

The region which the British East African Company has just leased for fifty years from the Sultan of Zanzibar is one of many-sided value. True, the belt immediately to the north of Kilima-Njaro and between the rich coast strip and that mountain, is to a great extent desert. This, however, is mainly due to the want of water, for, according to Mr. Joseph Thomson, the soil is of the richest character, as might be expected from its past volcanic history. The north of Masai Land, again, with its fine plateaux and picturesque mountains, its European vegetation and its numerous streams, is, perhaps, one of the most healthy and promising regions in Africa. The warlike Masai, as we know, are great rearers of cattle, and their country is admirably adapted for such an industry. The rainfall here is from 30in. to 40in. a year, and violent hailstorms are not uncommon; further south it is only 15in. Many fine mountain summits are scattered over the region, culminating in Mount Kenia, which in some respects may even rival Kilima-Njaro. Great pine forests are abundant, and Mr. Thomson felt when he was travelling among them as if he were in his native land of "brown heath and shaggy wood." Europeans, we are assured, may not only maintain their health in a considerable area of this region, but even work with impunity. "A more charming region," Mr. Thomson writes, "is probably not to be found in all Africa, probably not even in Abyssinia. Though lying at a general elevation of 6,000ft., it is not mountainous, but extends out in billowy, swelling reaches, and is characterised by everything that makes a pleasing landscape. Here are dense patches of flowering shrubs; there are noble forests. Now you traverse a park-like country. enlivened by groups of game; anon great herds of cattle or flocks of sheep and goats are seen wandering knee-deep in the splendid pasture. There is little in the aspect of the country to suggest the popular idea of the tropics. The eye rests on coniferous trees, forming pine-like woods, and you can gather sprigs of heath, sweet-scented clover, anemone, and other familiar forms. The country is a very network of babbling brooks and streams."

The Masai themselves are a fine race of people, allied to the Galla, and it will probably not be difficult to persuade them of the advisability of permitting trading caravans to pass through their country in peace. South of the Masai we merge into the great Bantu stock, the "Teutons" of Africa. The coast region is of the usual tropical richness, and if its resources are exploited with intelligent care they ought to yield a fair return. The Port of Mombassa, which may be regarded as the main outlet of the region under consideration, is an excellent commercial port, and may even accommodate a limited number of ships of war; while other good harbours exist in its neighbourhood. The area of the whole region which has thus been virtually brought under English influence may be estimated at about 50,000 square miles, and its population at about two millions.

It is not only the direct value of the region thus brought under English influence and opened up to English commerce that should be taken into account in estimating the value of the concession made by the Sultan of Zanzibar. While in itself it may prove of great commercial value, it is the highway to a region which all travellers whose testimony is of value admit is one of the richest in all Africa. The whole of the great lake region of Central Africa, including Uganda and neighbouring States, the

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upper region of the Nile, the plateau country round Albert Nyanza, is capable, we are told, of immense development, and is, on the whole, well adapted for European residence. True, the Congo, especially if the Wellé turns out to fall into it, will take a certain proportion of its trade; but if the east coast route be once well organised, a glance at the map will show that there is the natural trade outlet for this region. Even now Victoria Nyanza is within six weeks of the coast, and with a cheap railway it would only be a couple of days off. Emin Pasha is so confident of the trade which may be carried on with the Southern Soudan that we know he has urged his friends to send right off their caravan loads of goods. The company which has made the treaty is under the same guidance as the expedition under Mr. Stanley, and there is little doubt that Wadelai will come under their exploitation.

Here we have, then, a new opening for British commerce and emigration, in a fine healthy region, with a British Gate to depend upon, and a fifty years' lease to begin with, given us, wherein to sow the seeds of what will doubtless become in time a British possession of vast value. It forms already a fresh addition to the British Empire, and a fresh link in the great chain of British possessions in Africa, which, originating in the Gates, are all extending into the interior, in all directions, and will end in Empire. We say this confidently, because such has been the history of our Indian and South African Empires. In respect to mid-Africa it seems likely that we shall acquire our new territories there by peace and not by war, by treaties as in the present case, but not by conflict with native States and tribes. Side by side with the country now coming under British superintendence and British capital, the German nation has large portions of country equally fertile and valuable, as compared with that leased to the British company. But the Germans are poor, and their Government's support of such new settlements as those in question cannot be expected at rates which can compare with those we are accustomed to allow to our rising settlements. It is probable, moreover, that the German territory will be found to be so situated that it can only be "properly developed through lines of communication lying within the territory leased to the British company," and through the British Gate, Mombassa. Mr. Holmwood, British Consul-General at Zanzibar, who has explored the new region thoroughly, tells us that the climate "is one of the healthiest in the world, a sort of combination of the Riviera, and the bracing effects of an Alpine sanatorium." It has a rich belt of coastland, vast grazing grounds for cattle, and above all a splendid highland plateau covered with pine-like woods and European vegetation, plentifully watered, and enjoying a climate in which Europeans may live and work." Such is the new acquisition which one day will fall into and form part of the Empire! We have seen its birth and find in it all the signs of true Israelite growth. Here is a Gate on the coast already in use in the innocent and unsuspected aspect and garb of a C. M. S. Missionary station, with Frere Town hard by. Inland, there is a rich and splendid territory just suited to our race, and beckoning them to come and occupy it! A native Prince to whom the land belongs has given a British-Israelite company a lease for fifty years, of the territory, for a valuable consideration (the annual value of the present revenue, *plus* fifty per cent;), and lo! we have Israel in possession; dispossession somehow never afterwards is thought of; because prosperity follows, and no one can then endure the idea of checking it! God blesses Israel's rule, and "all who see them acknowledge them that they are the seed the Lord hath blessed." (Isa. lxi. 9, R.V.) We beg our opponents to note all these circumstances we have now brought to their notice, and adding to them what is taking place in the Transvaal, Delagoa Bay, and throughout South Africa, the Niger basin, and Egypt, to ask themselves who can these British be if they be not Israel?

THE Church at Bond-street, Toronto, has increased the stipend of their pastor, Dr. Wild, to five thousand dollars, thus showing the appreciation in which he is held by his large congregation.

THE JEW FIRST.

MR. GEORGE DIMBLEBY, of Hull, has returned to the charge in reply to our article published in the BANNER on April 13, 1887, No. 537, p. 154. His rejoinder appears, without editorial note or comment, on p. 249, No. 72, of the last expiring number of "Hope and Destiny," leaving thus a sting behind it on a subject vital to our Christian profession, and to the revealed purpose of the sacrifice of Christ for the sins of the whole world. Mr. Dimbleby, reiterating his views, which are those of Mr. Edward Hine, maintains that God has tied the Jew to the law and the law to the Jew, being unwilling that the latter should be converted to Christ, as proved by reference to Isaiah vi. 9, 10, quoted by our Lord Himself in Matt. xiii. 10; Mark iv. 11, 12; Luke viii. 10, and John xii. 40. Mr. Dimbleby is surprised to find that "these texts, upon which he based his argument, were not even referred to by us, because the Lord's answer to His disciples is pregnant with meaning; and to enforce it, or prevent its meaning from being misunderstood, He confirmed Isaiah's prophecy by His teaching." The Prophet's words, inspired by the Holy Spirit, were these—being the words of God, and relating to the Jews of our Lord's time, and afterwards—"Go, and tell this people, Hear ye indeed, but understand not; see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Our Lord enforced that by saying to His disciples (Matt. xiii. 13, 14, R.V.): "Therefore, I speak to them" (the Jews) "in parables, because seeing, they see not; and hearing, they hear not, neither do they understand;" and then He appealed to the prophecy of Isaiah, just quoted, to show that He acted as He did to fulfil it (comp. Acts xxviii. 25—28).

Mr. Dimbleby complains that we did not, on April 13, 1887, allude to these prophecies and sayings of the Lord Jesus. But herein he is mistaken. We did allude to them at the end of our remarks on p. 155, Vol. xi., when we reminded him that "the vast bulk of the prophetic testimony quite suffices to negative the idea that the Jews, as a body or mass, will be converted to Christ;" and that the object of the preaching to the Jews was not to convert them as a people, but distinctly *to obey the Lord our God's commands*. Mr. Dimbleby takes no notice of this argument, but quietly repeats the monstrous assertion, for which he has not a vestige or iota of proof to adduce, from one end of the Bible to the other, that God has "provided salvation for the Jews at Sinai by a perfect law given by Himself, and the conditions are simply, Obey and live." "That law and that condition," says Mr. Dimbleby, "are binding upon Judah or the Jews, but not upon Israel, who, being once under the law, are redeemed by Christ," and therefore, are no longer "under the law but under grace." In all this Mr. Dimbleby falls into error, by not taking heed to the Scriptures of the prophets. He deprecates efforts to convert the Jews, by preaching the Gospel to them, as the only way of salvation revealed unto men, and utterly ignores God's teaching, as well as our Lord's, upon the subject. In Isa. vi. 9, R.V., God told His messenger —"Go, and tell this people (the Jews), Hear ye!" Nay, says Mr. Dimbleby, that is not wise or godly counsel! God does not want the Jews to hear, and no one need "go!" Which are we to believe? God? or Mr. Dimbleby, who professes to obey God, but tells us to disobey Him, by flatly refusing to "go and tell this people"? Our Lord's example, further, ought to teach Mr. Dimbleby a lesson! Why will he not learn it? The Lord knew the purposes of His advent; and they did not include, as Mr. Dimbleby alleges, that the Jews were quite safe for salvation without His redemptive work. For what did He do? What, according to Mr. Dimbleby, was a very improper thing. "He came to His own (the Jews), and they received Him not" (John

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i. 11). He made them the offer of redemption and salvation, but they spurned it. And with what result? (1) They had, therefore, no right to become the children of God (John i. 12, R.V.); (2) they became the children of the devil (John viii. 44, R.V.); (3) murderers of the Son of God (Matt. xxvii. 25, R.V.; 1 Thess. ii. 15); (4) therefore obnoxious to the wrath of God, and that to the uttermost (1 Thess. ii. 16).

Is this the result Mr. Dimbleby admires and pretends is the destiny to which God has now consigned the Jews, as one He commends to them as ensuring to them salvation? Does he not read our Lord's words, which he desires us to note? In Matt. xiii. 13, 14, the Lord condemned the Jews to the condition of those who, spiritually, cannot see, cannot hear, cannot understand, and cannot perceive; whose heart is waxed gross, being wilfully deaf, wilfully blind, and obdurately opposed to the blessed Being who would have saved them had they been willing! Is Mr. Dimbleby ignorant of all this? And does he not know what the same Omniscient One said in Matt. v. 20, R.V., speaking to the Jews of the Scribes and Pharisees, the most advanced of the Jews in religious knowledge, outward show, in piety, and all that goes to make up ostensible religious character? This was His testimony: "I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Did the Jews' righteousness, that which was according to the Law ("obey, and live"), exceed the righteousness of the Scribes and Pharisees, and so entitle them to entry into the kingdom of Jesus? Alas! let the scene at Calvary, the destruction of Jerusalem, the Jews' dispersion in misery for 1818 years, and their present obduracy, put Mr. Dimbleby to shame, and teach him that those whose condition he regards with such complacency, wrung bitter tears from his Redeemer, the tender, loving Jesus of Nazareth, and caused the Jew, Paul of Tarsus, to write what he did concerning them, in Rom. ix. 1—3, R.V. He felt for them "great sorrow and unceasing pain in his heart." He wished himself anathema from Christ for those his miserable brethren, his kinsmen, according to the flesh, who were Jews and Israelites, but not all of them Israelites, though of Israel! St. Paul's standard was different from Mr. Dimbleby's, and as to the Lord Jesus Christ's, His sorrow for the spiritual, lost condition of the Jews, for whom Mr. Dimbleby feels nothing, forced from Him the cry: "Your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye say, Blessed is He that cometh in the name of the Lord!" (Matt. xxiii. 37—39).

Mr. Dimbleby seems to speak lightly of the Jews' condition under the law, and fancies anyone can easily come up to its requirements, "Obey and live." Has any one of Adam's sons done so to this day? And did not St. Paul the Apostle, a Jew and Israelite together, find its burden so heavy and crushing, that in Rom. vii., and iv. as well, he lamented his own condemnation under it, and the impossibility of appearing before God in the righteousness it could confer on a lost and ruined sinner, such as he was! If Paul could not use the law, "obey and live," how could or can the Jews? And besides, as the law pointed to the sacrifice of Jesus for sin, how can they, apart from the Christian's hope, be saved now by that which works only condemnation in the sight of God? Mr. Dimbleby entirely misunderstands the scheme of salvation and God's purposes regarding British-Israel, if he supposes, that apart from Jesus and His righteousness, any son of Adam (not excluding the Jews) can "obey it and live." They want, as we do, a better righteousness—even God's own righteousness —to be acceptable to Him; and this lesson we commend to Mr. Dimbleby as one he *must* speedily learn, if he would write or think correctly respecting the deplorable condition of Judah to-day, as a people under "God's wrath to the uttermost."

Mr. Dimbleby considers we "have taken up the cudgels" in this case, "being compelled to do so by reason of our connection with the Society for the Conversion of the Jews." We can afford to pass by this unworthy inuendo without remark. We write on this point from earnest conviction, and trust that the arguments from Scripture, as to which Mr. Dimbleby challenges our reply, will satisfy him that while ours is a true view, which has Scripture for its basis, his ideas have not the shadow of a shade of support in the Bible, from one end of it to the other, but rather is condemned by the Lord, by St. Paul His apostle, and by the testimony of the law and the prophets, throughout.

"MY PEOPLE LOVE TO HAVE IT SO."

THE words which appear above are a portion of two remarkable verses in Jer. v. 30, 31 (R.V.): "A wonderful and horrible thing is come to pass in the land. The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?" An able sermon lately preached on these sentences applied the description and warning of the prophet to our own present times, and pointed out that the facts of our own day are exactly parallel with those Jeremiah denounced among the Jews of his time, and that the results, nationally and personally, were likely to be the same. The prophetical function and the priestly are now in abeyance, and both are represented by the ministerial body, which to-day merely teaches the people, but has no priestly or sacrificial work to perform for them God-wards.

But what do we see? said the preacher. We find "a wonderful and horrible thing in the land." The ministers of Christ's Church and people here teach false doctrine, and false doctrine inculcated from the pulpit, leads directly to priestly assumption of power and the domination of the sheep by false shepherds, who usurp the authority of Christ alone, pretend to supplant the merits of His sacrifice by sacrifices they claim to offer themselves, and absolve sins from which they have not a particle of power to cleanse the souls of sinful, deluded men. These abominations would, no doubt, have had little or no effect, said the preacher, amongst our people, were there not another fact which causes error to pervade our masses and to fly like wild-fire through the land. "The people love to have it so." The false doctrine which leads to "priestly domination" is agreeable to the people! They are ready to adopt the commercial principle of "division of labour," and to have their religion done for them by a body of (so-called) sacrificing priests who will "take God off their hands," and leave them to enjoy the world according to their own hearts' desires without reference to His commands. "The people love to have it so," and therefore the preacher drew a dark and dismal picture of the fearful gulf opening before our nation in the judgments and punishments that are sure to follow our national declension and wicked obduracy. "What will ye do in the end thereof?" he cried, pointing out the terrible fate that overtook the Jews, reminding his congregation of the condition of England before the Reformation, and asking if the people of this land desired to return to that? bidding them go also and see into what depths of spiritual ruin and wretchedness Italy, France, and Spain have fallen by permitting Rome and Roman doctrinal errors to rule their lands, so placing the rod of power in the hands of a tyrannical priesthood, to their national undoing. A personal and spiritual application of the text was also made to suit the case of those who listen with satisfaction to Popish or Ritualistic doctrines, and so rivet the chains of priestly domination over their own homes and families. "What will be the end thereof," was again the question asked, "when death draws near and the terrible account of personal responsibility has to be rendered before the great white throne?" Such was the able and faithful discourse we heard founded on the text in question.

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One or two reflections we desire to make on the subject, not by way of captious objection, but in the interests of truth. To begin with, we wish to point out that the expression "My people" in the passage applies obviously not to the true believers in the Lord Jesus Christ, but to the Jewish people of the prophet's day, good and bad together, who, being "God's people," nevertheless "loved to have it so" in matters which were hateful to their God, and would end in their own eternal ruin if they persevered in their evil courses. We can point to the Church of England Book of Common Prayer for an instance of the use of this expression in a connection precisely of the same kind as that in the text. In the "Absolution" at the commencement of the service the minister declares that "Almighty God, the Father of our Lord Jesus Christ . . . hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins," etc. It is clear from this that "God's people" are entitled to be absolved by Him, only if penitent, implying that there may be some of His people who are not penitent, and, therefore, will not be absolved. "His people" are, in short, a race of men—the Hebrew race, both in Jeremiah's days and ours; and they may, in spite of their relationship to God, be lost. The expression is not confined either in the Bible or in the Prayer-book to "the saints," or true believers in the Lord.

The next reflection that we make is this. The preacher's text (Jer. v. 30, 31) refers, as the context shows, to the Jewish people. The British nation, if non-Israelite Gentiles, can have no part or lot in the matter, since there are no promises of mercy and no such denunciations as this in the Scriptures applicable to them, *quâ* Gentile nations. If, however, the British be Israel, as is the case, and as the preacher might have known by inquiry, then the denunciation in Jer. v. 31 cannot apply to them at all, since Ephraim-Israel is under a totally separate and different class of promises and punishments from those the Lord has announced regarding Judah. For instance, in the matter in question—namely, the declension of Ephraim-Israel into Popery and semi-Popery, or Ritualism, what do the Scriptures declare? Isa. lix. 19 tells us. She is to fall, and the enemy is to get the fullest advantage over her. He is "to come in like a flood." What will happen then? Will Ephraim be punished as Judah was? She will not go unpunished, but she will be "punished in measure" (Jer. xxx. 10, 11). In her case there is a full and ample remedy provided which was not offered to Judah. "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him," and under that standard the adversary must, and will, fall, vanquished and slain! Nor is that all. The evil in Ephraim-Israel shall be subdued and neutralised by the gift of God's holy Spirit promised to that House exclusively, not only in Isa. lix. 21, but in Ezek. xxxvii. 14, Jer. xxxi. 33, 34, and Joel ii. 28. In Judah's case "the end" was the ruin of her polity, because she rejected the redemption of Him who "came to His own, and His own received Him not." They cried out, on the contrary, "Crucify Him, Crucify Him," and "killed the Prince of Life" (Acts iii. 15; Matt. xxvii. 22—25). But Israel was the "Lord's redeemed," who were "found of Him," to whom He cried, "Behold Me, behold Me," when they were as yet a nation "not called by His name" (Isa. lxv. 1, R.V.).

For them God provided mercy, and "the blood of Jesus Christ cleanseth them from all sin." To them "He showeth His words, His statutes and His judgments, and He hath not dealt so with any nation" (Psa. cxlvii. 19, 20), no, not even with Judah! Such being the case, we feel bound to say that while we admire the preacher's learning, his eloquence and power, in the exposition of Jer. v. 30, 31, we are unable to concur in his application of these verses to the British Church or nation (whether it be Ephraim-Israel *or not*), because the passage in question cannot apply to our race, as far as the implied punishment is concerned, for reasons stated already. We are, no doubt, guilty, every whit as deeply as the House of Judah. But God has decided, for reasons of His own, to treat the two Houses differently. It seems improper, therefore, to ignore His determinations on the subject, and to disdain His merciful intentions towards the House of Israel as if they never had any existence at all! That may God forbid!

THE "UTTER ISOLATION" OF BRITAIN AMONG THE NATIONS.

THE triple alliance just renewed between Germany, Austria and Italy, leaves the position of Great Britain in doubt. To the continental folks who are looking forward with dread to the coming great earthquake woe it is a matter of some moment whether the British will be on their side of the quarrel or will stand entirely aloof. They cannot understand how it can be to our interest to take no part in the conflict. They think the positon of "utter isolation" has something terrible in connection with it which must make it unbearable for us as a nation. But in thinking so they fail to realise the character of our Empire. The Berlin *Post* declares that "if England refuses to take part in the differences between other Powers, such conduct must in the end utterly isolate her, especially if the Franco-Russian coalition were victorious." A correspondent of one of the London papers replies to this that "the latter hypothesis is of infinitely greater interest in the first place to the Central European Powers; and in the meantime England, with her three hundred millions of subjects, will continue to regard the prospect of her "utter isolation" with considerable equanimity. "Here then is the secret of our nation's security and equanimity. The cause is an Israelite blessing promised by God Himself to Abraham's afterseed, but now in the enjoyment exclusively of the British. Our multitudinousness has brought to pass our Colonial Empire, and that is developing into a grand Federation of States, such as the world never saw before! Our Empire is self-contained, and independent of the whole world besides. We can afford to be "utterly isolated," "boycotted" by all the world outside the Anglo-Saxon race, because that race, situated in the four quarters of the earth, can supply all its own wants, and enjoy a commerce among themselves which practically makes them perfectly independent. God foresaw that when He prescribed His people's attitude during the coming "earthquake-woe," when He said, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, till the indignation be overpast. . . " (Isa. xxvi. 20, 21, R.V.). Here He told us that "utter isolation" was to be the chosen nation's condition; and while the foreign continental Powers see this impending to-day they do not see the reason for the thing, or how, when God prescribed it, He arranged that while it should be a bitter thing for them, we should suffer no loss by reason of our enormous numbers, and because we are "a nation and a company of nations," self-sufficent and self-contained. We have no quarrels with our neighbours, and see no reason to espouse any of theirs. For instance, we have no wish to uphold either France or Germany in their coming "war of revenge." We regret the necessity for it, but are well aware that it is inevitable as the natural result of the events of 1870. We feel no sympathy with the Russians in their desire to possess themselves of Bulgaria; but while they refrain from touching Constantinople, have no objection to see Germany, Austria, and Italy resisting Russia's military advances towards her coveted prey. These contests will not impede the road to India, Australasia, China, and the Cape Colonies. Nations are necessarily selfish, and are careful of their own but not of their neighbours' welfare when it is a question of life and death, wealth or poverty. The interest of Great Britain is to sit still and take no part in the quarrels of Europe till they touch some vital point where their own interests clash with those of one of the European

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Powers. Then she must and will interfere. But if these are not threatened, why should she weaken herself to please some of her allies? and not rather let them, if they must and will, weaken themselves by their foolish dissensions, thus reducing their own power to meddle with our aims and objects and those of our "company of nations" in the four quarters of the globe. The quarrels and wars of the continent will certainly be for our nation's benefit financially, and commercially, provided only we can keep ourselves free from the entanglements of their quarrels. We see then why the Lord has given to us His people so blessed a gift as that involved in the "Peace" which He is going to "ordain" for us during the coming awful times of Europe's trouble (Isa. xxvi. 12). Peace and prosperity are to be ours, with a policy of non-intervention in war, but benevolent neutrality towards the sufferers. And yet men say to us, "*Cui bono?*"

THE SPEAKER OF THE HOUSE OF COMMONS ON THE BIBLE AND THE BRITISH EMPIRE.

In the *Times* of November 3, 1887, a report was published of a meeting of the British and Foreign Bible Society held at Warwick on November 2, at which the Right Hon. A. W. Peel, the Speaker of the House of Commons, presided. A portion of his address as chairman will prove very interesting to our readers as bearing on the subject of our Israelitish origin. We cannot therefore refrain from quoting it. The speaker, no doubt, knows nothing of "Our Identity," but he spoke like an Anglo-Israelite for all that! The report was as follows:—

The Speaker of the House of Commons (the Right Hon. A. W. Peel) presided last night at a meeting of the British and Foreign Bible Society at Warwick. Having mentioned that the first Warwickshire auxiliary of the society was formed in the county town in 1821, the right hon. gentleman spoke of the romantic history of the society in disseminating the Bible in foreign lands. Up to the present time it had issued 110 million copies of the Bible and portions of the Scriptures. It commenced at home, and here were translations in Gaelic for the Highlanders, in Welsh for Wales, in Manx for the inhabitants of the Isle of Man, and in Irish, printed in native as well as Roman characters, for the people of Ireland. All this implied a very considerable amount of work, if they only looked at the circulation in the United Kingdom. But the Bible had also been published in all languages and dialects of the globe, 271 in number. . . . . The society was essentially unsectarian, and all sects might consistently advocate its claims. People spoke of the responsibilities that attached to Empire, and he admitted them to the fullest degree. The British Empire had extended in a marvellous way, and a responsibility of circulating the Bible went hand in hand with our responsibilities of Empire. (Cheers.) He then quoted from the recent article by Archdeacon Farrar statistics as to the extension of the British Empire and the increase of population. In 1837, when the Queen came to the throne, she had 130,000,000 subjects, now she had 309,000,000, while the extent of the Empire had increased from 2,000,000 square miles to 8,000,000. The increase of population in Gt. Britain alone was 10,000,000. What must be the responsibility which attached to a nation whose Empire increased at that enormous rate, and if it continued to grow at the same rate promised to become the dominant race of the globe. (Cheers). He supposed that nobody in any nation could at once understand the Bible without learning the two great commands upon which the Founder of the Christian religion told His hearers hung all the law and the prophets—the love of God and the love of neighbour. Abraham Lincoln said, "When any Church will inscribe over its altar as its sole qualification for membership the Saviour's condensed statement of the substance both of the law and the Gospel in these two great commandments, that Church will I join with all my heart and with all my soul." Dean Stanley, quoting this saying of the great American President, remarked that there might be an exaggeration in the expression, but the thing intended was true. If any Chuch existed which in reality and in spirit put forth these two commandments as the sum and substance of its belief, as that to which all else tended, and for the sake of which all was done, it would indeed take the first place among the Churches of the world, because it would be the Church that most fully expressed the mind and intention of the Founder of the Christian religion.

So far Mr. Peel. He described several of the lineaments of Israel in the course of this short speech, and declared they all applied to the British people. He stated that we were a rapidly increasing people, the rate of increase being "enormous." Israel's population was to be also of that character, as Gen. xxii. 17, Hosea i. 10, and Zech. x. 8—10 tell us. He said that the Empire of the Queen had increased territorially fourfold since the Queen's accession to the throne. So vast is the expansion of the nation that in Mr. Peel's opinion it promised "to become the dominant race of the globe." But this is the verdict of the Bible regarding Israel, which St. Paul said in Rom. iv. 13 was the "heir of the world," and Dan. vii. 27, predicts that Israel shall have bestowed upon her "the kingdom and dominion, and the greatness of the kingdom under the whole heaven." Mr. Peel made one statement which, unless the British are really Israel, can have no reasonable foundation. He said that "the responsibility of circulating the Bible went hand in hand with our responsibilities of Empire." What did he mean by that? What has expansion of population and territory got to do with the circulation of the Word, apart from the duties and privileges of Israel? We can see no connection between the two things! The Chinese increase marvellously, but they are under no responsibility whatever to circulate the Bible. The Germans are numerous and increasing, but no one dreams of their being under any obligation to circulate the Scriptures? The fact is, the Speaker was referring blindly to his fellow-subjects as if they were God's chosen people Israel, to whom alone the Lord had confided the glorious duty of publishing the Word among all nations. To them He gave in charge the custody of the Word when "the kingdom of God taken from the Jews" was made over to the fruitful Ephraimite nation described in Matt. xxi. 43. With the Scriptures of truth in their hands, to them was given the commission to become a blessing to "all nations, families, and kindreds of the earth," since they were the race of whom the Lord made mention, saying, "This people have I formed for Myself, they shall show forth My praise" (Isa. xliii. 1, 7, 21; Gen. xxii. 18; xxviii. 14; Acts iii. 25). To no other Empire than Israel's (and therefore, but not otherwise, to the British) God has given the splendid privilege of circulating "the Word of truth." This our own nation, as Mr. Peel admits, enjoys that privilege exclusively. But it was only because we are Israel, we are so blessed! To enable us to carry out this function God has given our race vast multitudinousness, according to the prophecies, to end in the complete "dominion of the world," in order to bless and save it, by the knowledge and grace of Christ, our Lord.

"The love of God and the love of one's neighbour," are the two great fundamental Scriptural precepts on which the law and prophets depend. To no nation but the British has God given these two blessings in so marked a degree. They show their love of God by working for Him and doing His will. Not fully, or as they ought to do it! but in such wise, that they prove their desire to love and serve Him, nationally. And they love their neighbour, as no other nation on earth carries out that duty: by spending and being spent for the nations of the world; sending them the Gospel, the Scriptures, the Sabbath, and the means of grace; helping those in distress or want, or affliction, wherever the necessity is made known, and the cry for help comes across the ocean, to their island home. The British Church and nation then (being one) are the Church and nation of the Book. And the Book is in a special sense their Book! The nation which is so blessed cannot be other than Israel, since God has said, "He showeth His words unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them. Praise YE the Lord!"

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A FEW WORDS CONCERNING MANASSEH.

When reading Mr. Weldon's very excellent lectures on "The British Nation the Remnant of Israel," I should wish (writes L. P.) to make two remarks, where the writer deals with the prophecy concerning Manasseh in particular, and the prophesied exceptional future of this Tribe of Israel as compared with the descendants of Ephraim.

I would first observe that the expressions, "the stick of Ephraim, and for all the House of Israel, his companions" (Ezek. xxxvii. 16), and again (ver. 19), "The stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel, his fellows," would seem expressly worded so as to include Manasseh, which, we may suppose, is alone the Tribe of Israel not included in Ephraim, and we believe is now a distinctly separate nation. Nevertheless many of its sons and daughters are largely associated with those of Ephraim in carrying on the work expressly allotted to Israel, of being witnesses for God among the heathen, and each year they seem drawing more and more closely to us in companionship and friendliness, such as had not been known since the States cast off our rule.

The second remark I would make is in answer to those who refer to the future, the fulfilment of God's promises to His servants Abraham, Isaac, and Jacob. It surely cannot be that Manasseh is to be set up as a great nation after Israel is restored to Palestine, for then must they break away from their brethren; and God says He will make Judah, Israel, and Israel's companions one nation in the land upon the mountains of Israel, and one king shall be king to them all.

ISRAEL'S PROGRESS.

In the *Gazette* of the 21st October, the following appeared regarding

THE NIGER DISTRICTS.

"It is hereby notified for public information that, under and by virtue of certain Treaties concluded between the month of July, 1884, and the present date, and by other lawful means, the territories in West Africa, hereinafter referred to as the Niger Districts, are under the protectorate of Her Majesty the Queen. The British Protectorate of the Niger Districts comprises the territories on the line of coast between the British Protectorate of Lagos and the right or western river bank of the mouth of the Rio del Rey.

"It further comprises all territories in the basin of the Niger and its affluents, which are or may be for the time being subject to the Government of the National African Company, Limited (now called the Royal Niger Company), in accordance with the provisions of the charter of the said Company, dated the 10th July, 1886. The measures in course of preparation for the administration of justice and the maintenance of peace and good order in the Niger Districts will be duly notified and published."

In this manner we are gradually but surely fulfilling our rôle. "Not unto us, O Lord, not unto us, but unto Thy name give the praise: for Thy loving mercy, and for Thy truth's sake" (Psa cxv. 1).

J. S. Anderson.

Croydon, October 22nd, 1887.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir and Brother,—May I be permitted to add a few remarks with respect to the concluding article of this week's Banner of Israel (p. 20, Jan. 4th), relative to the "objection urged by a clergyman, a Jew by birth," as to the rendering of certain passages, especially, I suppose, pointing to Hosea iii. 4. The learned doctor of the Hebrew law is evidently satisfied that there are some trivial points which might lead him to acknowledge, as a kind of link, that the English are Anglo-Israel; but, like many other Hebrew scholars, does not like to admit the iron grip the British Lion's paw has on the shoulder of the unicorn, or (John) Bull. Neither does he perceive with what a firm hold the paw of the old and young lion of Judah has upon the hearts of the English people of to-day.

Now, in reading the portion to which attention has been invited, it strikes me that the passage, in either A.V. or R.V, puts the matter very clearly before us under the light of Identity. It is first necessary to go to the foundation of the subject, and ask the following questions:—

1. Who was Israel's King?
2. Who was Israel's Prince, Captain, and Saviour?
3. Who was Israel's Sacrificial Priest and Offering?
4. Who was Israel's Pillar, upright, standing image, figure, or statue?
5. Upon whose shoulders was the ephod to be borne?
6. Who was the Teraphim, or Household God?

These questions appear to answer themselves in the following way:—

1. Israel's King is the King of kings, Ruler over heaven and earth, the Almighty, the I Am, "Jehovah," whom the House of Israel had cast off. See chap. x. 3: "For now they shall say, We have no king, because we feared not the Lord; what then shall the king do for us?"

2. Israel's Prince, Captain, and Leader, is Jehovah-Jesus, the Son of God Most High, who came down from heaven to earth to save and redeem Israel from their sins, and lead them safely into a harbour of rest and safety. This same Jesus is the centre or pivot of the compass upon which revolves the needle of hope in redeeming love—David's greater Son.

3. This said Jehovah-Jesus was the anointed High Priest of our profession, the Lamb slain for the sins of the whole world; hence the sacrifice, or offering.

4. Israel's Pillar, upright statue, image, or idol, was the pillar of fire in the form of the star of Jacob, which rose and stood over the Inn of the House of Bethlehem, the House of Bread, to mark the spot where lay the Babe of Bethlehem, Jehovah-Jesus, the hidden manna, or angels', or spiritual food of the House of Israel, upon whose shoulders the ephod was to rest.

Many days was this rebellious house without a king, for they had cast Him off and set up a usurper in His stead. Many days (3) were they without a Prince, during the days of His sojourn in the tomb. Many days were they without sacrifice, for by the death and offering up of this Prince and Saviour, the emblematical Lamb once slain, the daily sacrifice was done away with and abolished, and no need of a further offering for sin. Many days also without priestly pillar, image, idol, or statue, standing as an ensign or leader, for He, Jehovah-Jesus, the Captain of our salvation, had gone up on high, in reunion with His Father, and set down in the royal priestly throne at the right hand of His Father, the King of heaven and earth, as a mediator and intercessor for and on behalf of His brethren, the after-seed of faithful Abraham. Without Teraphim, or household God, or visible or priestly leader or teacher, because He had vanished out of sight and was no more visible to human reason; but upon a given day descended in the shape of fiery cloven tongues, and secretly took up His abode in the heart, ark, or coffer of His chosen sons and daughters, and is so hidden from view at the present moment, yet reigning King, Prince, and Priest supreme.

By and through this offering of blood, are all the sons of faithful Abraham raised from being sons of Abraham, through the hope of redemption, to the exalted rank and position of sons of the living God, no more orphans and fatherless, but heirs and joint-heirs of the kingdom of heaven.

I will conclude by drawing attention to the last verse of the chapter: "Afterwards 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." In this manner, I suppose, our learned brother will admit we (Christians) in these latter days have a King, a Prince, a Saviour, a sacrifice, a pillar of righteousness, justice and uprightness, strength and beauty, an ephod-bearer, eternal in the heavens, for, said He, "Where two or three are gathered together in My name, there am I in the midst.

Yours faithfully and fraternally,

A Constant Reader of the "Banner."

London, Jan. 5th, 1888.

The Metropolitan Anglo-Israel Association commenced the 1888 afternoon series of Bible readings on Tuesday, January 17. The Association is making a special appeal for Funds to carry on their work, and meet current expenses.

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NOTICES.

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

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THE MESSENGER, 1888.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
The Importance of Delagoa Bay	45
The Rev. Dr. Wild, of Canada, on the *Cui Bono?* Question	46
The Language Must Follow the Race	47
The Story of the Spanish Armada. By Mr. W. H. K. Wright, F.R.H.S.	49
How India Has Grown since the Empress's Accession	50
The Testimony of South America	51
Israel's Scare Respecting Delagoa Bay	52
The Foun der of Nations	53
A Blessing in the Midst of the Land of Egypt	54
Antipodean News	54
British Contributions to Foreign Mission Work	55
A Couple of Difficulties Suggested from Tasmania	55
How Anglo-Israelites Deal With the Subject of Our Identity in New Zealand	56
Lecture at Christchurch, New Zealand	57
Notice to Correspondents	57
Israel's Scripture and Prayer Union	58
Anglo-Israel Free Distribution Fund	58
Review—Correspondence	59

THE IMPORTANCE OF DELAGOA BAY.

WE must again and again refer to the subject of Delagoa Bay, because it is really one of the most important of the African Gates. There is none like it on the South-east African seaboard, and at present there is the deepest interest surrounding the question, because the Germans and Boers and the Portuguese are all apparently struggling to secure the independent possession of it in order to keep out the British and their pushing multitudes from acquiring it. It remains to be seen whether the Gate-holders of the world will be denied possession of this one in South Africa, or whether, in spite of all the odds against them, the British, after all, will be found at last to have come out the owners. If we trust the Word of God and notice how wonderfully Delagoa Bay operates as a Gate towards the Transvaal, Amatongaland, Swaziland, and the Boer New Republic, we may be sure that the controversy and excitement going on about the question will terminate as all such questions have hitherto ended—namely, in the acquisition by Israel of her promised Gates. We submitted the question of our right to Delagoa Bay thirteen years ago to arbitration, but we were defeated in the final award which was made by the Frenchman. Now we have discovered that the possession we thought so little of then is of vital importance to our Empire, since the Delagoa Bay Railway, which is being constructed between that port and Pretoria in the Transvaal, will, if worked as intended, so as to destroy British commerce from the Cape Colonies, do incalculable injury to our South African Empire. For "the railway is to take the great markets of the gold-fields on the way, and not stopping at Pretoria, but heading right across South Africa, will tap the great trade routes running North and South, and intercept the traffic that has hitherto flowed in those channels." The railway is, in the Boers' scheme, to work the greatest amount of ill possible to British interests. It is to be constructed with Dutch and German capital, and "managed on the principle of excluding, by means of differential carriage rates, goods of British and Cape origin."

Delagoa Bay is, according to these arrangements, to become the great "port of entry for the whole of South Africa North of Cape Colony"—therefore a commanding South African Gate; one which, though God promised all Gates to Israel, shall be the marked exception, and an instance to prove that God Almighty is not true to His promises. In vain! The result will prove that somehow or other God will fulfil His promises, and will yet confer upon us the position of the "head and not the tail, the one above but not beneath," in regard to this commanding Gate. The scheme, as devised by the Transvaal Boers, is directed against our British ascendency. But there are some points in which the hostile plan is yet undeveloped. The Transvaal portion of the new railway, 250 miles in length, is not so much as begun. The Portuguese portion is finished up to the foot of the Lobombo Mountains, which divide the two sections. These mountains interpose nine miles of most difficult engineering, certain to be very costly. Nothing has yet been attempted regarding them; but it is certain the difficulties can be overcome, and will probably soon be so. If the work is carried out by a Boer-German coalition, as proposed, the injury to British interests is sure to be immense. But there is a way still open by which all dangers can be avoided, and it will be well for the British Government to apply this remedy. The following portion of a *Times* leader, of Dec. 26, describes what it is. We leave our readers to judge of the probability of the measure being carried out. At any rate the subject is now well before the public, and we think we may soon hear that, like the Suez Canal Shares in 1875, there has been some diplomatic communication between the Portuguese Government and our own by which Delagoa Bay itself will become part of the British Empire, and so settle many points which are now in uncertainty in South Africa! The *Times* wrote thus:—

The efforts of the British Government will, it may be hoped, be directed to a larger object. The acquisition of Delagoa Bay itself by purchase or exchange would settle the question of British, Boer, or German ascendency in all the countries of which that port is the natural outlet. The Transvaal would once again become a country well-disposed to and connected by close ties with the British Colonies in South Africa. The new Boer

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republic would follow the fortunes of the Transvaal. Amatongaland and Swaziland, concerning which our correspondent this morning supplies some interesting information, would fall directly or indirectly under British rule. The Sovereigns of those two countries, both of which are destined to be rapidly colonized on account of their mineral wealth, have actually begged for British protectorates. But the Colonial Office, mindful probably of the many false steps which the Imperial Government has previously taken in Africa, and unwilling to incur further responsibilities, hesitates and hangs back. In the meantime the Boers with their Winchester rifles, and the Germans with their syndicates and great trading companies are on the look-out. Delagoa Bay itself is exposed to Boer invasion from the land and to German intervention from the sea. Whatever may be thought of the probability of either contingency (and our correspondent gives grounds for thinking neither improbable), it seems to be the duty of the Government to see whether they cannot place such things beyond the bounds of possibility. There is good reason to believe that the Cape colonists are willing to bear a fair share of the cost of a transaction upon which their commercial prosperity greatly depends. Before the MacMahon award, Portugal gave a promise to the British Government not to cede Delagoa Bay to a third Power. But it remains to guard against the danger that duress may compel Portugal to do us an injury which she has promised not to do of her own accord.

Such are the salient facts of the case, and the dangers to Israel's interests which seem now to be involved in it. Let us watch the result with intense interest, knowing that here a crucial test of our Hebrew origin and of Our Identity with the Ten Tribes can be applied. Because, if we be Israel, Delagoa Bay is certain to lapse in some way to our nation, but if we be not Israel, then the Gate we see to be so important to our South African Empire will be acquired by races which will avowedly use it to destroy our rising power in the dark Continent, and prevent our growth as the paramount nation in the South and Central parts of Africa. We are in the hands of God in this matter. And such is our confidence in His faithfulness, that, without claiming the prophetic function, we are able to foresee in a general way that Delagoa Bay will ere long become one of Israel's Gates, but will certainly not be given to the half-civilised Boers, or to the non-Israelite Germans. To the Lord be all the praise!

THE REV. DR. WILD, OF CANADA, ON THE *CUI BONO?* QUESTION.

THE REV. DR. WILD, as reported in the *Parkdale News* of September 29 and October 6, has preached two very original and excellent discourses in Bond Street Church, which we only regret we cannot reproduce *verbatim* in the BANNER. They had for their subject the *Cui bono?* objections of some of our opponents to our claim that the British are Israel. His text on the first occasion was Isaiah viii. 20, and on the second Jer. xxxiii. 14. The first sermon replied to the general question, and maintained that there was good in the subject of Our Identity; the second treated of "The Future Benefit of Anglo-Israelism." The salient points of the Doctor's replies are all we can notice. The two sermons would form a useful pamphlet on the subject, and bring into a short compass the whole that is to be said to our opponents regarding it. The first argument the Doctor took up was that Our Identity exhibited Divine truth, and it was always good to know revealed truths, as they are made known to us in the prophecies. The Christian Hebrews at the siege of Jerusalem found the benefit of their knowledge of the prophecies, for they fled from the impending destruction, guided by Jer. vi. 1, and by our Lord's warning to His disciples. Coming to particulars, Dr. Wild is reported to have continued thus:—

"Did the whole British nation know their identity it would save them from much trouble. The dispute in Ireland would be settled in a year if the British Government and leaders only knew this point; and they never would have committed the blunder of going into the Soudan (for the prophecy had marked out their course as plainly as A B C) and slaughtering about 70,000 of our subjects, and spending 80,000,000 dollars, had they but known God's will. What good is it? Paul in Romans divided the human family into three (Rom. xi. 17). The broken-off branches are the Jews; the wild olive tree grafted in are the Gentiles, and the stock from which the Jews were broken off, and Gentiles grafted in, was Israel. That is plain. Of this stock Paul is mindful to tell us how he was derived. For in the first verse he says, 'I say, then, Hath God cast away His people? God forbid. For I also am an Israelite of the seed of Abraham, of the Tribe of Benjamin.' If Paul had been in Bond Street, and made such a statement as that he would have been pitched into by the audience and the press. They would have said, What difference does that make? We do not care who you are. But he seems to glory in it because it brought him special opportunities and privileges. Being Israel we inherit the Gospel. Is that not an advantage? And who shall tell us the blessings of having been the heirs and depositories of the Gospel? Why should we be the people to begin an agitation to free the slaves? Why should we be the people to send forth missionaries to all parts of the world? We are Israel, and that is our duty. We have partially fulfilled it. The Gospel started in Palestine, locating itself in Eastern Europe, Asia, and Africa, and when these people emigrated out of these countries and came westward darkness came upon the people who still remained there. Look at the desolation yonder in Africa, Asia, and in a sense in Eastern Europe. Why is it that Britain, her colonies and the United States are so far advanced? Because this people brought the Gospel with them. The Gospel brings in its train prosperity and God's blessings. Hence, my dear friends, we can see it is a blessing to be of Israel. How come we to be the most Christian of people? Our laws, customs, instincts, we have inherited, and these things have been in our favour socially, morally, intellectually, commercially and spiritually.

"Take the Bible and our respect for it, and then think of its influence upon our legislation, and upon our commercial intercourse, and upon us as families. O, the blessings of this Word of God! Why have not other people it? Because it was committed to us, and it is to be sent by us around the world through the Bible societies and the colporteur agencies. We are actually translating it for them. God gave it to us.

"Take our Sabbath, and see what a wonderful benefit it has been, physically, socially, commercially and spiritually. It raises wages always one-seventh wherever the Sabbath is duly observed. You have one-seventh more pay in any regular or ordinary trade. You never put as much in the collection plate as you get back from it. If you were in France you would not get by one-seventh as much as you get now; as I quoted to you in a previous sermon, the wages that are given in other countries are far less than in this. What has that to do with it? It is one of the heirlooms belonging to Israel. It benefits us physically, for we are stronger because we are not compelled to be slaves the whole seven days. We are stronger socially, because we can cultivate the social instinct on that day of rest. We are stronger commercially, because we are not overflooded with things, and it makes trade more lively. We are better spiritually, because we have the holy opportunities of worshipping one with another in the quietude and sanctity of the Sabbath. Then imagine a man asking the good of this Ten Lost Tribe theory. You would think he had come out of Africa, and never heard anything in his life. Yet some will turn round and say, What is the good of it? All you have to do is to get the sermon when it is printed, and we will supplement it next Sunday night. We can answer any objections a man can raise. We are not afraid; indeed we court inquiry.

"Touching the Sabbath, read Exodus xxxi. 12, 13: 'And the Lord spake unto Moses, saying, Speak thou unto the children of Israel, saying, Verily, My Sabbath shall ye keep,

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for it is a sign between Me and you, throughout your generations; that ye may know I am the Lord that doth sanctify you.' Take out the British Empire and the United States, and there is no other country on the face of the earth that keeps the whole Sabbath. It was to be a sign between the descendants of Jacob and God; it is hung up from twelve o'clock midnight on Saturday to twelve o'clock midnight on Sunday. How is it we are the only people on the face of the earth that keeps the whole day? Because we are the people it was to be assigned to. We inherit also the islands. Geographically, that is a most wonderful advantage to us. God has given us thousands and thousands of square miles that we might be in possession of these territories, and thus fulfil the mission He gave to us. If God has set it apart that we evangelize and civilize the earth, He must give us the means, the money, the influence and the territory. Is it any advantage? If you will turn to Isa. liv. 3, you will find: 'For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.' That could not be true of Judah. He does not inherit the cities of the Gentiles. It is true of Israel, though. Is it of no advantage to have territory, when you see the way nations are fighting for it? We have supremacy upon the sea because we are Israel. Why? When Balaam was making his prophecy, as recorded in Num. xxiv. 7, it was said: 'His seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.' Is it no advantage? Read also Deut. xx. 8: 'And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his.' What does this mean? The Hebrew army was a voluntary one; no man could be compelled to go in; and if we are the descendants of these Hebrews we too will, in like manner, fight voluntarily, and not by compulsion or law. In Pagan and heathen lands the ruler owns the people and their lives, and can marshal them together in any battle. Thank God they cannot in Britain. They cannot make me a soldier unless I want to be one. They cannot in the United States, because they are Israel, of the tribe of Manasseh, and there is no other country on the face of the earth you can say that of. What good is it? Supposing you had been born in some country in Europe, the most enlightened of the continents, say, for instance, Germany, you would have to serve seven years in the army, three years of which is active service; or in France you would have to serve nine years, five of which is active service; or in Austria you would have to serve ten years, three of which is active service; or in Russia you would have to serve fifteen years, six of which is active service. How many years have you served, young men, in Canada? You have not served any except you so desired it. Are three or five years out of the prime of a man's life worth anything? How much do you get a year—500 dollars? Well, you get just 1,500 dollars more for being born of Israel. And after these years of service are actually over, the Government holds on to you, and can call you out at any time on active service either away from home or self-defence. I am astonished that anybody could ask the question, What good is it? Can we not properly quote the following verse, Isa. lxi. 9? 'And 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 has blessed.' You say, I don't want to be blessed. I won't believe this theory. All right, just stay outside and not get the advantages. You ought to go to Alaska or some other place where this theory is not extended, then you would see the difference.

It is because we are of Israel that other nations are flowing in by the thousands in the stream of immigration. Why will not men immigrate to Russia, to Germany, or to France? There is no inducement for any living soul to emigrate to such places. It is because of the blessings promised to Israel that so many come to these shores. What do we inherit? Read Rom. ix. 4—5. Paul, speaking of his kinsmen in the flesh, says, 'Who are Israelites, to whom pertains the *adoption*, and the *glory*, and the *covenants*, and the giving of the *law*, and the *service* of *God*, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.'

"Eight distinct blessings coming to Israel. What advantage is it by being born in Israel? Then, the beauty is, it did not make a point of difference what nation you are of, for you can by faith be adopted in the Abrahamic family, and thus enjoy these blessings as much as if you were literally born. It does not exclude a single soul on God's earth. I may fitly close with the following quotation from 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 who is the sword of thy excellency: and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.'

"Do you think I have made a good point to-night? Do you not think I have appealed to the law and to the testimony? I honestly think I have. Israel is somewhere, and there are certain prophecies that belong to her, and I believe it is as easy to select her from amongst the rest of the nations as it is to select Dr. Wild from among the rest of the ministers of Toronto. Do you know Israel from what I have said? Do you suppose it is possible for a man to disbelieve this book, the law and the testimony. You would require to account for scores of accidents in the history and progress of the present Anglo-Saxon race. I do not call them accidents. They are all uniform. You may get one accident to suit you, but you cannot get three or four on the line of your interest. May God bless us to understand who we are, and be faithful to our trust. Amen."

[Dr. Wild's second sermon we hope to quote on a future occasion.]

THE LANGUAGE MUST FOLLOW THE RACE.

We have always held it to be an axiom that where a language promises to become universal, it is clear that the race which speaks that language must have previously been taking up a foremost position in the world, with prospect of dominating it at last. The language follows the race. If the British be Israel, then the British, as Israel, have the "heirship of the world" in reversion, as well as the promise that "the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to them as the people of the saints of the Most High," that is, as "the children of Israel, God's chosen ones" (Rom. iv. 13; Dan vii. 22—27; Psa. cxlviii. 14; 1 Chron. xvi. 13). We should expect, therefore, as we are near the end of the present dispensation, that Israel would now be appearing in her character of "the heir of the world," and the inheritor of the ends, the coasts and uttermost parts, of the earth. Such being the case, another sign that the favoured people are assuming their allotted position and making some advance in that direction, would be the fact that their language was gradually taking up a forward place among the vernacular languages of the earth and claiming to be "International." The British are proved, by many lines of evidence, to be the Lost Ten Tribes, or House of Ephraim. Are they at the present time so placed in the world as to respond to the prophecies in Israel's favour in that respect? Surely they are! They occupy two small islands in the North-west of Europe, and yet already their possessions are in the four quarters of the earth, and 65 governments in various parts of the world acknowledge Victoria, the British Sovereign, as their Queen or Empress. They hold the whole of India, and Burmah. The race occupies the whole Continent of North America. They possess the whole of the Continent of Australia; also the islands of New Zealand, Ceylon and Tasmania, the Fiji Islands and North Borneo are theirs;

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and in South Africa they have a dominion growing as large as all Europe put together! The Gates and ocean highways of the world are theirs. They occupy a fifth part of the entire habitable globe, and a sixth of the entire inhabitants of the planet are British subjects! The British race has spread abroad to the West, and to the East, to the North and to the South, according to the prophecies, and they are established in political power everywhere. They dominate the seas, hold the Gates, and rule the waves.

We may expect, then, that while the race has settled in all zones, everywhere, and is doing such wonders, their language would follow them, and be showing such signs of that ascendency over all the other vernaculars of the earth, as to make it likely that it would become, eventually, the international language. That such is the fact has been shown over and over again in the pages of the BANNER; but we have seldom read a more clear and decisive piece of evidence to this effect, than that which appeared in the *Times* on Dec. 30, furnished by Mr. Charles Jonas, of Prague, Bohemia, whom we must regard as a "blind witness" to Our Identity; one who knows nothing of our "Israelitish origin," but furnishes us proof positive that it is a fact. His letter was to the following effect:—

ENGLISH AS AN INTERNATIONAL LANGUAGE.

To the Editor of the "Times."

SIR,—The Philological Society, which a few days ago held a meeting at University College, London, seems to be inclined to patronise the "world-speech" recently invented and christened "Volapük." In my humble opinion such an effort on the part of an English philological society would be sadly misdirected.

"Volapük" is a system arbitrarily constructed by an individual; it is a "world-speech" that nobody speaks at present or is expected to speak in the future. "Volapük" is not intended to have a literature, but it is claimed that this invented language would be useful as a written medium of understanding for commercial, scientific, and diplomatic purposes.

Now, if we are to have a "world-speech," why should it be the arbitrary creation of an individual, not yet spoken by anybody in the universe, in preference to a language already spoken by more than 100 millions of people, the most enlightened and progressive of mankind in all parts of the world? Why should "Volapük," the more or less interesting hobby of an individual, be preferred to the living English tongue, which has already become a "world-speech" in a far greater degree than the world has ever seen before?

In the time of Shakespeare and Queen Elizabeth the English language was confined to the British Isles, and spoken by about 5,000,000 people. Since then, and especially within the last few decades, it has made a wonderful and unprecedented progress. It is now the native and dominant language in Great Britain and Ireland, the United States of America, British America, Jamaica and numerous other West India Islands, South Africa nearly to the Zambesi River, Australia, Tasmania, New Zealand, and many islands of the Pacific, and in numberless other British colonies throughout the world. These English-speaking countries have an area of more than ten millions of square miles, or more than one-fifth of the whole habitable globe.

But English is, furthermore, the language of the dominant power in the British East Indies, with an area of at least one million and a half of square miles, and its knowledge is spreading fast among the 260 millions of people inhabiting that grand empire. English has already become the language of international commerce in China and Japan; it is the language of the high seas, and spoken in every maritime port, so that already 30 years ago the Austrian traveller Carl von Scherzer was struck with wonder at the ubiquitous character of the English tongue. An American lady—Mrs. Perkins from Minneapolis—whom I recently met in this city said to me:—"I have been travelling all over Europe, speaking only my American language," meaning the English. This simple but expressive utterance shows the wonderful spread of the English language upon the Continent of late years.

English is easily learned, having, in comparison with other civilized languages, a mere apology for a grammar. It has been said, with a touch of humorous exaggeration, that English is learned in three months, French in three years and German in 30 years. It is indeed a fact that any man of ordinary intelligence, applying himself diligently to the study of English, can master it in a few months. The English language is brief and pointed in expression, being the only tongue of the civilized world in which whole books of history may be written in words of one syllable. It has the greatest literature, and fully one-half of the entire newspaper Press of the globe is already printed in English.

In view of the above facts I think it idle and futile for individuals to burn the midnight oil in order to invent a "world-speech," based upon arbitrary rules and fancies, and for other individuals to lose time and patience over attempts at its mastery. I believe that all mankind will shortly have an international language of natural growth, and answering in every way the requirements of such a medium; and that it will be the English tongue, dominant and victorious wherever it comes in contact with other languages, whether civilized or not.

I have the honour, Sir, to be most respectfully yours,

CHARLES JONAS.

Prague, Bohemia, Dec. 24.

So far Mr. Charles Jonas. His testimony is that the British language is already "the head and not the tail, above only and not beneath" all the other tongues spoken on the earth, and that it will be dominant and victorious over all the rest wherever it comes in contact with others, civilized or not! Surely these words prove Our Identity with Israel, and tell us that a language and a race so predominant, and so filling the earth, must be Israel's. For they are the possessors of the pure language promised to them in Zeph iii. 9, to enable them "all to call upon the Lord Jehovah, and to serve Him with one consent." The *Times* comments on the letter of Mr. Jonas rather in a jocose vein, making fun of "Volapük" and all its prospects. Regarding our English tongue, the writer, after remarking that many modern languages have aspired to the honour of becoming the international, adds:—

Meanwhile, English goes on quietly training year by year fresh millions of native subjects to its sway. A language aided by the Anglo-Saxon birth-rate is certain to win in the end, unless the rules of arithmetic be subverted. It has too on its side a force against which the most encroaching competing languages are helpless. To the shame though it be of the victor, the Anglo-Saxon tongue, while Anglo-Saxon prosperity and fertility continue, gains a tremendous advantage from some mental slowness in the race which indisposes it for learning two languages. The incapacity cannot be simply insular; for it is more strongly marked in their American cousins than in Englishmen. In time an English generation might possibly grow up actually able to speak French, if not German. Americans, it may be taken for granted, will retain their singleness of speech. Like the estimable lady from Minneapolis, instanced by Mr. Jonas, they will, in larger and larger numbers, traverse the globe unaffected and undismayed by its eccentricities of speech. As the Celtic or the Anglo-Saxon maiden, or both, passed unharmed with her golden bracelet, they will bear aloft through the Babel of the Continent that which they are pleased to call their "American." That points to a quality which constitutes for English, as we prefer from prejudice to style the language, an impregnable stronghold. French may urge its precision, Italian its elegance, and German its malleability; English is invincible in the peculiarity that the two hundred millions born to employ it are given to travelling, have money to spend, and for the most part can shop in no other language. Against such a conjunction of qualities and deficiencies the mighty and mystic Volapük itself will be powerless.

That is to say, the British folk are the wanderers still. They are wealthy to a degree; and they are 100 millions strong already talking the language which is their mother tongue, and yet destined to be that of the world! These are all Israelitish traits and promises. They singularly support our claims to the racial rights we assert, and prove that we are Ephraim-Israel, the heirs of all the blessings, which lie even at God's right hand. To Him be all the praise!

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THE STORY OF THE SPANISH ARMADA.

A Lecture Delivered at Plymouth

By Mr. W. H. K. Wright, F.R.H.S.

At the Plymouth Mechanics' Institute, on Tuesday, Mr. W. H. K. Wright, F.R.H.S., delivered a lecture on "England's Salamis of 1588, or the Story of the Spanish Armada." There was a large audience, and the chair was occupied, in the absence of the Mayor, by Mr. Alfred Hingston, who, in introducing the lecturer, remarked that the subject was signally interesting to them as inhabitants of Plymouth, and more so because they were contemplating a celebration of the tercentenary of the Armada. Mr. Wright was well known to them all as the Borough Librarian, and he was sure they would not feel that the time spent in listening to him had been wasted.

Mr. Wright introduced the defeat of the Spanish Armada as an event which had, perhaps, more important and far-reaching results upon the destinies of nations than any other since the Conquest; and explained that his endeavours would be to give a faithful picture of "the spacious days of Queen Elizabeth," of the relations which England bore to Spain, of the great struggle then at its height between Popery and Protestantism, of the impulses which actuated the great statesmen and heroes of that remarkable era, of the culminating event of the arrival and destruction of the "Invincible Armada," and of the effect of that happy deliverance upon England and her allies. The subject, he urged, is fraught with the deepest possible interest to Englishmen, for they now enjoyed liberties and privileges which were threatened by Philip of Spain in 1588, and were reaping the harvest of those who toiled for home and religion three centuries ago. Comparatively few persons nowadays take the trouble to read history, and fewer still weigh the causes and effects of such events as the defeat of the Armada. The present was an essentially busy age, and the majority of our young men and women do not take the interest they ought in the history of their native land, or in ascertaining how and why it is they enjoy such great privileges beyond those of their forefathers. The great bulk of the people knew very little of the causes which led to the threatened Spanish invasion, of the great dangers then so imminent, of the deadly perils which the wisdom of an over-ruling Providence averted. The defeat of the Armada decided once for all that England and the future English-speaking colonies of the world should be Protestant and not Catholic. That was the principle at stake—a principle underlying everything that Englishmen of the nineteenth century hold most dear.

Coming to his narrative of the Armada, the lecturer pointed out how Drake had by his expeditions crippled the resources of the Spaniards, and diverted their attention for a time from England; how Philip II. believed himself to be the chosen instrument of Heaven, to crush the Protestantism of England; and how the obstacles to the realisation of the Spanish king's dream of bringing all Europe under the power of the Pope, were England and Holland, two little nations whose united populations did not exceed the aggregate population of London to-day. It was a noble resolve of these two nations to withstand the great usurping power of Spain, backed up by the Papacy, and it was a glorious struggle in which England and Holland risked their all. Drake, by the success of his daring expedition to Lisbon and Cadiz, destroying ten thousand tons of shipping, delayed the coming of the Armada by a year. Philip, however, so far from being daunted, took prompt and vigorous action. In interesting detail the great Spanish fleet was described. It consisted of 132 ships with an aggregate tonnage of 59,120, carrying 3,165 guns, 21,855 soldiers, 8,766 sailors, 30,611 all told. After doing full justice to the chivalrous side of the Armada from the point of view of the knights of Castille and Andalusia, the lecturer described at length the preparations that were made in England for the contest, the forming of the fleet, the calling out of volunteers to repel the Duke of Parma's army of 30,000 which the Armada was to convoy across the Channel, the coming of the Armada into the Channel (a most interesting passage being devoted to the bringing of the news to Plymouth when Drake was playing at bowls on the Hoe), the going forth of the much smaller but handier English fleet, the encounters in the Channel, the chapter of accidents to the Spaniards, the sending of the fire-ships among the already crippled Armada as it lay at anchor in the Calais Roads, the consternation and confusion that followed, the whole day's desperate encounter off Gravelines, and the retreat of the remnant of the fleet around Scotland and Ireland, on the coasts of which many a proud galleon was wrecked, looted, and its crew killed or imprisoned. The effect of the telling of these stirring incidents was heightened by the reciting of poems by Macaulay, Southey, Austin Dobson (a native of Plymouth), the lecturer himself, and others.

Proceeding to sum up, the lecturer referred first to the effect of the events on Spain. Out of the whole Spanish fleet only some 53 or 54 returned to Corunna, and nearly 20,000 persons perished in the expedition, while the loss of treasure was enormous. Froude says, "The cry that went up from the Peninsula was as the cry of the Egyptians when the destroying angel had passed over the land. There was not a house where there was not one dead, and that the best and the bravest. When the Armada first reached the Channel, rumour, at its common work, had spread news of a glorious victory. The English corsairs had fallen under the wrath of Don Alonzo's sword. The usurping Queen had stooped her dishonoured head before the legions of Parma and Sidonia. A few days dispelled the pleasant dream. The true story came of the scene at Calais, the fire-ships, the action, and the flight of the Armada; and then for some weeks there was the prolonged agony of uncertainty, until the remnant of the shattered ships reappeared, bringing testimonial in their sides from what banquet they came, with loss of half their men in fight, famine, and sickness, crying out on Sir Francis Drake, saying that he was a devil, and no man. Drake's was the name in every mouth. Drake against whom saints and angels had no more power than mortals; an incarnated spirit of evil let loose to afflict the Spanish race throughout the globe." Even Parma, in his report to Philip, said the honour of the victory belonged to Drake; the admiral was supposed to have been backward.

So much for Spain's losses. What were England's gains? It may truly be said that the English fleet—and that alone—had saved England from certain invasion, and from probable conquest. Elizabeth acted in the most parsimonious manner. She grudged the food, and the munitions of war served out to the fleet, and when the accounts came in she cavilled at every item, and would not give any order for payment until every penny had been accounted for. Howard had undertaken responsibilities in connection with the fleet, and having exhausted his own means had to petition the Queen for assistance. "The matter is not great," he wrote Burleigh. "Five hundred pounds with the help of my own purse would do it. However, it fall out I must see it paid." To meet some urgent necessities in the fleet he had used 3,000 pistoles (about £2,400) of the money which had been taken in the Capitana, and had to defend himself against a charge of peculation brought when he was in the very agony of the conflict. He wrote to Walsingham, just a month lacking two days after the great battle off Gravelines, "I did take them as I told you I would, for I had not £3 left in the world, and had not anything which would get money in London. My plate was gone before. But I will repay it within ten days after my coming home. I pray let her Majesty know so. By the Lord God of Heaven I had not one crown more; and had it not been mere necessity I would not have touched one; but if I had not some to have bestowed upon some poor miserable men I should have wished myself out of the world." In the accounts appeared a charge of £620 for "extraordinary kinds of victuals, wine, cider, sugar, oil,

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and fresh fish," distributed among the sick and wounded by order of Howard and Drake. Howard petitioned that the Queen would admit that charge. If it was done at all it was done so grudgingly that Howard struck another similar charge from his account-book and wrote to Burleigh—"I will myself make satisfaction as well as I may, so that her Majesty shall nor be charged withal."

Next after Drake and Howard the overthrow of the Armada was due to Hawkins. Indeed, without what Hawkins had done, Drake and Howard could have effected nothing; for it was owing solely to his care and skill that the vessels were sent to sea so sound in hull and rigging that they withstood the stress of battle and storm. He had also the sole charge of shipping and paying off the crews, who so skilfully handled and bravely fought the ships. But owing to the changeable humours of Elizabeth in ordering the shipment and discharge of seamen Hawkins' account of money expended were far from exact enough to satisfy the Queen. No one suspected Hawkins of peculation, but he was obliged to spend most of the fortune acquired in his old expeditions in making up alleged deficiencies, and in a petition in which he described himself as a ruined man he begged for a year or two of grace to set matters in order. Thus did Elizabeth treat those who had spent and risked so much for her and their country. And if she treated the commanders in this scurvy manner certain it is that the common sailors fared even worse. Even during the week of fighting and when within sight of their own shores they were half starved; the wages of the men were even left unpaid for weeks, until every penny of the accounts had been duly passed. Drake and Howard did all they could to relieve the necessities of their poor but brave comrades who had with them borne the burden and heat of the fight. But the Queen neither rewarded her brave defenders, nor willingly paid the costs of the defence. But whatever the effect these events had upon Elizabeth as regarded those who fought for her, certain it is that the imminence of the peril through which she had passed forced Elizabeth from her wavering Continental policy. The blow to Spain in the destruction of the Armada, though severe, by no means broke the power of Philip, for five years later the Lord Keeper announced to Parliament, "The King of Spain keepeth a navy armed to impeach all trade of merchandise from England to Gascoigne and Guinere, so as he is now become as a frontier enemy to all the west of England." Elizabeth was at last convinced that in open and vigorous war with Philip lay her only safety. Her enemies were thenceforth her allies: assistance was sent to the Netherlands, and also to Henry of Navarre until the united provinces were freed from the dominion of Spain, and a Huguenot prince wore the crown of France. Slow as was the Queen to acknowledge the services of her brave captains, she nevertheless, in the most public and solemn manner, acknowledged her gratitude to Almighty God for the signal victory she had won. She directed a thanksgiving to be made at St. Paul's, to which all the trophies taken from the enemy were carried in procession; and, though somewhat tardily, she applied herself to the distribution of rewards to the Lord High Admiral, and to the officers and seamen of the fleet for their gallant behaviour. England everywhere resounded with acclamations of joy, and in that joy all Protestant nations of Europe participated. Poets and painters employed their respective talents in giving celebrity to the glorious issue of the great contest.

Mr. Wright concluded his lecture with a practical application of his subject. Next year, he said, the three hundredth anniversary of the rout of the Spanish Armada occurred. Englishmen the world over ought to mark the event in some way, so that its influence might not be lessened or lost sight of. But Plymouth had strong reasons for taking the initiative in the celebration. The port was so closely identified with the navy of England at that time, and with the man who compassed the overthrow of the Spanish fleet, that it seemed but fitting that Plymouth men should take the lead in promoting a demonstration afloat and on shore worthy of the great event, and in placing on record the gratitude the nineteenth century felt towards the brave defenders of Old England's liberties and independence in the sixteenth century. Those heroes in the face of desperate odds, with that cool, daring, and dogged determination which still characterises British sailors and soldiers, placed upon impregnable firmness our national rights and liberties. Let Plymothians then rise equal to the occasion, and show their appreciation of what was done for the country three hundred years ago. He would refrain from going fully into the details of the proposed celebration, especially as shortly an opportunity would be given at a public meeting called by the Mayor, to hear all that could be said for and against the project. He would only say that it was in no spirit of antagonism with the Spain or Spaniards of to-day, and with no desire to arouse national antipathies that were supposed to be buried, that the celebration was conceived, but simply because it was felt that England should never forget the great debt of gratitude it owes to the actors in that great chain of events which led to that Providential deliverance, the incidents of which he had just narrated.

Much interest was manifested in the lecture, which was illustrated by a large painting by Admiral Beechey (Mr. Wright announced that it was not finished) and several engravings. A cordial vote of thanks was accorded the lecturer, to which he responded, and the audience separated.

Did Shakspere serve on board one of the ships which went out to attack the Spanish Armada? That is the interesting question which Mr. Wright suggested in his admirable lecture at the Plymouth Mechanics' Institute on Tuesday. In 1588 the author of "Hamlet" was about 24 years of age, and it is about that period of his life that there is no reliable evidence available. His dramas certainly contain what may fairly be regarded as internal evidence that he spent a part of his life at sea. In "The Tempest," "The Winter's Tale," and other of his dramas references to the sea and sailors abound. But if Shakspere were no sailor he was among the sturdiest of patriots and had no love for the Dons. If actual participation in the event did not, certainly the recollection of the defeat of the Armada, inspired him to write in "King John" these spirited lines—

> "This England never did, nor never shall,
> Lie at the proud foot of a conqueror,
> But when it first did help to wound itself.
> Come the three corners of the world in arms,
> And we shall shock them: nought shall make us rue,
> If England to itself do rest but true."

[*Reprinted from the "Western Morning News" of November* 31, 1887.]

HOW INDIA HAS GROWN SINCE THE EMPRESS'S ACCESSION.

A SERIES of letters are being published by the *Times* on "The Expansion of India," and "The India of the Queen," which are deserving of attention, since they show how wonderfully God has blessed our nation, and what great things He is doing for us. During the Queen's reign, says a correspondent of the *Times* eight great wars have been waged in India, besides minor military operations. Ten territories have been conquered or annexed, with a population of about forty-five millions of people, and an area exceeding 400,000 square miles. Sir Richard Temple states the latter figure at 528,700, including certain tracts brought less directly under British administration. Broadly speaking, therefore, Queen Victoria's reign has witnessed the acquisition of nearly one-fourth of the present population, and about one-half of the present area of British India. The first fact to be grasped is, that when Her Majesty ascended the Throne, the Indian territories under

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English rule were little more than a half of the British India of to-day." The great development occurred during the Viceroyalty of the Marquis of Dalhousie, who came out to India to inaugurate an everlasting peace, but found himself plunged in wars which invariably ended in the acquisition of fresh territory for the East India Company. Yet Lord Dalhousie did great things for the Civil Government of the country. Here is the list of his achievements recorded by the *Times*:—

He opened the Ganges Canal. He founded the modern Department of Public Works. He gave the great impulse from the Indian side to the overland route and to steam communication, *viâ* the Red Sea, with England. He cut the first sod of an Indian Railway. Under his orders the first line of electric telegraph posts across India was set up. His engineers metalled a longer mileage of roads than had been constructed by the four preceding Governor-Generals. His Revenue officers settled the assessment of the soil, and recorded the land-rights of the people throughout a large area. He introduced cheap postage into India. On the system of Public Instruction inaugurated during his rule the education of India still rests.

In regard to certain native States at the commencement of the Queen's reign, and their condition now, the picture drawn by the *Times* correspondent is vivid and graphic. He wrote that at the Queen's accession,

Four States, or groups of States, severely taxed the resources and tried the patience of Indian diplomatists. The luxurious Mahommedan Court of Oude, a Sodom of profligacy and misrule, oppressed the northern valley of the Ganges. The religious and military confederation of the Sikhs ruled the Punjab beyond our furthest frontier on the north-west. A warlike aristocracy held Scinde in the extreme west. The powerful Mahratta State of Nagpore occupied the heart of India. Oude is now a British province, Scinde is a British province, Nagpore is a British province, the Punjab is now a British province.

The case of Burmah is more remarkable still. It is thus described by this facile writer:—

The three wars which, in 1824-26, 1852, and 1885, led to the annexation of this province, tell their own story of the increased weight of resources which the Indian Government now brings to bear at every point of its empire. The first Burmese war in 1824 lasted over two costly and bloody years; and five more years were spent in guerilla fighting before order could be finally evolved. The second Burmese war in 1852 was of less, but still of serious difficulty. The actual military operations proved incomplete. Standing camps of banditti maintained their positions during two years, and eight years elapsed before a completely successful administration was established. The third Burmese war in 1885 was not so much a campaign as a military progress. The country has been flooded with troops and armed police, recruited from the distant northern races who, 40 years ago, were our most formidable enemies. There is every reason to hope that within two years and a half of the landing of the force in 1885, Upper Burmah will have peacefully settled down under civil rule. Yet the territories now annexed exceed the acquisitions of 1826 and 1852 put together; and their geographical position presented difficulties which the East India Company might well have hesitated to face. On all the three occasions the provocation was equally persistent, and the necessity for war equally imperative. But the history of the past two years in Burmah forms a significant contrast to the wars of 1824 and 1852 for completenesss of design, for swiftness of execution, and for that truest humanity which, by the employment of all available means, shortens the pangs of the new birth.

Besides the above God-given successes and triumphs of Government, we have nationally protected India during Her Majesty's reign from foreign invasion and the horrors of war. We have almost abolished famines, and so saved the frightful loss of human life to which India was subject in the times before our conquests. We have given India railways, telegraphs, commerce, roads, education, the Bible and the teaching of the missionary of the Gospel, besides unbounded liberty. We have raised India high in the social scale, and made her indispensable to our own countrymen. In 1837 India was a retail dealer in luxuries, exporting ten millions sterling a year of articles consumed by the rich. In 1887 she is a wholesale exporter of ninety millions worth of goods needed by the poor, for she is "a cotton spinner, a cheap grain merchant on an enormous scale, supplying food to the English labourer in keen competition with the Norfolk wheat-grower and the Lancashire mill-hand."

Such is the land God has given us, and such the results of the fifty years' stewardship wherewith we have been entrusted during the Queen's reign. India has been a splendid gift to our race, and faithfully we have as a nation been enabled to carry out our duties towards the inhabitants of that our heritage. "He hath shewed His people the power of His works in giving them the heritage of the nations" (or Heathen) (Psa. cxi. 6, R.V.). That gift is one made to Israel, and our possession of India, and the facts and history of that wondrous land during the last fifty years (being the years of our Sovereign's reign), testify that we are God's people, His heritage, and inheritance. To Him be all the praise!

THE TESTIMONY OF SOUTH AMERICA.

We hear much in these days of the decline of British energy and perseverance in trade, and of the rapid strides which the merchants of foreign nations (especially the Germans) are making to dispossess our own, and acquire for themselves the markets of the world. In South America especially, it is asserted the decline of British commerce and initiation is most apparent, and there it is declared the Germans are beating us by patient attention to business details, and by thrift in their manner of life.

The *Scotsman* of Dec. 28th, publishes a very different story. It appears that Dr. R. Jannash is the President of the Society for promoting German Interests abroad. A German trader in the Argentine Republic, has written to him complaining of the want of enterprise of German merchants in South America. Much of the land there, and most of the financial business of the Republic, he complains, is in the hands of the British! "Everywhere the Germans are acting as the managers of great commercial undertakings, but the capital is British capital!" In the Argentine Republic it appears that the British are rapidly advancing to a position of commercial supremacy. The best paying factories have passed into British hands there! "The Argentine Republic has negociated a loan with British capitalists for the construction of their great railways, and the rails needed, as well as the materials for construction, have all been supplied by British manufacturers." British capitalists have bought up the land alongside the railways, and so left German and Italian immigrants the option merely of cultivating the soil for the benefit of British native land owners. The foreigners from the Continent of Europe, thus are, and always have been at a disadvantage for lack of capital, or "the power to get wealth," and consequently cannot but take a subordinate position to their more wealthy and equally resolute British rivals. Dr. Jannash says that

Men of enterprise, such as the writer of the letter referred to, are forced to have recourse to Great Britain. There they can obtain the money which is needed for the development of their plans, and profitable investments are lost to German capital and German industry. British gold by means of British agents buys the German worker. British steamers carry passengers and cargoes across the seas. British gold hires the German to build railways, to clear the primeval forest, and to open up new mines. In short the German is made the economic peon of the foreign capitalist, instead of becoming the enricher of the fatherland by employing German capital under the protection of a provident and benevolent emigration law. But in the meantime the writer of the letter referred to, and all such as he, must have recourse to England, where he will find "a good understanding, enterprise, and the wherewithal."

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So far the German. The possession of the "wherewithal" is (humanly speaking) the chief point. And in the Divine economy too, it is of the greatest moment, because on Israel's possession of the "wherewithal" depends the ability of the Lord God of Israel (with reverence be it said) to carry out His purposes, His oath and counsel towards "Abraham and his seed for ever." For in Deut. viii. 18, R.V., the well-known passage occurs, "But thou shalt remember 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." By the wealth entrusted to Israel the Lord means to work out the performance of His covenant sworn to the fathers, and without it He does not mean to put it in execution. Israel is "to inherit the earth," but it is through the possession of capital, acquired by "the power to get wealth," that she assumes a dominant position everywhere! South America is a case in point; and shows us that there, as everywhere else, the wandering race is settling down in vast numbers, foremost in capital, and in manufacturing energy; employing the labour of Germans and Italians, but in the position of command even there, and that wholly and entirely, because being Israel, God has made them "the head and not the tail, above only and not beneath" in the acquisition and employment of wealth, which is capital. The numerical increase of British-Israel as a people also contributes to the result, for not only do our countrymen flock out to South America in large numbers, but they also settle down in communities round the coasts of the Continent, just as the Scriptures declared Israel should do, and promise to become a very powerful and influential body in the country. They are already 300,000 strong, dotted about the littoral of South America. Backed by the capital of their old Mother in the West these masses of energetic settlers are sure to leave their mark upon the country, and prepare it at last to bend like the rest of the world to the widespread power of the Lord's inheritance, Israel.

ISRAEL'S SCARE RESPECTING DELAGOA BAY.

THERE is a veritable panic regarding Delagoa Bay. It has arisen in consequence of the completion of the Portuguese section of the Delagoa Bay Railway, and of the sudden apparition of Germany on the scene, posing as the protector of the Transvaal and Amatongaland, as well as of Swatziland. She will thus become virtually the master of the new railway, with preponderating power at the Gate, Delagoa Bay. The facts that give such vast importance to this bay as a first-class maritime Gate, we have noted before in vol. xi., pp. 357, 358. In the first place it is the only coaling station on the entire coast of South-east Africa. It commands the Transvaal, being its only outlet to the sea. It commands also the road to the new British gold mines in and near the Transvaal, and is the outlet for a vast trade in coal and other commodities which the Cape and Natal require, but which, if Germany is to sit astride the road to Delagoa Bay, will be diverted into foreign channels to the lasting injury of Israel and her South African interests. But are the Germans desirous of acquiring this commanding position in South Africa, so detrimental to our own? The answer is conveyed in a statement by the Berlin correspondent of the *Morning Post*, of Dec. 13, giving the following "startling information." The *Financial News* has published the words in italics, thus:—

I hear on the best authority, that a new colonial society will be formed to trade to the Amatonga territories, and will receive the protection of the Government. *The Germans seem to be determined to control to a great extent the trade in South-east Africa, and for this purpose a treaty with the Queen of Amatonga is to be negotiated, as well as a convention with the Boers, which will drive out many foreign manufactures that may be supplied by the German trade. The German element is already largely represented in Amatonga, and, according to good authority, with considerable success.*

It is the policy of President Krüger, of the Transvaal, in his hatred of the British gold-mining invasion his country is suffering, to encourage this German protectorate without regard to what its results will be for his own territory if successful. The Germans, they think, will balance the British element, and so prevent the latter becoming possessors of the land. Accordingly the plan has been adopted of giving the construction of the Transvaal Railway (250 miles) from Pretoria to the terminus of the Portuguese section (54 miles) just finished, into the hands of a Dutch-German syndicate, and so securing German influence over five-sixths of the line between Pretoria and Delagoa Bay. It is hoped by intrigue to obtain German predominance over the remaining one-fifth belonging to Portugal, and so make Germany supreme in South Africa, to the great detriment of the trade, valued at £10,000,000 per annum, belonging to the Cape. The provoking part of the matter is that Delagoa Bay was once claimed by Britain, and that the dispute being referred to the arbitration of Marshal MacMahon, the French President, in 1875, he (as usual in such cases) decided against Great Britain and in favour of Portugal. Soon after that we could have purchased this Gate for a trifle. But now that the enormous value of it is ascertained there will be no hope of securing it without a large sacrifice of money. The Government of our country meanwhile seems passive and indifferent regarding the proceedings of Germany, the Boers, and Portugal in the matter, though the Cape and Natal colonists are greatly excited lest the golden opportunity should be lost, and Delagoa Bay and its advantages be allowed to lapse into the rival hands of Germany for want of energetic action at this most critical moment. Regarding this subject the *Morning Post* wrote the following:—

Do English merchants, do the traders with South Africa, know what this means? South-east Africa, from Port Elizabeth to St. Lucia Bay, is English. Just beyond the latter we come upon Amatongaland and Delagoa Bay. The control of Amatongaland will not only give to the Boers that access to the sea which would be ruinous to British commercial interests; it would give to the German protectorate a claim to Delagoa Bay itself. If this be permitted, England might as well renounce at once her interests in South Africa—might give up as impracticable the alternative sea route to India. The Queen of Amatonga has implored, and vainly implored, a British protectorate. If she is turning now to the Germans, she turns in despair. Meanwhile, Sir Henry Holland sits still, and wags not a finger to prevent the perpetration of an act which would be fatal to British supremacy.

Mr. H. Rider Haggard, the novelist, in his letter to the *Times*, of Dec. 17, fully endorses the alarmist views of a correspondent in the same paper. He declares Delagoa Bay is the "finest harbour in South Africa—nay, the finest in the world!" He regards the situation as very black indeed, and though he admits that the gold miners will so increase our British influence as to cause "the Transvaal to drop once more into the lap of the British Empire," he seems quite prepared to see Germany sweep us all into the sea and come off the victor in the race for South African Empire and commerce. He wrote thus:—

The Germans, we can scarcely doubt, will wisely avail themselves of their great opportunity, should it be opened to them by the Transvaal Government. And then we shall draw near to the final catastrophe. The long record of costly imbecility which distinguishes the history of our rule in South Africa, will close in the loss of our authority and of a vast and growing trade. The surrender of the Transvaal was a shock which shook our power to its foundations; the completion of the Delagoa Bay Railway under hostile auspices and the establishment of a German protectorate across the Vaal would probably complete its ruin.

"Probably"! Yes, if the British were not Israel and the

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Germans were not Gentiles, non-Israelites, by race. To Israel was promised the Gates. The Gate in question, Delagoa Bay, is a "Gate of Gates," "the finest in the world," according to Rider Haggard. Why then should God prove faithless, and allow the Germans to command there, when it is vital to Israel that she should possess it? The idea is preposterous! We are prepared on the issue of this one question to lean the whole weight of our controversy with the Rev. R. Douglas, and to admit that he is right regarding the Teutonic theory, if it be found that the British are finally ousted, and the Germans, Dutch, or Portuguese, are allowed at last to dominate at the spot! We are also willing to stake our whole general contention on this one issue. For if Delagoa Bay, being a commanding "Gate," be not given at last to Britain as Israel, but lapses finally to some other race, not Israel at all, then we shall freely admit that the doctrine of the Gates is false, that Israel does not exist, and that we and all Anglo-Israelites are mistaken *in toto*. We beg our readers, then, to watch these results, and never to let our opponents hear the last of it, when, as we fully expect will be the case, Israel is ensconced at Delagoa Bay as the mistress thereof, or dominating it at least, to the praise of the faithfulness of the Lord God of Israel, our glorious Promiser.

Let our friends also note the fact that just as Germany is struggling to defeat us in the matter of world-wide colonies, commerce, wealth, and influence, at that very time the quarrel between Russia, on the one side, and of Germany and Austria united on the other, is waxing hot, leading probably and very possibly to the great earthquake woe, during the terrors of which German dreams of world-wide possessions and commerce will, we believe, collapse and utterly disappear.

"THE FOUNDER OF NATIONS."

IN the *Montreal Gazette* of Nov. 25 last, we have the report of a speech by Mr. George William Curtis, an American, in response to the toast, "The English-speaking Race," given at a dinner of the Canadian Chamber of Commerce at Montreal. Some sentences of his address we are glad to quote, because though he spoke in high praise of his own country, the United States, he attributed its grandeur to its derivation from "The Founder of Nations," the British, or English people. He said:

The sentiment which you have read, Mr. Chairman, describes in a few comprehensive words the historic characteristics of the English-speaking race. That it is the founder of commonwealths let the miracles of empire which they have wrought upon the Western Continent attest. It has advanced from the seaboard with the rifle and the axe, the plough and the shuttle, a teapot and the Bible, a rocking chair and a spelling book, a bath tub and a free constitution, sweeping across the Alleghanies, over-spreading the prairies, and pushing on until the dash of the Atlantic in their ears dies in the murmur of the Pacific, and as whenever the goddess of the old mythology touched the earth flowers and fruits answered her footfall, so in the long trail of this advancing race it has left clusters of happy States teeming with a population, man by man, more intelligent and prosperous than ever before the sun shone upon—and each remoter camp of that triumphal march is but a further outpost of English-speaking civilisation. That it is the pioneer of progress is written all over the globe to the utmost isles of the sea, and upon every page of the history of civil and religious and commercial freedom. Every factory that hums with marvellous machinery, every railway and steamer, every telegraph and telephone, the changed systems of agriculture, the endless and universal throb and heat of magical invention, are in their larger part but the expression of the genius of the race that with Watts drew from the airiest vapour the mightiest of motive powers; with Franklin leashed the lightning, and with Morse outfabled fairy lore. The race that extorted from kings the charter of its political rights has won from the princes and powers of the air, the earth, and the water the secret of supreme dominion, the illimitable franchise of beneficent material progress. That it is the stubborn defender of liberty let our own annals answer, for America sprang from the defence of English liberty in English colonies by men of English blood, who still proudly speak the English language, cherish English traditions, and share of right, and as their own, the ancient glory of England.

Such is the panegyric of an American, expressed in rather stilted language, it must be confessed, regarding the great and wonderful race, which, in spite of "The Messenger's" protest, he will insist on calling "the English," and "England"! This race, however, whatever its designation may be, is "the founder of commonwealths," or nations, and the originator of empires, according to Mr. Curtis. We suppose he does not know much about the prophetic destiny of Israel, as pictured in the Holy Scriptures. But if he will consult its pages he will find that the only nation named therein to which the description he gives of our own people accurately applies is the Israelitish. To that alone the promise is made by God Himself, that they should develop into "a nation and a company of nations," a "multitude," and "a fulness of nations" (Gen. xvii. 4, 5, xxxv. 11, xlviii. 19). Turning then to history he will find that never since the world began has a nation developed into "a nation and company of nations," living side by side under a single throne, until the present hour. The founder of commonwealths and nations is now at last before the world, and the nations she has begotten are content to live under her guardianship and flag, perfectly loyal to the common sovereign, and steadfastly resolved never to achieve their own independence or pursue an independent course like the United States, separated from their "old mother in the West."

Mr. Curtis unwittingly drew Israel's portrait when he so eloquently described the grandeur of the British races. He tells us that the English-speaking British race is "the pioneer of progress all over the globe, to the utmost isles of the sea," religious and commercial freedom being her great characteristic. But these are the lineaments of Israel; who, after taking root, are destined to "blossom and bud, and fill the face of the world with fruit." The isles are her British home, and in the isles, the coasts and ends of the earth, the triumphs of British civil and religious liberty and commerce are recorded largely. To Israel was given the privilege, in Isa. lviii. 6, "of loosing the bonds of wickedness, of undoing the bands of the yoke, and letting the oppressed go free, breaking every yoke." To what Power do these words apply, in their world-wide significance, but the British, who are the emancipators of the slave, the guardians of weaker nations, and the national police of the ocean highways of the world? Mr. Curtis sees not all this, but misses the very point which gives such significance to the facts he records. Ours have been in truth "miracles of empire," but they are miracles or wonders only because they relate to a miraculous people—sons of the living God, whose manifestation, according to the prophecies, is accompanied by just such wonders as Mr. Curtis notices, because they are fulfilments of prophecies and the outcome of a history which God Himself, the God of Israel, has foreseen and foretold.

These miracles of history have, besides, a great and glorious purpose. They have to stand as testimonies to the fact, which the world is inclined to forget, "that God exists," and that His hand has guided the career of this His miraculous people, who are formed, made, created, and fashioned that they might show forth His praise (Isa. xliii. 1, 7, 21). A people so honoured by the glorious Creator of the worlds, has indeed suffered His people "to win from the princes and powers of the air, the earth, and the water, the secret of supreme dominion;" but He has done this because they are in truth "the heirs of the world," and destined as the subjects of His own kingdom to rule all kingdoms and dominions under the whole heaven, guided by His glorious sceptre, whose dominion will be an everlasting dominion, claiming and receiving the service, homage, and obedience of all the rulers of the earth (Rom. iv. 13; Dan. vii. 22, 27). Knowing this, how can our "English" folk fail to praise the Lord for His unmerited goodness to their so unworthy race?

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A BLESSING IN THE MIDST OF THE LAND OF EGYPT.

On November 2, p. 441 of the BANNER, No. 566, we drew attention to one phase of our nation's work in Egypt, and proved that therein we had become a blessing to that country according to the prophecies (Isa. xix. 24, R.V.). We had, by God's blessing, abolished slavery in the land, and that we showed was "good fruit," since the curse of the slave trade had been the ruin of Egypt, and its abolition was a boon to its inhabitants, of a value which is simply incalculable. We have now to point out another aspect of the case. We can show, by reference to the yearly report of Sir Colin Scott Moncrieff, the Under Secretary of State for the Egyptian Public Works' Department, that a great work has been carried on by him in one department, to which alone we can now allude. We quote from a letter published in the *Times* on November 16, by "A Twenty Years' Resident in Egypt," wherein, commenting on Sir Colin's report, he wrote as follows:—

"In 1886 the sum spent in *corvée* relief was £E265,066, and the numbers were reduced to 95,093." Now, what does this mean? No one has ever yet been able to estimate what the *corvée* system has cost to Egypt. There is, first, the number of men employed, and we may estimate the value of their labour lost to the country; there is the feeding of these men, for which the Government was charged, but the food in exchange for which the unhappy labourer seldom received; there is the cost of the food which he had to buy instead; there is the labour of the men's wives and families employed in bringing that food, frequently from long distances. I wish to err on the safe side, to avoid a semblance of exaggeration, and will estimate the cost of each man's labour and all incidental charges to himself and the Government at two shillings per head diem. And with this explanation let the following tabular statement of the last four years speak for itself:—

Year.	Number of men employed.	Period of Work.	Cost per day.	Cost of Corvee.	Spent in paid labour.	Total cost.
1883...	202,650	100 days	2s.	£2,026,500	Nothing	£2,026,500
1884...	165,105	100 days	2s.	1,651,050	Nothing	1,651,050
1885...	125,936	100 days	2s.	1,259,360	£116,535	1,375,895
1886...	95,093	100 days	2s.	950,930	265,066	1,215,999

—a saving, that is, as between 1883 and 1886 of £840,534 per annum. If time and space allowed I might multiply such instances in this and other departments, but at present I am only concerned to show the fallacy of deductions based on an imperfect knowledge of figures unaccompanied by facts. The work we have done in Egypt in five years will compare favourably with the far longer record of our Empire in India.

The same writer summed up the benefits we had conferred upon Egypt during our five years' administration of its affairs; and this is how he does it. He said, referring to our nation's undoubted unpopularity with the late ruling classes in Egypt:—

The objects which we set before ourselves have been—the destruction of all unjust inequalities, the fair adjustment of taxation, the equal distribution of water, the abolition of forced labour, of corruption, of sinecure offices, and of illegal transactions. We have instituted an inquiry into the origin of pensions. By a better arrangement of the fiscal year we have enabled the fellah to pay when his crop came in instead of borrowing in advance. By better financial management we have reduced the current rate of interest from 18 to 6 per cent. In every single reform we have vitally injured one or other of the interests of all that class who rule public opinion in Egypt. Is our unpopularity to be wondered at? Is it to be deplored? Would the philanthropists who regret our unpopularity wish to purchase a cheap popularity by a continuation of all the old abuses? Nothing would be easier. We have only to return to the ways of Mehemet Ali and of Ismail, to hand over the country to the 300,000 brigands and bazouks, to let them bring the fellah again to that starvation-point at which a man has not got courage to grumble, to reinstitute the kourbash, and to silence effectually the murmurs. We have only, I say, to do this and the golden days of Ismail will return. There will be no more grumbling or insurrection then than there was 20 years ago, when one Bedraoni Bey was thrashed to death for his taxes; no more revolt of the fellaheen than there was after Ismail had destroyed a village because a dahabeah was robbed; no more intolerance of Europeans than there was the day after the French Consul had caused a native to be hanged for insulting him. We shall return to "the sweet simplicity of the twenty per cents."

There is no difficulty about this method of government. The fellah is easily ruled by the kourbash; 300,000 potential voices shall arise and call us blessed; 6,500,000 will silently acquiesce!

But, if we say that we will not do this thing, if we hold that we have a higher duty to this people than that of purchasing their cheap applause, we must disregard this clamour for popularity, we must cease to look for gratitude as a reward, and then, perhaps, in time to come we may deserve and receive it; but meanwhile our unpopularity is the measure of our success.

So far "The Resident in Egypt." With a million sterling spent on the public works of that land, Sir Colin S. Moncrieff has effected wonders there. He has given liberty and hope to the miserable fellaheen of Egypt, and he has removed from their neck the grasp of their oppressors. The latter therefore, hate us for our interference; but by our beneficent administration we have saved the down-trodden population, and delivered them from a terrible thraldom (Isa. xix. 20). Surely this work and labour of love will never be allowed to die away, and the British Protectorate, which has done such wonders for the land, can never be superseded by the government of any other Power, none of whom have ever shown the least mercy towards the peasantry of Egypt, or tried to save them from those who have ground them down into the dust. Let Israel, therefore, praise the Lord!

ANTIPODEAN NEWS.

WE have just received a newspaper from New Zealand entitled "*The Lyttletown Times*." On 21st Oct. last, the following paragraph appeared therein, showing that Our Identity has its believers, and its association at Christchurch, New Zealand, publishing the good news and discussing its chief features as well as its difficulties.

Our opponents are bound to face the fact of the very wide and free diffusion of our subject, and the world-wide character of the circulation of the BANNER. Recognising this, the question arises and demands an answer, how does the fact of this wide diffusion of the literature of "Our Identity" tally with the supposition that its subject is founded on a baseless craze, the work of designing and unscrupulous fanatics? We appeal to the Scriptures and to patent historical and current facts, regarding which there can be no mistake. We present these to reasonable men and ask them to exercise their judgments on them, reasonably. The Scriptures literally interpreted, and current facts intelligently viewed, suffice as our arguments, and we are content to abide by the result. In Lyttletown, Christchurch, the association is evidently adopting a prudent and wise course. They discuss foundation truths, and obvious difficulties and objections, the result, no doubt, being an increase of interest in their proceedings and objects, with God's blessing accompanying. The report is as follows:—

BRITISH-ISRAEL ASSOCIATION, SYDENHAM.—This Association held its usual meeting on Tuesday evening. The subject for the evening was brought forward by the President. He gave a brief outline of the history of the Houses of Judah and Israel—the former to the destruction of Jerusalem by Titus in A.D. 70, and the latter to the Assyrian captivity in B.C. 721. He then went on to state the basis on which the belief that the British are Israel is founded. He also noticed some errors that were entertained by some in connection with that belief, showing that though all Jews are Israelites, all Israelites are not Jews; that, so far from this belief tending to form a sect, its universal reception would do away with all sects; and that belief in British-Israelism is not necessary to salvation. In the course of his address, he pointed out the peculiar position of Dan, as the pioneer of the Israelites to their place of rest till the return; and that of Benjamin, which tribe was lent to Judah for a time, to be a light-bearer, namely to be with that House till Christ's coming, and then to carry the gospel to the rest of the tribes of Israel. After an animated discussion, Mr Parker promised to speak next meeting on the "Travels of Jacob," and of the position of Britain and Russia towards each other.

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A COUPLE OF DIFFICULTIES SUGGESTED FROM TASMANIA.

MR. E. L. DWYER, one of the local treasurers and agents of the Anglo-Israel Free Distribution Fund, a resident in Launceston, Tasmania, has sent us the letter of an inquirer in that city suggesting the following as two of the difficulties in his way to accepting the Identity of "The British with Lost Israel" which he cannot get over. He begs our solution of these knotty points, on which he desires light to be thrown. They are these: 1st. If Christian Britain be "Lost Israel" of the Ten Tribes, how are the last chapters of Ezekiel to be explained? There all the Twelve Tribes are represented as located in their own land surrounding the new temple, offering the daily sacrifices and carrying out the Jewish Ritual, which has been done away with, once for all, by the New Covenant.

2nd. What evidence is there that the Apostles were all Benjamites, as our writers assert? How can this be proved? St. Paul clearly was of Benjamin. But our Lord's brothers must have been Jews? And Luke—was he not a Levite?

The inquirer professes to be alive to the importance of the general question, but desires light on these two points first.

In regard to the first question—viz., Ezekiel's prophecies as to the future, we suggest to our distant friend that since these particular prophecies relate to the future we had better leave them alone till the future shows us the true meaning of this scripture! None of us are prophets; and it is not our function "to prophesy from prophecy;" what we have to do is to wait till prophecy has been fulfilled; and then to proclaim to mankind that fact, pointing out also the bearing of the facts, as we all can see them. What Ezekiel's prophecies may mean we cannot yet tell; and it seems idle to guess? Some shrewd guesses have been made, which may or may not be correct. No one can say they are! But we may be quite sure of one thing. These sacrifices and observances will be quite consistent with Christian belief and Christian reliance on the antitypical sacrifice of Jesus Christ, the Son of God. Thus it is suggested that as the Mosaic sacrifice, and the blood of animals, *typified* the then future sacrifice of Calvary, so now "the bread and wine" are unbloody memorials of the past sacrifice of Jesus, which we, as Christians, celebrate according to His command, "till He come." But after the Second Advent how is the memorial to be continued? "Just as Ezekiel declares," is the guess of many. The Lord then prescribes a return to the bloody sacrifices of beasts, to bring back to mind and to memorialise the past sacrifice of Calvary. Whether this guess be right or wrong, none may say; but we must leave it till the event shall show. In regard to the second question our authority for supposing that all the original twelve apostles were of Benjamin, save Judas Iscariot, is Archdeacon Farrar, who supposes that only Judas the traitor was of Jewish origin. Our Lord's brethren and Luke were not of the twelve. Here again we must remind our distant inquirers that the nationality of the twelve apostles is a very subordinate point, and one quite irrelevant to the main issue in judging the truth of our contention that the British are the Ten Tribes of the House of Joseph. Even if our writers have erred in the matter, how does that affect, or how can it affect, the great point that the British Empire is "The Remnant of Israel?" Surely, if our friend in Tasmania had lost his favourite horse or dog, and had discovered an animal exactly corresponding in every particular to the one which had strayed, he would not, in solving the question of identity, worry himself by asking what the future of the lost animal was likely to be, or try to discover the name and nationalities of those by whom in time past the animal had once been owned? His only business would be to discover if the strayed dog just found answered in all respects to the one he once had and then lost, and whether any existing fact negatived the presumption that the dog or horse then present was his own? Let him decide this question of our nation's Identity by the evidence before him; and then, when he is satisfied, (as he will be, if reasonable), that the British are Israel, he may safely leave all such inquiries as those he has sent us for time to decide, or for the determination of those to whom it may be interesting to know if the original twelve apostles were Israelites, as surmised, or Jews, or both. The question is irrelevant to the issue, and its decision as far as we are aware must be uncertain, since there are really no *data* on which we may decide, saving a violent presumption that Farrar was perfectly correct.

We hope our Tasmanian objector will now throw doubts to the winds, and heart and soul cling to the belief that he is an Israelite. He will then include in his daily prayers such an one for this nation as Jer. xxxi. 33, 34, and Heb. viii. 10—12, will suggest to him!

BRITISH CONTRIBUTIONS TO FOREIGN MISSION WORK.

CANON SCOTT ROBERTSON has completed his Annual Summary, and finds that, for the year 1886, the British Isles contributed less by £33,237 to foreign missionary work than they did for 1885. The total for 1886 was £1,195,714. Of this amount £486,082 was contributed through Church of England societies; £193,617 through unsectarian or joint societies; £330,128 through Nonconformist societies; and £177,184 through Scotch and Irish Presbyterian societies; and £8,703 through Roman Catholic societies.

The above, taken from the *Times*, of November 28, tells its own tale. Israel's work for the Lord in foreign missions has fallen off a little during the last year, which was one of exceptional distress and difficulty to large masses of our people. The total of British contributions to foreign missions by Protestants was still large, and contrasts wonderfully with the wretched pittance of £8,703 which Roman Catholic Societies contributed to the cause. What the sum contributed by Protestants might and ought to be has been well shown by the Rev. James Johnston, F.S.S., in his little pamphlet, "A Century of Protestant missions." One of his conclusions singularly illustrates our favourite text from Deut. viii. 18, where it is promised, "Thou shalt remember 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." Mr. Johnston says in regard to this point: "That by greatly multiplying the wealth of Christians, and by raising up a spiritual agency all over the world, God now gives His people the means, and calls upon them to multiply missionary work ten-fold." One of Mr. Johnston's great points is that "although three millions of converts have been added to the Church, there are now 200 millions more heathen in the world than there were when Protestant missions began 100 years ago." He urges therefore that Christians ought, by the consecration of their talents and wealth, with faith and prayer, to show their loyalty to their Lord's last command; or they will, like the rich man in the parable, go on "heaping up treasure for the last day."

In regard to these and other like reproaches which men level at our Christian Churches and nation generally, respecting want of liberality to the cause of mission, all we have to say is, that if the object of the Lord were to convert every man and woman of the heathen and merely professing Christian worlds, there ought to be manifestly no limit to the gifts of Christ's people Israel for this object. But is that His purpose? On the contrary is it not limited to the preaching of the Gospel to all nations, as a witness, before the end come, as He Himself very distinctly told us in Matt. xxiv. 14? The object, then, was and is to preach the Gospel among all people "for a witness," not that all may be converted and live. The probability, then, is that enough money is subscribed at the present day to enable the Lord to carry out this His purpose, and that if more were required He would call upon and move His people to supply it, since "the

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silver and the gold are His," and we cannot hold it back when He demands it to carry out His work (Haggai ii. 8). We believe, then, that the question is not now the number of the converts we can win from heathenism, but whether the Gospel has yet been preached "among all nations," and whether they have as nations been warned "to flee from the wrath to come" (Luke iii. 7). If that work has been so far effectively performed, then we do not see by what right or for what reason the Rev. J. Johnston reproaches the Lord's anointed? They are doing His work according to His will, and He is blessing them in every possible imaginable way. Why should Mr. Johnston call them to do more than God Himself demands at present, since confessedly the British and American peoples are taking the Gospel to "all nations, families, and kindreds of the earth" according to the prophecies and the commands of the Lord Jesus Christ? Apart from this point, Mr. Johnston publishes some very curious statistics, which will be interesting to our readers. He states that

The total annual income of all classes in the United Kingdom to-day is ...	£1,000,000,000
The total annual income of Government is ...	90,000,000
„ expenditure for Army and Navy is	30,000,000
„ „ „ Education is ...	5,000,000
„ Cost of Collection	10,000,000
„ income of all Missionary Societies ...	1,250,000

Then follows a list which Mr. Johnston declares ought to make us blush at the thought of the tribunal of God.

To protect our Empire this nation has spent:—

In the war with France ...	1793—1815	...	£831,446,000
„ Russian war ...	1854—1856	...	69,277,000
„ China war ...	1856—1861	...	6,640,000
„ Abyssinian Expedition	1866	...	8,600,000
„ Zulu and Transvaal	1879—1880	...	4,821,720
„ Egyptian Expedition	1882—1885	...	9,418,965

The savings of this nation amount to between 230 and 240 millions sterling a year. The Rev. Mr. Johnston wants to know why one-fourth or one-sixth of this enormous sum could not be given to strengthen our missionary societies and improve their methods of work? He puts the subject also in another way, a very common and very taking way, proving (if the comparison be true and just) that British-Israel as a nation is the most ungrateful, recreant race upon the face of the earth, and deserving of God's curse instead of His blessing, showered upon us in every possible way, as it is this day.

"Let our country," says Mr. Johnston, look at the following:—

Spent annually on beer, spirits, and wine ...		£124,000,000
„ „ tobaccos and snuff ...		13,000,000
„ „ amusements		12,500,000
„ „ missions to heathen ...		1,250,000

"Why cannot Christian men," he asks, "spend a few millions on the extension of the kingdom of the Christ of God and the benefit of the heathen who know not the Saviour of men?" But what if the Saviour of men knows well what He wants, and is providing accordingly with His own? Did He not delay the proclamation of the message practically to the beginning of this century, or the end of the last? Was it Israel's fault that the world was not evangelised before the Lord's time came for the glorious news to begin to circulate? The messengers were in existence, but the Spirit of God had not moved; and did He hold Israel responsible because the work of evangelisation had not advanced appreciably before 1799? In the present year great advances have been made, and there hardly remains a nation, family, or kindred of mankind where the Israel of God has not taken the good news. The Gospel has been preached to all nations, and we wait "the end" according to the word of the Lord. But are we blameable and obnoxious to His wrath because we have not spent twelve, twenty, forty, or sixty millions a year instead of one and a quarter, in order that we might (as we vainly suppose we should) convert the world by a larger money expense, and by a greater body of labourers, than those the Lord has called forth? The Lord does not want the world converted now! He wants the Gospel to be preached everywhere throughout the world "for a witness" against the world, and that He might in every nation gather in His witnesses. "He is visiting the Gentiles to take out of them a people for His name" (Acts xv. 14, R. V.). But He nowhere tells us that He requires us His people to put out efforts commensurate with the conversion of the entire heathen Mahommedan and infidel world! Their conversion will take place further on, when "the earth shall be filled with the knowledge of the glory of the Lord" as the waters cover the sea (Hab. ii. 14). But that we suppose is to be looked for, not in this dispensation, but in the next! Matt. xxiv. 14, seems to support us in this view. Then we may be sure the money will be forthcoming (if the Lord requires it) in as large a volume as we now spend it on our drink-curse, and the men will stand forth to preach the Gospel throughout the earth, so that with God's blessing that same earth will be converted to Christ by the operation of the Spirit of our God. To Him, then, will be all the praise!

HOW ANGLO-ISRAELITES DEAL WITH THE SUBJECT OF OUR IDENTITY IN NEW ZEALAND.

We take the following capital letter from *The New Zealand Methodist* of September 2, 1887, published at Christchurch; and commend it to our readers' attention. It is as follows:—

ISRAEL'S EXISTENCE AS A GREAT NATION.

To the Editor of the "New Zealand Methodist."

Sir,—May I crave a little space in your well-filled columns to reply to Mrs. Rigg's observations on my last letter?

It is pleasant to notice that, unlike too many opponents, she does condescend to clearly state her objections, thus enabling one to fairly weigh their worth. But first, allow me to state that it is now nearly thirty years since I became thoroughly convinced that the British nation was of Israelitish origin. At that time "Hine's Identifications," Wild's "Lost Ten Tribes," and "Our Inheritance in the Great Pyramid," were unwritten and unthought of. I am, therefore, not bound to justify any opinions therein contained. My light on the subject came solely from the Word of God. On reading the predictions concerning the seed of Abraham, Israel, Joseph and his two sons, Ephraim and Manasseh, I felt sure that they must have had, in some place or other, their fulfilment. On comparing these promises with all I could learn of the British Empire, with its present and former colonies, all I could learn from history, and such works as Rev. Wm. Arthur's "British Empire," and Montgomery Martin's History of the "British Colonies," I found it impossible for me to doubt that the inhabitants of the British Isles are, for the most part, descendants of the above-named servants of God, and inheritors of the promises made by Him to them. Every year since then, the growth of the vast Empire, its increase in material, moral, and spiritual power, the manifest interpositions of divine providence in its behalf in critical times—thus fulfilling the promise, "No weapon that is formed against thee shall prosper;" and the continued neglect of other nations to do the work which Israel was appointed to do, and which Britain and her offspring States are now zealously doing, namely, labouring to evangelise and in various ways to bless the whole world, have served to deepen, ay, securely rivet the conviction then produced.

Now, I ask, shall I throw away my conviction, as Mrs. Rigg would have me, because some members of this "sect everywhere spoken against," have made very foolish statements, or very presumptuous predictions? Will Mrs. Rigg permit me to say that she, just as rationally, might refuse any longer to believe in the existence of the sea of Tiberias because Dr. Talmage has, in her opinion, perhaps, drawn on his imagination in describing it and its surroundings (see his sermon on the tempest). Or she might as reasonably reject the Gospel—as many have done; James Mill and John Stuart Mill for instance—because some of its adherents have made it quite "another Gospel" by not building on one foundation, "gold, silver, and precious stones," but instead thereof buried it out of sight under a mass of "wood, hay and stubble," or something infinitely worse!

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I would, from this, respectfully suggest to this lady, and to all searchers after truth, to learn a lesson from her experience, namely, how very necessary it is that we be very, very careful, "that our faith should not stand in the wisdom of men, but in the power of God," and in the inviolable truth of His Word,

In conclusion, I would remark, there are other reasons for seeking and spreading knowledge on this subject which are wide of those low and unworthy ones which Mrs. Rigg, by implication, imputes to myself and others—"seeking after doubtful genealogies, and visionary greatness." Why, bless the dear woman! I never thought such a thing. I judge not the motives of other advocates of these views, but I believe that my sole object and aim runs on the following lines:—

To defend the veracity of Jehovah which is now daily impugned.

To exhibit beyond dispute the inspiration of the sacred Scriptures.

To display the firm and reliable character of those ancient promises—and consequently all other of God's promises—relating to the condition of His people.

To show a sceptical world that the universe is not under the dominion of some evil genius, not left to be the sport of blind chance, not possibly drifting to some awfully fatal doom, not ruled by some blind, vague, inevitable "*law*," but by a wise and gracious Providence.

To prove by indubitable evidence, by the grand logic of immutable fact, the *existence* of a *personal God*, the God of Abraham, Jehovah of Hosts.

To make manifest to all mankind that that Great and Glorious Being is actuated by wisdom, by impartial goodness, by *general benevolence towards our whole race*, in His dealing with the seed of Abraham—placing them first in Palestine, at the very heart of the ancient acceptable world; and then, in these latter days, in the British Isles, the very centre of the modern world, the very choicest spot in all creation, from whence—favoured by its insular situation, peculiar advantages, and world-wide commerce—they might do what they and their cousins in America are now—and every year with more and more earnestness—attempting, viz, to bring the whole world to the feet of Jesus; thus fulfilling Jehovah's commission to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

And now, Sir, I would finally ask, *Is not the Christian bound to obey that word, "Prove All Things?'* And is not this a thing which, at this stage of the world's history, and in this Jubilee Year of our good Queen's reign over her marvellous Empire, has some of the weightiest possible claims to a full, fair, and unprejudiced investigation? As I have mentioned my opponent's name so often, I will not withhold my own.

I am, etc.,

Mahurangi, New Zealand. J. S. HUDSON.

LECTURES AT CHRISTCHURCH, NEW ZEALAND.

FROM the *New Zealand Star* of July 1 and 8, we take the following reports of two lectures delivered there by Mr. R. Bell on Our Identity. The reports speak for themselves, and show us that we have zealous friends at the Antipodes who will not let the matter rest, but insist upon the public giving it their careful attention. The reports were to the following effect:—

On Wednesday evening Mr. R. Bell delivered a lecture on "The Israelitish Origin of the British nation," in the Baptist Chapel, Sydenham, Mr. T. M. Gee in the chair. The Chairman, in introducing the lecturer, dwelt upon the importance of the subject and the growing interest in it, notwithstanding great opposition. He hoped the audience would listen impartially to the lecture, and like the Bereans, search the Scriptures for themselves to see whether the opinions advanced were not substantiated by them. Mr. Bell then pointed out the purpose of God from the beginning to choose out a people who should be educated to be His witnesses to all the other peoples of the world. He then gave a sketch of the history of the Israelites to the year A.D. 70. dwelling upon and proving from Scripture the distinction between Judah and Israel. and showed that the career prophesied for Israel exactly coincided with the present state of the British. But as time did not permit him to go fully into this then. he would be happy to give another lecture The Chairman made a few remarks on the light British-Israelism throws upon the Bible—the error of spiritualising—and begged the audience to satisfy themselves from the Scriptures (1) of the distinction between Judah and Israel; (2) the career marked out for Israel, and then look around and see what nation answered to it. A few remarks were made by one or two gentlemen, and a general wish was expressed that another lecture should be given, with which wish the lecturer promised to comply at an early date.

On Tuesday evening, July 5, Mr. R. Bell delivered a second lecture on "The Israelitish Origin of the British Nation," in the Baptist Chapel, Sydenham, Mr. T. M. Gee in the chair. Mr. Bell proved by indisputable references to Scripture, that Israel was to be a multitudinous people beyond all others, a nation and a Company of Nations; to be a nation to the North-west of Palestine, not reckoned among the nations, but insular. He then showed how the British, and no other nation, answer to this. She. with her Colonies, with their independent Governments, is a nation and a company of nations, such as the world never saw before. Especial notice was taken of the fact that while Russia and Germany double their populations in 100 years, France in 140, Italy in 125, Spain 112, Egypt in 150, and Turkey in 550, the Anglo-Saxon race doubles itself in 40 years. At this rate of progress they would soon dominate the whole earth. The lecture was attentively listened to, and a general wish expressed to hear more of the subject, as there yet remained many proofs of the British Identity with Israel, Mr. Bell promised to deliver another lecture on Monday week.

NOTICE TO CORRESPONDENTS.

"A CONSTANT SUBSCRIBER" from Manchester desires to know "why we speak of the United States as the Tribe of Manasseh?" "Whether the Americans are not rather a mixture of the descendants of each of the Ten Tribes?" and finally what grounds there are for our statement that "the Normans were the tribe of Benjamin?" Two further questions are asked—viz., "whether the tribe of Judah consists now of Judah and Benjamin, or of Judah and Levi?" and "whether Levi belonged to the Ten Tribes"?

Our reply to these queries is that they have been answered at various times in the BANNER and other Anglo-Israelite publications. and it seems a waste of time and space to go over this elementary ground. A full explanation of the questions respecting Manasseh and the United States, as well as regarding the Normans and Benjamin, appears in chap. xxv. of "The History of the House of Israel, Told for the Children," which the Constant Subscriber should consult. This nation being Ten-Tribed Ephraim, we are bound to seek a fulfilment of Gen. xlviii. 19 by finding a nation which has its origin in our own, being almost as great as our own, but only deficient in one respect—viz., that she has no colonies, while British-Ephraim has them in abundance. Never since the world began has this phenomenon been noticed till now. The United States answer in every iota to the portrait of Manasseh, as Britain does to every lineament of the House of Ephraim.

The tribe of Benjamin belonged to the House of Joseph, as 2 Sam. xix. 16, 20 tells us. It was lent for a time and for a purpose to the House of Judah (1 Kings xi. 13, 32, 34—36). and when that purpose was accomplished "the brotherhood between Judah and Israel was broken," just before the Crucifixion (Zech. xi. 14). We suppose the Christians who were warned by Our Lord to escape from Jerusalem before the siege of Titus were the Jews, who Josephus narrates did actually flee when permitted by the Roman General to do so. There is reason to believe that the Normans, who a thousand years afterwards invaded England under the insignia of a ravening wolf, were these very sons of Benjamin seeking the body politic of Israel there in the "Isles," according to the prophecies of Gen. xlix. 27 and Micah. v. 3. Benjamin's arrival completed the tale of eleven tribes in Britain, reduced to ten when Manasseh's pioneers left in the Mayflower two hundred years ago.

At present the Jews consist, we suppose, of the tribe of Judah, with some admixture of Levi. The latter tribe was certainly never counted with the Ten Tribes. Let the "Constant Reader" consult 2 Sam. ii. 8, 9, Ezra and Nehemiah, and he will find that all Israel belonged to the House of Joseph or Israel, but that the Levites were of the House of Judah.

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ISRAEL'S SCRIPTURE AND PRAYER UNION.

FOUR new members have been added to the list since the last report, making the total number 1,444. Three cards have also been given out by our agent in Malta.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, etc.

The following donations received towards the expenses of the Union are thankfully acknowledged:—Mr. D., Chatham, 1s.; Mrs. K., Wandsworth, 1s.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for February is printed:—

1st ...	Ezekiel	xxxvii.	11th ...	Ezekiel	xlvii.	21st ...	Daniel	ix.
2nd...	,,	xxxviii.	12th ...	,,	xlviii.	22nd ...	,,	x.
3rd ...	,,	xxxix.	13th ...	Daniel	i.	23rd ...	,,	xi.
4th ...	,,	xl.	14th ...	,,	ii.	24th ...	,,	xii.
5th ...	,,	xli.	15th ...	,,	iii.	25th ...	Hosea	i.
6th ...	,,	xlii.	16th ...	,,	iv.	26th ...	,,	ii.
7th ...	,,	xliii.	17th ...	,,	v.	27th ...	,,	iii.
8th ...	,,	xliv.	18th ...	,,	vi.	28th ...	,,	iv.
9th ...	,,	xlv.	19th ...	,,	vii.	29th ...	,,	v.
10th ...	,,	xlvi.	20th ...	,,	viii.			

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.

STATEMENT OF ACCOUNTS, FROM JAN. 1ST TO DEC. 31ST, 1887.

Receipts.	£	s.	d.	*Payments.*	£	s.	d.
Balance in hand Jan. 1st, 1887	0	10	3	Binding vols. of Monthly Comments	2	16	6
Members' donations ...	3	14	10½	Printing Circulars... ...	1	9	6
Cards of membership ...	0	10	6	Postage and carriage ...	1	8	2½
Prayers	0	2	6	Honorarium to Secretary	2	15	0
Bound vols. of Monthly Comments	1	15	6	Balance in hand	2	16	7
Ditto, Sold by Messrs. Banks & Son	4	12	2				
	£11	5	9½		£11	5	9½

Examined and found correct. Jan. 14th, 1888. CHARLES HORNER.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FIFTIETH MONTHLY REPORT.

THE following donations and subscriptions are very thankfully acknowledged:—

By the Treasurer: Sheffield Anglo-Israel Association, in return for loan of five Great Pyramid Slides by the Treasurer, 5s.; H. G., Tooting, 4s.; Miss C. (per Philo-Israel), for BANNERS, 5s.; Mrs. H., Lincoln, 5s.; The Lady J. E., £1 10s. (10s. for literature for United States); Mrs. M., Carshalton, 10s.; Mrs. H., East Charleton, 2s. 6d.; "M.," Liverpool, 10s.; F. A. R. W., British Guiana, 10s.; Miss K., Wandsworth, 2s.; Miss W., Salisbury, 1s.; M. T., Gawcott, 2s. 6d.; H. E. T., Dorking, £1; Ephraim, Great Yarmouth, £1; per Miss E. M. Rush, for BANNERS: E. L., 10s.; L. L., 10s.; Mrs. M., 5s.; J. C. H. M., 5s.

By Mr. C. Horner: E. W., Hastings, 1s.; Mrs. T., Sheffield, 1s.; Mrs. M. C., Tenby (monthly subscription), 2s. 6d.; Miss A. M., Richmond, 5s.; Mrs. C. B., Weston-Super-Mare (two months' subscriptions), 10s.; J. M., Malta, 1s; Miss S., Tunbridge Wells, 5s.

Total, £9 2s. 6d.

J. LAWRENCE, *Hon. Treasurer.*

We most cordially thank our friends for their kind promptitude in responding to our appeal for funds. Before our reports are in print we have usually expended what we have received, the Treasurer settling all accounts at the end of each month. Also it is important to note that when the amounts fall to £3 or £4, the period is one of anxiety, since a general curtailment of literature and BANNER distribution becomes imperative. If, however, the receipts reached £10 monthly, with regularity, the operations of the Fund would then go on unintermittingly.

Large parcels of old BANNERS have been presented to the Fund, for which we tender our best thanks to the donors. They are from C. M., Melrose; Mrs. H.,, Florence; W. T. W., Crewe. They have been sent to, and thankfully received by, Sowers at Sheffield, Tywyn, and Malta. From John T. Crosthwait, Esq., Dublin, we also acknowledge, with many thanks, 200 of his No. 1 Leaflet, 100 to be set apart for our next United States parcel, and 100 for our general use.

LITERATURE DISTRIBUTION.—Twenty-four parcels were despatched during the past month to the following places: Richmond, Upper Teddington, Eltham, Manchester, Sheffield, Weston-Super-Mare, Godalming, East Charleton, Crewe, London, Tunbridge Wells, Hastings, Woodford, Birkenhead, Barnsley, Stokes-road, Ludlow, West Coker, Longborough, Wandsworth, Eastbourne, Westminster, Malta, Auckland (New Zealand).

BANNER DISTRIBUTION.—Ninety-six copies weekly, to the same places enumerated in our last report.

The lecture on the Great Pyramid, at Sheffield, came off with success. Some magic-lantern slides, giving different views of the structure, were kindly lent by our Hon. Treasurer, which added greatly to the interest manifested by the audience.

HOME PROGRESS.—Our Sower at Crewe writes:—"I am glad to say the cause has found good soil in Crewe, and several are enquiring for literature, and searching the Bible to see if these things are so. It would no doubt prove helpful if every reader of the BANNER would, after reading his BANNER, forward it to some minister or intelligent layman, so that in the course of a few months very many would at least become acquainted with the fact of the BANNER'S existence, and when the time of Israel's manifestation draws near many will more readily accept the truth by having heard of it in days gone by." We are very glad to note progress in Crewe, because when our correspondent wrote to us at the beginning of last year he hardly knew of a believer there!

DISTRIBUTION TO THE UNITED STATES.—In our January report we introduced this as a new and important feature in the Fund's experience. In response to the request of the Superintendent of the American Sunday School Union, we sent a preliminary parcel of literature, and a letter asking for information concerning the Society's method of work. No time has been lost, and just before making up our report we received the following interesting communication from Rev. Dr. Paxson, dated Springfield, Mo., Dec. 31st, 1887:—

"Dear Sir,—Yours, with package of tracts on the Identity, received. Accept hearty thanks. I have not as yet had the time to examine them all, but am very much impressed with what I have examined, especially the 'Résumé' and the 'Fifty Reasons.' I will try and give you an idea of the work in which I am engaged. The American Sunday School Union is one of the three great undenominational societies of this country. Its object is to gather into Union Sunday-schools all the neglected and destitute children in the rural districts of this country. For this purpose it employs missionaries, whose sole duty it is to go to these neighbourhoods and organise Sunday-schools. The missionaries belong to different Churches, or denominations, gather in all the children, and put what religious element may be there to work teaching these children Scripture truths. We also publish a literature, but being a Union organization, we cannot circulate anything but what teaches the fundamental principles on which all Evangelical Churches agree (that is as missionaries). For instance, while I as, say, a Presbyterian, can preach the Gospel as I understand it in Scriptural language, I cannot meddle in my Sunday-school work with the controverted points, such as the mode of baptism, forms of Church government, etc. But there is nothing in the way of my expressing my sentiments at suitable times and in suitable places on any subject of a Scriptural character, always supposing I am 'Evangelical:' this is not 'sceptical.' So you see there is a wide

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door open for good in a quiet way. Our headquarters are at Philadelphia, Pa., and my department comprises the South-West, Missouri, Arkansas, Texas, Louisiana, and the Indian Territory. In the Indian Territory there are five civilised tribes—viz., the Cherokees, Creeks, Seminoles, Choctaws, and Chickasaws, all well advanced in civilisation. I have sixteen men at work, and we gather in on an average 15,000 children per annum. I enclose you some circulars as to the work, and send you by mail a copy of 'Fruitful Life,' published by our Society. It is a record of the life of my father, who was one of the pioneers in this work. My field, as you will see, is a large one, one State having an area of 274,000 square miles. I travel from 15,000 to 20,000 miles a year, and come in contact with all kinds, characters, and conditions of men, especially ministers of all denominations. Most of them are poor missionaries who are labouring for a bare support, and it was to supply this class that I made the application for the tracts for free distribution. I find among them quite an interest in the question of Our Identity. I began studying it in reference to the Indian tribes, but was soon convinced that the prophecies and promises contained in the 'covenants' would have but a very limited application to them. When I came across an Englishman in the Choctaw nation, I. T., who gave me a copy of the BANNER OF ISRAEL, which gave me more light than I had ever had, the way then was easy. All I had to do then was 'to look at the photograph, and then at the subject,' and all was clear. Of course there are many difficulties—they may not be made clear—such as the historical, the ethnological, etc. But I am loyal to the Word, believe in its inspiration, and it does seem to me that the Identity makes the hitherto obscure passages very plain.

"Pardon me for asking a question. Who is Philo-Israel? I am very much interested in his writings, and if I could get quite a lot of such works as you have so kindly sent, I believe I could do great good with them. I am not a man of means, spending all my income each year. I have little means to spend in this work, but am willing to do the distributing as far as I can consistent with my position. Can't Ephraim aid Manasseh? Manasseh is only 'thousands,' while Ephraim is 'tens of thousands.' Hoping I have not wearied you, and with many thanks for your kindness, I am, cordially yours,

"W. P. PAXSON."

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.

Review.

The Great Pyramid and Freemasonry. A Lecture by John Chapman, P.P.G.D, Devonshire, delivered in the Grand Lodge Room Masonic Temple, Philadelphia, U.S., America. Price 6d. George Kenning, 16 and 16A, Great Queen-street, W.C., and Robert Banks, Racquet-court, Fleet-street, E.C.

THIS beautifully printed lecture is dedicated to Professor Piazzi Smyth, F.R.S.E. and F.R.A.S., and thus has his *imprimatur*. Its details we must presume, therefore, are correct, and such as the Professor approves. The object of the lecture was to instruct the masonic brethren of Philadelphia in the mysteries of the Great Pyramid. The link which connects Freemasonry with the building in question the lecturer described as follows: "The Great Pyramid and Freemasonry are alike illustrated by symbol. While in Freemasonry we recognize a peculiar system of morality, veiled in allegory and illustrated by symbol, so the Great Pyramid is to be regarded as a standard of cosmic and ethical truths," delineated by the same characteristics.

The lecturer touched ably on the various points and questions involved in the subject under consideration, and supplied answers and information on the following points:—

1. Who built the Great Pyramid?
2. The geographical position of it.
3. Its construction.
4. Its scientific lessons, and
5. Its historical answer to the question, "How it witnesses to the Lord of Hosts"?

The Lecturer admitted that the British Yard and the sacred cubit united were clearly developed in the Great Pyramid, and pointed out that the measurement of the Grand Gallery from the north end to the foot of the Great Step indicated A.D. 1813 as a year of note. "If," he asked, "the Identity of the Anglo-Saxon people with Ephraim-Israel be admitted, what does this 36-inch step point to?" "One answer," he replied, "to this question is that in that year (A.D. 1813) the British Government passed an Act of Parliament, brought forward by Wilberforce, which opened "the Gates of India" for the spread of the Gospel, so that from that date is marked the great missionary enterprise of this country. Doubtless this was a great step towards the final termination of the Gospel dispensation, but it would not be a very difficult matter to prove, in addition to this fact, that the national policy of Great Britain was at this period being placed on a higher platform, both in the sight of heaven and the various nations of the world, thereby duplicating the testimony of this important step, if such should be its teaching."

We have said enough to recommend Mr. Chapman's lecture to our friends. We trust it will make its way among Freemasons in Great Britain, and do something to attract attention, not only to the Great Pyramid itself, but to the cognate subject of the Israelitish origin of the British people—a matter of much moment at the present time.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—As no one has replied to your correspondent, Mr. James Wright, Plymouth, who, in the BANNER of 19th ult., propounded the hypothesis of Knighthood being an Identity, will you allow me to do so, excusing me for a little detail, as in this case it would scarcely answer the purpose of reply to say to Mr. Wright in regard to his "Is not Knighthood an Identity?"—"No, sir, certainly not!"

The Knighthood of the present day, in its various aspects and applications and Orders, as variously exemplified on the continent of Europe and in other portions of the globe, is only a relic of the beneficent mediæval Institution of Chivalry, which, in a time of weakly exercised law, rose like an angel of destruction against the strong oppressors of the weak. Chivalry was nursed in France, and the technique of its system is still French in language. Chivalry was popular in Germany, but was injured by a rule which obtained in German Courts of Chivalry that the candidate for Knighthood (Ritterschaft) must have a certain number of quarterings on his shield, and be as they would say "noble," or, as we speak, of gentle birth. In France, the man of obscure origin could rise through the degrees—gradations—of chivalry to its highest honour, the Chevalier. In England, Chivalry was corrupted by the sovereign making himself the dispenser of its honours.

The knight of the pure chivalric type, besides being forward to defend and to protect, had to be devout towards God, gentle and wise or discreet (*"douce et sage"*) in manward relations, &c., &c.; in short, an epitome of all the virtues, under the risk of having the knightly spurs struck from his heels. The rules of one of the last formed Orders of the real chivalric times were almost strained in their severe delicacy of injunction.

David, the King of Israel's band of "mighty men," is, I think, the nearest approach to the Institution of Chivalry to be found in the Bible, but, in a number of respects, is not synonymous with it.

Modern Knighthood is but the robings of the ancient European Chivalry, yea, often it is but the rags of the garment; but that shreds of those rags should still flutter on the breast of our great ones, and that princes and kings—from the "Young Chevalier" to the beloved Prince of Wales, the Heir to Israel's Kingdom—are proud to add Knight to their titles, evidence that those rags were made of imperishable stuff, and that the title still holds within it solid honour.

Yes, Mr. Editor, Chivalry, even at present, is good, but is not an Identity. But we can afford to leave it with its owners.

I am, with respect, yours,

J. R.

Edinburgh. Nov. 16th, 188..

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NOTICES.

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

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BIBLE READINGS every Tuesday, commencing at 3.30.

A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY AFTERNOON NEXT, February 2, 1888, at 3.30 o'clock, by General Beresford. Subject: "The Two Captivities." Admission free. Strangers will be made welcome.

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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.

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List of Anglo-Israel Associations in Various Parts of the World.

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THE MESSENGER, 1888.

NOTICE.—In the January number of this Magazine is commenced

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

PAGE

We do not Know How Great We Are! 61
Israel's Righteousness 62
A Fresh Clerical Opponent 63
How Some Native Christians in the East View Our Identity 64
Israel's Steamships 64
In the Latter Days ye Shall Understand It 65
Israel's Existence 66
Review 67
British-Israel 67

"WE DO NOT KNOW HOW GREAT WE ARE!"

IT was the decision of the *Times*, founded on the remarkable series of letters on India, and especially on "India of the Queen," which appeared lately in that paper, "that as a nation we are greater than we know!" The writer in the *Times* dilated in his four papers (monographs of the subject) on the expansion, the consolidation, the conciliation of our Indian Empire, and the new leaven and impalpable influences which have been at work making India what it is—"the India of the Queen!" Amid all disappointments and mistakes which have attended our administration of affairs in the mighty Eastern Empire, Englishmen may turn, says the leading journal, "to their work in India for refreshment, for encouragement, and for proof that they are greater than they know." Our career there, he declares, has been distinguished "by the disinterested beneficence of the work done by the English in India. These words remind us of the Scriptural promise to Israel: "Thou shalt be a blessing;" "In thee and in thy seed shall all the nations, all the families, all the kindreds of the earth be blessed;" "Israel shall blossom and bud, and fill the face of the world (including India) with fruit" (Gen. xii. 2, xxii. 18, xxviii. 14; Isa. xxvii. 6; Acts iii. 25, R.V.).

Our material triumphs (says the journalist) are in the sight of all men. Railways, roads, telegraphs, irrigation works, and navigable canals have changed not only the physical conditions of vast provinces, but also the moral attitude of their populations. But beyond all these things is the invisible operation of the modern spirit to which they owe their being, widening the outlook and transforming the spiritual life of vast multitudes of men who may have barely so much as seen a British official. Under its influence ancient creeds are being revised, idolatries yet more ancient are dying out, a social system of extraordinary rigidity is regaining the elasticity which we may reasonably suppose it to have possessed in its prime, and the most advanced representatives of the Indian people are displaying an eager receptiveness for European ideas.

"Under our rule India is becoming, not exactly unified, as we use the word in Europe, but rather united in the prosecution of locally diverse, but substantially similar aims, and in the presentation of parallel claims. The only political unity that can yet be discovered in India, or that can become possible even generations hence, is the unity that depends on the universality of British rule." These are true and noble sentiments, and the journalist, in coming to this conclusion, proves that he has grasped the whole situation. India's advancement and greatness depends upon the continuance and vigour of Israel's hold upon the country. Let that be relaxed, or disappear, and at once the component elements of Indian civilization and political coherence, such as it is to-day, would fall asunder, and chaos take the place of the orderly government and prosperity which now is so significant a characteristic of our rule in the distant Heathen Empire of Queen-Empress Victoria the Good. All these benefits and blessings we have conferred on India because we are Israel; and because, having been placed by God Himself in charge of that mighty Empire, to benefit and bless it according to the prophecy, "Thou shalt be a blessing," or, "Be thou a blessing," we cannot but give it those stupendous advantages which the *Times* notices with such approval, though the writer ignores their source!

It is true, indeed, in respect to India, that "we do not know how great we are!" The nation's greatness is our Israelitish origin, and from the latter we derive all those good things we hand on to the "heritage of the heathen" which God has given to our nation (being Israel) in illustration of "the power of His works" (Psa. cxi. 6, R.V.). But men are ignorant of Our Identity with Israel; and, therefore, literally, "do not know" or realise "how great we are." The mere fact that God has entrusted to our government 250 to 300 millions of human beings in the East should overwhelm us with the greatness of our position, and put us upon inquiry, "who we are," and "why God has given us so overwhelming a responsibility!" Yet He means daily to enlarge it! He purposes to give us "the kingdom and dominion and greatness of the kingdom under the whole heaven," because we are "the people of the saints of the Most High," even "the children of Israel" (Dan. vii. 27; Psa. cxlviii. 14). Therefore India, with its nigh 300,000,000 of humanity, is but a drop in the bucket. All kingdoms and dominions are eventually to be ours: first because we are Israel; and next in order that we may prepare

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"the kingdom of the world to become the kingdom of our Lord and of His Christ" (Rev. xi. 15, R.V.). India has to be made ready for the coming Saviour-King, and is it no "greatness" that we should be the selected agency to bring the nations of the universe into conformity to the law of Christ, and ready to become the subjects of such a divine and glorious Prince? Men may now despise the British because they fail to see how great, and glorious, and blessed, they are as a people; but the days are also near at hand when such a text as Isaiah lxi. 9 will become a literal fulfilment before us. "Their seed (that is, Israel's) 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." These words seem to show that the last to perceive their glorious nobility and their Israelitish origin will be "Lo-Ammi" Israel herself; for the Gentiles shall know them, and those who see them shall acknowledge them that they are the seed which Jehovah hath blessed, that is, Israel. For in truth Israel does not know herself, nor recognise her greatness and her grandeur, "as the chosen of the Lord," as those in whom Jehovah Himself hath never beheld, and will never behold, "iniquity" or "perverseness," by reason of the sprinkling of the precious, precious blood, the blood of Jehovah-Jesus Himself, by which He hath redeemed and cleansed His people, even Israel, the British (Isa. lxi. 9; Hosea ii. 6; Numb. xxiii. 20, 21; Heb. ix. 11—14; Psa. cxxx. 8, all R.V.).

ISRAEL'S RIGHTEOUSNESS.

It is absolutely needful that the nation represented by Ephraim, the Ten-Tribed House of Israel, should have some righteousness wherein to appear before God. It is now a nation before Him, and will be so for ever (Jer. xxxi. 36). The Lord dwells in and amongst this race as His chosen ones; and Father, Son, and Holy Spirit are all by special and distinct promises dwelling among them. The Lord Jehovah promised it in Exod. xxix. 45, 46, R.V., when He said regarding Israel, "I will dwell among the children of Israel and will be their God." The Lord Jesus Christ, in Matt. xxviii. 20, R.V., faithfully engaged to be always present with His people when He said, "Lo, I am with you always, even unto the end of the world. Amen."

The Holy Spirit made the same covenant with the chosen nation when (in Haggai ii. 5, R.V.) He declared, "I am with you, saith the Lord of Hosts, according to the word that I covenanted with you when ye came out of Egypt, and My spirit abode among you; fear ye not." A people so blessed must be covered with a righteousness which the Lord Jehovah can regard with complacency, and that righteousness it is perfectly certain cannot be their own. Nationally Israel of the House of Joseph was corrupt and wicked to the heart's core. Moses' testimony in Deut. ix. 7, R.V., is decisive on that point as to their doings up to his day:—"From the day that thou wentest forth out of the land of Egypt until ye came to this place (the plains of Moab) ye have been rebellious against the Lord." Throughout their subsequent career the House of Joseph did evil, and that continually, till at last they were for idolatry and provocation against the Lord, "removed out of His sight," outcasted to Assyria and Media, and there left to mingle with the heathen and learn their ways (2 Kings xvii. 20). Israel never had, and never will have, any righteousness of their own. Their merits in the sight of God are intrinsically nothing. How then can the British people, being Israel, appear in the presence of a Holy God and claim His blessing? In what righteousnesss can they present themselves before Him? Job's famous question, "How can man be just with (or before) God?" applies just as much to a nation, to-day, such as is Ephraim-Israel, as to a man (Job ix. 2, R.V.). The reply is of vast importance to us as a nation, and of great moment to us as individual members of that corporate body! Our nation's righteousness is Jehovah's! Our own, like Israel's, is as "filthy rags" (Isa. lxiv. 6). "This is the heritage of the servants of the Lord Jehovah, and their righteousness is of Me, saith Jehovah!" (Isa. liv. 17). "When Judah shall be saved and Israel shall dwell safely, this is the name whereby He, the king, shall be called, The Lord our righteousness" (Jer. xxiii. 25).

But how is God's righteousness to become our own, in a national sense? It is applied through the God-man, Jesus Christ, who is God the Son. "For God hath made Him to be sin on our behalf, who knew no sin, that we might become the righteousness of God in Him" (2 Cor. v. 21, R.V.). In this righteousness (the purchase of the precious blood of Jesus poured out upon the Cross of Calvary), the Lord hath clothed His people Israel, therefore our British nation, which is Israel. Hence we have the Church of Israel praising the Lord in Isa. lxi. 10, R.V., and saying, "I will greatly rejoice in Jehovah: my soul shall be joyful in my God. For He hath clothed me with the garments of salvation: He hath covered me with the robe of righteousness." In short "Jesus Christ was made unto us wisdom from God, and righteousness, and sanctification and redemption" (1 Cor. i. 30). The law was once Israel's righteousness in her own eyes. But now "the righteousness of God" is revealed, and it is "by faith of Jesus Christ unto all, and upon all them that believe" (Rom. iii. 22). This righteousness of God is not that of the Law. The House of Judah relies upon that! But it is "the righteousness of faith," "the Faith of Christ." This "righteousness which is of God," is not at all of man, but "wholly by faith" (Phil. iii. 9).

But Israel was to be established by means of this faith which is declared so necessary for salvation. "I will even betroth thee unto Me in faithfulness," is the promise, "and thou shalt know the Lord" (Hosea ii. 20, R.V.). These promises however are, as far as the Old Testament is concerned, promises to the nation of Israel of the Ten Tribes, as the context in each case will prove. In the New Testament, the spiritual promises, which were national in the Old Testament, are made applicable both nationally and individually. They are Israel's as a race, and they are Israel's as regards not only each person who is a member of that family, but of each believer of all nations, families and kindreds of the earth, who, becoming a believer in the Atonement of Israel's Redeemer and Saviour, becomes thus an Israelite himself by faith, and so a partaker of all the spiritual benefits and blessings which God's Word has tied up to Abraham and his seed for ever, literal and spiritual in Christ, to the end of time. There is thus established a duality in the promises of God which the clergy generally, and our opponents as a body, fail to recognise. These promises apply first to the literal seed according to the flesh, as the purchase of the Cross; and through Israel they are passed on and disseminated throughout the world to all who, being aliens, will receive them, and so become themselves Israelites by adoption, God's people, sons of the living God, according to the word of promise in Isa. lvi. 6, 7, and according to the New Testament, *passim*. But for Israel and all Gentile believers who rejoice "with God's people" (Rom. xv. 10; Deut. xxxii. 43), the righteousness they need to enable them to appear before, and be "just with," God, is the finished righteousness of Him who was once "offered to bear the sins of many, and shall appear a second time, apart from sin, to them that wait for Him, unto salvation" (Heb. ix. 28, R.V.). This great Saviour was the Son over His own (*i.e.*, God's) House Israel, "whose house are we" (Heb. iii. 6). And our perseverance is guaranteed by Psa. cxlvii. 19, 20. To Him be all the praise for such undeserved, inexpressible blessings.

RETURN OF MR. HINE TO ENGLAND.—We understand that Mr. Hine, who for nearly three years has been lecturing in America, is about to return to England, and is expected to arrive about the middle of Feb. Some of his friends desire to give him a welcome home. The arrangements are in the hands of Mr. Isaac Loveland, of Sevenoaks.

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A FRESH CLERICAL OPPONENT.

"THE cry is still they come!" The opposition is always from the clergy, and in this case not because our views regarding "the Identity" are supported and pressed home by the laity, but because a Bishop of the Church, the late deeply lamented Bishop Titcomb, has made statements in his last work, "A Message to the Church from the Nineteenth Century," which our clerical opponent believes to be entirely unscriptural. Our nameless objector quite agrees with the Bishop "that there is a grand future for Israel and Judah, and that his description of the coming glory is perfectly scriptural." He differs from the Bishop, however, as he thinks that the glory promised is not existing now. "I regard it," he says, "as the glory of the future millennial state, after the return of the Messiah to the earth, and after the establishment of His universal kingdom." Our clergyman, therefore, believes ours is only an interregnum, a sort of parenthetical dispensation in which Israel, being ousted, the Gentiles have somehow got hold of all God's sworn promises made to Israel *exclusively*.

But our clerical opponent has some special faults to find with the late Bishop. He is "astonished," he declares, "at the Bishops misquotations. It looks as if the writer had taken up his ideas from some other source, and then went to the Bible to prove them, and by this process (adds our cleric) it is easy to prove anything." Is it? Let us try. A man starts, like our clergyman, with the idea that God's promises sworn to Abraham, Isaac, Jacob and Israel, were of a parenthetical description, to cease when the Saviour came, to be handed over to the Gentiles during these latter or last days, and then to become vital in the millennium. Now suppose him, suppose our opponent to go to the Bible to prove that assertion, in the face of such texts as Luke i. 55; Rom. xv. 8, could he succeed? "Oh, yes," declares our clergyman. "Anything" can be so proved! Let him try! We tell him the monstrous doctrine cannot be so proved without falsifying scripture and making such a chapter as Gen. xlix., relating to the events of our "last days" (ver. 1), false from first to last! But our opponent gives chapter and verse for his charge against the late Bishop. This is what he says:—"On page 33 the Bishop says that the word Goyim (nations) always refers to a nation *outside of Palestine*." This is declared to be absolutely without foundation, as will be seen by referring to the *Hebrew* text of Levit. xviii. 24; Exod. xxxiv. 24; Numbers xxiv. 9; Deut. vii. 1; ix. 1; see also Deut. iv. 34 (Goy) and 2 Kings xvii. 26, where "the nation" represents "the Ten Tribes" (*sic*!)

This is charge No 1. Surely one so ready to find fault ought to have been more careful himself regarding his own last reference to God's words! In 2 Kings xvii. 26 the word Goyim refers *not* to the Ten Tribes but to the heathen nations of Central Asia brought by the king of Assyria into Samaria to *replace* the deported Israelites of the Ten Tribes! The objector ought not to have quoted Deut. iv. 34 where the singular "Goi" is applied to Israel; because such use of the singular number was admitted by the Bishop in his footnote at p. 33 of his work. There remain, then, the five cases in which the heathen nations then occupying Palestine or Canaan were described in Exodus, Leviticus, Numbers and Deuteronomy as Goyim, contrary to the rule which the Bishop laid down on p. 33. But admitting that the Bishop's words are liable to misconstruction, what does it amount to? Only this: that prior to the invasion of Palestine by the tribes the word of God describes as "Goyim," or foreigners, invaders and unlawful intruders, certain "nations" who had no right to His inheritance Palestine, and belonged, as "barbarians," to outside territories! The Bishop's note at foot of p. 33 quite carries this construction, and we do not see that our objector can make much out of his charge as against the late Author. Our cleric goes on again thus:—"In quoting Gen. xlviii. 16, 'a multitude in the midst of the *earth*;' the Bishop takes 'earth' to mean the whole globe, whereas there seems to be nothing more meant, at least not necessarily, than 'the land' (of Canaan)."

Our opponent does well to write doubtfully, for he is wrong and the Bishop right, as we shall show. For if the Bishop were wrong in deeming "*erets*," "earth," to mean the whole globe in Gen. xlviii. 16, then Gen. xviii. 18, xxii. 18, and many another text, must be held to refer to Canaan only, but not to lands outside Canaan, which is absurd! But the cleric has more objections to urge, and here is a general one in which the Bishop was involved, with others. "It is the common one," he writes, "which supposes that all the Ten Tribes were removed, in B.C. 721, whereas it would seem that only influential persons were removed. The poor were left in the land. See 2 Chron. xxx. 5 referring to "Dan and Beersheba" (v. 6, 7, 9, 10, 11—18). A '*multitude*,' 'Ephraim, Manasseh, Issachar, Zebulon'—*i.e.*, the Ten Tribes."

In considering this objection we wonder that a clergyman can have been so rash as our opponent has been here! The chapter in question (2 Chron. xxx.) related to events of Hezekiah's reign (B.C. 726), before the Ten Tribes were wholly carried away, and therefore the force of the opponent's argument is shattered! (See also Isa. vii. 8, pointing to B.C. 678 as the completion of Israel's deportation). The depth of the following objection we find it hard to gauge, since Hosea as a prophet, in chapter iv. 17, was predicting a coming declension of the Ten Tribes which was never fulfilled till after the Assyrian captivity. The clergyman, however, writes as follows: "Here is another blunder which the Bishop has made. On p. 40 he says:—'It can only refer to the Assyrian captivity, and quotes Hosea iv. 17; whereas from Hosea i. 4 this prophet wrote *before* the punishment of the House of Jehu, which took place B.C. 772, or fifty years before the Assyrian captivity in B.C. 721."

We suppose our cleric did not believe that a prophet of God could anticipate events by fifty years? With such an argument we are unable to cope. But our opponent proceeds: "Again, on p. 45 the Bishop says, 'Amos exclusively prophesied to Ephraim.' Now Amos was of Tekoah in Judah, and prophesied of Zion and Jerusalem as well as of Ephraim, see ch. i. 2, ii. 4, iii. 1. Again, he quotes Hosea ii. 23: 'Ammi or My people, instead of Lo-Ammi, not My people,' as referring to Ephraim, whereas St. Paul quoted the same words (Rom. ix. 24, 55) in reference to 'us whom He hath called, not of the Jews only, but also of the Gentiles.'" Taking the last objection first we have here our argument illustrated that Ephraim came to be Gentilized during her captivity, and was a Gentile people (God's Lo-Ammi) in St. Paul's day. The scripture cannot be broken. And therefore, since Hosea certainly wrote of Ephraim in chap. ii. 23, St. Paul must in Rom. ix. have referred to the same Ephraim-Israelites as Gentiles. The burden of Amos' prophecy was certainly directed to Israel, and that we believe is what the Bishop meant.

We now come to our last clerical objection and we confess we do not see much in it. The opponent wrote thus: "Once more, in order to prove that Ephraim came from Britain, the Bishop quotes Isa. xi. 14, 'towards the West,' or from seawards, as he translates it,—*i.e.*, 'from the west,' whereas verse 12 says they shall come from 'the four quarters of the earth,' which quite upsets the Bishop's theory." We are surprised again at our clergyman's inaccuracy. Let him read p. 53 of the Bishop's book again, and he will find that he describes the landing of Israel at the return and says it will be on the seaward frontiers of Palestine, that is, on the frontiers of Philistia. Their point of departure to get there might be West or East. But they will all converge, is the Bishop's gloss, on the seaward frontier of the Holy land, that is, *its West*. The Bishop no doubt connected this passage with Hosea xi. 10, and therefore it may be presumed that he assigned to Israel a Western home. But this does not and cannot negative the idea that detachments

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may also come from the East and land on the Western frontiers of Philistia! In fact, when the British return with Judah, they will travel "from the West" as from their head-quarters, but detachments will also come from the four quarters of the globe, because we are there! The clerical objector adds that in quoting Isa. lix. 19 both Mr. Hine and the Bishop culpably omit to notice that those "who fear the Lord from the West" (meaning, as they contend, *Britain*) are represented as fearing His glory from the rising of the sun, that is the East, which is not Britain. But will the clergyman point out any other Power belonging to the West having a mighty glory (God given) also in the East, excepting Great Britain? If we prove the contested point that in the last days Israel is to be found mainly established in the West, the text in question is not attenuated, but its application to the British vastly strengthened when it is added that the same Power exhibits God's glory also in British India, British Burmah, North-east Borneo, China, New Guinea, and the Eastern and Indian Oceans. Our clergyman assures us the Bishop's book "has many similar errors" but that these must suffice. We find nothing in these objections which can be held to touch the vital facts our opponent does not allude to. These are, that "The British possess to-day exclusively all those blessings which God sware to Abraham and his seed for ever to reserve exclusively for them;" and that geographically we are in precisely the position God's Word declares Israel should be found to occupy, in "the last days," which are our Christian dispensational times (*vide* Heb. i. 1; Acts ii. 17; Gen. xlix. 1). We shall be glad to hear from our clerical opponent again; because we understand he is a man of parts. He will excuse us for saying, that, really, as yet, he has not exhibited to us his full strength! Surely he could do something better?

HOW SOME NATIVE CHRISTIANS IN THE EAST VIEW "OUR IDENTITY."

A Missionary clergyman (an Englishman) now in the distant field in the East, writes thus:—

"I might, if I had time, fill several sheets, telling you of the many English in this country to whom I have conveyed the glad tidings. Some have smiled and doubted; others deeply interested and anxious to go more into the evidence. I have given several lectures to intelligent, educated, native Christians who have been deeply interested, and testify to the wonderful light it throws upon the Scriptures, and the powerful way in which it manifests God's faithfulness. I expect many of them will accept the glorious truth even before many of our own people will 'see' it. 'Blindness' clings to them. Oh, that the Lord would open their eyes! . . .

"June 28 was the day we here celebrated our Queen's Jubilee. I preached in the native language from 2 Chron. ix. 8, and showed the position of God's Viceroy. It was a grand text!"

So far our missionary to the heathen in our Eastern Empire. He is a faithful, earnest, Anglo-Israelite, and one who is a brilliant exception to the rule of clerical indifference. Two bishops lately out of five, appealed to by another earnest Anglo-Israelite (to give this subject a hearing), alone responded to his letters. The other three took no notice of his communications. Of the two one replied "that he regretted the sender of it had taken the trouble to write, as he (the bishop) was very busy and knew nothing at all of the matter alluded to (Our Identity)." The second bishop, equally civilly, replied that he had closely studied the subject, but was "utterly unable to see the validity of the writer's views." "You may think me," added this bishop, "very ignorant if you please, but I cannot receive what I do not believe." Two bishops of the Anglican Church at home, both learned and excellent men, have thus refused the light, but educated native Christians of the far-off Eastern land hear the good news, and are disposed to receive it, because of its powerful testimony to the faithfulness of God! Verily Isa. xlii. 19 is true, and God's true servants and messengers are "blind," having eyes, and cannot "see"!

ISRAEL'S STEAMSHIPS.

A friend at Tunbridge Wells, who delights to send us all that he notices in the public journals of the day, which tends to show that the British are God's favoured people Israel, has forwarded to us an extract from the *Pall Mall Gazette* of October 1st, 1887, which is to the following effect:—

THE STEAMERS OF THE WORLD.

Recent statistics show that the number of steamers existing in the world in 1886 was estimated at 9,969, of an aggregate burden of 10,531,843 tons. In the previous year the number was stated at 9,642, of an aggregate burden of 10,291,241 tons. The world's steam-shipping in 1886 was thus distributed:—Iron steamers, 8,198, of an aggregate burden of 8,911,406 tons; steel steamers, 770, of an aggregate burden of 32,820 tons; and wooden steamers, 822, of an aggregate burden of 380,655 tons. Of the steamers afloat in 1885, 5,792 were owned by the United Kingdom and its colonies, their aggregate burden being 6,595,871 tons. The other countries of the world owned steamers in the following order:—Germany, 579; France, 509; Spain, 401; The United States, 400; Norway, 287; Russia, 212; Denmark, 200; Italy, 173; Holland, 152; Brazil, 141; Japan, 105; Greece, 82; Turkey, 82; Belgium, 68; Chili, 43; Argentine Republic, 43; China, 27; Portugal, 27; Hawaii, 21; Mexico, 15; Miscellaneous, 50; total, 3,617.

Compared with Israel, therefore, the proportion of steamers was 3,617 to 5,792—that is, the British-Israelites owned in 1885, more steamers than all the other sea-faring nations of the world put together, by 2,175 vessels! Verily, God's people are the "head and not the tail, above only and not beneath, all the other nations of the earth," even in steamships! We see, then, why we are supreme at sea; and we see, too, why and how God has given us "the power to get wealth," since our supremacy in steam-power on the ocean brings commerce, and commerce affluence, to the glory of God. For He tells us, in Deut. viii. 18, that He gives Israel this "power to get wealth," "that He may establish His covenant which He sware unto their fathers as it is this day." God works by the instrumentality of His people; and He therefore gives them wealth, that by it they may, as the agents He deigns to use to evangelize the world, have the means to pay for their ships, steamers and sailing vessels, that they may subdue their enemies, and secure the means safely to visit the heathen nations of the earth with the Word of God, the Gospel of Christ, and the means of grace. He gives them this supremacy and wealth, too, that thereby they may have the power to conquer their enemies at "the ends," and "coasts," and "uttermost parts of the earth," that they may thus bring them to Christ, and may also prepare for the time when "The kingdom of the world shall become the kingdom of the Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15, R.V.). How our opponents (the clergy especially, as the chief of them), account for this persistent growth and increase of British power and might, we cannot imagine. Can it be they are so absorbed in their ministerial functions, that they have not a single moment to spare to contemplate one of the most striking and momentous phenomena the world has ever seen, bearing directly, too, on the problem of the world's evangelization, regarding which they profess to be so deeply interested?

How do they account for "the expansion of England," and the spread of the Church to all the countries of the world? Surely this is a point within their purview, as the ministers of religion in the foremost nation of the earth? Our Archbishops and Bishops are ready enough to recognize the fact of the expansion of the National Church and State. Why cannot they pause for a single moment, to enquire the cause? The Bishop of Durham, in his sermon before the Church Congress at Wolverhampton, reported in the *Times*, drew marked attention to the wonderful growth of the Empire Church, but he failed to ask or answer the question why the thing was so! We can tell him! It is because this people is Israel. To her the Lord has given the heirship of the world; and where the State goes,

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there must go the Church. The Bishop's words were these, regarding the past isolation of the Church of England. What her present condition is, he thus described:—

But this charge of isolation, if it had any appearance of truth 70 years ago, has lost its force now. The English Church is no longer insular, as the English race is no longer insular. The English Sovereign reigns over one-fifth of the whole human race. Of what monarch or what Power since the world began can the same be said? The great American Republic too—the most rapid development on a grand scale in the history of the world—is bone of our bone and flesh of our flesh. Nor is it only within the limits of English and American dominions that the influence of the English race is felt. British vessels alone absorb more than three-fourths of the carrying traffic of the world, and America claims a large share of the remainder. Every continent, almost every sea and island, swarms with English and American tourists and travellers. Everywhere, for business or for pleasure, English-speaking people are found. Corresponding to this progress of the English race is the spread of the English Church. Next year, if it please God, will witness another meeting of the Lambeth Conference. The number of the Anglican Episcopate, from which its members are drawn, is fast mounting up to 200. This year is the centenary of the first colonial bishopric. We have seized the occasion to take an audit of the progress during this period. I need not trouble you with the statistics of the increase. It is sufficient to say that during the present reign alone the number of our colonial and missionary sees has been multiplied nine or ten fold, and that the rate of increase has been greater in the later decades of this period than in the earlier. The Anglican Communion now comprises within her embrace Churches established, unestablished, and disestablished. She has flourishing branches in every continent of the globe. She acknowledges as her sons converts from the highly developed and immemorial religions of the East and converts from the rude idol-worship of Africa and the Pacific Islands. The successor of St. Augustine is coming to be regarded as the patriarch in substance, if not in name, of the Anglican Churches throughout the world. The proud title, *papa alterius orbis*, has a more real meaning now than when it was conferred many centuries ago. Nor is this all. With the ancient Churches of the East our relations are becoming every day more intimate. With the greater and more flourishing communities we are exchanging friendly intercourse, while the feebler Churches, in Syria, in Armenia, in Egypt, are looking to us for instruction and for help. The premature movement of Archbishop Wake in Queen Anne's reign is taking effect under his successors in Queen Victoria's. Archbishop Tait in his later charges gave a prominent place to the duties attaching to his office through these wider relations of the English Church, and they have been largely developed under his successor. What, then, shall we say? The catholicity has been restored to the English Church in a surprising way. Catholic indeed she was potentially before in her doctrine and polity; but now she is catholic in fact, catholic in her interests and sympathies, catholic in her responsibilities and duties. Yet these world-wide relations are almost wholly the growth of the present reign, the growth of our own life-time. What may we not hope in the future, if we respond to God's call? If we respond! The appeal lies, not to the clergy alone, though to them chiefly, but to every loyal son of our Church. Here is my reason for selecting this theme at such a gathering as the present. Let this vision of a glorious future be to every devout Anglican Churchman to-day an inspiration, as a similar vision was to every devout Israelite of old. What, then, shall be our attitude towards this great work which lies before us? How shall we consecrate ourselves for the task? We shall not relax our efforts for the evangelization of the masses at home. We shall feel that any weakness at the heart must impede the circulation and endanger the whole mechanism of the body. We shall not forget that we have special duties towards other Christian communities living side by side with us. We shall cultivate friendly relations where no principle is sacrificed. We shall avoid irritating language, for we shall remember with shame how largely their defection has been due to our fault. We shall be prompt to amend defects in our organization, and to establish effective tribunals of discipline. We shall approach the settlement of these questions in the spirit of concession, knowing that this spirit of concession—this *epieikeia*—is Christ's own attribute. Above all, we shall beware of exalting methods into principles. We shall redouble our efforts to evangelize the heathen world. We shall recognize the duty of the Church, as a Church, to take a direct part in missionary work, while yet we shall respect the voluntary agencies which have borne the burden and heat of the day. We shall not lay the yoke of a rigid uniformity on the necks of our converts. We shall lay down for ourselves as an aim not the multiplication of English churches on a foreign soil, but the creation of native churches. We shall allow great latitude of development in non-essentials, such as the form of worship. We shall not impose our Articles, or even our Prayer-book, as a necessity, on native peoples. We shall act throughout in the faith that they too, like the races converted to Christ in the ages past, have some treasure of their own, some special gift or endowment, to contribute to the House of God. We shall draw closer our intercourse with the enfeebled Churches in the East, not too carefully scanning their faults, whether in doctrine or in practice, but striving by education and by sympathy to raise them to a higher level. Thus will the catholicity of our Church be at length realized—a true inspiration to ourselves and an untold blessing to mankind. "All ye inhabitants of the world, and ye dwellers of the earth, see ye, when He lifteth up an ensign on the mountains."

"IN THE LATTER DAYS YE SHALL UNDERSTAND IT."

THE words at the head of this paper occur in Jer. xxx. 24, R.V. They amount to a new and unsuspected identification of the British nation as the Lost Ten Tribes of Israel. The passage refers to the restoration of the Two Houses of Israel to the land of their inheritance. The Lord promised in these verses to turn again the captivity of Jacob's tents, to cause their city to be built upon its own heap. The condition of the city was to be such then, that thanksgiving, and the voice of them that make merry were to proceed out of it. The people were to be multiplied and their polity glorified. Those that oppress them were to be punished. Their prince was to be no alien but one of themselves, and the Lord would cause him to draw near to Him. The people were to become God's people and He their God. In the midst of these special blessings promised to His people, which are continued also in chap. xxxi., to the end of it, there occur, interposed in a sudden, abrupt, and remarkable manner, the two last verses of chap. xxx., which declare, as so many other Scriptures do, that Israel's restoration must be preceded or accompanied by the terrible punishments of the non-Israelite Gentile world. It is described here in the words and language we now quote. "Behold the tempest of the Lord, even His fury, is gone forth, a sweeping tempest. It shall burst upon the head of the wicked. The fierce anger of the Lord shall not return until He has executed the intents of His heart. In the latter days ye shall understand it." The "intents" of the Lord's heart, are merely "His determination" described in the parallel passage in Zeph. iii. 8, R.V., where that determination is said to be to 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."

In Isa. xxvi. 21 we have another similar intimation (in connection with Israel's safety and preservation,) of God's resolve to punish and pour out the vials of His wrath upon the nations of the "earth." Israel is directed to hide herself for a little moment until the Lord's 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 terrors of this earth-woe under the figure of the coming unparalleled "Great Earthquake, such as there has not been since men were upon the earth," appears in Rev. xvi. 18. With these many, terrible, texts before them, how is it that men have not, since the Reformation at least, realised how awful is the coming time "of the day of the LORD'S vengeance—the year of recompence in the controversy of Zion"? (Isa. xxxiv. 8, R.V.). Yet such is the case!

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Up to the Reformation era the restoration of Israel in conjunction with God's awful and sudden judgments upon the Gentile non-Israelite nations, was not so much as thought of. Since the Reformation, the Christian world has dreamt of the speedy evangelisation of all mankind, the universal reign of Christ, the God of love and peace, among the nations. It is only in these latter days, in the times just before the second coming of Christ, that men who are aware that Israel of the Ten Tribes are found, are discovering that before the restoration of the tribes there must be a terrible overthrow of the nations, a cataclysm which will be a veritable "earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). The fathers and grandfathers of the men living on the earth to-day understood none of these things. They cared not for the Identity of the British with Lost Israel, for they knew nothing of the matter. They did not realise that the restoration of Israel and Judah was approaching; and that when that took place the destruction of the nations of Europe would occur at about the same period.

But now, when we are living in the dregs of the last days of the Christian dispensation, things have developed in an extraordinary manner, our forefathers' future has become our past; and we are enabled to view prophecies from a very different standpoint. We begin now "to understand" the purposes of the Lord to see how He is about to recall His people Israel, Judah, and Manasseh to His favour and to give them their land again; but in order to facilitate that political and national operation, He is about to cast the nations of Europe into the most horrible vortex of internecine war, for which they are all, as anyone can see, making the most gigantic preparations, unparalleled in the history of man! How the one series of events, respecting Israel, bears upon the other regarding the nations, we can only yet very dimly comprehend. But the Identity unlocks the puzzle, and reveals the secret; for we begin to "understand" that the last is the complement of the first; and that before the chosen seed can return, the opposing nations must be clean destroyed, and Israel's triumph be made easy by the annihilation of the enemies of the Lord and of His Christ. In the latter days, in our Christian Dispensation, we, the children of Israel only, not Judah nor the Gentiles, are beginning to "understand" these purposes of the Lord, and are awaking to the discovery that the mighty preparations for the coming "war of Titans" on the continent, is only the fulfilment of such prophecies as those we have already mentioned above, to make way for the glorious restoration of Israel to their inheritance and the Advent of our coming King, even the Lord Jesus, in proof of the faithfulnes of the Lord to His promises, and to certify to the world that what He has covenanted to perform, that He will bring to pass, to the jot and to the tittle, according to the prophecies. For our own nation, then, the prospects of the future are bright, comforting, and splendid. A time of sifting we are doubtless to pass through. Ezek. xx. 38, and Jer. xxx. 11 lead us to expect that! But the sifting will be accompanied by the outpouring of the Spirit of God on all flesh (Joel ii. 28) and by the bestowal of the new covenant of grace upon the House of Israel, first outside the land (Jer. xxxi. 33—34; Heb. viii. 10; Ezek. xxx. vii. 14), and then upon Judah when in it (Ezek. xxxvi. 25, 26). We may regard the fact then with which we are dealing as a new identification of the British nation with Israel. What other nation and race but ours at the present hour concerns itself with the discovery of Israel and with God's judgments on the nations non-Israelite by descent? We know not one! The only nations which ponder these matters and look for Israel to-day, are the British and Anglo-Saxon American nations. To them alone both these subjects are becoming burning questions full of interest and concern. But God's Word says that Israel shall, in "the latter days," that is in our times, between the two advents, "understand" the matter. We are as a nation beginning to understand it. We must then be Israel, God's first-born Ephraim, as He is true! Let us then as Israel rejoice in our glorious birthright inheritance, and praise the Lord for His undeserved mercies to our most sinful and sinning race!

ISRAEL'S EXISTENCE.

To the Editor of the "New Zealand Methodist."

SIR,—Mrs. Rigg refers me to Jer. xxxi. 31, to end; and says I "cannot fail to notice that the promise that Israel should not cease to be a nation before Him for ever is applied to both Israel and Judah when restored to Palestine, for Jerusalem is then to be re-built, and not thrown down any more *for ever*."

Accordingly, I turned to the passage, and this is what I found:—Verses 31 to 34 promise the new Covenant to Israel and Judah, and clearly describe what that Covenant is—it is evidently the Christian Covenant in place of the Mosaic; and is quoted by the writer to the Hebrews (viii. 8—12). Verses 35 to 37 form a distinct paragraph, and give the promise of a never-ceasing kingdom to *Israel only*. Why is Judah not mentioned here, as in v. 31?

Verses 30—40 refer to the city of Jerusalem as re-built, and not to be cast down any more. Are we to infer, from the position which the passage referring to the never-ceasing kingdom holds, that Israel shall not be a nation until the return? more especially as *Israel* only is mentioned, and because such an inference would disagree with other parts of Scripture. For instance—Ephraim was to be a nation and a company of nations (Gen. xlviii. 19). Can this be said to have been fulfilled in Canaan? How can it be fulfilled at the return, since Israel and Judah will then form *one* nation? It could only be fulfilled out of Canaan, and before the return.

Again—God promised to David (2 Sam. vii. 16), "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." This kingdom was transferred to Solomon (1 Kings i. 35; 1 Kings ii. 12), and God said, "I will establish the throne of his (Solomon's) kingdom over Israel for ever" (1 Chron. xxii. 10). Afterwards God said (1 Kings xi. 11), "Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son," &c. 1 Kings xi. 31,—"And He said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee." See also verse 35.

Thus the kingdom was transferred to Israel of the Ten Tribes. Now, read in this connection Jer. xxxi. 35, 37, already quoted; and xxxiii. 19—22; also 2 Sam. vii. 14—16; 2 Chron. xiii. 4—5; Psalm lxxxiv. 3—4, 28—37. Can anyone, after reading the above passages, doubt that the throne and kingdom were to have a continuous existence?

I will put the argument in another form:—

1. A great number of promises are made to Israel, not only distinct from, but in opposition to those of Judah.
2. At the return, Judah and Israel will be one, and their blessings in common.
3. Therefore, concerning Judah as such, and those to Israel as such, must be fulfilled before the return.

With regard to Israel's not having any advantage over Judah, I will merely refer to Jer. iii. 9—11, which our Lord appears to allude to in the Parable of the Two Sons addressed to the Jews. (Matt. xxi. 28—31).

Mrs. Rigg refers to Zech. x. as a prophecy to both Houses; but it will be seen that from verse seven to the end only Ephraim is intended. I am, &c., T. M. GEE.

Willowbank, Sydenham, July 11, 1887.

We take the above from the *New Zealand Methodist* of July 30 last. The letter is interesting because it shows us how the contest is being waged in the Antipodes, and how ladies there are throwing themselves into the arena, and bearing testimony to "Lo-Ammi" according to prophecy in Hosea i. 10. The testimony is an ignoble one and also false, as that Scripture proves; yet Mrs. Rigg is ready to give it her support! Mr. Gee is doing battle gallantly for the truth, and we wish him every success. It is a satisfaction to know that *The New Zealand Methodist* is willing to make room in its columns for so important a subject, and candidly allows the argument for and against to appear. Such liberality is not always apparent in the members of the press on this side the water, and we are accordingly thankful.

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Review.

Are Foreign Missions Doing Any Good? Fifth thousand. London: Kegan Paul, Trench & Co., 1, Paternoster-square. 1887. Price One Shilling.

THIS is an anonymous volume, whose authorship, however, seems to be an open secret. It is dedicated to the Right Hon. A. W. Peel, Speaker of the House of Commons, who is known to be a friend of missions, the object of the writer being "to inquire into the social effects of missions." The reverend writer of this capital little brochure views the question of Foreign Missions not in its spiritual aspect as regards conversions, but simply and solely in its general aspect, seen from the standpoint of the social effects which the missionary enterprise produces upon the heathen nations brought under the influence of this work. The author's object, then, has been to compile from public sources, but not from missionaries' reports, statements showing what effect, socially, Christian Missions have had upon heathen nations, and whether they have done any good quite apart from conversion or spiritual effects upon such communities. To do this our author has quoted largely from the records of the House of Commons, from a resolution proposed there by William Wilberforce, from speeches of Lord Palmerston, Sir Charles Wood, when Secretary of State for India, from statements publicly made regarding Christian Missions by Lord Lawrence, Sir Herbert Edwardes, the Earl of Northbrook, the Duke of Buckingham, Sir Bartle Frere, Lord Napier of Ettrick, Sir William Muir, Sir Richard Temple; and from the testimony of public journals, such as the *Saturday Review*, the *Nineteenth Century*, the *Standard*, the *Times*, the *Daily Telegraph*, and many other quarterly reviews and papers. The testimony of all these is uniform, and entirely in favour of Foreign Missions as agencies for good to the heathen nations where they are at work. Our author notices the fact that it is no longer a question whether heathen nations shall be brought into contact with Christians or not. The thing is settled. Nothing can prevent the contact. The testimony of the public press on the effects of that contact is that "Christianity in the abstract is a good thing," as China has found, and India, the Fiji Islands, and other countries have also learnt. The probabilities of the case as to whether our holy religion is likely to do good to heathen nations are in favour of the affirmative proposition. For the foremost nations of the world to-day are Christian by profession. England is a proof of this, and has shown that Christianity has proved itself to be "wonderfully calculated to promote social progress and national development." What has proved so great a blessing to us is likely to be equally beneficial to the heathen. Our author finds that uncivilised and savage races are yielding to Christian teaching. The testimony of Mr. Charles Darwin, Sir Bartle Frere, and others is cited to prove that fact. Miss Gordon Cumming's verdict regarding Fiji is decisive. "Only forty years ago the missionaries landed," she writes, "and already they have won over to the new religion of peace and love upwards of 100,000 ferocious canibals!" Sir A. Gordon declared, as Governor of the Fijis in 1879, that the statement was true. "Out of a population of 120,000 more than 100,000 are now," he said, "regular worshippers in churches. There are 800 of these. Over 42,000 children are in attendance at the 1,500 Christian schools!" Similar testimony is given by our author respecting the Loyalty Islands, and Madagascar, and the case of Africa is dwelt upon to prove the same point. Deeply interesting details are also furnished regarding the advance of civilisation in Sierra Leone, and in British India in general. Here our travelled author (an English Church Missionary Society missionary) declares that the chief of the non-missionary agencies which have effected social good in India has been the general justice and righteousness of the British rule.

The example of the Christian lives of many of our foremost Anglo-Indian officials the author reckons as another potent factor and means of good to India. The lives of the Lawrences, of Herbert Edwardes, of Bartle Frere, and of a host of others have indirectly benefited India by their Christian influence on the native masses. He points to the abolition of Suttee (or Widow-burning), of Infanticide, of the Swinging Festival, of Jugganath's Car, of the exposure of the sick and aged to die on the banks of the Ganges, of human sacrifices, and other inhuman rites in India, as the indirect results of Christianity, and the outcome of the Christian principle among British-Indian legislators and rulers at various times. In respect to native education, male and female, in India, as regards Zenana work too, the writer of this little book points to the undoubted fact that both have been largely brought about by the influence of Christian missionaries. The fact is certified by the report of the Indian Education Commission of 1883, by the Government Report of the Madras Census for 1874, and other public records, plainly proving the inestimable benefit Christian Foreign Missions have conferred on the Indian Peninsula. These and many other subjects are treated in this valuable work in a masterly way, and we urge, as a matter of great moment, that our readers should each obtain a copy, and use it as a means of interesting others in Foreign Missions and spreading the glorious work. It is one which Anglo-Israelites must make their own. God made, formed, and created Israel to show forth His glory, and that glory is seen in the blessing and benefits which Christ's blood has purchased for the whole world, but disseminates among all nations, families, and kindreds thereof by the instrumentality of His people in these islands. The rev. writer of this volume, of course, does not recognise the House of Israel in the true portrait he has drawn of the British labouring for the heathen in the various methods he portrays. Yet he ought to have known that a people blossoming and budding and filling the face of the heathen world with such good fruit as he describes, can be no other than "Israel obedient." He urges, by every argument at his command, our national duty to carry out the Lord's command by communicating the Gospel to all mankind. If that be our duty, then we beg leave to tell the author that we British must be Israel, since to no other race but Israel has God in His holy Word committed the sacred duty of international beneficence, through the teaching of Christianity by Foreign Missions. "Go ye," He said to His Hebrew disciples, "to all the world, and preach the Gospel to the whole creation" (Mark xvi. 15, R.V.). That commission was never afterwards widened so as to include among the preachers the other non-Israelite, Gentile nations of the earth! For He who said these words came to fulfil the law and the prophets, jot by jot, and tittle by tittle (Matt. v. 17, 18, R.V.). In them the House of Israel, being the afterseed of Abraham, are designated the agents by whom all nations, families, and kindreds of the earth were to be blessed, and them alone He has endowed with power to carry out His purposes, since He promised to them that, "He showeth His words unto Jacob, His statutes and His judgments unto Israel; but (that) He hath not dealt so with any nation, and as for His judgments, they have not known them" (Gen. xxii. 18, xxviii. 14; Acts iii. 25; Psa. cxlvii. 19, 20, R.V.). Israel, therefore, praise ye the Lord!

BRITISH-ISRAEL.

FELLOW COUNTRYMEN,—On Sunday (Christmas Day) we celebrated the birth of our Saviour. In our Churches and chapels, throughout the length and breadth of the British Empire and America, we chanted and sung these words on that day, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised an horn of salvation for us in the House of His servant David. The oath which He sware unto our father Abraham, that He would grant unto us, that we, being delivered out of the hands of our enemies, might serve Him, without fear, in holiness and righteousness all the days of our life." Pause, my brothers, can the Jews sing this? No! They have been persecuted in every country. Can any of the Continental nations? Not one! Every country in Europe has been over-run by invading armies. Only Israel of the British Isles has braved for more than a thousand years the battle and the breeze, because there is none other that fighteth for them, but only Thou, O God! Therefore, Israel, praise ye the Lord!

JAMES WRIGHT.

Plymouth, Dec. 27, 1887.

NOTE BY THE EDITOR,—The sum of 2s. 6d., forwarded to us by Mr. Wright with the above, for the BANNER Free Distribution Fund, was forwarded by us to Miss E. M. Rush.

BIDFORD.—MR. LILWALL'S JUBILEE ODE.—Mr. G. Lilwall, who signs himself "An Anglo-Israelite," forwarded to Her Majesty a copy of his Jubilee Ode, and has received the following reply:—"The Private Secretary has received the Queen's commands to thank Mr. George Lilwall for the kind and loyal expressions conveyed in his communication. Privy Purse Office, Buckingham Palace, S.W."—*Stratford-on-Avon Herald.*

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The Secretary, the Rev. F. Aston, Vicar of Bushbury, Wolverhampton, will provide hospitality, as far as possible, for friends coming from a distance, application being made to him before Feb. 14.

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A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY EVENING NEXT, February 9, 1888, at 7.30 o'clock, by Mr. James E. Nelson. Subject: "Naphtali and his Companions." Admission free. Strangers will be made welcome. JAMES BILLINGTON, *Sec.*

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Pearl of the Indian Ocean	69
Sikkim	70
Shut Thy Doors About Thee	71
Where is He that is Born King of the Jews? (Matt. ii. 2). By Surgeon-General J. M. Grant, M.D.	72
Egypt's Saviour, Defender and Deliverer	72
Israel's Sanctification	73
India's Advance Under Israel's Guidance	74
The Enemy Coming in Like a Flood	75
Correspondence	75

"THE PEARL OF THE INDIAN OCEAN."

THE *Weekly Bulletin*, a journal of finance and investment, published an article on January 21 in which Delagoa Bay is described as "The Pearl of the Indian Ocean." The writer, who holds strong opinions on the subject, considers it our paramount duty to effect an exchange with Portugal and give her some of our Colonial possessions in exchange for Delagoa Bay, which is sure to become invaluable to us ere long. The reason why this hitherto neglected spot is now found to be beyond all price to us as a nation is the Israelitish one that God has seen fit to show our race that South Africa generally, and the Transvaal in particular, are gold-bearing districts second to none in the world. Already there is a vast rush of British settlers employed in digging for gold, who pay to the Boers for the privilege no less than £30,000 a month in "claims" and quit rents. Pretoria is the Boer capital, as we all know, with about 4,000 inhabitants, a mere village. But since the Witwatersrand goldfields have been discovered, a town of Englishmen or Britons has sprung up thirty-five miles south of Pretoria containing 5,000 inhabitants and 1,500 houses. Barberton, on another goldfield in the Transvaal, is also a second British town, of 6,000 inhabitants and 2,000 houses. It is situated at 200 miles' distance from Pretoria and only 150 miles from Delagoa Bay. Supposing the goldfields hitherto discovered to be only the fringe of the gold-bearing districts, the *Bulletin* believes we are merely at the beginning of a mighty rush of gold-seeking settlers, who are sure to be in the majority Britishers, and these will overwhelm the small body of Boers who are likely ere long to be in a very small minority. The writer in the *Bulletin*, however, fears our own government will let the golden opportunity slip, and will fail at once to accept the offered protectorate of Amatongaland. The Boers, are anxious to get rid of our influence there. If we refuse the protectorate the Germans are ready to take it up, and with Boer help to extinguish our rising power in that part of the world. "If Germany," says the writer, "once gets her foot into the country on the East coast, the issue is hardly doubtful."

We shall have one of the most powerful and enterprising nations of Europe to compete with for supremacy, instead of, as at present, a few Boers, who hardly number ten thousand able-bodied males—less than half the number of the new English settlers already on the spot. Is it possible to calculate what the English element will number even three years hence? By taking no steps to support its new colonists in the gold regions of South Africa, the government is morally provoking civil war between them and the Boers. Already they are paying in claims and quit-rents £30,000 a month to the Transvaal Exchequer, and are denied any voice at all in the Volksraad. Will not the most likely result be that Cape Colony and Natal will make common cause with the English settlers scattered over the Boer and native States, and a South African Republic, independent of Queen Victoria, be the result? The British Colonies all over the world are loyal just so far and so long as it is to their interest to be loyal. The digger is a cosmopolitan, and the only mistress he owns is gold. The old colonies of South Africa will be carried along with the rush of gold-seekers, and probably the richest country in the world south of the Zambesi—with infinitely greater possibilities, perhaps, than Canada or even Australia—will become the new and powerful Republic of the southern hemisphere.

Here then is a "bug-bear" which a writer raises up to frighten himself and his readers withal; simply because he has no acquaintance with Our Identity, and has no faith in or knowledge of prophecy bearing on the subject. He sees and duly chronicles the fact (but blindly) that God's promises to the House of Joseph are in active operation. The British race, he finds, is abnormally increasing in South Africa, and "like a mighty tide" is sure to sweep over that region as it has done over North America. God's promises of the gift of the precious things of the everlasting hills, and of the gold mines of the most valuable gold-fields in the world, are being fulfilled to this race, who are rushing to possess them in incalculable numbers in the Transvaal. Under those circumstances is it likely that a wretched and feeble folk like the 10,000 Boers will be able to reduce this multitude to "serfdom," and prevent the British-Israelites enjoying their own, or eject them from the land now they are upon it in possession?

The fear expressed that the Germans will obtain the seaport at Kosi or the one at Delagoa Bay would be well founded were not the promise of the Gate reserved in the Holy Scriptures not for the German Gentiles, but for the Israelitish British! The latter are "the Gate-holders" of the world, as everybody

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knows: and why should the Gate at Delagoa Bay or that which opens Amatongaland be any exception? The Portuguese have had the former Gate since the French Marshal's decision on the arbitration referred to him in 1875 put it in their charge. Portugal "has buried her talent in a napkin" during these 13 years, and thus plainly proved that hers is not the hand God means to use whereby to make the Transvaal "blossom and bud and fill the face of it with fruit." Israel only can do that, as Isa. xxvii. 6, R.V., plainly proves. On us, then, being Israel, that duty will devolve, and therefore we need be under no apprehension that God will forget His promises, or will, contrary to them, give to Germany, or the Boers, or any other race at all, what He solemnly swore on oath that He would reserve for the afterseed of Abraham only for ever. The terror some men are expressing of Germany and the Germans as our possible rivals in Africa, seems to us utterly absurd. They are not a colonising nation. They are poor and unable to carry out large projects, especially such as the construction of extensive railways at the ends of the earth, without guarantees and against the interests of "the Mistress of the Seas." She has, with us British, certain large territorial possessions near Zanzibar on the mainland. The following appeared in the *Times* on January 23 in respect to the Germans' ability to utilize these acquisitions. It is admitted they are *too poor to do it*! If that be the case nearer home, how will German companies carry out a most difficult operation in the Transvaal in the face of the active opposition of the British Colonies to the South, of the British settlers within the Transvaal itself, and of the great army of Israel, ready to pour into the country in search of gold from the four quarters of the earth? The extract from the *Times* reads thus:—

GERMAN EAST AFRICA.—With reference to the recent concession by the Sultan of Zanzibar to the British East African Association, the German colonial papers are naturally much agitated. One of the leading colonial organs treats the matter very sensibly, although the idea seems to be that England has rather stolen a march on Germany. It is admitted that Germany cannot at all compete with England so far as private enterprise is concerned, so that if the German sphere of influence in Africa is to be adequately developed it can only be by Imperial aid. Thus, while the British company is evidently quite prepared to lay down a railway into the interior of its region, *it would be difficult in Germany to raise funds for a similar enterprise*, though the journal strongly urges that it should be done, on condition that the Imperial Government should guarantee a certain amount of interest. Supposing that it would take 10,000,0000 marks to construct a railway into the Usagara territory, surely the government might guarantee 2 per cent on this, 200,000 marks yearly, considering the interests that are at stake. We sincerely hope that Prince Bismark may see it in this light. To the tone of the writers on the subject in German colonial organs we cannot object. They recognise that something higher than mere pounds, shillings, and pence should be the aim of those who have the interests of East Africa in their power, and that England and Germany should work in a friendly rivalry to open up the continent to commerce and civilization.

No doubt German help will be needed to open up Africa rapidly. German enterprise is required to stimulate Israel's tardy action by means of the jealousy she excites in the latter's mind. But in the end which Empire will acquire Africa? Israel, which has the Gates, the multitudes, the affluence, the Gospel and the commission to preach it from on High? Or Gentile Germany, which has not the Gates, nor the multitudes, nor the wealth, nor the Gospel message to proclaim? Let Israel praise the Lord for His goodness to His people!

WHAT folks think of *The Anglo-Israel Almanack* for 1888.—"Thanks for the Almanack. The Editor's paper is interesting, and I much like Miss Cox's, it gives such short and satisfactory answers to objectors; but those who really object and argue, are the minority. The real foes of the Identity are the members who are utterly indifferent, seeming to think it may be so, but it is of no interest to them. Many, too, laugh and say, they don't want to be Jews; and some, who really seem interested for a time, cool down to utter indifference, and forget it all."

SIKKIM.

IT is needful that readers of the BANNER should know where and what "Sikkim" is, and why notice should be taken of it in these pages. Sikkim is a native Indian State claimed by the government of India as a "feudatory State of the Indian Empire." The Rajah of Sikkim, however, being a Buddhist, and having lately returned from Lhasa, the capital of Tibet, at the North of the Himalayah Mountains, is inclined to believe that he is now strong enough to resist the British treaty-claim to make a road for Indian commerce through his country into Tibet and China beyond, although treaties exist and are in force which give us that very right. He has accordingly obtained some Tibetan troops, and has for some months past blocked the road and refused access, under the impression that he can carry his point. The Viceroy, however, is not of that opinion, and means to force the Rajah of Sikkim to respect the treaty. Accordingly it was announced from Calcutta on Jan. 25th, that the 32nd regiment of Bengal Infantry (the Pioneers) were to start immediately with two guns for Sikkim with orders to force the road, and repair that leading into Tibet through the Jelapla Pass. It is supposed there will be no resistance on the part of the Tibetan troops who are armed merely with matchlocks, bows and arrows, but with no more formidable weapons. Such are the facts concerning this apparently simple affair. Yet large trade prospects for India, with Nepaul, Tibet, and even China, are contingent on the movement now in progress regarding the insignificant little native State Sikkim.

The geographical position of this small country is remarkable. It lies due north of Calcutta, at 400 miles distance, and is embedded between Nepaul on the West and Bhotan on the East. This little country, being a feudatory State belonging to the Indian Empire, as the Viceroy declares it is, forms a true gate of entry into Tibet from India, and is the only road of access we have as it were towards China on our own territories in the neighbourhood of Calcutta. Sikkim is 1,550 square miles in extent, with a population of about 7,000, and possesses several passes into Tibet from 13,000 to 16,000 feet high! It is cleft by deep valleys through which swift rivers run. It is covered with jungle, full of wild animals. The Indian government have always maintained treaties with the Sikkim Rajahs, and in 1814 gave one some territory in return for his help during our war with Nepaul. In 1824 the Rajah surrendered to us the district of Darjeeling for an annual rent of £300 a year, and that has in late years become a most important tea-planting district, to which a railway now runs from Calcutta. Darjeeling is a veritable Gate of Sikkim, as Sikkim is the Gate of larger dimensions towards Tibet. In 1849 the Sikkim people, who have an evil reputation for kidnapping, seized Dr. (now Sir Joseph) Hooker and imprisoned him. A military expedition followed from India, and of course released him. But the result to Sikkim was that "a considerable slice of territory was taken from the Rajah." Further similar trouble on the part of the Rajah's subjects led to a fresh expedition against him in 1860. The Rajah was then "compelled to sign a treaty which granted free trade, protection for foreigners, and the right of road-making for the Indian authorities." The breach of this treaty and the folly of the Rajah in procuring Tibetan military aid to close the Gate of the road into Tibet against British trade, is the cause of the order just made, whereby a single native regiment and a couple of guns are ordered "to clear the road" for Israel! The *Times* of January 25, sums up the probable future course of procedure of the military operation now in progress. The Indian government is resolved to dislodge the Tibetan troops. That is the first step. The next will be to insure the safety of the trade route, which we suppose will be by some measure short of annexation of Sikkim to the empire. The object the government of India have is merely "to open up Tibet and

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Nepaul to European and Indian trade." If that be thoroughly done, as no doubt it will, then we can understand that Calcutta will greatly benefit. For some years past she has suffered sadly from the tendency of Bombay (by reason of its position) to monopolise the trade of India and of the countries beyond. The Bombay Press, consequently, has been strongly adverse to the opening of the Sikkim Passes, incited thereto we fear by jealousy of Calcutta obtaining any sort of advantage over the Western Presidency and its capital. However that may be, the trade of Tibet and perhaps of China must find its way to India and the nearest Ocean Gate therein, which happens to be Calcutta. The Sikkim Passes are the only ones near the Eastern parts of India which pierce the Himalaya range, and Sikkim consequently is of vast importance to the great Gate-holders of the world. The dread of the Bombay Press is that the present movement will lead to the annexation of Sikkim by the Indian Government and thus bring upon us the hatred and hostility of Nepaul, Tibet, and the petty tribes around. We dread no such result. God gives Israel "the power to get wealth," for purposes of His own, and lawful commerce on a grand scale is the means commonly used by Him to bring us wealth. The Gate of Sikkim must by treaty rights be left open by the Rajah, and his insane act must be set aside. His territories will certainly never be annexed, but they must be watched, so that at no time shall he be able to repeat what he has just done to injure us. We regard the Sikkim episode, and what it is likely to result in, as distinctly Israelitish. The Sikkim Rajah has experienced Israel's power before, and each time has lost territory. He wants yet another lesson; and this time he will probably lose his independence, but we shall win a Gate according to the prophecies. To God will be all the glory.

"SHUT THY DOORS ABOUT THEE."

THE London Chamber of Commerce held a large meeting on January 25, at the Cannon Street Hotel, to hear an address from Lord Brassey on the subject of the "Defences of the Empire and the Protection of Trade." The object of Lord Brassey was to inform the city magnates and the public in general of the results of his late cruise of 36,000 miles, and what he saw during it of the progress made in completing the defences of H. M. coaling stations, or "Gates," scattered throughout the world. It appears that his lordship visited Gibraltar, Malta, Aden, Bombay, Kurrachie, Trincomalee in Ceylon, Colombo, Singapore, North Borneo, King George's Sound in Western Australia, Adelaide, Melbourne, Sydney, Brisbane, Thursday Island, Port Darwin, Mauritius, Cape Town, including Table Bay and Simon's Bay, St. Helena, Sierra Leone, Ascension—twenty-two "Gates" in all! The report is very satisfactory on the whole, though it appears guns are wanted everywhere of a size commensurate with the weapons most nations now arm their cruisers with. Men also to work the guns and to defend the Gates seem absolutely unprovided all but everywhere! These deficiencies are summarised thus by Lord Brassey. He said:—

Having now made the circuit of the important points on which the security of our commerce with Australia and with the East depends, I proceed to sum up the various omissions which have been pointed out in the great scheme of defence which is now in course of execution. They are as follows:—(1) At Aden, dredging operations; (2) at Bombay, additional monitors and the organization of crews for the harbour-defence flotilla; (3) at King George's Sound, Thursday Island, and Port Darwin, armaments of sufficient power to deny the harbour and the coal supply to hostile cruisers; (4) at the Cape, additional heavy breechloading guns and a light military railway some six miles in length; (5) at Colombo, Singapore, Mauritius, St. Helena, and Sierra Leone, a local artillery militia; (6) at Ascension, if retained as a naval establishment, some armament is necessary. This enumeration will scarcely alarm the most jealous guardian of the public purse. A very moderate expenditure, fairly apportioned and judiciously applied, would fill up all the gaps in our armour to which your attention has been directed.

Our readers will notice that whereas God's Word, in Isa. xxvi. 20, 21, R.V., directs His people Israel, just prior to the Great Earthquake Woe of the Gentile nations, "to shut their doors about them" (that is, we suppose, "to fortify their Gates"), the great burning question of the day whereon our very existence as a nation really and absolutely depends, is, "whether our Gates are adequately defended or not?" Lord Brassey, in the very spirit of prophecy, went out himself to see with his own eyes, while travelling in his own yacht, whether the defences are being properly carried out or not. On January 25, he gave an account of the whole to a deeply-interested audience, including the Duke of Cambridge, the patriotic Commander in-Chief of the British Army. Some of the Duke's observations on the lecture we think must be reported in our pages, because they prove what a burning question this one has become which relates to the adequate defence and fortification of our nation's coaling stations or Gates. The Duke, *inter alia*, said:—

I might be asked why I am here at all. I have nothing to do with the Navy or with the mercantile marine; but I come here as an Englishman. (Cheers.) Englishmen must feel that this is a great naval and commercial Empire, and that therefore it is the interest of every man, if he has power and influence, to see that he does everything he can to instil that into the mind of the people at large. There is, however, I admit, another reason that I have in coming here. Though I concede and contend, as Lord Brassey has put it, that naval interests are first to be considered, yet I maintain that our naval interests would be of no avail unless there were a military element to back them. If your vessels are to be kept at different stations simply to protect your coaling stations, they cannot be at sea, and if they cannot be at sea, what is the use of them? (Laughter.) Why, they are of no use. What enables them to go to sea? The military armament and the military element that protect those stations. Therefore, it is such a combination that I contend one portion cannot exist without the other. . . . . You want proper coaling stations. Without those stations you cannot carry on your commerce in a safe and satisfactory manner. Without our defending those coaling stations you cannot maintain them as they ought to be maintained. I think, therefore, I am justified in appealing to you, who have influence and power in your relative positions, and to the public at large, to support the views which Lord Brassey has so admirably laid before you, and which, in a few words, I have endeavoured to support to the best of my ability. (Cheers.)

The Duke, in short, wanted our Gates to be properly defended, and did all he could to second Lord Brassey in his very moderate recommendations.

We are glad to know that in the Indian Seas, the Viceroy has seen to the defences of the Eastern Gates in a very satisfactory and efficient manner. The big guns only are wanted; the men to man and work them all will be forthcoming in the hour of danger! How Australasia is doing its duty by "shutting its doors" is well told by Lord Brassey, and we quote his words for our readers' encouragement:—

Passing on through the Straits of Macassar and across the Southern Indian Ocean, we arrive at King George's Sound. The harbour offers perfect shelter to ships of deep draught from every wind. Strategically the position is most important, both from the great distance which divides it from the nearest harbours available for vessels of large size and because all the trade between Australia and Europe by the Suez Canal, except that from Queensland, passes to and fro in the offing. Western Australia had undertaken the works, but the Conference was unable to devise a plan for raising the amount required to provide an armament for breechloading guns, estimated to cost some £19,000. I need not refer in any detail to the land defence of the great ports of Adelaide, Melbourne, Sydney, and Brisbane. The combined expenditure of the several Governments may literally be reckoned by millions, and the supervision of such officers as Sir William Jervois and the late Sir Peter Scratchley is a sufficent guarantee that the patriotic efforts of the colonists have

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been skilfully directed. For the manning of the works and the general defence of the colonies by land an army has been raised of more than 30,000 Volunteers—artillery, cavalry, and infantry, of splendid physique, well-equipped, and provided with a small staff of officers from the Imperial service. To raise the colonial Volunteer force to the highest standard of efficiency more officers are required who have seen service in the Army. The desire has been expressed in influential quarters that an Imperial officer should be placed in command of each regiment. At the Colonial Conference the appointment of an Imperial officer of rank as Inspector-General of the Land Forces was strongly advocated. An occasional inspection by an officer at the Horse Guards is highly desirable. A visit from the distinguished officer under whose command the first contingent sent from the colonies into the field had the privilege to serve would, I am confident, be highly appreciated. The preparation for such an inspection would do much to promote the efficiency. Turning to the floating defences, a considerable flotilla for harbour defence, including a turret ship, gun vessels, and torpedo boats, has been created at Melbourne; Adelaide has one powerful coast-defence vessel; and Brisbane has two efficient gunboats. When the ironclads of older date are replaced in our European squadrons by ships of the latest type, I would urge upon the Admiralty that some three or four ships which would otherwise pass into the reserve at home should be dispatched to the colonies. They would be valuable as a reinforcement of the floating defences and as drill ships for the naval brigades which have been organized in all the Australasian colonies. Under such good officers as Captain Fullerton, at Melbourne, Captain Hixon, at Sydney, the colonial Naval Reserves have reached a high degree of efficiency.

So far Lord Brassey. We see, by what has been done, and what remains to be done (but is sure to be carried out), that our nation, under the stress of Isaiah's prophecy, is "blindly obeying the Lord's command" to "shut her doors about her." She herein proves her Identity in a remarkable manner, since there are no other nations with doors to shut in their possession, and there are no nations but our own engaged in the operation of fortifying their distant outlying coaling stations, because they are occupied in the much more terrible work of preparing to defend their home frontiers, and providing weapons of offence, troops, guns, and war-horses, whereby to invade and destroy each other. Of foreign Gates they have few or none, and they exhibit no anxiety to fortify such as they possess, knowing their real anxieties lie much nearer home. In short, we have our Gates, or coaling stations, because we are Israel, and we are looking to their security and strongly fortifying them at this moment in obedience to the precept of our God, conveyed in Isa. xxvi. 20, to His people Israel—facts that prove Our Identity with the Lost Ten Tribes, and call for our heartfelt praise to the Lord, who is the God of Israel!

WHERE IS HE THAT IS BORN KING OF THE JEWS? (MATT. II. 2).

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

To the above question of the Magi we might add the further question, How was He born King of the Jews? for I think that no part of Scripture is more misunderstood than that which refers to our Lord's right to the kingdom of Israel—a right which He Himself solemnly affirmed before Pilate. It is customary for theologians to trace His sovereignty to His descent from David through His reputed father Joseph, or from His mother, whose genealogy they suppose, and I think with strong probability, is recorded in Luke iii. 23—31, through her father and his grandfather according to the flesh, Heli. Both are agreed in thinking that His right to reign was derived by succession from David; but according to the light that "Our Identity" throws upon the Bible, the reigning family of the House of David had been removed from Palestine for centuries before His birth, and the sceptre had gone with it, and been established in another land.

The idea that Christ inherited the throne of Israel from David has long appeared to me rather irreverent, as well as unscriptural, because He distinctly repudiates the relationship of a son of David in Matt. xxii. 45, in the sense of inferiority or dependence. We have already seen that He had no right of inheritance from either His reputed, or actual earthly parent: and He declares that His kingdom is not of this world, that is, as I understand it, not derived from any of the kings of this world: and so, not interfering with the right of Cæsar or any earthly potentate.

How, then, did He derive it? The oath of God to David that his throne would be established like the stars for ever must evidently extend throughout the millennium; and to keep that oath inviolate, and verify the prophets whom Christ came to fulfil, it was necessary that He should come of the tribe of Judah, that He should have been born a Jew, because otherwise He could not have been born "KING OF THE JEWS;" and also that He should have been incarnate in the House of David, although not necessarily in the reigning family of that House. This brings us again to our question: "How was He born king of the Jews? and the scriptural answer appears to be, By having been incarnate by the power of God the Father, the King of Israel (1 Sam. xii. 12), operating through the Holy Spirit, and born of a Jewish maiden, of the lineage of David. We read in Luke i. 23 that at His second coming the Lord will give Him the throne of His father David, which shows that it is not His by hereditary descent, because we cannot give a person what is his already; and therefore, I think that the proper interpretation of that passage is that God the Father will give Him, as the *Son of man*, the throne of Israel, which has been His as the SON OF GOD from all eternity; and so, when I read that at *the end* He will deliver up *the kingdom* to the Father, I understand that the kingdom of Israel is intended, which will then include all nations, the whole ransomed human family, which He will present sinless and obedient as before the fall, to the Father, to whom He will be subject as the second Adam, although He will remain Lord of the creation as the first Adam was, and "of the increase of His government there shall be no end, sitting on the throne of David to order it . . . . and to establish it . . . . from henceforth even forever" (Isa. ix. 7).

EGYPT'S SAVIOUR, DEFENDER, AND DELIVERER.

IT is a remarkable thing that at the present hour British-Israel as a nation is exhibiting to the world a character in Egypt which is an exact parallel to, and fulfilment of, Israel's, in respect to Egypt, in Isaiah's prophecy in chap. xix. 20, R.V. There we find there was to be raised a cry unto the Lord Jehovah (the Hebrews' God), because of the oppressors, and He declared He would send them a saviour—a defender, and a deliverer, who would undoubtedly deliver them. The cry of the Egyptian fellahîn has been going up to heaven against their oppressors for ages, and the set time to deliver them came about in 1882, when the land was put in charge of the British, after the victory of Tel-el-Kebir. Since their administration of the land we should expect, because the British are Israel, that they would appear in their prophetic character of Egypt's saviour from her enemies, her defender from her internal oppressors, and her deliverer from her domestic miseries and disabilities. Facts are speaking loudly in favour of our contention that the British are Israel, and are proving, in a way none can overlook, that we have become indeed the saviours, defenders, and deliverers of the Egyptian people and country.

The *Times* has lately published a series of papers on the subject of Egyptian finance, railways, and public works. The general result, says the *Times*, "is alike favourable to the

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fellahîn and creditable to this country." We have done our duty by the land, and shown to the world that "what is done and undone in Egypt in different departments abundantly proves the administrators of India to have unrivalled capacity for the organisation of such a country as Egypt." Our Indian Empire has furnished the materials wherewith we have effected the salvation, defence, and deliverance of the country, and it is no small credit to our race that with God's blessing we have not only ruled India so as to be the admiration of all surrounding nations, but have supplied to Egypt Indian officers, who have done wonders there, by God's help, to restore blessing and happiness to a miserable population, whose country, if properly administered, is capable of enriching the world, and immensely benefiting the Empire of Israel-Britain.

The report of the Ministry of Public Works of Egypt, published in the *Times* of Dec. 28, gives a glowing picture of steady advance in the prosperity and irrigation works of the country. For "everything in Egypt begins and ends with the Nile," and the country itself owes its existence to that river. The Nile is Egypt, and Egypt is the Nile. Therefore successful efforts "to distribute the fertilizing waters of 'the river of Egypt' is the chief aim and central problem for all administrators" who desire to save, defend, and deliver that down-trodden land!

Sir Colin Scott Moncrieff, the head of the Public Works Department in Egypt, is a British Engineer Officer. Every sort of opposition to progress has been encountered and overcome by the officers of the Ministry of Public Works. The result is that Sir Colin Moncrieff is able to report that "there is not a district of any province of Egypt, from Esneh to the sea, in which some improvement has not been introduced to the irrigation or drainage." The report published in the *Times* gives proof that this is no idle boast, but the record of real solid improvement and progress. Egypt has found in her British administrators saviours of her people, defenders from her enemies, and deliverers from her internal corruptions. Useful work is being done by the native engineers, under honest captains; new tracts are being brought under irrigation, and therefore cultivation. Extortion and corruption are being gradually abolished.

The Egyptian railway system, it seems, is still bad and imperfect, and requires complete reformation. In time no doubt this will be done. It is satisfactory, at any rate, to be told that the Suez Canal Convention has removed some of the grounds of foreign irritation, and that we hear little or nothing now of complaints against our administration from continental critics. The condition of Egypt is improving all round, and God's blessing is following our efforts to restore prosperity to the land. Israel was to be a blessing in the midst of the earth, "the third with Egypt and Assyria, 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.). Our hold on Egypt thus is seen to be tightening. We are restoring her to prosperity and wealth, and in proportion as we do that we shall prove to the world that we have God's blessing accompanying our occupation of the land, and that no good purpose can be served by our relinquishing what God has so manifestly given to us, and blessed us in retaining.

We think to an unbiassed mind the history of Egypt since 1882, and British connection with it, is a speaking proof of the Israelitish origin of our race. Our occupation of the land was mysterious and providential. Our continued stay there, contrary to our own inclinations, and in opposition to the violently declared will of the French, as well as God's manifest blessing on our efforts to benefit the land, are all proofs that we are the people of God's choice, acting out our prophetic destiny in respect to Egypt, and therefore blessed of Him as He promised to bless Israel in connection with the land of Ham. To Him be all the praise!

ISRAEL'S SANCTIFICATION.

THE sanctification of an individual, as well as that of a nation, is closely connected with the righteousness thereof. The righteousness of Israel is of the Lord Jehovah, as Isa. liv. 17 teaches us. Her sanctification also must be of God, in Christ Jesus, who is made unto her wisdom and righteousness, as well as sanctification and redemption (1 Cor. i. 30). The sanctification of the nation, as well as of the members of it, is not inherent in either. In themselves, neither the nation of Israel nor the Israelites have any "sanctification," or "separation" to God and His Christ in any degree at all. It must be provided for the nation, as well as for the individual, *ab extrâ*. It is derived, we see, from God, and is stored up in Christ. That mankind, and therefore the Israelites, have no worthiness or sanctification of their own, is manifest from the whole testimony of Scripture on the subject. After the Flood God's verdict was that "the imagination of man's heart was evil from his youth" (Gen. viii. 21). Moses, in Deut. ix. 6, 7, pronounced Israel's character to be constantly "rebellious against the Lord," the people being "stiff-necked." In Isa. vi. 5 the prophet confessed his own and his people's sins when he declared he "was a man of unclean lips, and that he dwelt in the midst of a people of unclean lips." David, in Psa. li. 5, admitted that he, the King of Israel, was "shapen in iniquity, and in sin did his mother conceive him." The prophet Jeremiah, in chapter xvii. 9, records the fact that the human "heart is deceitful above all things and desperately wicked." In the New Testament the same wretched witness is borne to man's depravity. St. Paul, in Rom. iii. 10, quoting the Psalms, declares "there is none righteous; no, not one. . . there is none that seeketh after God, none that doeth good; no, not one." Of himself the apostle writes as the "wretched man, seeking deliverance from the body of this death" (Rom. vii. 24). The case, then, against Israel is desperate. She has no worthiness of her own, no sanctification before God, no separation from the world to constitute her title to God's favour; but from the sole of her foot, even unto the head, there is no soundness in her, but wounds, and bruises, and putrifying sores" (Isa. i. 6).

Such being the fact the question arises, How can Israel without worthiness in God's sight appear before Him and be accepted? Her righteousness, which is Christ's robe, is her justification, her title to His favour. But her "sanctification" is another thing, and without that how can she delight herself in the Lord, or find satisfaction in the King's presence? This is the question Job asked in chapter xiv. 4: "Who can bring a clean thing out of an unclean? Not one." She must be re-created, transformed, and born again of the Holy Spirit before she can be fit to enjoy His presence or work acceptably for Him. Hence God creates, forms, makes, and by His Spirit renews Israel's heart, putting His law in it, and writing it on her mind, and making her what she was not before—namely, "His people." This "sanctification" is really that separation from the people of the world which Moses described of Israel in Exod. xxxiii. 16, R.V., in these words: "Wherein now shall it be known that I have found grace in Thy sight, I and Thy people? Is it not in that Thou goest with us, so that we be separated, I and Thy people, from all the people that are upon the face of the earth?" While Israel's justification or title is procured by the Lord Jesus Christ once for all, fully and perfectly by a single act, the sanctification of Israel is gradual and progressive, yet effected by the Lord Jesus Christ through the Spirit of God, which is the Spirit of Christ, by the operation of God the Father.

The ecclesiastical history of our country proves that this sanctification of our nation has been a gradual progressive work. When the Tribes were collected here they came in a semi-heathen state. They were converted to Christ, and after many declensions and falls we find them to-day confessedly the Christian nation *par excellence*, not perfect yet, but reaching forth to

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perfection, waiting the Lord's time for fresh baptisms of His Holy Spirit, when the "refreshing" shall come from the presence of the Lord, when, too, they shall as a people all know Him, from the least of them to the greatest of them, their sins and their iniquities being forgiven them for Jesu's sake (Joel ii. 28; Acts iii. 19; Jer. xxxi. 33, 34; Heb. viii. 10, 12). To them is committed, as all allow, the custody of the Word of God. They disseminate it to the ends of the earth, and publish the Gospel among all nations, families, and kindreds of the world. The Sabbath is their cherished blessing—the day kept holy to the Lord, because of the commandment. Their Church is the purest in Christendom, and theirs is the only European National Church which obeys the Scriptural prescription in regard to the institution of the Lord's Supper. Israel's sanctification is a glorious truth which results from the union of the nation with their Lord, who is their Husband. "For I am married to you," is His declaration! (Jer. iii. 14).

INDIA'S ADVANCE UNDER ISRAEL'S GUIDANCE.

MR. O'CONOR'S Annual Review of Indian trade for 1886—7, has just been published, and is, as usual, a very interesting statement of progress. When we first acquired the country, and became the paramount authority there, India neither bought nor sold in the markets of the world. Under the fostering care of British-Israel she has become one of the first in rank among buyers and sellers! Her capacity, for instance, to supply the whole of the wheat required to feed the British folk from one end of the country to the other, is undoubted. She is a formidable rival to the United States, whose wheat fields were thought to be sufficient to render the growth of corn in our land unprofitable. India has "infinite corn-producing capacities, and could fill up the gap with ease if the United States were suddenly to cease being a corn-growing land." India, moreover, is quite able to supply other European countries besides our own. She accordingly, in 1886—7, exported five or six per cent. more wheat than she did in 1885—6, because France became her customer—and the Italians have just discovered that the "hard wheats" of India are more to their liking than the Russian corn. These two countries, therefore, imported largely from India last year, and our own importations consequently fell off twenty per cent., though, as we have seen, India exported more than ever.

The Italians, indeed, find that India is so exuberant a corn producer, and that she can sell it so cheap, that it is no longer worth raising as a home product. Like ourselves, our wheat growers are likely to be ruined by the prosperity of India in the direction of this one staple alone! But this is not all. India finds that she can supply Japan and China with Indian cotton-yarn cheaper than the Lancashire manufacturers can do. For India pays less wages to her workmen, and she saves freight rates over 7,000 miles in getting at the Chinese and Japanese markets. She sold therefore last year 80,000,000 lbs. of cotton yarn to those countries, and so cut out Lancashire from the profits! Australia would prove a magnificent market for India, if only the tariffs of the Colonies were lowered. At present India cannot compete there.

Our own country here absorbed only 39 per cent. of the total exports of India last year, because India is busy serving France, Italy, China, and Japan. But, *per contra*, we retain 80 per cent. of all Indian imports. These imports from our shores into India are steadily increasing, and India is one of our best importing customers. But the fact proves that Indian art-fabrics are being destroyed by our cheaper and inferior machine-made goods, in which aniline dyes are used.

India, in fact, with its 250 to 300 millions of people, emerging into civilized life, and abounding in new wants, is a trading country with capacities for profitable commerce which are practically boundless. The railway system of India astonishes by its "leaps and bounds." During 1886—7, there were added to the system 1,025 miles open for traffic, making in all 13,390 now available. Railway construction in India only commenced in 1853; and now we have vast systems in all parts, built and worked by various companies for profit; other lines, constructed by Government for warlike purposes, being strategic lines like those on the frontiers; and there are besides the famine lines, built to make disastrous famines for the future impossible in the Peninsula. These lines have for the most part been created by a system of Government guarantees of interest, and £180,000,000 of capital have been laid down on the soil on those terms. But in 1886 the large capital in question earned close on six per cent. interest—showing that the traffic is vast, especially in goods—and that the natives of India have taken to the new mode of locomotion, making it pay very satisfactorily.

Such is the epitome of the Indian trade report as we saw it in the *Times*, of Dec. 3rd—a wonderful result of only a comparatively short period of British administration, showing in every item that God has enabled us to become "a blessing" to India, as He promised Israel should to the world at large (Gen. xii. 2; xxii. 18; Isa. xxvii. 6). "The mighty progress of India is bound up with the railway development of India," and the railway development must advance with 'leaps and bounds,' since in its very infancy it is found to be capable of yielding such results as six per cent., on a paid up-capital of 180 millions sterling of British money.

God has given us the heritage of the heathen in India, and by doing so He has shown all mankind the power of His works (Psa. cxi. 6). On our part He has put into our hearts the desire to benefit and bless the land He has so wonderfully confided to our charge. We have consequently given it peace, and wealth, and commerce, and safety—and at the same time provided for India's instruction in the Gospel of Christ, and in His Holy Word, giving it besides the Sabbath and the ten true laws of God, as far as India can yet receive them. We are, in respect to India, the stewards of the gifts and graces of God, and though doubtless our stewardship is marred by shortcomings many, and national sins not a few, yet, on the whole, India is happier for British-Israelite rule, and the world is the gainer by reason of the beneficence and kindness with which we have treated our mighty Indian Empire; making it now a factor in the civilised life of the whole world, and a blessing to mankind.

To illustrate the facts we have been dealing with we reprint a few lines from the *St. James's Gazette* of December 13th, which will be found to the point. The testimony in favour of British rule seems genuine, and it certainly agrees with the cry of the Fellahîn in Egypt, Syria, and Palestine, "When are the English coming to rule here as they do in India?" The *St. James's Gazette* wrote thus of

THE ENGLISH RULE IN INDIA.

A correspondent sends us the following note:—The rule of the British Government in India has lately been subject to much adverse criticism. It is therefore of some interest to hear in what manner it is looked upon by neighbouring peoples. During last summer an English traveller was in Kashgar; and writing from that place he says: "I never was so proud of my country as on this journey. Afghans, Turks, Arabs whom I met have all declaimed loudly in praise of English rule in India: not to me only, but to the surrounding crowd. They say the English are the only people who know how to govern a country. The English make roads, railways, canals, build schools and hospitals, and look after the welfare of the people. Every one does what he likes, and goes where he likes without restriction; oppression is unknown. The Arab pilgrims are the loudest in their praise." Amongst the friends the traveller made at Kashgar were two Afghan gentlemen from Candahar. Nothing could exceed their kindness and attention. They talked freely of the war in Afghanistan, and were enthusiastic in their praises of the generalship displayed by Sir Frederick Roberts. One of them remarked that during the war he had gone to Cabul, "but met Roberts on the way." It subsequently transpired that the Afghan gentleman had been three times engaged against British troops.

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"THE ENEMY COMING IN LIKE A FLOOD."

A FLOOD, which in its disastrous, appalling consequences, can only be compared to the Deluge itself, has just occurred in China. The scene of the disaster was the basin of the great Hoang Ho, or Yellow River, which, rising in the mountains of Tibet, rushes, half-way towards the sea, in the middle of its course, from the Mongolian Plateau, through hundreds of miles of the loose yellow earth of China, before it enters on the Eastern plain of the continent. Till 1852, this dangerous river emptied itself into the Yellow Sea, but the yellow sand it brings down with it in masses is perpetually settling down in the river-bed, and causing it to silt up. The result is that the river, whose volume is enormous, is always in danger of breaking its banks and seeking for itself a newer and lower bed. That disaster occurred in 1852, and it recurred in October last. On the last occasion the Southern banks gave way above the city of Kai Feng. The river instantly burst its banks, and rushed Southwards instead of Northwards, till it found its old bed debouching into the Yellow Sea, the two mouths—the old and the new—being as far apart as Newcastle from Exeter. But in tearing its way to the sea, Southward of the promontory of the Province of Shangtung, the flood burst over a vast tract of country, densely populated, in a sheet of raging water 10 to 20 feet deep, destroying all before it. It is estimated the loss of life alone was between one and two millions of souls, though one authority in Pekin, an Englishman, declares it must be set down at not less than seven millions! The numbers are diluvian indeed, and so appalling a catastrophe from water has never been approached in history since the days of Noah! "The enemy came in like a flood," but alas! for China, there was no remedy provided! The Spirit of the Lord did not intervene to save life, and consequently millions have perished from the raging floods, and many millions more are homeless, houseless, ruined, with no hope of succour in this world. The Chinese Government have granted large sums for the amelioration of the distress, and are going to spend £500,000 on the restoration of the river banks as soon as the floods shall have ceased, and the operations have become feasible.

Two thoughts arise in one's mind in contemplating the terrible disaster which has just occurred in distant China. The first is that such a terrific cataclysm could never possibly occur to the British people, because they are Israel. To them the promise is certain that they shall dwell in safety, the fountain of "Jacob alone" (Deut. xxxiii. 18, R.V.). In Psa. xci. 5, 6, 7, R.V., we have a Messianic Psalm, applicable also, we believe, to the Lord's people, where the promise to them is: "Thou shall not be afraid for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." In Ezek. xxxix. 6 we have the inhabitants of the isles described as "them that dwell securely in the isles." This is "the Appointed Place" selected by the Lord Himself as Israel's domicile of safety, where He has engaged to plant them as a place of their own, to be moved no more. The isles are so small besides, and so covered with hills, that such a catastrophe as that China has now experienced is impossible.

The second thought that occurs to us in reference to the Chinese flood is, that our Lord the God of Israel likens the spiritual condition of His people, before He comes, to a country visited by a flood; and the remedy He provides for His people's recovery is His own appearing. In Isa. lix. 19, R.V., we have two readings of this passage, that in the margin being in accord with the Authorised Version, thus: "When the adversary shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The Revised Version in the text reads: "For he shall come as a rushing stream, which the breath of the Lord driveth." In either case the idea of a roaring, raging flood like that of the Hoang Ho in China, is suggested, and the remedy for the spiritual inroad of evil we are to expect in Israel's body politic, in Church and State as well, is the Spirit of the Lord Jehovah-Jesus, driving the enemy before Him in order to expel him. The terrors of the Chinese flood, carrying before it millions of helpless, drowning creatures, suggests a time of anguish coming upon Israel's Church and people, which it would be dreadful to contemplate and expect, unless we had the promised Deliverer, even the Spirit of the Lord, to look for, to help us, nationally. For after this enemy's last effort to destroy the Lord's chosen ones, even British-Israel, shall have been frustrated, we have the glorious promise which Isa. lix. 20—26 discloses: "A Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. And as for Me, this is My covenant with them, saith the Lord, My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, for ever and ever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" These precious promises suffice. They are our own national property, being Israel; and they furnish a good answer to those who ask, "What good is there in this thing?" and lead, besides, to our proper Israelite attitude of praise to the Lord our God for all His unmerited mercies to our most ungrateful race!

Correspondence.

THE REVISED VERSION AS BEARING ON THE IDENTITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I do not know if any of your contributors have noticed the important change of translation which the revisers have made in Isa. ix. 1, where for "Nevertheless the dimness shall not be such as was in her vexation, when at first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations;" they have substituted the following:—"But there shall be no gloom for her that was in anguish. In the former time He brought into contempt the land of Zebulun, 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," &c.

It seems almost impossible that any person can read this chapter so revised in connection with chap. viii. 21, 22, and fail to perceive that Samaria is contrasted with Judæa, and that the coming of Christ is predicted as a glory and blessing to *Israel*, but the occasion of gloom and anguish to Judah.

Yours very truly,
J. M. GRANT, M.D.,
Surgeon-General.

Cheltenham, Jan. 17.

To the Editor of the "Banner of Israel."

DEAR SIR,—The "forbearance and long-suffering" of our Government, and the orderly portion of our people, of late, have been characterised as at once remarkable and Christian, evidencing our national Identity with, I will not say ISRAEL, but the nation to which Christ promised the kingdom of God "when it should be taken from the Jews"!—a nation which was to bring forth the fruits thereof, or "the fruits of the Spirit." There is not a nation under heaven besides ourselves (as the press admits) which would have been so tolerant, and borne with the lawless followers of misguided men; sparing, with the utmost forbearance, the lawless and defiant, lest any really in want, and ill-advised, should suffer with the openly bad and wicked disturbers of the peace. Surely these, and other such works, mark us out as the kingdom and nation which "serves God," and which will not be destroyed, or her Church which was given her of God. And may He defend her right!

Yours truly,
C. J. HADFIELD.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
Preparations for the Coming War-woe, and "Poor" Germany's Sacrifices to Avoid It	77
What Men are Thinking and Saying	78
Why the Gospel Must now be Offered to the Jews	79
Israel's Redemption	80
Our New Zealand Advocate	81
Jacob, the Supplanter	82
The Argument in a Nutshell	83

PREPARATIONS FOR THE COMING WAR-WOE; AND "POOR" GERMANY'S SACRIFICES TO AVOID IT.

IF there are not wars yet, there are "rumours of wars" in abundance, and men's hearts on the continent are "failing them (fainting or expiring) for fear, and for expectation of the things which are coming on the world," or inhabited earth (Matt. xxiv. 6, R.V.; Luke xxi. 26, R.V.). But what is causing all this disturbance? and who is responsible for this terrible scare? Russian Gog is at the bottom of it all! She means to have Constantinople, and to acquire that spot Bulgaria must first be secured. To obtain a grasp of Bulgaria the Czar must deal with the Austro-Hungarian army, which, with that of the German Empire, withstands the autocrat! Consequently the Russian eagles are massing on the frontiers of Austro-Hungary in such enormous numbers that Austria has had to put her house in order, and make counter preparations for defence. Germany, not to be behind, has put before her Parliament a proposal which the *Times* correspondent declares will be passed by a large majority, to make an addition to the already vast German army, of 700,000 men, to be called out as soon as war is declared. It has been stated, too, by the responsible statesmen of "poor Germany," that the sum the nation must pay for this monstrous addition to its forces will not be less than £14,000,000! Now when it is remembered that the mere addition to the German army about to be proposed is itself three times as large as the whole of the British army put together, and that the cost of this addition is to be about what we British pay for our military forces, it will be seen how vast, how unparalleled, the preparations are which the continental nations are making for the Great Earthquake War-woe which evidently is about to engulf them all! "It must be confessed," writes a provincial journalist, on the general aspect of affairs, under date January 28, 1888, "that this prospect of a European war, which some of the experts say is to come in the spring, affects us (British) but little! That sure barometer in these matters, the Stock Exchange, has scarcely shown a flutter to-day, and there seems to be a sort of general impression that Russia, Austria, and Germany may fight it out if they like; for ourselves, we can be nothing but spectators." Here are sentiments repeated, which the BANNER has very often enunciated, and we hope our readers feel that, if under the awful circumstances which induce "poor Germany," who can ill afford it, to tax itself £14,000,000 in addition in order to keep a reinforcement of 700,000 men in the field, we must be in an enviable position; "living," in short, like Israel (because we *are* Israel), "confidently and carelessly in the isles," not afraid of invasion, not afraid of war, because "the Lord hath ordained peace for us," and prescribed our position and conduct in the coming dreadful conflagration (Isa. xxvi. 12, 20, 21, R.V.).

We have used the expression, "poor Germany," twice already, and we have in doing so only quoted the *Times* correspondent's words used in his report to that paper on January 27. He said:—

> Next to Turkey, there is perhaps none of the Great Powers that can afford so ill to spend an extra sum of £14,000,000 on the improvement of its defensive armour as poor Germany; and yet this is what Germany is about to do, with a cheerfulness which springs from her very seriousness of heart. Nor would the War Minister to-day, in answer to the inquisitive Dr. Windthorst, pledge his word, his personal word at least, that this was the last which the Reichstag was likely to hear of special outlay on the army. The 280,000,000m. now demanded were required, he said, for arming, equipping, and providing with barracks, artillery, munitions, ambulance service, &c., the 700,000 combatants, or more, whom the new Army Reorganization Bill would add to the fighting force of the Empire. In time of peace this addition would exist on paper only, and cost little or nothing; but during war it would become flesh and blood.

Poor Germany! Then Germany cannot be Israel! but must be a non-Israelite Gentile nation! For God gave Israel "the power to get wealth," which Germany so conspicuously lacks, that men are fain to call her "poor Germany." God "ordains peace" for Israel at the present crisis, but Germany, we see, being poor as well as needy, is exposed to so terrific a danger from the ambition of her reckless neighbours, that she is forced to add over half a million of men to her first line of defence, and to spend a huge sum that even we could not bear without irritation, to complete what she imagines will be her defence.

Thus, by two distinct and unmistakeable signs, Germany confesses before the world that she is not what the Rev. R.

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Douglas says she is, namely, a part of the Lord's chosen ones, Ten-Tribed Ephraim-Israel.

The *Times* has some solemn words on the subject of "Germany's splendid, almost sublime, effort for the maintenance of peace," and these we must ask our readers to peruse. They came from the Berlin correspondent, Jan. 26, who said:—

Not a little side-light was thrown on the European situation in to-day's sitting of the Select Committee now considering in detail the new Army Bill, which, when passed, as it is quite sure to be, will add about 700,000 men (not merely half a million, as at first calculated) to the fighting strength of the Empire in time of war. To-day, before the Committee began the second reading of the measure, the War Minister, General Bronsart von Schellendorff, volunteered the statement that the initial cost of the change (apart from the annual expense of maintaining it) would be no less than about 280,000,000m., or £14,000,000. This is an enormous sum, and if the demand had been sprung upon the nation suddenly it would have taken away everybody's breath. But the country was led up gradually to this stupefying financial climax, first by vague hints at the likely magnitude of the sacrifice to be imposed upon it, and then by the conjectural mention of positive figures, beginning with 100,000,000m. and ending now with nearly thrice that huge amount. This sum is to be provided for by a separate Money Bill (not yet before the Reichstag), and will in all probability be raised by a 3½ per cent. Imperial loan.

There is not the slightest doubt that, immense as is the sacrifice, the Reichstag will vote the money by a large majority, of which the backbone will consist of the united Conservatives and National Liberals, who last winter renewed the Septennate, and increased the peace establishment of the army by 50,000 men.

So far the *Times*. It is clear from all this that the "hearts of men abroad are fainting for fear and for expectation of the things coming on the world." They are making desperate efforts to avoid them by saving the German and Austrian Empires from a disastrous war, and showing such a front to Russia and to France that they may deter them from attempting to bring on the universal conflict "through the exercise of a reckless or revengeful spirit."

Meanwhile we British pursue our own unruffled way! We are not troubled by wars or rumours of wars, we fear nothing for Russian or French scares, but we "live carelessly and confidently in our isles," certain that no one will hurt us in them; and leisurely proceeding to fortify our distant Gates, as if confident that even there, no one could dare to insult or molest us, because we "dwell alone," separated from the other nations by the fact that the Lord God of Israel is our Guardian and Defence, our Saviour, Redeemer, and national Protector. To Him be all the praise!

Since the above was written, Germany and Austria have published their secret treaty of offence and defence, aimed against Russia and France. It remains to be seen what the effect of that decided step will be. It is quite possible that it may precipitate the Great Earthquake War-Woe, which so weighs upon all our spirits.

WHAT MEN ARE THINKING AND SAYING.

An Irish Churchman says:—"Our Irish Church prospects are anything but bright here. Rome is deep and far-seeing. As Disestablishment did not overthrow the Irish Church, she stirred up the attack upon the landed interest—the landowners being our main supporters. They are now unable to pay as heretofore. Our incomes will be greatly reduced next year. This to some men, indeed to the greater number, will be a great blow! The knowledge that the Empire, and this little part of it, is under Israel's covenant, and that, therefore, our God will surely not permit us to fall under Rome's foreign rule and tyranny, is to me the cause of peace and hope."

An Englishman writes:—"On the continent they try and proclaim peace. They still continue arming in feverish haste, 'men's hearts failing them for fear, and for looking after those things that are coming on the earth.'"

Do our opponents ever think of these things? They have but to cast their eyes about them, and examine the signs of the times! Abroad, all is hurry and alarm, and earnestly watching where the blow will first be struck. Here all is peace, and, alas! indifference. Never were we less prepared for war than we are at this moment! A splendid scheme of mobilisation is being prepared "on paper," and there it will end. Each regiment of militia and volunteers will be told where they are to assemble in the event of an invasion; but not a gun or horse is added to the strength! The home ports are left defenceless. The Gates, our coaling stations, are still unarmed! Even Gibraltar's guns are mostly of the old smooth-bore type, perfectly useless in the event of war. Yet not a voice is raised in protest; not a word of alarm is heard in our island home! Let those who scoff at our belief in the truth and faithfulness of our God answer the question, "How is this?" if they can!

Two subjects on which much is being written and said are, our increase of population in these Israelitish isles of the West, and emigration. Regarding these two subjects, *The Financial News* has some words of wisdom, which it will be well if we quote for the information of our readers. It wrote thus on December 22, 1887:—

Whilst, however, attention is thus directed to the importance of preserving life, the no less vital considerations which attend a redundancy of the population apparently fail of attracting that notice which the subject demands. Every year we are treated to exhaustive percentages of pauperism, crime, and death; but with a daily addition of about a thousand on the average to the entire population of our country it is thought unnecessary to tabulate the latter details more often than once in ten years. Thus, we are aware that between 1801 and 1881 the inhabitants of the United Kingdom were more than doubled, being increased from 16,345,000 to 35,241,000, and it is probable that at present they are not far short of 37,400,000. These figures have in recent years been affected in opposite directions by the exodus of Irish and by the influx of the foreign element, which now engages so much attention. Including the congested centres of London and other large towns, each acre of the United Kingdom which in 1801 held 0·21 of inhabitants now contains the proportion of 0·48, whilst in the same time London has increased its population to the acre from 75 to 87—a proportion, of course, much exceeded if regard be had to the parks and other vacant spaces. There is unfortunately no need to insist upon this point, as we are all too well acquainted with the fact of the terrible overcrowding that is the prevalent feature of metropolitan life, with all the attendant evils of excessive competition for the means of existence, emphasised by pauperisation and disease, and further complicated by immigrants, not only from the agricultural districts, but from abroad. Under these circumstances, it might be expected that a country which possesses a large number of colonies, favoured by healthy climate, fertile soil, prosperous trade, and beneficent rule, would experience no difficulty in dealing with its redundant or suffering population. The State has, indeed, done much, and private benevolence something, in facilitating and encouraging emigration; but in the last 25 years the number of emigrants—even including the United States, whither more than 60 per cent. of the number were bound in 1885—barely averaged 200,000 in a year, or not much more than half the annual increase of population. This circumstance, viewed in connection with the growing difficulty of supporting existence under the adverse conditions now prevalent amongst us, is really surprising, and quite as much of an anomaly as any one of those imposed upon us by imperfect government.

The hand of God, we think, is clearly apparent in all that is taking place in reference to these two subjects—viz., our over-population and the emigration of our surplus people to our own colonies. The blessing of God "to Abraham and his seed for ever," included an abnormal increase of Israel's numbers, which was to be like the astounding multitudes of "the stars of heaven and the sands of the sea-shore." The provision for the absorption of these vast numbers, is made by the gift of God to our race, of many rich and splendid colonies at the ends of the earth, whither some hundreds of thousands of our race depart every year, and may be expected to go in yet vastly

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increasing bodies, as the pressure at home becomes more and more acute. We complain of the suffering which meanwhile is felt by our masses. But without these sufferings the masses would never emigrate, and the Government would never devise plans by which they might relieve starvation in their too strait home to find plenty in the Colonial Empire that God has given us. That the thing will be done whether we are willing or not is clear from the Word of God. The prophecy of Isa. xxvi. 15, R.V., where the two subjects in question are dealt with, gives assurance to us all that the Lord has the matter in hand, and will dispose of it. There it is stated: "Thou hast increased the nation, O Jehovah; Thou hast increased the nation. Thou art glorified. Thou hast enlarged all the borders of the land"—or, as the margin has it:—"Thou hadst removed it far unto the ends of the earth." The same great truth appears in Zech. x. 9, R.V., where God Himself declares He will "sow" Joseph, or Ephraim, among the peoples, and "they shall remember Him in far countries, and they shall live with their children, and shall return."

The thing, then, is one which God Himself means to carry out. Emigration, as far as it concerns Israel and her sons and daughters, is a matter whereby the Lord Jehovah means to be glorified. Their emigration is under His direction and control, and the expansion of the race what He Himself directs. We need, then, give way to no pessimist or mournful reflections! The *Financial News* may rest satisfied that though our population is growing faster than our emigration just at the present hour, God is working in the matter, and that when He opens the door wide He will make our action easy and prosperous. What is lacking among our public writers and statesmen, is patience. They cannot wait the Lord's time in anything. If the emigration is only 200,000 a year or under, and the increase of population about 365,000, men are discontented, and want an emigration rate in excess of the increasing one to relieve the population. But why does it not occur to these persons that God may have a purpose in all this? and that He who provides for the emigration of about 1,000 British souls every day, as is, we believe, the case now, can double that rate whenever He shall see fit? It is the same with British evangelization of the heathen. Because at this hour the amount spent by Great Britain is barely one million and a quarter sterling, the souls of our godly ones is greatly exercised; for they argue that if we save 230 millions a year as a nation, and spend 125 millions on our liquors alone, it is shameful to give God only one and a quarter million, and so starve the cause of Foreign Missions! But these malcontents never reflect that God owns all the silver and the gold we have, and will call for it when and how He pleases. That He does not require the vast sums our advocates desire to see spent is evident from the fact, that the Gospel is to be preached during the present dispensation not in order to convert the nations *en masse*, but that the good news "of the kingdom" may be made known for a witness or a testimony, in the whole "inhabited earth" unto all the nations, and "then shall the end come" (Matt. xxiv. 14, R.V.). Our objecting friends do not approve of these dilatory proceedings as described in the Scriptures. They want the Gospel to be preached in all the world unto all nations, so as to convert them all at once, but not at all "for a witness" or "for a testimony unto all the nations." They are impatient of the delay which such slow operations imply, and would hasten the Lord God Almighty's plans! In vain! His will and His purposes will be carried out, come what may; and no doubt it is by His wise determinations that Israel, instead of spending one hundred millions or so on Foreign Missions *per annum*, is spending only one and a half million, in order to do a work which is commensurate with the designs and objects of the Lord of missions. To Him be all the glory; and may we, His people, be willing in the day of His power, offering ourselves and our substance willingly to the Lord when He graciously calls for our puny help! (Psa. cx. 3, R.V.).

WHY THE GOSPEL MUST NOW BE OFFERED TO THE JEWS.

SURGEON-GENERAL J. M. GRANT, on perusing our remarks in reply to Mr. Geo. Dimbleby, of Hull, in reference to the need there is that the Gospel should be offered during the present dispensation to the Jews (p. 39, No. 578), has sent us an argument in support of our contention which we find to be quite unanswerable, and therefore give it all the publicity we can. The Gospel, he remarks, was offered to the Jews first, after the Crucifixion, by St. Peter. His audience on the day of Pentecost were all *Jews* (Acts ii. 5). When the Jews, as such, had refused to hear St. Paul, then, but not before, he turned to the Gentiles, who were the "Lo-Ammi" Israelites of the Ten-Tribed Dispersion. In Acts xiii. 46, the apostle announced the fact. "Seeing," he said to the Jews, "you put the word of God from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." "They will hear it," he said, in Rome, to the Jewish opponents there. The facts of history show that, saving the Anglo-Saxon race (the British), no other race, as a race, have listened to the preached word or accepted the salvation of God as offered at Calvary.

Now St. Paul's teaching to those self-same Gentiles, in Rom. xi. 30, 31, R.V., was this. That "they had obtained mercy through the disobedience of the Jews in order that, by the mercy shown to them, the Jews might in turn now obtain mercy." The time thus specified by "now" is the Christian Dispensation, when St. Paul wrote; and this scripture thus plainly teaches that Israel was to become the instrument employed to bring the Jews as a people to Christ; while for the present her commission is to go into all the world and preach the Gospel to every creature, which certainly includes the Jews (Matt. xxiv. 14, R.V.; Mark xvi. 15, R.V.).

So far our friend. His view of the instrumentality to be employed for the restoration of Judah to the Lord Jehovah, agrees accurately with the prophetic functions described as Israel's, in the restoration of Judah to His favour. In Isa. xviii. 1, 7, R.V., also in Zeph. iii. 9, 10, R.V., we have the prediction that the daughter of the Lord's dispersed, who live beyond the Rivers of Cush, or Ethiopia, God's suppliants (therefore Christians), shall bring to Him to Mount Zion, "to the place of the name of the Lord of Hosts, the present of a people terrible from their beginning onward," being a people of the same character and description. The conversion of Judah by the instrumentality of Christian Israel seems here clearly pictured; and the work of the latter during this period of preparation is to "blossom and bud and fill the face of the world with fruit," neglecting no race benighted; least of all their brethren, destined soon, by their help and God's blessing, to acknowledge Jesus as their Redeemer, Saviour and God, according to the words of His sworn covenants contained in Jer. xxxi. 31—34, and Heb. viii. 8—12.

Here, then, is a fresh answer to Mr. Dimbleby's allegation that Judah at present is not in need of the Christian consolation, and that the blood of the New Testament is not required now to make them clean! So far from that, it is Israel's duty to preach the Gospel to the Jews to-day as to a portion of "the creation of the Lord," in preparation for the coming yet greater event, when, by the help of their brethren of Ephraim-Israel, they shall be brought as a "present to the Lord in Mount Zion and Jerusalem," converts to Christ, penitents washed by the blood, deeply mourning and bewailing their past deafness, and blindness to the Gospel message, which having continually heard, according to the Lord's command, they as constantly have been rejecting, to their grievous loss and misery.

The point of the whole matter is this: that British Christians, being Israel, will have yet to bring the Jews to the knowledge of their Lord as His honoured instruments, and that, pending that glorious consummation, they cannot, must not, dare not

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neglect in season and out of season to preach the Gospel to them, leaving all results with Him who prayed for the Jews even on His Cross, "Father, forgive them, for they know not what they do!" (Luke xxiii. 34, R.V.).

Finally we learn from Acts xiii. 42, 43, and generally throughout the record of their ministry, that Barnabas and Paul were most earnest in their exhortations to the Jews, and we must have no scruple about following their examples, feeling assured that "the hardness of heart" and "blindness" which unhappily are not confined to Judah, are, in all cases, self-imposed, and not the work of Him who "would have all men to be saved, and to come to the knowledge of the Truth" (1Tim. ii. 4).

In short, the Lord Jesus Christ, our Example, came to the Jews, and taught them the way of salvation. St. Paul, Barnabas, and the apostles generally, followed His example. The Church of Christ having long neglected the duty, has for the last eighty years at least arisen to its responsibilities. We cannot now go back or fail to compassionate the miseries of Judah. We must give her the knowledge of Christ, since we know from Acts iv. 12, R.V., that "there is none other name under Heaven that is given among men, whereby we must be saved," but His! In none other is there salvation! The results are, however, His.

ISRAEL'S REDEMPTION.

THE Lord Jesus Christ is made of God to Israel, not only wisdom, but righteousness, sanctification, and redemption; these belong to the individual believer in Christ, and also to churches in Christ, as well as to Israel, Christian Israel, in a very special degree. The redemption which is found for all these in Christ includes all the rest of the splendid gifts described in 1 Cor. i. 30. Wisdom, and righteousness, and sanctification, are all found in the redemption Christ wrought for Israel at Calvary. The nation or individual needing redemption is in slavery, in bondage and corruption, described in Scripture as "the bondage of corruption" (Rom.viii. 21,) and needs a powerful deliverer, because utterly unable to deliver itself. The idea of redemption according to the ordinary modern pulpit teaching is connected with the salvation of the lost sinner who being in Christ finds Him made of God to him redemption. This is true. There is redemption in Him for all sinners saved by grace. For all such, by the very act of faith which brings salvation, there is effected also union with Israel. Through Israel comes redemption and the other blessings and privileges of God's chosen people. This redemption, which is Israel's also, is through the precious blood of Jesus, and confers forgiveness of sins (Colos. i. 14; Eph. i. 7). The pardoned sinner as well as the forgiven, chosen nation, are equally redeemed by the precious blood; but in order of time Israel's redemption was first because of the sonship, and because in sacred things as well as in earthly "the children must first be filled" (Mark vii. 27). This priority of the chosen nation in the benefits and blessings of redemption through the blood is strangely ignored by the preachers of the day. And yet the Scriptures are full of the redemption of Israel, and not a word is said in the Scriptures of the redemption of any nation, *quâ* nation, but Israel. Thus in Isa. xli. 14, Jehovah is described as Israel's Redeemer, "the Holy One of Israel." In Isa. xliii. 1, Jacob and Israel are told that the Lord Jehovah had redeemed *them*. "The Creator of Israel," their King, their Holy One (v. 15), is He who in Isa. xliv. 6, describes Himself as "Jehovah the King of Israel, their Redeemer, the Lord of Hosts." In Isa. lxiii. 16, outcast Lo-Ammi Israel, repudiated by Abraham and Judah-Israel, still cries to Jehovah as their Redeemer whose "name is from everlasting." In Isa. liv. 5, R.V., the selection of Israel by the Lord to be His spouse and redeemed one is very remarkable. The Lord speaks and says, "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." That these redeemed ones are the Hebrews and not Gentile believers of all nations appears from Isa. li. 11, where the redeemed of the Lord are described as "returning and coming with singing unto Zion." In Isa. lix. 20, there is the promise of the Redeemer coming to Zion, and unto them that turn from transgression in Jacob, saith the Lord. In the New Testament there is the same reference to Israel as the objects of redemption, and the same silence as to all alien nations, as nations. In Luke i. 68, R.V., the Lord God of Israel is blessed by Zacharias because He had in Jesus' person, "visited and wrought redemption for His people." In Luke xxiv. 21, R.V., we have the disciples on the road to Emmaus saying to the Lord, "We hoped that it was He which should redeem Israel." "The redemption of the body" was the future anticipation of St. Paul as an Israelite addressing Israelites at Rome, and telling them that the "creation with earnest expectation," "waiteth for the revealing of the sons of God," that is, of Ten-Tribed Israel. (Comp. Hos. i. 10, and Rom. viii. 19). In Rev. v. 9, 10, R.V., we have the Israelitish four beasts and twenty-four elders, "singing the new song" of Moses and the Lamb, saying, regarding the latter, as to a Lamb slain, "Thou didst purchase unto God by Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests, and they reign upon the earth." These last must be the people of Israel, for to them as to the people of the saints of the Most High the Lord promised, in Dan. vii. 27, the kingdom and the dominion under the whole heaven as their inheritance, the Lord Jesus Christ being their glorious King.

The Bible, in short, teems with intimations that God the Lord is the Redeemer of His people Israel and Judah, His inheritance (Psa. lxxiv. 2, &c). It seems, then, improper and misleading, when dealing with the great subject of the redemption in Christ wrought for His people at Calvary, to limit its operation to believers only, and not to allude, as one of the chief aspects of the subject, that He is first and foremost, now and always, in times past and times to come, the Redeemer, *par excellence*, of His people Israel. From the benefits of that redemption the Jews are at the present moment, by reason of their unbelief, outside the covenant, but the House of Israel, the sister House, is sought and found by their Redeemer-King, who has said to them, "Behold Me, behold Me," as to "a nation not called by His name" of Israel at present (Isa. lxv. 1 and 16, R.V.), but "called by another name," the covenant, British, Lo-Ammi, Christian sons of the living God (Hosea i. 10). To them He has given now all the gifts and blessings included in His blood-bought redemption; namely, national wisdom, national righteousness, national sanctification, and national blessings of both temporal and spiritual kinds, according to the prophecies (Deut. iv. 6, R.V.; Isa. liv. 17; Jer. xxxi. 33, 34, R.V.; Heb. viii. 10—12, R.V.; Gen. xxii. 17, 18, R.V.; Isa. xxvii. 6, R.V., &c.).

Without, then, denying the personal and spiritual application of 1 Cor. i. 30, in the least degree, we are bound to insist, as Anglo-Israelites, on the fact that both in the Old and New Testaments there is reserved for Israel, God's chosen ones, wisdom, and righteousness, and sanctification, and redemption, but all in Christ Jesus, the God-man, their King.

PROGRESS IN WOLVERHAMPTON.—We are glad to hear from the Rev. Thos. Lowe, of Stratford-on-Avon, that he has been able to secure another ministerial convert, one whose residence is Wolverhampton. The new adherent to our belief, he tells us, is able to do good service to the ause. It is a good augury for the success of the approaching Conference to be held there on the 21st and 22nd Feb. that a minister of religion, living on the spot, has already decided to accept Our Identity, and, we trust, to teach it to his congregation. We hope the Conference will prove to be a great success, and lead to the wider dissemination of our glorious truths.

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OUR NEW ZEALAND ADVOCATE.

In the supplement to the *The Evening Bell*, of Auckland, New Zealand, dated Saturday, August 6, 1887, we find a capital *résumé* of our subject, penned by one who has been writing a series of letters for the editor there on the subject of "*Anglo-Israelism.*" We are much indebted to our unknown, but hearty friend, for his very warm eulogy and recommendation of THE BANNER OF ISRAEL. We do our best in regard to the conduct of this journal, and are thankful that in Auckland, New Zealand, it is appreciated by at least one person. We believe he is right when he declares that the BANNER'S circulation, though not as large as some, is "more extended than that of any other paper written in the English language!" It is our privilege to know that the BANNER goes regularly 1,000 miles East of Sydney, in Australia, and also 1,000 miles West of Toronto, in Canada. We believe that is hardly the case with any other journal existing in the language. Our quotation is as follows:—

"ANGLO-ISRAELISM.

"And I heard, but I understood not. Then said I, O, my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed until the time of the end. . . . None of the wicked shall understand, but the wise shall understand" (Daniel xii. 8, 11).

"This paper will conclude the present series of articles on Anglo-Israelism, as the writer, this week, terminates his connection with the paper in which they have appeared.

"The writer desires to express his grateful thanks to the editor of the *Bell* for permitting this politico-religious subject to be so fully ventilated in the columns of his paper. It is, to a certain extent, a new departure in journalism, and in all probability there is not another paper in New Zealand of sufficiently broad and liberal views to have allowed a like permission.

"It has been said that he who makes a blade of grass grow where before there was no grass is a public benefactor, and by a parity of reasoning he who induces a new train of thought in a man's mind has also done good work. The writer has been greatly cheered since these papers were commenced by hearing from two or three readers who came across the subject for the first time in these columns, of the great pleasure the study of it, and the entirely new and noble line of thought which the study carried with it had given them. Doubtless amongst the numerous readers of the *Bell* there are many more, of whom the writer knows nothing, who have also benefited in a similar manner.

"The writer has more than once been asked if he really and sincerely believes in the truth of the views he has from week to week been thus promulgating, or whether he has only written for the sake of bringing forward fanciful arguments that appear on the face of them difficult of refutation.

"He therefore begs to state here, most distinctly and emphatically, that he is in his own mind as firmly convinced of the great truth that the English and American nations are the literal people of Israel, *i.e.*, lineal descendants of Abraham, Isaac, and Jacob according to the flesh, and the heirs through them to the covenant promises, as he is of his own existence.

"And, moreover, the knowledge of this grand truth gives the key to unlock the Holy Scriptures, and the whole mystery of God's dealing with mankind; it enables the possessor of this key to understand current events, and to plainly foresee what is to be the future of our race, what will be the political complications and ultimate destiny of other nations, and also what will be the attitude and future political action of Britain and America as regards one another and towards other nations. The possessor of this key knows that the British Empire must for ever remain a monarchy, so republican and anarchistic theories do not disturb him; and he knows also that that Empire must remain a united Empire, and that there is no possibility of any single one of the young colonial nations breaking away from the old mother and starting on an independent career of its own. He knows that the Federation of the Empire must take place, and that shortly, to be followed by the Federation of the whole English-speaking people, and he knows that the destiny of that glorious Federation is to have the supremacy of the world for the great and everlasting benefit of the whole human race. He knows all this because that is Israel's clear and distinct destiny as mapped out in the Bible, and the English and American people are Israel.

"It is all very well for disbelievers and sceptics to sneer and say that anyone can argue and apparently prove anything he pleases out of the Bible, but facts are stubborn things; the events now taking place in Europe, and all the political complications that have taken place there during the last twelve years, were foreseen, published and commented on by Anglo-Israel writers in their printed journals long before they took place.

"The present writer, while the Russo-Turkish war was being carried on, and when nearly the whole press of England and the colonies was convinced that Britain would have to take an active part in that struggle, contributed to a Wellington paper his views as to what would be the result of that conflict. What he said was, that Russia would be victorious, that she would never enter Constantinople, but that Britain would prevent her, and this she would accomplish in all probability without firing a shot.

"This seemed so highly improbable, more especially when, after the battle of Plevna, the victorious Russians hastened by forced marches to take possession of their coveted prize, Constantinople, that the letters above referred to were laughed at and treated as the effusions of a lunatic.

"Then came the telegram saying that all Europe was aghast, and the nations were wondering what was going to happen next, as none of them were prepared to check Russia's triumphant march. Then came a telegram which was posted up in large letters at the newspaper offices, 'Triumphant Entry of the Russians into Constantinople.'

"Notwithstanding these telegrams, the present writer never once hauled down his colours, and subsequent events proved that he was right and everybody else wrong. But after the event no one was the least surprised. 'Of course,' they said, 'Britain wasn't going to allow Russia to enter Constantinople.' And why should she not? What right had she to interfere? Britain was not at war with Russia, she was not even in alliance with Turkey, and positively the British Admiral fully expected the Turkish forts to fire on him when he entered the Dardanelles, and he had his ships all ready cleared for action in case they did so.

"But what was Britain, and why should she interfere between Russia and her vanquished foe? According to all national precedents, Russia was perfectly justified in dictating her own terms in her vanquished enemy's capital. The great Napoleon invariably did this: England herself does it; and Germany pursued the same course at the close of the late war with France. But just at the critical moment the British fleet steamed up the Bosphorus, anchored off Constantinople, and 'peace with honour' was secured without a shot being fired or a life being lost.

"The reason Anglo-Israelites knew that all this would certainly take place was because Constantinople is the Gate of Russia, and to Israel (England) belong all the 'Gates of her enemies.' She has them nearly all but Constantinople—she has a complete chain of them all round both hemispheres, giving her the control of all countries, such, for instance, as Gibraltar, Malta, Cyprus, Aden, Hong-kong, &c., &c.; therefore when Turkey steps out of Constantinople, England, being Israel, will most certainly step in.

"Again, when men-of-war belonging to all nations were drawn up in battle array before Alexandria, prior to the bombardment of that city, the present writer placed on record his views that every nation would withdraw, France included,

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and that Britain would enter on the settlement of the Egyptian question alone. This seemed so improbable at the time that it was not until the very day we got the news that the bombardment had commenced, that we also heard that at the very last moment France had withdrawn also, and bitterly that Power has ever since regretted having done so. However, after this event, everybody knew that the European nations would not assist England in an attack on Egypt.

"Again, during the war scare, two years ago, when all the Colonial papers were convinced that Russia and England were going to war over the Afghan Frontier question, the present writer wrote article after article arguing exactly the contrary. One distinguished journalist showed the writer a telegram stating that war was as good as declared between the two Powers; a conversation ensued; the distinguished journalist pooh-poohed the idea of the Anglo-Israel theory being able to give anyone correct notions of political possibilities, and said, 'It is pure imbecility to talk like that when war is, so to speak, actually declared.' Subsequently he said, 'If you turn out to be right this time I shall really begin to think there is some method in your madness, and I will give you every credit for sticking to your colours.' The Anglo-Israel view was again proved right, but when the writer went to receive his congratulations from the distinguished journalist he was met with this damper: 'Oh, anyone could see that it isn't Russia's game to go to war with England.'

"The passage of Scripture that heads this paper distinctly says that in 'the time of the end' there shall be some people who shall understand these things. They are called 'the wise.'

"What is Bible wisdom? It certainly does not necessarily imply a college and university education with high academical honours. A man may have his head crammed full of all the accumulated wisdom of the ages, if such were possible, and yet not be 'wise' according to the Bible acceptance of the word.

"The Bible, however, tells us where to find wisdom. 'The fear of the Lord is the beginning of wisdom.' The fear of the Lord and the knowledge of the Lord can only be found by studying the Bible. If the Bible is accepted the wisdom will be acquired, if the Bible is rejected there is no fear of God, and therefore not even the beginning of wisdom can be attained.

"There is no section of the Christian community who are more firmly convinced of the truth of the whole Bible than are the Anglo-Israelites; there are none who study it more closely; and they alone with the Jews accept in perfect faith the promises and prophecies in the Old Testament. They of all people may be said to have 'the fear of the Lord which is the beginning of wisdom,' and they understand these things. The knowledge that they possess derived from Bible study is ever present with them, and not a telegram is received from Europe but is carefully scanned to see what bearing it has on the main question. Not a move takes place in home politics but is measured also by the same standard. So far everything has transpired precisely as they had been led to expect, and the future to them is as clear as noonday.

"There is not a statesman in Europe could say as much unless he has, as Disraeli had, the same key as they have, and which is equally accessible to all who may choose to avail themselves of it.

"The writer in conclusion will only add that anyone desirous of following up this subject, and watching its gradual development, cannot do better than subscribe to the BANNER OF ISRAEL, a weekly journal published in London, price one penny, and which can be ordered and procured from any of the local booksellers. That journal is most ably edited and conducted, and is now in its twelfth year of existence, with a circulation, not as large, but more extended than any other paper written in the English language."

JACOB, THE SUPPLANTER.

IN the *Morning Post* published in London on January 16, 1888, there appeared a correspondent's paper on "Amatongaland and Delagoa Bay," which strikes us as furnishing a remarkable illustration of the way in which "Jacob the supplanter" acquired his unenviable notoriety as a "land-grabber" and "supplanter" of other folk's property in territory. The paper gave a very clear and full detail of the dispute between our country and the Portuguese respecting our respective claims to Delagoa Bay, and showed that when, in August, 1875, Marshal MacMahon, President of the French Republic, gave his decision against us, and in favour of the Portuguese, no notice was taken of the real owner's rights, namely, those of the Amatongans, who then, as now, declared that no one has or ever had an atom of claim to the Bay or the surrounding country but themselves! The President's award gave to the Portuguese the Southern shore of Delagoa Bay, Inyack Peninsula, Inyack Island, and Elephant Island. These were all claimed by the Amatongans, who were not represented before the Marshal; and ever since, the Portuguese have never dared to occupy Inyack Peninsula or Inyack Island. The Amatongans have always torn down the Portuguese flags of demarcation when they have erected them, and have refused to be bound by a decision which did not take their claims into consideration.

These are the facts of the case. But now comes a development of the matter which surely shows the finger of God working for His people, and preparing for "Jacob the supplanter" a triumph which has been contemplated by few indeed. It is this. The Queen-Regent and nobles of Amatongaland have sent to this country a deputation in order to press upon our Government their earnest desire that we should assume the Protectorate of the whole of Amatongaland. This will include the Protectorate of the Inyack Peninsula, and the Inyack and Elephant Islands. These would, in that case, have to be occupied and defended by British troops and ships, and thus would constitute a "Gate" in Delagoa Bay, which may be left to take care of itself, with all British interests in the neighbourhood besides, after the usual manner of Israel's Gates.

By what arguments the writer in the *Morning Post* presents the case to his readers, is well shown in the following words, which puts the matter in a nutshell. Logically, they are conclusive; but if the action desired be taken by the British Government, the result will be one of the most wonderful interpositions of the God of Israel in favour of His people in order to give them back what ought never to have been submitted to the Frenchman's arbitration. The writer argued thus:—

The papers submitted to the arbitration of Marshal MacMahon embraced only the case for Great Britain and the case for Portugal. The territories to be arbitrated upon were portions of the territories of the Swazis and the Amatongans, and yet neither of these tribes was represented either by Case or in any other way. Consequently, as against them, the decision of the French Marshal had no binding power whatever. As against the Amatongans, it has had, we have seen, no practical effect. They have not recognised it, and they will never recognise it. If the decision were valid as against them, and valid by reason of the ground on which it was based—viz., that Portugal has always possessed sovereign rights over Maputa (Amatongaland), how is it that now, without a protest from Portugal, that country is imploring the protection of Great Britain? The point is too absurd for argument. No country which has not been conquered can be deprived of a portion of its territories by an award given on a dispute between two other nations; at the conference at which the rival claims were discussed, it was not even invited to attend. Despite, then, the decision of Marshal MacMahon, Amatongaland still remains as a territory accurately defined as the country bounded to the east by the Indian Ocean; to the south by Zululand; to the north by the shores of Delagoa Bay and the waters within legal distance of Inyack Island and Peninsula and Elephant Island; to the west by the Maputa River. And if Great Britain, yielding to the earnest entreaties

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of the Amatongans, assume the Protectorate of the country, she will be forced to fulfil the trust reposed in her by assuring all the rights against Portugal of the Amatongans. As we have pointed out in the first portion of this paper, Germany would do so, if the Protectorate were to devolve on Germany. And, we repeat, if Germany, then why not Great Britain? The control of Delagoa is necessary to the interests of Great Britain, alike to the preservation of Cape Colony and Natal and for the maintenance of a safe alternative route to India. At all risks that control must be secured. Fortunately, a mode to secure it without violating the law of nations is offered to us. If we assume the Protectorate of Amatongaland and maintain the rights of the Amatongans, Delagoa Bay is practically ours.

So far the journalist. Whether the British Government will accept the Protectorate of Amatongaland is a matter not yet decided. Apparently, the opportunity thus offered of securing a British Gate in the best portion of Delagoa Bay will not so easily occur again. But under any circumstances, we feel confident that in some way or other God will give us such a foothold in the Bay that the supremacy of the British flag will be acknowledged, there, as elsewhere, by all the claimants to power in that now much-coveted spot. We feel ourselves no anxiety respecting the matter. God has the whole difficulty in hand. Whether it will be overcome by direct purchase from the Portuguese, by way of compensation for what they have never enjoyed, or by the assumption of the Protectorate over Amatongaland, calling for the assertion of the Amatongans' rights over the Bay, on our own part, for selfish purposes, it is obvious to us that our interests in South Africa depend upon our supremacy in Delagoa Bay, regarded as a Gate.

We are confident, then, that as the Gates were given by the God of Israel "to Abraham and his seed for ever," the one in question will sooner or later be added to our ever-lengthening list of these wondrous spots. The present complications seem to present a favourable opportunity for our acquisition of the Bay, or the commanding portion of it, and we look therefore speedily for some public announcement on the subject which will set this important matter at rest. It is remarkable that in all our nation's expansion throughout the world a Gate always plays a leading part and is a prominent feature in the advancement of our power. India was acquired by our occupation of three spots—Madras, Bombay, and Calcutta; South Africa by our occupation of Cape Town. We seized Botany Bay, and Australia followed. We have long occupied Mombassa on the East coast of Africa. It is pointing to our occupation of 50,000 square miles of territory leading into Central Africa! Delagoa Bay is the natural Gate of the Transvaal, of Swatzieland and Amatongaland. We doubt not that it will ere long be constituted a Gate to extend Israel's influence and power in South Africa and the Transvaal, where already thousands of British miners and others are at work digging for gold and diamonds, and those "chief things of the ancient mountains, and for the precious things of the lasting hills." To God, the faithful Giver, be all the praise! (Deut. xxxiii. 15).

THE ARGUMENT IN A NUTSHELL.

IT is the commonest thing in the world to hear clerics and others speak of "God's ancient people Israel," meaning thereby, only the Jews. Now if we ask such why they speak of one nation (now a scattered people) as "Israel," when God's Word plainly declares in Ezek. xxxvii. 22, that He had, and has still, two nations, once two kingdoms, both known as Israel, we never get any satisfactory reply to our question. It stands to reason, however, that there must be two Israelite nations or people separately existing now, or Ezek. xxxvii. 22 must be regarded as fulfilled prophecy. There is scarcely one who will venture on such a statement, and declare that Ezek. xxxvii. 22, has already been fulfilled. If that be so, and who can deny it, then must Ezek. xxxvii. 22, be unfulfilled prophecy, and Israel and Judah must be existing now in separation somewhere in the world—Israel awaiting the command to come forth out of their graves, to receive the Spirit of God, and to return to their own land in triumph. This is the plain teaching of Hosea, of Isaiah, and of Ezekiel; and in order to carry out this prophetic programme, we see Judah everywhere extant before our eyes, at present under curse and disability, waiting in agony for the times of refreshing to come from the presence of the Lord. Judah being in our midst, the question then arises, where is the other of "the two families which the Lord did choose"? (Jer. xxxiii. 24, R.V.). He has not cast that member off! For the passage just quoted stamps such a statement as gross insult to the great Jehovah! Because thus saying, they despise those whom He calls "My people," "that they should be no more a nation before them." To guard against such profanity, God immediately, in the next verse, bound Himself by a covenant which He cannot break, never to fail to place on David's throne, over the seed of Abraham, Isaac, and Jacob, *a dynasty of rulers of David's race*, to govern them for ever. The words are these: "Thus saith Jehovah, if My covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth, then will I also 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" (ver. 26, R.V.). The precision of this language is almost legal. We may place upon it the greatest weight. The Jews or Judah family have not now a king at all, and have not had one of the Davidic race ruling over them since B.C. 588, when Zedekiah was deposed, and his heirs male to David's throne were destroyed (2 Kings xxv. 7). The other branch of the Israelitish family must therefore be now fulfilling Jer. xxxiii. 26; and it is of the greatest importance and moment to discover where that nation is; for God Almighty's faithfulness and honour depend upon it. The signs by which it may be known and detected have often been stated in these pages, and need not now be particularly described. We have, however, to find her as a strong, powerful, insular, maritime, modern nation; wealthy to a degree; Christian in character; missionary in enterprise and practice; wonderfully numerous; with two empires, if not three, appertaining to them, namely, a vast Heathen Eastern Empire, a unique Colonial Dominion, rapidly becoming "a company of confederated nations," and finally, the Empire of the Ocean. She is to be recognised as the only modern Power which gives promise of dominating the world; and possesses a language rapidly becoming cosmopolitan. A Northern, Western, Island race, holding their enemies' Gates, their own being secure the while; and this comprises a word-picture which none may mistake, for it is God's own description of His people Israel in the latter days, and it exhibits to us the very image of the British nation.

We are blessed with all the blessings God Almighty bestowed upon His people Israel, His chosen; and as God cannot promise to one nation and confer the blessings promised to quite another, we assert confidently, that the British must be the Lost Ten Tribes of Israel, as God is true! Here we have, then, "the argument in a nutshell;" and we invite our clergy, our ministers of religion, and our opposing laymen, calmly to take all we have put before them in a reasonable, reasoning spirit, and decide for themselves, once for all, whether the Identity be true; or whether, in teaching, believing, and relying upon it, we Anglo-Israelites are the crazy fanatics that some of our opponents strive to make us out.

WE hope to be able to furnish in an early number a report of the Conference to be held at Wolverhampton on the 21st and 22nd instant.

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NOTICES.

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

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"HEAVEN'S LIGHT OUR GUIDE."

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Austro-German Treaty	85
The Jew First	86
The Gate of Palestine	87
The Book of the Lord Jehovah	88
The Centenary of Australia	89
The Restoration of Israel and Judah	90
"The Head and Not the Tail," even in Cycling	91
A New Application of an Old Identity Text	91
Lectures	91

THE AUSTRO-GERMAN TREATY.

THE simultaneous publication by the Austrian and German Governments of their hitherto secret treaty of offensive and defensive alliance, on February 3, at Berlin and Hungary, is an event of grave and far-reaching importance. It is the declaration of two great Continental non-Israelite nations that a state of war is imminent, and that it is expected to arise from "the rowdy of Europe," the Russian people. This treaty points to the Republic of France as a fourth Power from which danger of attack may arise, and provides for the contingency of that nameless attacking Power receiving the support and military co-operation of Russia. In that case Germany and Austria agree to unite their forces, and conquer a peace from both. Here, then, are disclosed four belligerent Powers of the first class—two against two—between whom, if "war to the knife" arise, it may be certainly declared that the contending Powers will summon millions of armed men into the field, and so bring on a war the like of which the world has never seen before.

But this is not all. The Scriptures lead us to expect that there will be engaged in the coming awful conflagration five first-class Powers. There will be two against three—three against two, embattled. Where is the fifth? The fifth is Italy, which it is notorious has thrown in her lot with Germany and Austria in opposition to France and Russia, and has since the date of it (1879) joined this treaty. The Austrian *Neue Freie Presse* publishes some information about the German-Italian Alliance which the *Times* correspondent, writing from Vienna, thinks requires confirmation. The journalist says that the two contracting Powers have not undertaken to support each other with their full military strength; and that the treaty only binds Italy, in case Germany is attacked by France, to mass an army of 300,000 men near the Alpine Passes, while Germany will concentrate a similar force on the French frontier if Italy should be attacked by France. If France joins a hostile Power (meaning Russia, of course), then it seems the attitude of Italy will cease to be that of a friendly neutral, but become that of an active belligerent. The late speech of Signor Crispi in the Italian Parliament, quoted in the London papers of Feb. 6, seems to hint that the German Powers, backed by Italy, mean to insist on the Russian's cessation from military menace on the frontier. If all this be true, then indeed we have the sides formed, and the dreadful Earthquake War-Woe is at the doors! Italy seems ready to recall her troops, now ready to wage a vain and useless war against the Abyssinian army, near Massowah on the Red Sea; another symptom that she has joined the Powers about to commence the last dread conflict of Europe against herself, "two against three, and three against two"!

The Austro-German treaty contains but three short articles, which it may be well to summarise in these columns for future reference. The Treaty was made at Vienna on Oct. 7, 1879, between the German and Austrian Plenipotentiaries, to the effect following:—

In Article I.: It is stipulated that if Russia ever should attack either Germany or Austria, the other Power will aid the one attacked with all the military force at its command, and only conclude peace by common consent.

Article II.: If either Germany or Austria be attacked by another Power than Russia, then the former engages to observe an attitude of benevolent neutrality to its co-party. But if Russia comes to the aid of such attacking party, then the two contracting Powers agree to carry out, as against the two assailants, the stipulations of Article No. I.

Article III.: Asserts the hope that the preparations of Russia are not hostile to the contracting Powers, and they agree to keep this treaty secret until Russia's hostile intentions be apparent; and then, out of respect to the late Emperor Alexander, to communicate its contents to him.

Such is this treaty which now is engaging such universal attention. Prince Bismarck, in his speech in the Reichstag on Feb. 6, on the subject of the treaty, made somewhat light of the Russian preparations, leading thoughtful people to ask whether, if Russia does not really contemplate a war of aggression, what need exists for an addition to the German army of 700,000 men? Taken to mean what his speech said, it proved distinctly that the enormous addition to the army, and the new loan required to pay for it, were not needed at all. Yet he wanted and obtained fresh means to oppose Russia and France, the addition enabling him at will to place one million of soldiers on each

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frontier—Russia's and France's! In short, there is, in Prince Bismarck's opinion, a concrete Russia in whom he has the greatest confidence, and there is an abstract Russia against whom no precautions are too great. Bismarck is afraid of this abstract Russia, and is taking precautions accordingly! But why is Russia provoking all this suspicion, and leading. Germany and Austria into such ruinous measures of self-defence? The German Chancellor gave the hint—probably the true reason. The Eastern Question is ripening for decision, and Russia desiring to profit by the disruption of Turkey, when it comes, wishes to become as strong as possible meanwhile. In short, the question is coming up for decision, Who shall possess Constantinople? To secure it, Russia must force the Balkans. She will there be resisted by Austria-Hungary. The treaty just published will bring Germany and her armies on the scene, with Italy to follow, and France to join the affray as Russia's ally. This seems to us the true order of the coming events. We are concerned to know that the *Times*, on Feb. 7, made precisely this very same forecast of the conclusion of the present complications, and therefore anticipates a dreadful war. It is sure to come, for God says it, and when it comes it will be unparalleled for terror. It will resemble nothing so much as a great earthquake, such as there has not been since men were upon the earth, so mighty so great! God's word points to the advent of such a time of horror in Rev. xvi. 18, R.V., and it is one of the answers to the *Cui bono?* question that we shall as a nation be saved out of it. God directs His people Israel at this very crisis to hide herself in her chambers, and shut her doors about her, for a little moment, while the divine vengeance is poured out upon the inhabitants of the earth for their iniquity, and until God's 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" (Isa. xxvi. 20, 21). Israel is, then, under the protection of His love and pity; while upon their non-Israelite Gentile enemies and oppressors there is indignation, all God's fierce anger, and the devouring fire of His jealousy (Zeph. iii. 8, R.V.). Well may Israel, therefore, praise the Lord for His blood-bought blessings to our unworthy race!

THE JEW FIRST.

DEAR SIR,—I shall take for granted that you will favour me with the insertion of a few remarks upon the above subject, in reply to your criticism of my paper in *Hope and Destiny* of this month. I am placed in a somewhat strange position (and perhaps in the eyes of many of your readers might appear a weak one), for of those that have read your rigid denunciation of my paper, not one in ten have seen the article itself. I think the better plan would have been to have reproduced it, so that your many readers might have seen for themselves and judged accordingly. In the first place I might say that my "inspiration" did not come from Edward Hine, for I did not know he held these views until after I had written my first paper. I am not anxious to enter upon a controversy, that to you or myself might not be either a pleasure or profit, but I cannot remain quite silent.

Before the subject can be more fully discussed, there are one or two matters that you have imported into the case that must be referred to—viz., the difference between redemption and salvation. You say, "He made them the offer of redemption and salvation, but they (the Jews) spurned it." Now how could a people be redeemed who were never in bondage. The term redemption has no meaning, to either Jew or Gentile. "He visited and redeemed His people;" nothing could be plainer. Salvation embraces every son of Adam, even the Jew, but the Jew cannot or will not receive it yet, for they have a work to do, which only a Jew can perform.

At this stage I must point out another error, and I think you will acknowledge it as one. You say, "And does he (myself) not know what the same Omniscient One said in Matt. v. 20 speaking to the Jews," etc. Allow me to say the Jews were not present at that time; to avoid the multitude He went upon the mountain, the disciples went to Him and He addressed them, etc. Perhaps you will say, Prove it; certainly I will. First He said they were the light of the world and the salt of the earth; now could He possibly say this to a people who had just before been addressed as a "generation of vipers?" Besides, the Jews have never been the light of the world, but the disciples became so. So if it was addressed to Jews it was not true. But, sir, we know it was true. The address was to the disciples, and knowing they were brought up in the "Jews' Religion," He recalls parts of their old creed; see ver. 17 about the law; and next the verse you quote (20) about the righteousness of the Scribes, etc.; ver. 27 of another Law; in verse 33 about oaths; in verse 39 revenge etc.; nothing can be clearer than the fact that it was not addressed to Jews. Another error; you allude to Paul as a Jew: he says he was a Benjamite, if so he could not be a son of Judah. Until you are more clear upon these matters you cannot see my argument, but do not speak of it as a "monstrous assertion;" that is just what you condemn in others, and I am thoroughly convinced my argument is correct. The rock upon which my impregnable fortress stands, you have passed over very lightly, viz., Isa. vi. 9, 10, "Make their ears heavy and shut their eyes," etc., Why? Lest they (the Jews) be converted and healed, and you quote Acts xxviii. 25 etc., which simply confirms my argument, for we read in the next verse the Jews departed. If you think it is essential to the argument that a passage should be cited that plainly states the Jew is not yet to be converted to Christianity, then I say there is not one, neither is there one to say that the Lost Ten Tribes are to be found in the English people, but while there is not one to make the plain simple statement, there are thousands to prove it.

Now suppose for a moment the good intentions of these good people were accomplished, and to-morrow's sun shone upon a world without a Jew, what would be the effect upon the irreligious and worldly people? They would say (and say truly), "your scriptures cannot be of Divine origin, for they do not speak truth; they say the Jew is to be a living witness of its truth, and he is gone; it says Judah and Israel some day will return to their land together, but there are no Jews left; Ezekiel says they shall rebuild the temple at Jerusalem, which is to become the "praise of the whole earth," but its a mistake, for the Jews are all turned into Christians." In such a case the Rock of truth would be shaken to its very foundation; but you say you do not expect to convert them all; if not all, why some?

You are rather severe as to my belief, but I would say, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day."

GEO. DIMBLEBY.

Hull, Feb. 2, 1888.

NOTE BY THE EDITOR.—On the principle of *audi alteram partem*, we willingly give Mr. Dimbleby a place in the BANNER for the expression of his views. We cannot approve of them, and have said so distinctly.

We have no desire to argue the point whether the Jews required "Redemption" as well as "Salvation." We are convinced they did, and that the Lord Jesus effected it for them. Reference to the very passage Mr. Dimbleby alludes to, Luke i. 68, R.V. teaches us that. The argument is this: The Jews were the Lord's people, because they were Israelites, and of Israel. Matt. i. 21, R.V., declares (what Mr. Dimbleby admits) that He came to save the Jews. He came, says that text, to save "His people," and the Jews were the only ostensible Israelites at that date. Such texts as Exod iii. 7, 10, vi. 7; Lament. ii. 11; iii. 48; iv. 3, 6, 10, and others in the Old and

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New Testaments, prove that the Jews, to whom they also refer without doubt, were "God's people." Luke i. 68, R.V., declares that the Lord Jesus "wrought redemption for His people," therefore for the Jews, unless there be Scriptural references we know not of to show, that for some particular reason they were excluded from its benefits. Mr Dimbleby declares we are in error in saying the Lord addressed "the Jews" in Matt. v. (the Sermon on the Mount). They were the disciples, not Jews, he says. But who were the disciples? Who was Paul? Israelites of Benjamin, no doubt, of the House of Joseph or Israel; but they were all called "Jews" in common parlance. St. Paul called himself one in Gal. ii. 15, R.V., and distinctly told Peter He was one too in v. 14! The Lord's discourse on the Mount was addressed to those who had been under the Law, were acquainted with it, and were still bound to obey its spiritual requirements. These were "Jews" by common parlance, like Paul and Peter, but doubtless in fact Israelites of the tribe of Benjamin, then in political union with the Jews, and so designated universally then, by themselves and others.

In regard to Isa. vi. 9, 10, and Acts xxviii. 25, we think Mr. Dimbleby is labouring under a mistake. He imagines, we believe, that these texts prove that God Himself blinded, and hardened the hearts, ears, and eyes of the Jews lest He should heal them. The passage in Isaiah, repeated in the Acts, declares a prophecy respecting that people's own obduracy but for which mercy would have reached them. It is a prophecy of future hardness on the Jew's part, self induced, and this the New Testament tells us occurred. The people "closed their own eyes" (Acts xxviii. 27, R.V.). Their ears were "dull of hearing." Their hearts became "gross" of themselves. Had it not been so, God would have healed them. Mr. Dimbleby seems to think God was the author of their blindness, deafness, hardness of heart and general obduracy, and that this was a blessed state for the people to be in, since He was going to accept them in it! We cannot so read the Scriptures! Let our readers judge of this matter by the light of God's own truth, and decide between Mr. Dimbleby and ourselves!

Again, we repeat, we do not preach the Gospel to Jews or Gentiles in the expectation that the nation or people of Judah, or of the Gentile non-Israelites, will be saved, *quâ* nations *en masse*. Nothing of the sort! We preach to them, because the Lord has bidden us to go and teach them, "for a witness." The results are in His hands, not in ours! We have to obey, not to cavil or reason against Him!

THE GATE OF PALESTINE.

In our work on "The Geography of the Gates," we mentioned on p. 173 that St. Jean D'Acre, or Acre, was a Gate of Palestine. It ought more properly to be described as "The Gate of Palestine." Whoever holds it, holds the key of that land. So said Charles Mills in his "History of the Crusades," Vol. ii., p. 27. "Behind this strategic port (or Gate) there extends a great plain all the way to the river Jordan, dividing Palestine into two halves. In this plain have been fought most of those decisive battles which have caused this country to change its masters" (*vide* Judges iv.; 1 Sam. xxxi.; 2 Kings xxiii. 29). At the centre of this plain, called the Plain of Jezreel (or Israel), there is situated the town of Megiddo. The war that will decide the fate of the world and declare whether it shall be British-Israelite, or a possession of Russian Gog will be waged there, and be called the war of Ar-Megiddon (Rev. xvi. 16). Napoleon I. called Acre "The Key of Palestine," and we are right in declaring it is "The Gate of the Holy Land."

In Vol. iii. of a beautifully illustrated work, entitled, "Picturesque Palestine, Sinai and Egypt" edited by Col. Sir Chas. Warren, we have a chapter (p. 73) headed, "Acre, The Key of Palestine." In 1798, Napoleon I. tried hard to capture this spot on account of its strategic value. He besieged it, says the account, for sixty days, but in vain! Admiral Sir Sydney Smith was too much for the great French General, and held this city Gate in spite of him! The Crusaders knew the value of this place, and clung to it for a hundred years. In 1832 the Egyptians, under Ibrahim Pasha, step son of Muhammed Ali, Viceroy of Egypt, took the place by assault from the Turks under Abdullah Pasha, under circumstances of great cruelty and barbarity. But after a few years, in November, 1840, retribution came, and the Egyptians were driven out by the united fleets of England, Austria and Turkey.

The account which appears on p. 79 of "Picturesque Palestine" is remarkably graphic, and tells of the splendid success God gave to Admiral Stopford, Commodore Napier, and Captain Collin on that occasion. We captured the place, drove out the Egyptian, and restored the spot to the "unspeakable Turk," who has held possession ever since. Acre has always been a coveted place from the most ancient times, because it is the Gate of Palestine. It is first mentioned in Judges i. 31, 32 as the habitation of the Canaanites, whom the tribe of Asher failed to drive out of it. Alexander the Great seized it in B.C. 333. His successor, as regards Egypt, was Ptolemy, and he acquired Akka in B.C. 320. Finally, the Romans saw the value of the spot, and calling it Ptolemais, made it an important place in St. Paul's day (Acts xxi. 7). In A.D. 638, the Saracen Mahommedans took possession of Ptolemais, and at once gave it back its name, Akka, which it retains to-day. The Crusaders, in A.D. 1191, made Acre their chief stronghold and landing place (*i.e.* their Gate). In A.D. 1291 the Turkish Sultan took the city by storm, after a month's siege. Its subsequent vicissitudes we have already noticed.

It is apparent, therefore, that the place is a veritable Gate, and is, in fact, the Gate of Palestine, which must necessarily come into possession of the House of Israel before the Restoration of Israel and Judah can take place. Here, then, is a sign for our readers to note. Being Israel, we must accompany the Jews and the Americans back to "The Land." Prior to that event taking place, the acquisition of Acre as a British Gate must occur. When it falls into our possession, surely our opponents must reflect on the facts as they bear on Our Identity, and be satisfied that the British are the Lost Tribes? When this strategic city falls to our nation's possession then will the end be close at hand!

At present, of course, no one has the least idea that our power will ever be represented at Acre. But events take place rapidly in these "rapid" times! Cyprus was suddenly added to the Empire. The purchase of the Suez Canal shares was done in a moment, and came upon the nation on the morning of Friday, November 26, 1875, with something like a shock, when the *Times* that day made the announcement at the instance of the then Mr. Disraeli.

The battle or war of "Ar-Mageddo" will require the base of British power to be at Acre, and preparations for that stupendous series of events will, of course, require that Acre should be ours for a considerable time beforehand. We look, then, for the occupation of Acre by the British before long: and, in fact, the least complication in the East, endangering our interests in the Holy Land, will necessitate our occupation of this first-class Gate. We do not, however, desire to assume the *rôle* of a prophet, and therefore desist from further speculations as to the future, merely reiterating what Napoleon I. was well aware of, namely, that Acre is the Key or Gate of Palestine, and that to Israel God gave the good gift of all the Gates! The British are Israel; therefore it follows that the heir of Acre is our own thrice-blessed nation. To the King of Israel be all the praise for this glorious truth!

The Canadian Advance. Messrs. Banks & Son will be pleased to receive subscriptions for this paper.

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THE BOOK OF THE LORD JEHOVAH.

Is it true that there is a book of which it may be said that the Lord Jehovah has written it, and published it? It is true! This book is the "Word of Truth" (2 Tim. ii. 15), called also in the sacred volume "The Holy Scriptures" (2 Tim. iii. 15), "The Word of God" (1 Thess. ii. 13), "The Word of the living God" (Jer. xxiii. 36), "the Word of the Truth of the Gospel" (Col. i. 5), "The Scripture of Truth" (Dan. x. 21). "The Book of the Lord" (Isa. xxxiv. 16) and the like. In the latter passage immense honour is placed upon the Scriptures, since they are described as the book of the Triune Jehovah, and the Lord Jesus speaking declares, "My mouth it hath commanded," and regarding the Holy Spirit's share in the book, "His spirit it hath gathered them." This testimony to the unutterable value and worth of the Bible appears just between two portions of a wonderful consecutive prophecy. The first portion, contained in Isa. xxxiv. 1—15, relates to God's judgments on the Goim or Gentile non-Israelite nations outside Palestine, and ch. xxxv. contrasts their awful fate with the salvation and blessed privileges destined to attend the Lord's people Israel, represented by their name Zion, as used in ch. xxxiv. 8, and xxxv. 10. The latter are the redeemed of the Lord, His ransomed ones who return and come to Zion, a Christian, rejoicing, singing nation, having everlasting joy upon their heads, walking in the way of holiness. That these two chapters refer to one single prophecy contrasting God's judgment on the Goyim, with His blessings on the people or church of God, is the opinion of Bishop Lowth. "This prophecy," he says, "has a view to events still future, to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, which the Holy Scriptures warrant us to expect, and serving to introduce it." We see thus the immense importance of this book of Jehovah! It points to the time of coming judgment on the Gentiles and the coming blessings of Israel. The prophecy in question tells us that these events relate to the day of the Lord Jehovah's vengeance, being the year of recompences for the controversy of Zion (ch. xxxiv. 8). This is to be the sign to Israel, for ch. xxxv. 4 tells them when they see these things, "Be strong and fear not, behold your God will come with vengeance with the recompense of God. He will come and save you." If our Lord's own words in Luke xxi. 25—28, R.V., are compared with these it will be found that they relate to the same events. To the earthly nations will come distress for them, and "perplexity for the roaring of the sea and of the waves, men fainting for fear and for expectation of the things which are coming on the world, for the powers of heaven shall be shaken." But as for Israel, what will be their portion then? "When these things begin to come to pass, look up, lift up your heads, because your redemption draweth nigh." Parallel passages in Isa. xxvi. 20, 21; and Zeph. iii. 8, 9, speak in the same tones of terror to the non-Hebrew nations, but of comfort and salvation to the believing House of Ephraim.

Such being the Lord's mind and purposes as to the future respecting both the non-Hebrew nations and His people of the Ten Tribes, Ephraim, what does the Lord command His people, and therefore their pastors, to do? Isa. xxxiv. 16 tells us! "Seek ye," He commands, "out of the book of Jehovah and read!" How many obey this command? They are few indeed who do so, or teach the people out of the book of the Lord the connection He has laboured to show us exists between the coming punishments of the nations, outside Israel's fold, and the saved, redeemed, ransomed House of Israel, who, allured into the wilderness as the Lord's Lo-Ammi Ephraim, are converted there to Jesus their Redeemer, and so cause these desert-like habitations to blossom abundantly, because "they see the glory of Jehovah their Lord, the excellency of our God" (ch. xxxv. 12).

This book of the Lord which men so strangely neglect, and which they will not study or consult, is the guide to future events which God has given and revealed to men. Where else could we learn of the coming judgment of the earthly nations and the approaching blessings of Israel? This book and this alone gives us the information. Its teachings are absolutely the truth, and can be relied upon. They have proved in numberless other instances that God's judgments are certain and His mercies also sure. He foretold the destruction of the world by the flood. Did it not come suddenly and awfully? The submergence of Sodom and Gomorrah was threatened, and did it not take place in a moment, when men least expected it? The destruction of Jerusalem and of the polity of the Jews was predicted; and did they not occur just as God said they would come to pass? The crucifixion of the Lord, did it not take place in the fulness of time, when God "spared not His own Son, but delivered Him up for us all"? (Rom. viii. 32). So, too, the mercies and blessings God promised in the Book were literally and exactly bestowed as predicted.

If the world was destroyed by the flood, Noah and his family were saved. If Sodom was uprooted, Lot and his daughters were kept alive and protected. If the Jews were banished from their land, they are preserved in their dispersion as God engaged they should be, and our Lord, though He made His soul a sacrifice and offering for sin, yet rose from the dead and saw of the travail of His soul and was satisfied, according to the prophecy of Isa. liii. 11. So in regard to the judgments and blessings yet to come upon "the nations" and on Israel respectively, they will both be literally and synchronously fulfilled, and God tells us in Isa. xxxiv. 16, to "seek in the book of the Lord and read" about them for our own comfort and for the glory of His name.

There are facts, however, in respect to this "Book of the Lord" which we must never pass over, though our pastors and teachers seldom or never refer to them. In the first place the book was written by the Lord, by Hebrew amanuenses chiefly. It was published among and addressed to Hebrews. It related almost entirely to Hebrews, and in two remarkable passages we find that God gave it for the benefit primarily of the House of Ephraim or of Israel of the Ten Tribes, intending them to communicate the revelation as God's messengers to the world. The first passage is Hosea viii. 12, R.V., and the second Psa. cxlvii. 19, 20. The first declares, "Though I write for him" (Ephraim), or marginally, "I wrote for him the ten thousand things of My law, they are counted a strange thing." The law was written by the Lord for Ephraim-Israel, and like the entire book was sent to them as God's instruments for the blessing of the world. In Psalm cxlvii. 19, 20, we have as clear a statement in the words, "He showeth His words unto Jacob, His statutes and His judgments unto Israel. He hath not so dealt with any nation, and as for His judgments they have not known them. Hallelujah!" Ephraim-Israel then is the nation to whom God has written and sent this book. To them the kingdom of God has been transferred from the keeping of the Jews, as our Lord Himself told the latter in Matt. xxi. 43, and they are that nation and people which the Lord God of Israel created, formed, and made for Himself, that they might, being Israel, show forth His praise (Isa. xliii. 1, 7, 21). Let our clergy, then, obey God's word! Let them "seek out of the book of Jehovah and read." Let them ascertain where the Ten-Tribed House of Ephraim-Israel is to day, and realise that the promised blessings are to be theirs, when the nations of the Gentiles, non-Israelite by origin, are suffering from the long-restrained wrath of God, destined, as we have seen, to be poured out upon them, what time Israel's Restoration to their land takes place to God's glory.

THE Bill for introducing the Bible into the schools of New Zealand has been defeated in the Colonial Parliament by 18 votes.

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THE CENTENARY OF AUSTRALIA.

We quote the following article from *The News of the World* of January 29, believing it will be interesting to our readers. Our remarks on the sentiments expressed, we reserve:—

Our Australian cousins have celebrated the centenary of New South Wales, and as the Governors of all the Australasian colonies were present it may perhaps be accurate to say that the centenary of Australia was celebrated rather than that of the mother colony. When we look at the magnificent totals in acres, population, pastural resources, and live stock, we have reason to be proud of the energy of the men who founded and directed the establishment of the colonies. New South Wales had an unpromising beginning. It was better known to our grandfathers as Botany Bay, in connection with transportation as one of the penalties of the criminal law. It is a fact which perhaps the colonists would like now to forget, but it is not the less true that the involuntary servitude of those "who left their country for their country's good" had much to do in the earliest stages of the development of the colony. In Australia, as elsewhere, the energies of free men very soon surpassed the industry of those held to labour, and as the colony advanced under the enterprise of energetic squatters, the "old hands" had to acknowledge the existence of a superior force in civilization. On Thursday last New South Wales attained its majority, or came of age, if majorities are to be counted in centuries, and we suppose it must be so accepted, after the fashion set by the United States some years ago. The date is somewhat open to dispute, because Capt. Phillip sailed into Botany Bay on the 21st of January, and took possession in the name of George III. Captain Phillip, however, did not like Botany Bay, and so he pushed on to Sydney Cove, hoisted the Royal Ensign, and landed the 750 persons under his charge. Captain Phillip must have had a keen eye to the beauties of nature; for Sydney Cove is admitted to be one of the loveliest bays in all the world, and naturally a fitting site for the city that was destined to become the colonial capital. Captain Cook had given the whole east coast the name of New South Wales; but it was not until the 26th of January, 1788, that the British race took possession as settlers and pioneers. Their progress for the first four years showed that they had 23 head of cattle, 11 horses, 105 sheep, and 43 pigs, as the total census of the live stock of the colony. The number of sheep now amounts to 35 millions, with proportionate totals of horses, cattle, and pigs, which need not alarm us, for there is plenty of room and to spare yet, inasmuch as New South Wales is still six times the size of England, and is even then only a section of the continent of Australia. The one colony now represents Victoria and Queensland, which are still to be regarded as her daughters; while South Australia and Western Australia, on the other side, have also set up for themselves and have separated for no better reason than that Sydney was too distant for the capital of Government; but now as the means of communication by land and sea are being increased by the multiplication of railways and the multiplication of steamers, a tendency has grown up in the political thought of the colonies towards a more perfect union, which is sometimes called Federation by the Australians, and sometimes expands itself into the larger thought of a Federation that shall include the mother country and all the colonies and dependencies of the British Crown.

When once the material success and the great industrial and commercial future of Australia was ascertained, the colonists naturally turned their attention to the great question of their self-government. A very wise Governor, Sir Richard Bourke, may be said to have fixed the political future of New South Wales. He saw the capacities of the colonies, and by his very large and statesmanlike views he impressed the colonists with the idea that it was their duty to lay the foundation of a Constitutional Government. The task was not an easy one, but the practical colonists imported the principles of the British Constitution and the common law, which were "taken as read," and then proceeded in a Parliament of their own to make such addition to the Statute Book as their local circumstances required. Not unnaturally, the people of what we now know as the colony of Victoria complained of the difficulties of representation at Sydney, and were perhaps, also inspired by the notion that Hobson's Bay, if not equal in beauty to Sydney Cove, was more than its equal as a harbour for commerce, and so Victoria, South Australia, and Queensland separated from New South Wales, and set up Parliaments and Governments on their own account. In the same way Tasmania and New Zealand received Constitutional powers to govern themselves, although the Governor of New South Wales still retained the nominal title of Governor-in-Chief. It is not too much to say that on the whole the colonies have been governed well, and if occasionally there is an ebullition of eccentric rhetoric in colonial assemblies, it has at least the extenuation supplied by very bad examples at home. The social and intellectual life of the colony has not been less conspicuous than its material prosperity and its Constitutional Parliamentary freedom. Sydney led the way by the establishment of a university, and its example has been imitated by Victoria, in Melbourne, and by New Zealand, in Christchurch. Our literature has no safer market than that of the colonies, and both in literature and art native-born colonists have made contributions to the common stock of British genius. On the whole there is no more wonderful story to tell than that of the century between the landing of Captain Phillip and the celebration of Thursday. At least two great cities, Sydney and Melbourne, and a dozen considerable towns, as well as an innumerable number of smaller communities, have been added to the resources of civilization. The Aborigines have almost disappeared before the invasion of the white man, and there seems to be every probability that in the next hundred years Australia will simply increase and multiply until each of the colonies will represent the strength of estate that will not unworthily compare with the strength of the mother country. The most noteworthy fact is that while the colonies have many differences with each other, and many conflicting interests existing among themselves, they are yet determined to stand by each other for the purposes of mutual defence and support against aggression, while they all emulate each other in their attachment to the mother country, New South Wales sent a regiment of 800 men to fight by the side of our soldiers in the Soudan, while Victoria led the way in the establishment of a fleet with the sanction of the Crown. In dealing with our Australian fellow-subjects we avoided the errors committed in our government of the colonies of North America, and if we have no reason to regret the establishment of the United States, we have also reason to rejoice that not long after we acknowledged their Independence we laid the foundation of another community in an even newer world which bids fair to give another English-speaking Power to the civilization of the future.

So far the London journalist—a "Sunday" one we regret to know! The story of the discovery and progress of the Australian Colonies is, indeed, wonderful, and the summary of it as told by *The News of the World* is in many respects an unwitting testimony ("blind evidence," in fact) that the British are Israel. The giant daughters of the "old mother in the West" are admitted to be "daughters" of New South Wales, which is "six times the size of England and even then only a section of the great Continent." The Federation of these mighty States being recognised as imminent, we are irresistibly led to realize the Scriptural idea of Israel's "nation and company of nations" (Gen. xxxv. 11), as seen in that "grandest Federation of States the world has ever known," which was the subject of one of the *Times'* articles not long ago.

The journalist describes the Australian Colonies as virtually nations, which indeed they are. The "dying out" of the Aborigines is noted, whereas it is a sign of Our Identity with Israel, as Jer. xxx. 11 affirms. The loyalty of the Colonies to the Mother Country, and their resolve to hold by each other are alluded to as facts in strange contrast with the conduct of the United States of America, who were goaded into rebellion by mismanagement at home. In the last sentence of the remarks we quote, we find a singular parallelism with the prophecy in Isa. xlix. 21. There Israel is represented as regretting her "lost children," and rejoicing over the new ones given her elsewhere by the Lord. The history of the Australasian Colonies is as near a miraculous one as we can conceive, and points distinctly to our Israelitish origin. Those who first settled there were convicts sent out to form a penal establishment at the ends of the earth, but God used those miserable beginnings to give His people the most magnificent Island-Continent the world contains, and reserved it all for them! To it He added, in due course, New Zealand, Tasmania, the best part of New Guinea, and sundry surrounding islands and groups of islands, which

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united are forming rapidly "a Greater Britain" at the Antipodes—another English-speaking 'Power' (that is, a nation) to the civilization of the future!"

The stately daughters of Israel in Canada, Australia, New Zealand, and South Africa, are "English-speaking Powers" already, nations by name, and their united force, added to that which India confers, must in the end govern the world, what time the United States of America—modern Manasseh—becomes united again to his younger brother, preparatory to the glorious Return to Palestine, under the protection and blessing of the Lord Jesus Christ, who is God the Son, the Redeemer and Saviour of Israel, and, through them, of the nations of the whole world.

THE RESTORATION OF ISRAEL AND JUDAH.

To the Editor of the "Christian Commonwealth."

DEAR SIR,—I notice in your issue of September 1st, another letter from E. Breach upon the non-restoration of the Jews, in which he expresses a desire to arrive at the truth. In order to do this it will be necessary to begin where the promise of the land was first given. Gen. xii. 7, contains the first record of the promise, "Unto thy seed will I give this land." This promise is renewed in Gen. xiii. 14—17, and given "for ever." The first mention of the covenant which God made with Abraham and his seed is found in Gen. xvii. Abraham is here commanded to walk before God and be perfect or upright, and every male child is to be circumcised. It is not necessary to review the early history of Israel, but, as Mr. Breach, though he does not say it, appears to be under the impression that the Jews are the whole of Israel, it would be well to notice briefly what took place after the death of Solomon. Ten Tribes revolted from Rehoboam, thus the Twelve Tribes became two distinct Houses; the House of Judah (the Jews) under Rehoboam, and the House of Israel under Jeroboam.

Israel was taken captive by Shalmaneser in the ninth year of Hoshea's reign, 721 B.C., (See 2 Kings xvii. 6).

Judah was not taken into captivity until the reign of Jehoiachin, more than 100 years after the captivity of Israel. The Jews returned from their Babylonish captivity, and were dispersed after the days of Christ; but we have no record of the House of Israel returning from their captivity in Assyria. The manner in which God put Israel away was by a "Bill of divorcement" (see Jer. iii.), but that this putting away was not intended to be for ever is clear from verse 12, where God calls upon back-sliding Israel to return, and that they will return is also clearly declared in verses 17 and 18. That the return of Israel and Judah which is here declared has not yet taken place cannot be disputed, for it will come to pass at a time when Jerusalem shall be called the "throne of the Lord," and all nations shall be gathered unto it. If Mr. Breach will read Ezek. xxxvii. 15 to the end, he will find that the two Houses are to be united into one nation, and one king shall be king to them all; moreover, God will make a covenant of peace with them; it shall be an everlasting covenant with them; and God will place them and multiply them and will set His sanctuary in the midst of them for evermore. These promises have not been fulfilled, therefore, as our God is a covenant keeping God they have yet to be fulfilled. J. TOWNHILL.
140, Houndsditch, E.C.

We take the foregoing letter from the "*Christian Commonwealth*," of Sep. 15, 1887, and present it to our readers as a good sign, when journals like the one in question, will give space to such a subject as the scriptural and historical distinction between the Houses of Israel and Judah. The ignorance and misapprehension in regard to this elementary point in scriptural history is perfectly marvellous, and especially in the minds of the clergy ,who ought to be our teachers. If only the pulpit can be brought to see the present existing difference between Ephraim-Israel and Judah-Israel, it will not be long before the promises to the two Houses will be seen to be distinct and separate. Then will come the discovery that Israel must be somewhere to-day enjoying her blessings as promised, just as Judah is present everywhere now under the curses predicted, because of their sin against the Messiah, Jehovah-Jesus, God the Son, at Calvary. When we have got our clergy and opposing laity to this point a very interesting case for investigation will arise, namely, "Where are the Ten Tribes now?" To resolve that difficulty a search of the sacred record will be needed; and the clergy will be under the necessity of discovering where God declares Israel shall be found hidden by Himself, and what their characteristics, status, and employment will be during the Christian Dispensation. It will then be certainly found that the people for whom they are searching are here in these British Isles, in "the Isles of the West," "the Isles afar off," rapidly becoming "the heir of the world" in process of entering into enjoyment of their possessions. It will be seen, too, that they are "the head of the nations, not the tail," above them all, but not beneath; wealthy to a degree; powerful by land and by sea; holding "the Gates of their enemies," their own being secure and safe the while, supreme at sea by reason of the Gates; with a Heathen Empire in possession, such as the world never saw before; and colonies in the four quarters of the globe, rapidly developing into "stately nations," and showing a tendency to Federate with their old "mother" in the North, so as to constitute "a nation and a company of nations" like that promised to Jacob of old, by the Lord God of Israel. The clergy would soon discover all this, and find besides that there is a spiritual aspect of the question, pointing to the same conclusion, and showing that the British are the Lost Ten Tribes from this point of view as well. For they will find that whereas Israel was promised the knowledge and custody of the word of the Lord, the British are now in that position of privilege (Psa. cxlvii. 19, 20); also that they alone of all the settled nations of Europe, Asia and Africa, keep sacred God's Holy Day according to the commandment; that they alone honour His ten true laws, and their race alone, fired with the love of souls for Jesus' sake, have become the evangelists of the world as solemnly promised to Israel exclusively in Gen. xxii. 18; xxviii. 14; Acts iii. 25; Isa. xxvii. 6; Matt. xxviii. 19, 20 and many another text. These considerations would lead, we think, to the conclusion on the part of our pastors that the British must be the "remnant of Israel" or the Lost Tribes.

That matter being decided the next doubt to be cleared up would suggest itself to the clerical mind thus:—"If true, what use is this thing to me?" Rather we should say, "If this be truth, how is God's glory served thereby?" To this somewhat irreverent question the answer surely ought to be, "If this thing be of God, and if it be a clearly recorded scriptural truth it must be accepted and acted upon, although we may not in our blindness see the use of it to the church just now, nor how, exactly, God's glory is promoted thereby. But the fact is, the *Cui bono?* inquiry is very satisfactorily answered. Our Identity being true, God's faithfulness, truth, and adherence to His promises and covenants become thereby manifest to the most sceptical minds. The history of our nation responds to the history of God's people, the Ten Tribes, and so becomes a living testimony to the fact that God exists, knowing the beginning from the end, and foreseeing their career from first to last. The atheist seing that, can no longer deny the authenticity or the genuineness of the Holy Scriptures. He consequently is obliged to admit that the testimony of the Bible, true in one grand respect, may be true in all.

He sees that he is therefore a sinner in God's sight, and sees, too, the remedy provided for the cure of sin, namely, the atonement of Christ, and the value of the precious blood as the God-appointed means for the restoration of "the world lying in the wicked one," to His love and favour. Then there is that view of the "use" of this subject which our patriotic opponents may be presumed to appreciate whether clergy or laymen. It promises to our race, *because they are Israel*, perpetuity as a nation, universal dominion for good, unbounded wealth, the never-ending privilege of the enjoyment of the means of grace, God's holy word, His sabbaths, His laws, and the right to serve as His almoners of the grace of God, to "all nations, families and kindreds of the earth." The scriptural

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authority for this wondrous statement can be seen by any one who will refer to such passages as the following: 2 Sam. vii. 23, 24; Jer. xxxi. 36; Dan. vii. 22, 27; Psa. cxlvii. 19, 20; Exod. xxxi. 13, 17; Ezek. xx. 20; Gen. xxii. 18; xxviii. 14; Acts. iii. 25; Deut. vi. 4—9; Deut. xv. 6; xxviii. 1, 13, etc.

These considerations should suffice (if they can see the force of them) to convince our opposing clergy and others that the view we advocate for their adoption is full of comfort to this our Church and nation; also that, putting aside the temporal blessings which accompany what is called "Our Identity," the one spiritual benefit promised to us as a nation, because we are Israel, namely, God's continual presence with us, guiding, guarding, and comforting us, as Father, Son, and Holy Ghost, amply answers the really blasphemous inquiry, *Cui bono?* The passages of Scripture which guarantee this splendid *bonum* to our race because we are Israel are these. Exod. xxix. 45, 46; xxxiii. 16; Haggai ii. 5; Neh. ix. 20; Matt. xxviii. 20; Josh. i. 5; Deut. xxxi. 6, 8; and Heb. xiii. 5. These thoughts must suffice. They arise out of the fundamental difficulty respecting the distinction between Israel and Judah. We trust they will enable some doubting opponent to see his way clear to relinquish his opposition, and so to receive a truth which will bring great comfort to his mind in these troublous times, and shed a light upon the pages of the Scripture which will make the book almost new.

"THE HEAD AND NOT THE TAIL" EVEN IN CYCLING.

We hope our readers will not think we are trifling with a great subject when we say that our countrymen are proved to be "the head and not the tail, above only and not beneath," even in the use of the bicycle and the tricycle? When our public journalists publish the facts, and comment on them after the fashion of the *Standard's* leader of September 2, we may be permitted to notice the matter too, and draw a moral which is somewhat different to that to which our secular journalists point. An International Competition of Bicyclists has just been held in Norway, and on that occasion the "record" has been "beaten," and "the ten thousand metre record of the world, for bicycles," has been exceeded by a Briton—Mr. Fenlon. The supremacy of England in bicycling has been recognised by America, France, and Belgium, who, in challenging our British competitors, invariably exclude "Howell," as one who is admitted to be invincible. The rest of the British world are held to have no advantage over their foreign antagonists, and therefore, when we find Mr. Fenlon "beating the record," we can point with satisfaction to a new proof, in a new quarter, of the truth of God's unconditional promise to Israel, that she should be "the head and not the tail of nations," even in this kind of athletic exercise. The *Standard* puts the matter very clearly, when it said, on September 2,—"There are very few sports in which we are able to measure our strength with other nationalities. With our Australian brethren we stand virtually alone in regard to cricket . . . and football does not appear to have been thoroughly acclimatised anywhere outside the United Kingdom." In other words, there are no sports in which other nations dare compete with us, saving cricket. In that noble game we have but one competitor—our own sons in Australia—whereas, in the national game of football, we have absolutely none. Now cycling is being added to the list, and though we have a large number of competitors, the champion cyclist, Howell, is already acknowledged to be *facile princeps*, and Mr. Fenlon has added to the list of cyclist honours, by carrying off, in Norway, "the International Cycling Championship." We make these remarks in no boastful spirit, but simply to prove to our friends that God is faithful and true, that what He has promised to His people Israel He has performed to the jot and to the tittle, proving to those who will, and can see, that the British are Israel. It may be easily realised how important these apparently little matters are. For if we can imagine a state of things in which the British were beaten in all or most public and national sports, and if we could not in all, or nearly all, other respects, declare the nation excelled—being "above only and not beneath all other races of the world"—how could we show that the British are the chosen ones of God?

A NEW APPLICATION OF AN OLD IDENTITY TEXT.

We lately heard a moving, earnest missionary sermon, during the peroration of which, the preacher, urging his congregation to the necessity of more liberal response, generally, to the call for foreign missionary help, fortified his argument thus:—"Our nation," he said, "is one over the dominions of which the sun never sets. It is gigantic in size, and blessed with all the blessings which we see in its possession to-day. God seems to have granted to it the unique opportunity of carrying the Gospel to all regions of the earth, and placed upon it a responsibility which we cannot adequately realise. Let us beware lest, if we fail to fulfil our plain duties under the circumstances of our priceless opportunities, and our boundless wealth, which God has also endowed us with, He say to us, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof!'"

So far the preacher. He puts an interpretation here upon our Lord's words addressed to the Jews of His day, and recorded in Matt. xxi. 43, which surely never can be applicable to the British people, whether they be Israel or no, and which surely nothing can justify? Where does it appear that a prophecy, which the Lord Jesus Himself uttered against the House of Judah, can be applicable 1858 years afterwards, to a separate modern nation, with whom the Jews have, in his view, no ethnic connection at all? It is presumable, from the preacher's words, that this nation, which thus inherited the blessings of Judah, and "brought forth the fruits of the kingdom of God," were and are the British people. If so, what Scripture justifies the inference from our Lord's words, that the nation He designated, as the heir of Judah's privileges, would, in its turn, make way for yet another heir? We certainly could not inherit the blessing, without also bringing forth the fruits of the kingdom? How can it be Scripturally maintained, that a nation the Lord Himself thus designated and so endowed, would, in its turn, fall away? and yet another nation, with no better guarantees of continuance in the right path, be found to carry on the work of foreign missions? To Israel of the Ten Tribes, the Lord has given in His Word the privilege of world-wide missionary duty. Israel was "to blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The preacher admitted, in his sermon, that we, as a nation, were doing this very thing! The inference must be (God being true), that we are therefore Israel—"the nation bringing forth the fruits of the kingdom of God." How can anyone venture to say that Israel, so prophetically endowed and employed, and so carrying out God's purposes, can be swept summarily aside, and a fresh nation (which cannot be Israel) appointed in its place, contrary to the prophecies, and directly in the teeth of the recorded will of God Almighty? We leave these considerations to our evangelical preachers, when they undertake next to stir up the missionary zeal of their perplexed congregations!

LECTURES.

"The Lost Ten Tribes Found."—A series of lectures, on the above interesting subject, was given during the month of December, 1887, by Dr. Evans (The Surgery, Beaufort), at the Beaufort Church Mission Room. The vicar of the parish (the Rev. Ll. M. Williams) being in the chair, delivered very appropriate addresses, and congratulated the doctor on having chosen so interesting a subject to exercise his mind during his leisure hours. Among other remarks, he said that he welcomed any movement which tended, as this subject did, to prove the reality and truthfulness of the Bible; which is a very important factor in these days.

The lecturer treated his subject *memoriter*, and took great pains to qualify all his statements by frequent reference to the Bible—which he did, by the help of the Rev. H. R. Roberts, Curate of Beaufort, who read all the verses mentioned by the doctor. The lecturer divided his subject into different headings, which he carefully treated, one by one. He traced "Lost Israel" all through the Old Testament and New Testament periods, all through the Dark Ages, and the Reformation period, and finally, identified "Lost Israel" with the inhabitants of the British Isles. The remarks concerning "Jacob's Stone," "the Ensign of Our Nation," "a Sabbath-Keeping Nation," and "a Nation Full of Missionary Spirit," met with great applause.

There was a very good attendance at all the meetings. Thanks were accorded the chairman and lecturer. The proceeds were given towards the Church Fund. Rhyd-yr-Ebwy.

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NOTICES.

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

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A LECTURE will be Delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., on THURSDAY AFTERNOON NEXT, March 1, 1888, at 3.30 o'clock, by Mr. Thomas Holland. Subject: "More about the Pyramid." Admission free. Strangers will be made welcome.

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MR. ED. HINE is expected to return from his lecturing tour in America about February. Friends wishing to arrange for him to lecture can communicate with Isaac Loveland, Shoreham, near Sevenoaks, Kent, at present fixing no dates. Mr. Hine's publications have had a large circulation, and can be obtained of F. W. Parry & Co., 29, Paternoster Row, London, E.C.

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Military Strength of the Powers	93
Iceland, and the Power to get Wealth	94
Volapuk and English	95
"They Shall not Hurt nor Destroy in all My Holy Mountain" (Isa. xi.). By Rev. Denis Hanan, B.D.	96
British Responsibility for Drunkenness in India	96
Israel Blossoms and Buds and Fills the Face of the World with Fruit	97
Ephraim—The Silly Dove (Hosea vii. 11). (A Lecture Condensed). By John T. Gott	98
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. Part VII. By Joseph Thomson	101
Overcrowded London	102
Some Common Objections Answered. By Arthur B. Prowse, M.D., F.R.C.S.	103
Our Identity in New Zealand	104
Israelitish Features in the Prayer Book	106
Israel's Scripture and Prayer Union	106
Anglo-Israel Free Distribution Fund..	107

THE MILITARY STRENGTH OF THE POWERS.

THE extreme attention now being directed to the state of affairs on the Continent makes a consideration of the military strength of the Powers chiefly concerned of great interest at the present juncture. In case of hostilities breaking out between Germany and Austria on the one hand, and Russia on the other, the number of men whom the War Ministries of the respective Governments assert that they are able to set in the field by putting their armies on a war footing reaches the immense total of about 5,500,000, exclusive of any additions which may be made by the concurrent project the German Government has now in hand of largely augmenting its available forces. As things now stand, the Germans and Austrians claim to have ready 2,500,000, leaving Russia with rather more than the totals of the two other Powers put together; but there is no doubt that, of this host of nearly 3,000,000 assumed to be at the disposal of the Czar, a very large proportion have gone very little further, if any further, in the direction of military organisation than being inscribed on the the regimental rolls of their districts. On the other hand, the war strength of Germany and Austria—and especially of Germany—represents men thoroughly trained for military duty, and ready for the field at very short notice. Were a war also to engage the forces of France and Italy, the former claims to be able to bring forward nearly 1,500,000 fighting men, and Italy considerably over 2,000,000, so that the total of armed men asserted to be at the call of these five great military Powers is not far short of 9,000,000. This enormous total, however, is quite independent of the grand final call upon the last reserve, which the nations concerned might make under the different names of Landsturm and *levée en masse*, and which goes into sums which are scarcely calculable.

The above, quoted by one of the provincial papers of Feb. 8, cannot fail to be deeply interesting to our readers. If the present war strength of Germany and Austria amounts to two and half millions of men prepared for war, Russia represents at least on paper nearly three millions of men. France and Italy pitted against each other will bring three and a half millions more troops into action, and thus the frightful, bewildering, number of nine millions will be embattled ready to do the Lord's bidding. Then indeed the rush to arms of such hosts, wielding weapons of precision more powerful than any the world has ever known before, will bring on a cataclysm which God's word well describes in that awful sentence, recorded in Rev. xvi. 18, R.V.:—"There was a great earthquake such as was not since there were men upon the earth, so great an earthquake, so mighty." Unparalleled as the result will be in the history of mankind, it cannot be denied that the preparations going on at the present hour are adequate to the result intended! If nine millions of armed combatants, provided with arms of precision the like of which the world has never seen before, join in deadly conflict with the object of conquering a Peace by the utter annihilation of their enemies, they must, and surely will, destroy the Europe of to-day! This we believe to be before us in the near future; and the means by which such dire results may easily be brought about, we have now before our eyes. Germany, we have just seen, has with feverish haste voted as merely an addition to her military strength a force of 700,000 men, to cost £14,000,000! How the nation can bear such a fearful strain upon its manhood and its purse, we cannot imagine! But it has been done by the unanimous vote of the Reichstag, and thus the fighting strength of the German and Austrian empires united will henceforth stand at 3,200,000 giving a million of men on each frontier facing East and West, with 1,200,000 besides to spare to support the first lines of defence against Russia and France, respectively! We see in all this how God's hand has been carefully preparing for the fulfilment of His own prophetic word, and how the Franco-German war of 1869—70 laid the seeds for the coming outbreak, by providing "burning questions" and jealousies between those two gigantic Powers; besides the Eastern Question in the background to embroil Austria-Hungary with Russia, in the determination of the final or last word therein, namely, "Who shall have Constantinople, and who shall finally possess the Holy Places, Jerusalem and the land of the Inheritance?" Russia desires to have both; Constantinople as "the Gate of the world" to make sure finally of Palestine; and Palestine as the central spot commanding Britain's trade route to the East, to enable her to

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dominate the whole earth. In vain! in vain! The Gate of all the Gates God promised to His people Israel, the British, and they must and will possess it, as He is true!

"The Holy Places" God gave to Israel, Judah and Manasseh, to have and to hold for ever; and no earthly power will ever prevent their restoration to their own borders in God's own due time, or defeat His blessed will! Russia's dreams of world-wide power will no doubt bring on the great earthquake war-woe we see gathering in the East of Europe, to dissipate which we see Germany making such desperate efforts. When that frightful woe shall have fallen upon Europe, then we shall see, and astonished Europe will see too, that God exists, and has foreseen for the last 4,000 years the events of the day now before us. In the days of Zephaniah the prophet, 630 years before Christ, or 2,518 years ago, He told the world what He purposed to do. "My determination is," He declared, "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" (Zeph. iii. 8, R.V.). It is almost a new identification of the British nation with Israel to compare the military strength of this our own race with the gigantic armies of the Continent. Our puny 200,000 British bayonets and cavalry are really beyond comparison feeble in strength compared with Germany's 2,500,000, Austria's 1,000,000, Italy's 2,000,000, France's 1,500,000, and Russia's 2,800,000. And yet we are far stronger than them all combined, because, being Israel, the Lord dwells with and amongst us, and His presence puts us in a position high above all the nations of the earth, being the head and not the tail, above only and not beneath them, according to the prophecies. He has separated us besides from all the burning questions which are about to bring on the destruction of the European Polities. Our rights respecting Constantinople will be defended not by ourselves but by Germany, Austria, and Italy, and in the last resort we believe these Powers, unable to retain and hold the Gate themselves, will rejoice that we should hold it for the good of Europe, as we now hold Egypt, with the consent of the majority of the nations as the trustee of them all. With the quarrel that divides Germany and France we have not the smallest sympathy, and as to the jealousies that embitter the national lives of Italy and France we feel no interest in them at all, since we do not covet Tripoli or Tunis, and only want a right of way in safety to India.

There is no reason then why we should concern ourselves about the impending Earthquake Woe about to fall upon Europe. Our national interest will not be imperilled thereby in the least, and as to ourselves, God's precept to us governs the case. "Come, My people," He says, "enter thou into thy chambers, and shut thy doors about thee, and hide thyself for a little moment" (Isa. xxvi. 20, R.V.). When God prescribes our hiding place and keeps watch and ward over us for good who can hurt or harm us? Therefore let us, O brethren of the House of Israel, praise the Lord for this great and unspeakable mercy, the direct result of Our Identity with the Lost Ten Tribes.

ICELAND, AND THE "POWER TO GET WEALTH."

A FRIEND at Manchester has forwarded to us an extract from the *Manchester Guardian* of Sept. 9, 1887, to illustrate the fact that "the power to get wealth" is reserved for the British folks, but that the Gentile French, when the opportunity is presented to them, refrain from embracing it, and so fail to acquire the wealth from commerce when apparently it is in their power. Prophetically, the promise of "wealth and the ability to obtain it," are granted to one people only, namely, to the children of Israel, as reference to Deut. viii. 18 will show. The object of the gift is not that the chosen people may become purse proud, arrogant, or even prosperous, but that the Lord their God may by means of that same wealth (so using human instrumentality) "establish His covenant which He sware unto their fathers as it is this day." Wealth, then, and the power to obtain it, are very sacred, solemn things, appertaining to the Lord Himself, and used by Himself to promote His own glory. He refuses to give that glory to another; and He deigns to use one family of all the nations of the earth to carry out His purposes of grace towards mankind. "You only have I known of all the families of the earth," is His declaration in Amos iii. 1, 2, R.V. "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). To none but Israel is the promise given that they should lend to many nations but not borrow (Deut. xv. 6, R.V.). The testimony we quote is from French sources, and is furnished by the correspondent of the *Temps*, and should therefore be impartial. He complains that the French neglect their own commercial interests, but that the ubiquitous British are more active in reaping the fruits of successful trade. He wrote thus:—

A correspondent of the *Temps* who has been visiting Iceland sends to that journal some notes which are not without points of interest. As readers of Pierre Loti's wonderful last book will have gathered from those fascinating pages, the Icelandic waters are much frequented by French fishermen, and the writer states that while he was at Reykjavik two corvettes of the French navy were stationed in the harbour, with the mission of assisting and if need be protecting the 3,000 or 4,000 French fishermen on the coast. "Assuredly," he says, "the despatch of these vessels by the War Office is a good and excellent thing; but why do the 72,000 inhabitants of Iceland know France only by warships and never by merchant steamers?" He believes that there is a very profitable trade to be done with Iceland ponies. In the island an animal can be bought at the end of the season—that is, about the middle of September—for £2 10s. or £4, which will command a ready sale anywhere in Europe at £12. "For any French shipowner who has the inclination there is an immense deal to be done here," is his fixed opinion. He waxes enthusiastic as to the merits of the Icelandic pony, which he found very strong, very hardy, contented with the roughest provender, admirably sagacious, and miraculously sure-footed. "I should never stop if I wished to put on record all the accomplishments of these wonderful little creatures; let me only add that they cross the widest rivers swimming, while their riders follow in boats. What services would they not render to the army in case of war in a mountain country!" There is something also to be done with the Icelandic sheep, which only cost 16s. a head in the country, and bear a fine fleece. But all these good things are neglected by the French, who leave a profitable monopoly to the English. "England," he says, "which more and more—this cannot be too often repeated in France—imposes on the whole world her flag, her commerce, her language, and her coinage, does not send ships of war here, it is true; but instead, a Leith steamer makes several voyages to the island every year, and brings back to Scotland thousands of Icelandic sheep and ponies and quantities of wool." That "more and more" is encouraging in these days of croaking about the present, and real or affected despondency about the future.

This testimony is not confined to Iceland. The same story of British supremacy in commerce comes from all sides. In South America the cry is that the British merchants have a mine of wealth at their backs, and that therefore they are taking up all the remunerative investments in which that land abounds, although the Germans are trying hard to obtain them, but cannot succeed, by reason of their want of capital. The possession of capital by our countrymen enables them to build new railways abroad and at home, and so to secure an influence which nothing else would give them. Such is the course in regard to the new Portugese railway connecting Delagoa Bay and the Lobombo Mountains on the borders of the Transvaal, to the slopes of which it has been constructed by British gold. British capital is covering India and now Burmah with a network of railways (13,000 miles finished, 10,000 under construction) which will give us a military hold upon those countries better and stronger than a vast army of European troops. It has connected the

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Atlantic and Pacific Oceans by an "Empire railway route," which has quadrupled British power and commercial strength on the shores of the North Pacific. British capital finally will at last lay Africa at the feet of Israel's teeming millions. The gold and silver mines, the ruby and the diamond mines of the world, have one after another been given by the God of Israel into the favoured hands of His chosen ones, first in Australia, now in South Africa, in the Western States of North America, in Burmah, and in the diamond mines of Cape Colony.

These have furnished the mighty power to get wealth in this one particular race "in order that the Lord might establish His covenant which He sware unto our Hebrew fathers as it is this day" (Deut. viii. 18). By means of this wealth, the race itself multiplies; its commerce and its power expands; it acquires thereby territorial increase and the supremacy of the sea; by means of this vast wealth, so obtained, the Gates are acquired and retained, and these causes acting and reacting on each other, the Gospel, the Missionary, the Bible, the Sabbath, and the Decalogue soon follow by the grace of God, and being despatched to the ends of the earth, cause "the blossoming, budding, and fruitful" results which God throughout is working to effect, in accordance with His promises, covenants, and oath "to Abraham and his seed for ever." The Board of Trade returns issued in January, 1888, show that a marked improvement has taken place in British commerce, and that during the unfavourable year 1887 the total imports of these islands stood at the stupendous value of about £1,000,000 per diem, Sunday included, the exact amount being £361,935,000! The exports of the United Kingdom for 1887 amounted to over half a million sterling a day, or £221,398,440 for the year. These figures indicate, no doubt, a depressed condition of trade; though the tendency to revival seems established. But if "depressed" trade is represented by a million sterling a day in imports, and £600,000 a day in exports, we may say in truth that God has indeed given this nation, being Israel, "the power to get wealth," to His own glory. To Him shall be, therefore all the praise!

VOLAPUK AND ENGLISH.

We return to the subject of the English language as the one destined to be the universal vernacular of the globe, in order to quote the words of a foreigner, E. Savory d'Odiardi, which appeared in the *Globe* newspaper of Jan. 3, 1888. After pointing out that Volapük could never become the language of commerce or travel, the writer adds that "a universal language, to become universal and be worthy of the name, must be universal, and in course of time must replace all other tongues." He then added these remarkable words, which we commend to our opponents, and ask them how English can become the universal tongue and yet fail to be Israel's language, by which God proposes to turn "to the peoples a pure language, that they may all call upon the name of the Lord and serve Him with one consent" (Zeph. iii. 9, R.V.). The "Foreigner" said:—

What are the reasons which ought to militate in favour of one language in preference to all others? I would mention them as follows:—A universal language ought to be such as to allow gradually all roots to be embodied in the future process of evolution of languages. Its construction ought to be simple, concise in its forms, flexible in its combinations. Its prefixes and suffixes ought to be few, and of easy employment; the inflections of words ought to be restricted to a minimum. Its literary and technical vocabulary ought to be as complete as possible, and the existing works on all known matters should offer the most complete literary and scientific cycle extant. It ought to be the language spoken by the majority of intellectual and active populations in the possession of perfect liberty, moral and political; by settled communities, not likely to carry abroad the seeds of discords and of social revolutions, in the possession of the best means of international communications—that is to say, of maritime intercourse, and possessing large territories in every part of the globe. Having detailed all those essential conditions, I will conclude that the English language is the only tongue which unites them all. It is the only one which can do the work proposed. And, whatever may be the resistance opposed to its development, there is little doubt that it will be as impossible to prevent English from being one day the universal language as it will prove impossible to get the world to become a Volapük land.—I am, Sir, yours obediently,

Jan. 2. E. Savory d'Odiardi.

So far the writer in the *Globe*. A friend who sent us the extract comments on it thus:—"Is it not monstrous to suppose that if the Anglo-Saxons are not Israel, when the real Israel comes to the front to take the dominion of the world, they will have to adopt the language of the conquered people, or the subject race, as the medium of intercommunication throughout the world, and give up their own language, whatever it may be? What moles our opponents are, grubbing about in the dark of the earth, instead of walking in the glorious light of heaven! Let us thank God with all our hearts for the light He has given us, and make the best use we can of it, that His name may be exalted."

The universality of the language presupposes the world-wide diffusion of the race in a position of dominancy. To only one race has such a position been promised in God's Word, and that race is Israel. They are designated "the heir of the world," such heirship being by covenant the portion of "Abraham and his seed for ever" (Luke i. 55; Rom. iv. 13, R.V.). To them is promised "the kingdom and dominion under the whole heaven" (Dan. vii. 27, R.V.). The British are rapidly assuming that place in the world, as testified by the signs that language and geography afford. Who can venture, then, to assert that the British are not Israel? On the asserters of this denial rests the *onus probandi*, and the negative allegation is the point which by them has to be established. This is notoriously the difficult part, the labouring oar.

Our opponents, however, are equal to the occasion, and are able to throw off our arguments in such style as this. The writer is a clergyman, to whom the Oldham leaflet was sent, entitled, "Thoughts for thinking men," and signed "A Searcher for Truth." The cleric, having perused it, replied, "I return the leaflet, but of such a mass of bosh (!) it is difficult to choose. But permit me to make a single remark on the one sentence lined with red, 'Where is the indestructible throne of David according to God's promise?'"

"Would the 'Searcher for Truth' have ever asked such a blasphemously unchristian question if he had ever read Luke i. 32, 33, and Heb. i. 8?" Such are the amenities of a clerical foe! Why our subject inflames the ire of the clergy in this way, so that they forget even the courtesy due to an infidel or schismatic, we cannot understand. So it, however, is. The argument founded on Luke i. 32, 33, and Heb. i. 8 we do not comprehend. The Rev. Vicar of Oldham, who gives the authority of his position to the leaflet in question, is not unacquainted with these two texts, and does not find they militate against his belief in Our Identity! He does not consider the reasoning of the leaflet "bosh," but on the contrary considers these views so reasonable and Scriptural that he teaches them in his classes, preaches them in his pulpit, and publishes them in every way he can.

To our clergyman we commend the subject of the English language, as pointed out by the Foreigner we quote; and we ask him to explain how it is we British have all the Abrahamic blessings in possession, and are manifestly preparing the world for the blessed Saviour's reign, when He shall be the Ruler over all the kingdoms of the world, His people Israel (the British) being the earthly agency He deigns to employ to carry out His will!

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"THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN" (ISA. XI.).

By Rev. Denis Hanan, B.D.

The literal fulfilment of the prophecy concerning the Branch, the Messias, who was a "sprout from the stem or root of Jesse," who was filled with the Spirit, and to whom all spiritual graces now bear witness, is the pledge to us of the literal fulfilment of the yet unaccomplished part of the prediction; nay, it is more than a pledge, for the existence of the Spirit of Christ in those who yield themselves to the influences of the life that is in them, is the manifestation of the very energy whereby the kingdom shall ultimately be established. The power whereby the King of kings will subdue all things is present and potent to-day. But the reign of peace is far off at present. Weapons of destruction are being made wholesale; the swords are not being turned into plowshares. Nevertheless faith and hope may legitimately ask, How is the peace predicted in the words, "They shall not hurt nor destroy in all My holy mountain," to be brought about?

The prophet states that the animal kingdom will be subjugated—this is repeated in chap. lxv. 25—; that Ephraim and Judah will cease to envy and vex one another; that Jerusalem will be a rejoicing, her citizens will be long-lived "as the days of tree." The nations will obey; God's glory will be proclaimed among the Gentiles, and the earth will be filled with the glory of the Lord as the waters cover the sea.

This state of peace and blessedness is to be brought about by the power of Messiah's sway. How is it to be exercised? Is it by producing a change of nature, a certain indefinite goodness in the mass, animal and human? or is it to be by the pressure, the restraining and transforming power of a benign government? Are harmless lions to be met with promiscuously in and around the most highly civilised capital city? Are serpents to escape destruction or to thrive amid its luxurious suburbs? Are men to be deprived of all those passions through which sin now entices, or are the energies of a true Christian civilisation to work universally even as they do now work partially?

A closer study of the prophetic Word will cause us to know that the conditions of that coming kingdom will be far more like our own than poetic imagery might lead us to fancy. They will be human, practical, civilising, real, and as civilisation affects men and animals now, so it will then. Even the railways of modern civilisation will bring their quota of those to be gathered (chap. lxv. 20, "litters" are literally "shining coaches"). The national life of Ephraim, Judah, Egypt, &c., is to continue. The conditions even of weather and climate are to be the same (*e.g.*, Zech. xiv. 18). Therefore it is but reasonable to conclude that as civilisation affects fierce animals in London, so it will affect them in the future metropolis of the universe. They do not hurt or destroy. The very conditions of their life are changed by the absolute subjugation in which they are held.

But the subjugation of man is a far more difficult matter. How is peace and its resulting prosperity, how is the kingdom of God to be brought to all the nations of the earth? Here also history and present-day facts enable us to give an answer. The world was at peace when the Lord Jesus was born, the temple of Janus closed, because the pressure of authority and law and power produced the *Pax Romanorum*. So it is in India to-day. The country is at peace and prosperous, because the benign pressure of authority produces there the *peace of Britain*. Such might be the peace which an Anglo-Saxon confederation could, if it existed even now, impose upon the world. Thus, unless we have any direct revelation to the contrary, the lessons of the past and of the present teach that the future peace and blessedness under Messiah's sway will be brought about by the pressure of His benign government. As the peace under Augustus was produced by a governing nation trained to rule; as the peace under Victoria is produced by the innate ruling power of the dominant race; so we are justified in expecting that Messiah's peace will be produced and maintained through the instrumentality of a people loyally subject to Him and capable of dealing with men. And is not such an executive foretold in the people not called by His name, but who have found Him, gathered from all places of their dispersion, the people foretold by Daniel, whose power was to be set up in the days of the Gentile monarchies, and whose might was to increase as a stone growing into a mountain and filling the earth? Zion's children called by another name, rebetrothed in the Christian covenant, and suddenly manifested in the day of her travail. Christian Israel (Hosea i. 10), mighty in the possession of the inheritance of the firstborn, and trained to rule by centuries of constitutional liberty.

If this very practical forecast removes the visionary, poetic, unreal, or indefinite idea of the future of the world which sometimes satisfies us, we must ask, Where is Christian Israel, able and ready to bless the world by imposing upon it the Messianic peace? Within a few years the full cycle of Gentile domination (bisected as it is by the date of the Mahomedan conquest of Jerusalem) will have run its course. Under whom is the city to become a rejoicing, and her people a joy? Where are the sons of Zion, the needed executive, not alone nationally fitted to rule, but willingly bound to serve their King by the bonds of a love that is stronger than death, because they have known that He died for them, the people made ready for the day of His power?

Oh! a useless, speculative question, say the many. We know not. What is the use of enquiry? What would be gained by knowing? And so it is that we drift onwards blindly towards the consummation, nationally and ecclesiastically disregarding the prophetic teachings, refusing to read the lessons of history and of present-day facts; and yet now, as ever, fulfilling our foretold destiny. Led by the unseen hand of the covenant-keeping God of Abraham, we shall probably remain ignorant until the "nation be born at once," and the astonished world, ourselves included, shall say, "Who hath heard such a thing? who hath seen such things?" Then, and probably not until then, will the evidence of Our Identity, which is so plain and convincing to the few, produce the universal acknowledgment, "The Lord God Omnipotent reigneth."

The effect of this conviction and acknowledgment upon heathen or "lawless" nations would be a willingness to submit to Israel's authority, and to receive the knowledge of God in Christ. May we not hope that then many will be grafted into the body of Christ, and be made partakers of the life that is in Him?

BRITISH RESPONSIBILITY FOR DRUNKENNESS IN INDIA.

We are glad to notice that an official contradiction has at last been given to Archdeacon Farrar's accusation against the government of India that it had always been the effort of those in authority to spread drunkennesss far and wide among the natives in order to add to the Government Revenue of that land. This has been generally asserted without contradiction till at last people have begun to believe that the Indian authorities are monsters of wickedness and cruelty. All this has now to be given up, and more just ideas must be entertained since the publication of an important Blue Book entitled "Dispatches from the Government of India dated June 25, 1887, relating to the system of licenses for the distillation and sale of spirituous liquors in force in the various Provinces of India." This document, it seems, was signed by Lord Dufferin, the Viceroy, by Sir F. S. Roberts, the Commander-in-Chief, and by five other members of the Supreme Council, a soldier, a barrister and three members of the covenanted Civil Services of the different Presidencies. The

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eight Provinces into which British India is divided each made its own report. The result of the whole is that Archdeacon Farrar's statements are completely contradicted; and that so far from the Indian Government's action tending to increase native drunkenness, they have consistently set their faces against it, and done their best to prevent the growth of intemperance among our native fellow-subjects. Before the government of the country fell into British hands, there was no limit assigned to the manufacture of intoxicating liquors. As soon as the British assumed charge of the Government their first anxiety was whether they should continue to allow free trade in intoxicants, or endeavour to restrain it. "As a matter of fact India is a country which naturally abounds in the materials for making intoxicating liquors and drugs, such as sugar, barley, rice, hemp, poppy, the leaf of the Bassia Latifolia, the palm tree," etc.

The manufacture is very simple, and prior to British supremacy quite uncontrolled. What was the result? "Those tribes and races which have been least accessible to British rule are to-day most given to intoxicating drinks and drugs." Drunkenness among the natives is not a thing of to-day. It existed before the British became the rulers of the land, just as the African races are now drunken and given to intoxicants before our rule has reached them. It is true that the sacred books of the Hindus and Mahommedans strictly prohibit the use of strong drink. So do the British Scriptures, but that does not prove that there is no drunkenness amongst us? It proves that the vice existed before the interdiction became necessary. The statutory prohibition shows that the mischief was there, and required repression. The Indian Governments have one and all striven to check intoxication among the people, and have succeeded, by heavy taxation on the liqour, in eradicating the sale of "unwholesome and maddening drinks:" allowing the sale of what is wholesome, though burdened by heavy taxes, to continue. In regard to the quantity consumed under what is alleged by Archdeacon Farrar to be the fostering care of the Indian Government, it appears that "the taxable spirit drunk in the whole of India amounts to one and a half bottles per head of the population, *per annum*." As this includes the Europeans who, as individuals, consume the largest amounts comparatively, the quantity does not appear to be unduly large as regards the natives. The charge brought that the British found India sober, and made it drunken, is entirely upset by the Blue Book in question, and ought to lead Archdeacon Farrar and those who follow him to retract their heavy accusations against a noble government in the Heathen Empire of Queen Victoria. It is quite true that Europeans in India have often set the natives a bad example in respect to sobriety and temperance. Yet the conduct of individuals is one thing, but the attitude of a government on whom the eyes of the world are fixed, is quite another; and the Government of India is entitled to praise, but not blame, in regard to the matter at issue. We are anxious that the truth should be realised in this matter by our readers, because Israel is represented in the Scriptures to be "a righteous nation," "sons of the living God," blessed with the presence of the Spirit of God and of the Son of God Himself, being "Jehovah-Jesus," and we cannot think those facts can be consistent with a policy such as that described by Archdeacon Farrar in reference to the treatment of the natives by the rulers of India. The Government there has manifestly the blessing of God, and our righteous rule in Hindostan is so proverbial that the report of it goes far and wide throughout Asia, Africa, and the East, leading the native races everywhere on both Continents to desire to experience it themselves. This could not be if the Indian Government were systematically striving to degrade and ruin the inhabitants of India by strong drink, in order thereby to raise the revenue and replenish an exhausted Exchequer. That were not "to rule righteously" or to show an example of good government which the nations of the world would desire for themselves! Yet the testimony from all parts of Africa and the East, where the British Flag is not flying, is, "when are the English coming?" Note the silent testimony of Egypt recorded in the *Times* of Sep. 22nd and 23rd, in regard to the increase of postal communication and therefore the growth of wealth and trade. "After deductions for the military post bag, the correspondence since 1880 between Egypt and foreign lands has increased 87 per cent! The rise tells of augmented commerce with the outside world." The home correspondence of Egypt tells the same tale. Though the charge for postage is almost prohibitive, viz., 2½d a letter, the number carried in 1886 was 3,283,000 against 2,250,000 in 1880. The nett profit of the Egyptian post office in 1886 was £23,379, against only £10,691 in 1880. There is plenty of life and animation in Egypt under the British protectorate, and this certainly betokens good government, like India's, and serves to spread the fame throughout the East of the British Râj. May that fame increase perpetually to God's glory!

"ISRAEL BLOSSOMS AND BUDS AND FILLS THE FACE OF THE WORLD WITH FRUIT."

THE GREAT TANK REGION OF CEYLON.—The United States Consul in Colombo, in the course of a report on the condition of Ceylon, refers to the vast irrigation works in progress during the administrations of Sir James Longden and Sir Arthur Gordon. The ancient and elaborate system of tanks for irrigation had fallen into decay, "and their very neighbourhoods, once the homes of vast populations, the sites of grand cities, the seats of art and science, and the scene of a prosperous agriculture, had become, from abandonment and the naturally rapid progress of tropical growth on the one hand and decay on the other, comparatively uninhabited and pestilential localities." The policy of the two governors already mentioned has been to restore these great works so that the tanks and canals may retain and distribute water sufficient to irrigate the many thousand acres of rich park-like land in the districts of Nuwara, Kalawiya, and Tamankanda. This wise and humane scheme, says Mr. Morey, has been opposed by the mass of Englishmen in Ceylon; but this broad statement would appear to require some modification, for one of the oldest and best-known residents of Ceylon, the editor of the leading paper in the colony, Mr. A. M. Fergusson, on two prominent occasions lately described the policy of repairing and restoring the ancient Singhalese irrigation system in terms quite as warm as those employed by Mr. Morey himself, and probably with a much more intimate knowledge of the facts. Mr. Morey goes on:—"Probably the ultimate result of the re-opening of this beautiful and historic locality will prove the crowning glory of Britain's—upon the whole—beneficent rule in Ceylon; and it may one day be the boast and pride of her sons that a region found desolate by them . . . was restored to something like its former grandeur and usefulness." Already abundance begins to prevail where 12 years ago the greatest scarcity existed, and population is being rapidly drawn towards these once neglected districts. Paddy (unhulled rice), the favourite food of all Eastern people, which was hardly to be got there prior to 1880, is now so abundant that it may be purchased at Anuradapura, in crop time, for 5d. per bushel, while it sells at Colombo for never less than 1s. 8d., and generally for 2s. per bushel—a difference due to the cost of transport.

We take the above from the *Times*, of Jan. 9, 1888, as a good specimen of Israel's beneficent work in one of the countries God has committed to her charge. The human benefactors He has used in respect to Ceylon are Sir James Longden and Sir Arthur Gordon, the British Governors of the island. In India there have been many wise and renowned men who have proved blessings to the land. General Sir Arthur Cotton, of the Madras Royal Engineers (now retired) is one such. Within our own recollection he was the means in God's hands of doing for the Kristna and Godaveri districts of the Madras Presidency a work similar to that being effected in the Tank Districts of Ceylon. Sir Arthur's work has, however, been somewhat different in kind to that being carried out in the

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great Indian island. He conceived the idea of throwing a weir or dam, four miles wide, right across the mighty river Godaveri, at Dowlaishweram, in the Rajamundri District, and so storing an immense body of fresh water, 4 miles wide, by 13 to 16 feet deep, all through the long and parched-up months of the Indian hot season. This water so retained behind the weir, and suffered no longer to run away to waste into the sea, he has tapped by navigable canals of fresh water 50 and 100 miles long, and thus brought the blessing of cultivation and plenty to hundreds of thousands of Telugu Ryots, and raised the condition of vast numbers of our fellow-subjects who once were exposed to awful famines, but now are for ever freed from even the fear of such a dire calamity. The example of Sir Arthur Cotton set at the river Godaveri has now been followed at the equally grand river Kristna, and at other rivers which used to run to waste on the Coromandel Coast of Hindostan, but now, like the Cauvery River in South India, are detained to irrigate the soil, to bless the people, and to give cause to unborn generations in the future to bless God for British rule, which not only has covered India with 13,000 miles of railway (soon to become 20,000 miles), but has mitigated famines and made them impossible, save in those disastrous times when the South-west Monsoons have utterly failed for a succession of years.

General Sir Henry Ramsay, of the Bengal Army, lately Commissioner in Kumaon, in the North-west provinces, is another Anglo-Israelite benefactor of the native races under his jurisdiction. He has converted the utterly waste and barren tracts, called the Bhubur, lying between the deadly Terai and the plains, into smiling garden lands, by conducting the previously wasted waters of the mountain slopes into numberless trout streams (for such is their aspect), producing fertility wherever their waters flow, and sugar cane, Indian corn, dhall, and other Indian grain everywhere, transforming the immemorial wastes, over hundreds of square miles, into gardens, blossoming as the rose, and fruitful as the garden of Eden.

We have lately shown (p. 72) how Egypt is dealt with by our race, and the instrumentality of water, the emblem of God's Holy Spirit, is used there to benefit and bless parched-up sandy Egypt, by bringing on it the fertilising waters of the Nile. Sir Colin Scott Moncrieff, R.E., an Indian officer, has done wonders for the land of Egypt, with meagre means indeed; but it is his proud boast that there is not a district in any province of Egypt, from Esneh to the sea, in which some improvement has not been introduced to the irrigation or the drainage. Other departments at work are gradually abolishing extortion and corruption, which have been the curses of the land. So we might go on till we had traversed the whole world, and shown that not only in India and Ceylon, but in Egypt, South America, Canada, Australia, the Fiji Islands, and the Cape Colonies, too, Israel has been labouring, "blossoming and budding and filling the face of the world with fruit." God's promises, however, were only to one race, and that race Israel, the House of Ephraim, who are our modern British. They only were to bless and benefit the whole world, and the one people we find so engaged to-day are our own most favoured race, the Anglo-Saxon British. Nor is this supremacy confined to secular benefits and blessings. British-Israel is distinguished among the nations for international beneficence and temporal gifts. But she does more than this. She dispenses spiritual help to all the nations, to all the families, and to all the kindreds of the earth. She sends the Gospel by an army of her missionaries, male and female, European and native, to the whole world. She aims at the conversion of the whole of its inhabitants, and is grievously disappointed when she finds her efforts result in the Christianisation of only the few. Her Bibles are taken by her British and Foreign Bible Society "to all the people that on earth do dwell," and her ambition is to present a copy to every man and woman on the face of the globe. Her tracts and religious publications are circulated by millions, ostensibly that all who have eyes to see may read, and all who have ears to hear may listen to their glorious Gospel message. However we may regard the British folk, on one point there can be no mistake. While she is the most numerous people on the face of the earth—multiplying faster than any; she is the richest, and the one that uses her riches the best for the glory of God. "She blossoms and buds and fills the face of the world with fruit;" and as that work can only be done by Israel, the people of God's appointment, we are tied up to the conclusion that the British Anglo-Saxons must be they, as He is true! And, therefore, let Israel praise the Lord!

EPHRAIM—THE SILLY DOVE. (Hosea vii. 11).

(*A Lecture—Condensed.*)

By John T. Gott.

From the earliest times, the dove seems to have been the special favourite of the human race. Its beautiful appearance, gentle nature and cleanly habits, have made it a universal friend and companion. Just as man, in the early ages, selected from the birds of the air, the sweetest, prettiest, and most harmless of all, to be an object of special care and thought, so God chose Abraham from among all the families of the earth, to be "His Friend."

The world has produced vulture-like men, and dove-like men: Napoleons and Howards. Abraham was a dove-like man. He was as striking in his *personnel* as the dove. So calm, reverend and dignified was his demeanour, that the children of Heth said unto him, "Thou art a mighty prince of God among us" (Gen. xxiii. 6). From his history, we may learn that he was equally as gentle as the dove, as simple, as confiding, and as timid. God chose Abraham, and promised to raise up from his seed a people who should be His "special," "peculiar" and "chosen" people. In the course of time the promise was fulfilled, and Abraham's seed became a great nation. Then we find this nation divided into two factions—the smaller known as Judah, or the Jews; the larger as Ephraim, or the Ten Tribes of Israel. The prophet Hosea was one of two* who most certainly belonged to the Ten Tribes, and his predictions were specially concerning them. He says, "Ephraim is like a silly dove, without heart." The dove is proverbial for its simplicity. It is silly, *i.e.*, open, simple, easily deceived and easily persuaded to good or bad. Also, the dove is "without heart," *i.e.*, without understanding. Let us consider how far history and the Scripture of Truth agree. The prophet says, "They call to Egypt, they go to Assyria" (*Ib.* v. 11). Nowhere in the Bible is the House of Judah represented as a dove. The term is applied solely to the Ten Tribes. The Jews *never* went to Assyria, but Ephraim-Israel did, and their call to Egypt for help, is a terse, prophetical piece of history. The prophet refers to the reign of Hoshea, against whom came Shalmaneser, king of Assyria, to whom the king of Israel rendered tribute. But the Bible record says that the king of Assyria found conspiracy in Hoshea, for he had sent messengers to So, the king of Egypt, and brought no present to the king of Assyria, as he had done year by year. History proclaims this to be truth. Hoshea, king of Israel, of the Ten Tribes, formed an alliance with So, or Sobacho II., king of Egypt. Then came the king of Assyria up to Samaria, and carried Israel away into captivity (2 Kings xvii. 1—7). Herein Ephraim acted the part of a "silly dove." "They call to Egypt, they go to Assyria. When they shall go, I will spread My net upon them, I will bring them down as the fowls of heaven. I will chastise them as their congregation hath heard" (v. 12).

The dove displays its silliness by fleeing in alarm from its

(* Jonah was the other. These tribes produced also Elijah and Elisha Dr. Payne Smyth).

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nest. The Ten Tribes were warned by the prophets that foreign alliances would be a snare unto them. They sought to ally themselves with So, and were snared in the Assyrian net. The prophet follows up, by predicting a terrible time of trouble for them. "Woe unto them, for they have fled from Me." The dove is safe only by keeping to her nest. Ephraim was safe as long as he remained in God's appointed rest for him, the land of Promise. The silly dove, frightened out of its nest, flies into greater evils and dangers. Ephraim-Israel, frightened from his home, fled into equally as great trouble and disaster. "Destruction unto them, because they have transgressed against Me" (v. 13). Destruction here does not mean annihilation, because throughout the prophetical books we read that a remnant of the Ten Tribes was ever to be preserved.

Again, the dove is too silly to defend itself! Most creatures stand by their offspring and defend them to the utmost; but it is said of the doves, that they care little about them, and allow them to be captured without resistance. It is too silly to feel its loss. The dove will lose its nest, and not feel it. The trees of the forest are as attractive to it, without its nest, as with it. And it is too silly to escape danger. Of all birds, it seems to be the dullest, and never seems to know when it is in danger. As the wise man said, "It hasteneth to the snare, and knoweth not it is for her life." It has not courage to stay in the dove-house when frightened. There it is safe, but it flutters and hovers about, seeking rest first in one place, and then in another, and ever exposing itself to new and greater dangers.

How true is all this when viewed in reference to the entrapment and abasement of Ephraim-Israel. The silliness of Ephraim was the silliness of sin. Jeroboam, the first king over the Ten Tribes, was the man who made Israel to sin. The record of their national history in the Holy Land is the most lamentable extant, and their punishment was one of retribution. Ephraim's sin lay in looking to Egypt for help, instead of to the Lord their God who had borne so long and patiently with them. And Ephraim's silliness lay in not being able to see that the Assyrian bird-catcher was on the alert. Doves frequent the valleys, but when in fear of the bird-catcher, they flee to the mountains and the clefts of the rocks. The prophet Ezekiel, speaking of the captivity of the Ten Tribes, says, "They that escape of them shall escape, and shall be on the mountains, like doves of the valleys, all of them mourning, every one for his iniquity" (vii. 16). Thus was Israel snared and caged. The Arabs call the dove the daughter of mourning, because it utters a very plaintive note. Fausset brings this idea forward very forcibly in his comment on this passage. "So Israel, once dwelling in his peaceful valleys, shall flee from the fce to the mountains, which, as being the scene of his idolatries, were justly to be made the scene of his flight and shame." The plaintive note of the dove is symbolical of softened penitents. This was the condition of Ephraim-Israel, mourning in Assyrian captivity for a period of nearly one hundred years. Then a mighty foe came up against Assyria, and conquered it. Dean Stanley says, "The Assyrian Empire suddenly vanished from the earth." In the confusion, the cage was burst open, and Ephraim, the silly dove, escaped. With the disappearance of the Assyrian Empire, also disappeared from the ken of man, the captive tribes of Israel. Then was fulfilled the prediction of Hosea:—"They shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and the smoke out of the chimney" (xiii. 3). The spoiler that came up against Assyria came from the East, and Ephraim the silly dove fled to the west, to the north, to the Isles of the sea, the place God had appointed for them in which to rest, dwell safely, and renew their strength.

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The dove is migratory. This was to be a characteristic of God's chosen people, of whom it is predicted that they should spread abroad and inherit the desolate heritages (Isa. xlix. 8). When Ephraim-Israel escaped out of Assyria, they would doubtless go in flocks or tribes. We are plainly taught that there shall ever be a *literal remnant* of Israel, though they may not be known or recognised. The remnant was the portion who were the worshippers of the true God. Hence wherever they wandered they would be "light-bearers," carrying with them the knowledge of Jehovah. It is not difficult to apprehend this. Gideon raised an army of 32,000 men. The Divine muster-roll numbered 300, all the men who had not bowed the knee to Baal (Judges vii.). The prophet Elijah had the boldness to declare before the hosts of Israel, on Mount Carmel, and in the presence of Ahab and the priests of Baal, that he *alone* remained a prophet of the Lord. But even he did not know that there were 7,000 in Israel as worthy as he: "All the knees which have not bowed to Baal, and every mouth which hath not kissed him." These were the men who preserved the worship of the true God, and wherever the idolatrous tribes of Israel wandered, those light-bearers were among them, whether they were regarded or not. The world has ever had men who have kept the truth, fought for it, and died for it. These men were men of Israel, whether you can trace their genealogy or not, for to the chosen people *only* were the oracles of God committed for safe keeping. Thus Isaiah speaks of the righteous nation (only *one*) that "keepeth the truth," and our Saviour, when reproving the Jews for their unbelief, said, "The kingdom of God shall be taken from you (Jews) and given to *a nation* bringing forth the fruits thereof." Identify such a nation to-day, and you have the modern representative of the Lost Ten Tribes.

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It may be profitable to take a brief survey of those twinkling lights that lightened up the abiding gloom of heathen times. About the year 400, a captive youth named Succat, is said to have evangelised Ireland. This was no other than the celebrated St. Patrick, a true Christian. Two centuries later, there arose in Ireland a pious man of royal blood, named Columba. He set out, with twelve companions, on a missionary tour to Scotland. They landed in Iona, and there Columba established, on the old Bible principles, a school of the prophets, and Iona became known as the "Missionary isle," "The light of the Western world." "Precious manuscripts were conveyed to Iona: the Word of God was studied there, and many received, through faith, the salvation which is in Christ Jesus." "Iona and Bangor," says D'Aubigné, 'possessed a more lively faith than Rome, the city of the Cæsars: and Britain in the sixth century was faithful in planting the standard of Christ *in the heart of Europe*." Is it only a coincidence, that this man, by whose piety, labour, and influence, Christianity was so firmly established in Britain and felt in Europe, should bear the strange name *Columba*, the Latin name for *a dove*? Remember whither Ephraim, the silly dove was to flee—to the west, to the north, to the isles of the sea, and say if history demonstrates the British people to be a nation keeping the truth. The earliest translation of the New Testament into the language of the common people, was made by the Venerable Bede. Alfred the Great was not only a Christian, and a king, but a translator of the Scriptures. Through that long period, known as the "dark ages," we catch glimpses of light here and there. "From Iona, the beacon-light of true Christianity passed into Scotland, and then into England. There it was caught up by Alfred the Great, ably assisted by Asser, a man of piety, and the first scholar in Wales. Thus the light passed on to Europe, kept alive by such men as Charlemagne, the poor men of Lyons, the weavers of France, and the Waldenses of the Vaudois valleys." Thus Iona became a missionary centre, and from "this nest of Columba," these sacred doves winged their way to all quarters, bearing with them learning and true religion, and "seem to

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have done much towards the revival of both, when at the lowest ebb" (*Vide* "The Book and its Story"). National and world-renowned facts proclaim to-day that the British people are still the leading Protestant or witnessing people: that their land is still the centre of all great missionary enterprise: that they are enacting the rôle of the Sower in the Parable, and sowing the "seed," which is the "Word of God," the wide world over, to the tune of a million copies a year. Thus this nation is "keeping the truth," and is the modern representative of that rebellious son (Ephraim) of the parable, who flatly refused to go and work in his father's vineyard (the world), but who *afterwards repented* and *went*.

* * * * * *

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold" (Ps. lxviii. 13). The dove lying among the pots (or caldrons, which are set over the fire), and blackened beyond all recognition by soot and smoke, is an image used to express Ephraim's degradation, while the promise, "yet shall ye be as the wings," etc., symbolises her restoration—the silly dove is to be cleansed, and eventually recognised. "The dove is a beautiful bird. Its golden appearance, and silver wings, depict its appearance just as the sunshine is seen to fall upon it during flight." The national cleansing of Ephraim-Israel began at the Reformation; their recognition by all peoples of the earth will be made manifest when the rays of the Sun of Righteousness * are shed abroad.

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The dove is migratory in its character, and is known to wander far away from its home. How applicable this is to Ephraim-Israel, who in their outcast condition became wanderers, until they, under Divine guidance, reached the place appointed for them to "rest," and "renew their strength." After this had been accomplished, the doves of Ephraim found their nest too small for them, and again their migratory instincts † are observable, in the flocks ‡ that flit away year by year to other nests § prepared for them.

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It is utterly impossible for the dove to cast off, entirely, the instinct of fear natural to it. Fear is contagious in the human family. Numerous illustrations may be found in the history of the Israelites, of the whole camp being affected. The Egyptions experienced this fear when they cried out, "We be all dead men." The prophets declare that there are still times of trembling in store for the timid doves of Ephraim. But those who will, may hear and understand the bugle-note of prophecy. "Fear not, thou worm Jacob, and ye (few) men of Israel. Fear thou not; for I am with thee: be not dismayed: for I am thy God" (Isa. xli.).

We are face to face with the much dreaded European Earthquake woe. And the men of Israel-Britain are *few* in number in comparison with the millions of armed men in Europe, who, in a few weeks, could be placed in battle array. Remembering that "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), we naturally look back in the world's history for some similar period. We find it in the flood. Noah made long and careful preparation for the salvation of his own house, and was divinely guided in the work. He spent his time in forecasting the coming woe, but none seemed to heed, save those of his own household. There were clever cynics in the world then, who knew *everything*, and yet knew nothing respecting the most important matters of life and time: their descendants are well represented to-day.

Noah's ark was made of gopher wood, which is indestructible. The kingdom of God, the stone kingdom, predicted by the prophet Daniel, is to be *indestructible*, an everlasting kingdom. This kingdom was to be set up by Israel, and is represented in these latter days by Israel-Britain. Noah was to make *rooms* in his ark of salvation, and in this stone kingdom, the God of Israel has led His "blind people" to establish them, for they have rooms, or chambers, or colonies, the world over. It was to be an ark of salvation for birds and beasts, clean and unclean. So the poor slave, the wandering, persecuted Jew, dethroned monarchs and exiled Queens, seek rest and refuge in Israel-Britain's chambers or colonies. Of the many rooms in Noah's ark of salvation, Scripture mentions but *one door*: "and the Lord shut him in" (Gen. vii. 16). A most important door: one that Noah, with all his knowledge did not know how to bar securely against the coming storm: so the Lord God "shut him in." Noah had done all he could. The last act was God's work.

If our readers will reflect, they will notice that Israel-Britain is doing *nationally* precisely what Noah did *individually*, viz., gathering in, or rather, keeping a door open for all who need shelter and refuge: and preparing (*i.e.*, safe-guarding) all her rooms, or colonies. *The* door is the last consideration. Some time ago, it seemed as if this latter-day woe was about to burst forth, and Israel-Britain's fleet went up to shut the door of the Golden Gate—Constantinople. That was a God-given sign to a sceptical, cynical world of unbelievers. The time had not come, for the "chambers," "rooms," or "colonies" were not complete. The same thing will be done again, and it will then be seen that the acquisition of *the* Gate to the promised land has not been acquired by "might or strength," but that it will be the acme of the "marvellous work" Jehovah has accomplished in the midst of His "blind people." Closely allied with this time of fear and trembling, are given comforting words of advice and consolation, to the timid doves of Ephraim:—"Come, My people, enter thou into thy chambers, and shut thy doors 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," etc. (Isa. xxvi. 20, 21). The great question of the century, Who is to have the Gate of the World's Empire? will be settled on that day when the artillery of heaven * (Is. xlii. 13) and earth shall burst forth, while the timid doves of Ephraim are safely shielded and guarded in their nests of Divine construction.

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A time of blessing followed the flood: "God blessed Noah and his sons" (Gen. ix. 1), and made a new "covenant" with him (*Ib.* v. 9). So, after this terrible European Earthquake woe, which men dread to think about, the ultimate effects of which they cannot realise, God has promised to bless *His people Israel* (All-Israel), and to establish with them an "*everlasting covenant of peace*" (Jer. xxxi. 31—34). There is every reason for us to watch, carefully and vigilantly, the signs of the times, and to eschew those who cry, Peace! Peace! when there is no peace.

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It should be observed, that when Noah was "shut in," he was utterly oblivious of what was going on in the world. So we opine, will it be with Israel-Britain when this European war breaks out. The artillery of heaven and earth, combined, will be of such a devastating character, that telegraphic and railway communication will become a sheer impossibility, and Israel-Britain and her many colonies may remain, for many days, in utter ignorance of the stupendous results of this tremendous war.

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"Who are these that fly as a cloud, and as the doves to their windows" (Isa. lx. 8). What a beautiful view of restoration times! First comes the "light" of the Sun of Righteousness,

* The outpouring of the Holy Spirit.
† Emigration. ‡ British People. § Our Colonies.

* "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea, *roar*."

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dispersing the black clouds of ignorance and unbelief, and then the manifestation of God's chosen people, Lost Israel. They come as a cloud, with the glory of God shining on them. All the blessings of the "New Covenant" will then be showered upon the chosen people (*Ib.*).

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You ask, what about the Jews? They will be gathered in, for it is written, "The House of Judah shall walk (not *run*) to the House of Israel," etc. That they have been doing now for a considerable time.

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Thus we may learn the value of prophetic utterances. In one brief sentence:—"Ephraim is like a silly dove, without heart," the prophet Hosea has embodied the entire history of God's long lost, chosen people, the Ten Tribes of Israel.

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

PART VII.

(*Continued from page 472, Vol. xi.*)

XIV.—THE VENICINII.

Coterminous with the Erdinii were the Venicinii, or Benicinii, noticed by Ptolemy, on the promontory of Venicnium on the Western coast of County Donegal—the Ergal of the ancients. Some think they derived their name from that of the promontory, which Camden thinks signifies ram's head; Venictium being degenerated from Vendne-cniu (according to Baxter), which in the old dialect of the Brigantes means the head of a young ram; *cniu*, to a British ear conveying the idea of the young of almost any animal, in the plural number.

But it is more probable that they did not take their name from the promontory, but that the promontory was so called from them: as Cape Finisterre on the Cantabrian coast was called Scythic and Celtic from those respective nations; and that which the Arabians in after times called Taraf-al-garr, *i.e.*, a perilous extremity or point (whence Trafalgar), was called by the Greeks, the promontory of Juno, their favourite deity; and as Cabo de Gata was called by the Phœnician settlers on the Mediterranean coast of Spain, the Cape of Gora; *gor* in the Syriac meaning a foreigner or stranger living in another place than that where he was born, *i.e.*, a sojourner; whence the Greek *georos*, a neighbour, a tiller.

The Venicinii, or Benicnii, Dr. Villanueva says, appear to have been a Phœnician tribe, and to have got their name from kini, which imports of a Cinnæan stock, or from the land of Canaan: *benikini* implying a tribe from such a stock. An additional motive for this name may have been suggested by their frankness, and the purity of their moral character; for in this language, *beni-enin* means upright and righteous dwellers, whether of town or country, from *kian*, or *kina*, *i.e.*, just and true; in which sense it is used in the Syriac of St. Matthew's gospel,—"And Joseph, her husband, was (kina) a just man." (i. 19). *Beni* is a term meaning *sons*, and also the residents of any particular place, which by a very natural accommodation, may be considered as their mother, they being there born or educated. In Ezek. xvi. 28 the Assyrians are called *beni*, or the sons of Assur; and in Jer ii. 10, the Memphians are called Veni, or the sons of Noph. The word is also referred to the condition or morals of the persons alluded to, as in Acts iii. 25, the Israelites, with whom God had made a covenant by the seed of circumcision, are called the *sons* of the *prophets* and of the *testament* (or covenant); while in other passages throughout the sacred volume and elsewhere, the wicked are designated as the sons of wickedness; the unjust, as the sons of injustice; and warriors, sons of strength, or *hearts* of oak.

XV.—THE CAUCII.

Ptolemy mentions another ancient people of Ireland, the Caucii, and whom he places east of Cape Robogdium; though Cirencester places them in the County Dublin between the Liffey and the northern parts of County Wicklow. Others say they settled in the mountainous districts between the rivers Barrow and Nore, in the old Irish called Hy-Breoghain Gabhran, *i.e.*, an elevated country between forks.

Among the ancient Germans there were two distinct people of this name, distinguished as the greater and the lesser; the former, Ptolemy says, inhabited the country between the Elbe and the Wesser; the latter from the Wesser to the Emse. The ancient Spaniards also had their Caucii, in the district of the Vaccei, whose chief city was Cauca, and by Antoninus placed as sixteen days' journey, or on the sixteenth station on the road from Emerita to Cæsar Augusta.

Some think the Caucii were so called from their great stature; *cauc* in the old British, *coc* in the Brigantine, and *hauch* or *hoch*, in the German, all meaning lofty, or high. Hence, Baxter conjectures, was borrowed the inscription found among the ancient Cumbri (the Ceangi of the Brigantes), "To the god Cocis," and which is supposed to have relation to the fulfilment of a vow to the genius of the river Coque in the country of the Otonidæ.

But it is possible that these Caucii may have been Celts, *cau* in their language meaning a river. Vallancey says, "the name of *geilt*, *ceilt*, or *keilt*, signifies terror—a wild man, or woman; a sylvestrous person; and hence the name, Celt." But Dr. Villanueva does not agree with this, as he thinks it more likely that they were one of the Phœnician tribes who had landed in Ireland from Spain, and whose name, like that of the Spanish city Cauca, was borrowed from the temperature of the climate in which they had settled: "cauzz," or "coz," in the Phœnician signifying the summer season; *cauzzi* a summer residence; and with this corresponds *cauc*, or *coc*, old age, infirmity, or a country adapted by its climate to renovate the energies, or, at least allay the irritation of the aged and enfeebled.

XVI.—THE MANAPII.

The Manapii, or Menapii were also an ancient people of Ireland, on its eastern coast, a portion of the Brigantes Coriondi, in the city of Manapia or Waterford, as Camden and Baxter think. Others make them the inhabitants of the county Wicklow, the chief town of which, the Enobenum of Probus they assert was the ancient Manapia. They further state that they had settled between the mountains and the sea, in that district now called Coulan, Cuolan, or Ciroch-Cuolan, which means, says Seward, a close and confined tract; others a corn country. Another derivation of the name is from the old British words, *Mene-ui-pou*, *i.e.*, a narrow region, corresponding with Coulan just noticed. Others think they took their name from the city Manapia, which they get from the British words *Mant-ab*, *i.e.*, the mouth of the water.

Dr. Villanueva however thinks that their name sounds the certainty of their Phœnician descent. At first he thought it was from *Mana-pip*, *i.e.*, a double portion or part of some tribe or nation: but from the Syriac custom of naming themselves from their idols, or their worship of them, he was afterwards more disposed to think they were so called from *Mani-apiin*, *i.e.*, adorning with branches or flowers a multitude of idols; or, singly, that of Mercury, which Mani also signifies, and which the Phœnicians worshipped as the god of calculation.

That this custom prevailed also among the ancient Greeks and Romans, there is abundant evidence in the names of places in Spain: thus from Afrodite, the Greek name for Venus, and Afrodisios, *i.e.*, belonging to Venus, the name of Afrodisia was given to the ancient city of Gades in Bœtica, which was

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adjacent to the site of the modern city of Cadiz. From her also the Romans gave the name of Portus Veneris, *i.e.*, the harbour of Venus, to that maritime city of the Ilergetes, which has been corrupted to Porvendres. From Artemiis, *i.e.*, Diana, the Greeks gave the name of Artemisian, *i.e.*, temple of Diana to that city of the Contestani which the Romans afterwards adapted to their own language as Dianium; now degenerated to Denia.

The Monapia of Pliny, called Menavia by Orosius, to Dr. Villanueva seemed to have been inhabited by the people called Manapii; *i.e.*, the island in the Irish sea called by Ptolemy, Monæoida—now the Isle of Man. This, and another island lying more to the south, in the bay of the Ordovices, from whom it is separated only by a narrow strait, were both designated by the appellation Monœ. This more southern one was inhabited by a hardy population who strengthened themselves by affording an asylum to all deserters, without regarding the cause. After its capture by the Angli, it was named Anglesey *i.e.*, the isle of the Angli, or English. Mona is a word expressive of Phœnician superstition, from *mon*, an idol or image, Moneoida is compounded of *mon*, and *oid*, a festival, *i.e.*, a festival held in honour of an idol. Monoceda of *mon*, and *chedad*, *i.e.*, bent or stooping, the attitude of reverence. Evolenum, which is supposed to have been the city of Menapia, Dr. Villanueva derives from *hebelin*, *i.e.*, idols: and Coulan, from coulin, *i.e.*, sounds, thunders; elsewhere called Beth-col, *i.e.*, the daughter of a voice, meaning not a real, or solid voice, but the echo thereof, more particularly the representation of the reverberated voice in the heathen oracles.

XVII.—THE AUTERI.

The Auteri, by some said to be the *real native ancient Irish*, were situate at the mouth of the river Erin, in the extremity of Munster. Ptolemy calls them Auteiroi, and Auteroi, and places them in certain parts then known by the name of Naquatia or Connatia. Others think they inhabited the districts corresponding with the modern counties of Galway, Mayo, and Roscommon, being that old and extensive tract often called Muriah, or Hy-Moruisge, which they interpret as the region of sea-water, and which is still preserved in Morisk, the name of a barony and of a little town in Mayo; and in Murrach a village in the barony of Carbery, in the county Cork. Muriahh seems naturally derived from the Phœnician Moriaga, *i.e.*, habitations or houses arranged in order; probably from this is the Irish word, Murighin, *i.e.*, families, and the Spanish Amoraga, a gentile (!) appellative.

Baxter thinks that the Auteri were so called by the Brygantes after they and the Belgæ had occupied the greater part of Ireland, that they were the Eregenæ, or real offspring of the Irish soil, and that they were driven at first by the Brygantes from Britain, who eventually followed them up, and made them take shelter in its remotest extremity; and desirous of accounting for the origin of their name, adds, "Er in British is *land*, from the Greek era; from this the native Irish were named Erion, or Erii, by the Brygantes, and the island itself, Iris—*i.e.*, the isle of the Erii, by the Greeks. And seeing that *ot* or *aut*, means to the Britons a coast or shore, what should hinder our considering *aut erion* being so called as the coast of the Erii, or the ancient *autokthonos*, or land of the natives." He also notices that the Cantabri, the Vascones, and the Irish in a great measure used the language of the aborigines, along with many terms from the Phœnician, Celtic, and Brygantine languages; and that this may be accounted for by the fact, which some assert, of the Frigones and Brygantes having had possession of Spain long before the days of the Punic wars. O'Flaherty, on the contrary, asserts that the name of Auteri was forcibly twisted out of the term, *ath-en-ria*, or *ath-na-rig*, *i.e.*, the king's ford. But Ptolemy having said that Autera (an ancient city in Ireland) was the capital of the Auteri living there, many have been induced to interpret the word as meaning a village or state by the waters of the west, from the Celtic words *aubh*, or *ailh*, *i.e.*, water, and *eiregh*, *i.e.*, a western people: for the Auteri lived near the sea coast.

But Villanueva ventures to guess that the Auteri, or ancient Irish, were the primitive Phœnicians who discovered Ireland, and that they received their name from that spirit of enterprise which, as elsewhere, was here so signally rewarded; deriving it from *thar*, *i.e.*, he explored; or from *aatarin*, adventurers, deserters, people departing—as they from Spain to settle here. It may also have borne reference to a number of families of this colony; for *aatharin*, in Syriac, denotes a great muster of nations, also the wealthy; and who can say but that thus they would indicate the treasures acquired from the mines of the country, or the exportation of its products to the most remote parts of the then known world? Or what if they chose this name from *autereh*, or *aature*, *i.e.*, a crown? This was applied of old to Tyre, the capital of Phœnicia, as in Isa. xxiii. 8, "Tyre formerly crowned," (the crowning city, A.V., *i.e.*, the chief city), as it may have been well called from the splendour of its buildings, the strength of its fortifications and abundant riches, "whose merchants were princes, and whose traffickers were the honourable (renowned) of the earth." With the Hebrews as also Syrians, *autereh*, or crown, was equivalent with honour or delight; as "the crown of old men," for their children's children; "the crown of glory in the hand of the Lord," etc., which perhaps originated the custom among some ancient states to wear a crown on either their head, neck, or right hand. That the Christians of the primitive ages wore crowns on their hands, is evident from Tertullian's book "on the soldier's crown."

These Auteri may have been a tribe of the Auterani, or Autetani of Spain, mentioned by Ptolemy, and now called the Ausetani. But to Dr. Villanueva it was "beyond question that the Spanish Autrigones, who had settled adjacent to the Cantabri and the Barduli, were a part and parcel of the same Phœnician colony; for the name Autrigones, is obviously perverted from Auterigones, including in its formation the two Phœnician terms Autereh-goin, *i.e.*, crowned nations; or atharin-goin, *i.e.*, exploring nations—goin in the Syriac, as goim in the Hebrew, meaning tribes, families, or nations."

(*To be continued*).

"OVERCROWDED LONDON."

"NINETEENTH CENTURY" gives us the following details respecting the overcrowding of London, which must prove interesting to all BANNER readers:—

The population of Great Britain is, at the present moment, being added to at the rate of at least 1,000 persons a day, or, in the words of the Registrar-General, "it receives, every ten years, an accession equal to the whole population of London." In connection with this enormous growth, two points deserve to be noted. The disproportion of the sexes, in itself a serious evil, is slowly but steadily increasing. The distribution of the population is undergoing a sensible change. The towns (except where some special cause is at work) are everywhere growing. The rural population is either standing still or actually diminishing. The metropolis alone receives every week an addition of more than 1,000 persons, and the cry is, "Still they come!" In the case of London and of other large cities the "natural increment" is swelled by the crowds who pour into them from every part of the world. Most of these immigrants are unskilled workpeople, or bring what craft they possess to an enormously overstocked market. It does not require the harrowing realism of Mr. George Sims or the picturesque pen of Mr. Walter Besant to prove that where, as in the East-end of London, the supply of workers is constantly overtaking the supply of work, wages will be driven down to starvation point. When we hear of women working all day and half the night in order to earn 3d. or 4d. by making a pair of trousers, and second, by making a pair of full-sized sheets and having to find the "extras" for themselves—when we are told that a 1d. is considered a handsome remuneration for filling

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144 boxes of lucifer matches—we are tempted to ask, Is this life? Is it the kind of existence into which any reasonable being would, if he or she were given any choice in the matter, desire to be born? Yet there are myriads of our countrymen and countrywomen whose only prospect of escape from such an existence is the workhouse or the grave. I am not speaking now of that destitution which springs from temporary depression of trade or of that which is perhaps inseparable from every state of human society, but that which is directly due to the fact that 50,000 persons are huddled together in a locality where there is not work or room for half that number.

So far the journalist. It is a fact which should be noted that Great Britain increases as to population at the rate of 1,000 souls per diem, and that London adds to itself 1,000 persons every week! In regard to London, we believe this computation to be quite under the mark, since the addition really is somewhere about 87,000 per annum! The fact is that matters are coming to a climax in regard to our country, and that some large and efficient remedy must soon be applied if we are to escape a terrible danger. Our rapidly-increasing people must be shifted from these islands where "the place has, indeed, become too strait for them," and men are again crying, "Give place to us that we may dwell!" (Isa. xlix. 20). Verily prophecy is being remarkably and literally fulfilled in our race, and it is quite true of us, as recorded in Isa. xlix. 19, that "the land of our destruction (or the land that hath been destroyed, R.V.), is too strait for the inhabitants, and they are crying out for fresh colonies and new localities, where at least they may be able to exist. This desire, we may be sure, will be fully satisfied. The blessing of great and extreme multitudinousness is one which God Himself has given to His people, as Isa. xlix. 20—22 testifies; and if at the present moment the gift is causing pain and sorrow to some sections of our people, we see that prophecy also confirms the fact, and shows that the distress to be experienced was part of the plan.

The cry is an exceeding bitter one. "The place is too strait for me; give place to me that I may dwell." But it is one which we hear to-day, and "Nineteenth Century" has given it publicity in the Press. But what was, and shall yet be, the answer of the Lord to His people's cry of distress? We have it stated in verses 22—26, R.V.: "Thus saith the Lord God, behold, I will lift up My hand to the nations, and set up My ensign to the peoples, and they shall bring thy sons in their bosom, and thy daughters shall be carried on their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces to the earth and lick the dust of thy feet, and thou shalt know that I am the Lord, and they that wait for me shall not be ashamed. . . . I will save thy children. . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." The Lord thus promises Israel, the British, that their overcrowded places where the bitter cry is even now arising shall be relieved by the aid of the non-Israelite Gentile nations. They shall help Israel to domiciles in their territories, and their brawny arms shall assist the sons and daughters of God to break forth or spread abroad on the right hand and on the left, and so to inherit or possess the nations and make the desolate heritages to be inhabited (Isa. liv. 3, R.V.). New Colonies, perhaps in South and Central Africa, in South America, in fresh islands of the Sea, will be opened up for His peoples' reception and domicile according to the prophecies, and so the Lord will add to them power, and influence, and wealth, with the means as well of taking Christ and His Gospel, His Word and His Sabbaths, to fresh regions where these were never heard of before. The writer in the "Nineteenth Century," therefore, need be under no alarm. The trouble he foresees from Israel's abnormal increase of population has all been foreseen and provided for by their gracious God and Saviour, and out of this apparent evil and danger He means to bring safety, blessing, and wealth to His now suffering people and to the world at large as well.

SOME COMMON OBJECTIONS ANSWERED.

By Arthur B. Prowse, M.D., F.R.C.S.

The following is an abstract of a paper read at Clifton, Jan., 1888, by Arthur B. Prowse, M.D., F.R.C.S., which considered briefly some objections raised by a medical man, and by a Church of England minister, with whom he had been in correspondence on the Identity question. The former believes in a "Gentile Parenthesis"; especially following Mr. Pember's teaching in a book entitled "The Great Prophecies." It was shown how the author, by ignoring the existence of the Revised Version of the Bible, had fallen into a serious error with regard to the accounts, given in 1 Kings vi. and Acts xiii., of the interval of the time from the Exodus to the building of Solomon's temple. Upon a supposed (but non-existing) discrepancy he founds the idea of a "mystic chronology," which he says "unquestionably demonstrates" the occurrence of "parenthetical dispensations." Evidence was then quoted from many Scriptures in reference to Israel's privileges and functions during this dispensation; and some of Mr. Pember's other teachings were combated as being in opposition to the plain and literal teaching of God's Word.

With regard to the clerical opponent:—In March, 1885, his views were thus expressd—"As to the Anglo-Israel question I am as yet undecided. I see much in its favour, but also many difficulties. Why however any should oppose it as if it were a deadly heresy I cannot see." In January this year he says, "I am no nearer acceptance of this theory, and have no time to study it. Till you can show me that the prophecies about the whole seed of Abraham, prior to the division of the kingdoms, have a fulfilment in us, I cannot accept Identity:—*e.g.* how is the prediction in Deut. xxviii. 37, or that 'Lo, the people shall dwell alone,' &c., fulfilled in us?" The reply to this was (with slight verbal alteration) the following:—"I trouble you chiefly because I am convinced the subject is of very great importance in arresting the attention, and in convincing numbers of mere professing Christians, as well as open unbelievers, of the faithfulness of God, and the truth of the Bible. Once let this be really grasped, and then the earnest study of Holy Scripture, to which it leads, cannot but bring them to their Saviour's feet. I have, myself, personal knowledge of such conversions, and I feel sure there are few believers in the Identity who have not met with similar cases. It is a terrible weapon in the hands of the active opponents of the inspiration of Holy Scripture if they are able to say to ministers, or others,—'You teach that the unconditional promises given by God to Abraham, Isaac, and Jacob, and their descendants *for ever*, are now being fulfilled to a Gentile, non-Israelite people. If such is the case, where is the faithfulness of your God; and of what value can be your confidence in the other promises contained in the Bible?'

"I am quite sure that an intelligent reading of the Bible teachings about Israel, combined with watchful observance of the 'signs of the times,' is quite sufficient to convince any mind, open to conviction, that the unconditional promises to Israel, as well as those conditional ones promised to Israel obedient, are now being fulfilled in the British race; who must, therefore, be Israel. Evidence drawn from Ancient History, Ethnology, Philology, the Great Pyramid, &c., is valuable and most interesting, but is unnecessary for the proof; so that there is no need to spend much time in study apart from the daily reading of the Bible. The latest teaching of these sciences is not adverse to our belief." (Instances were here given in support of this).

"With regard to the two objections you cite, I will answer the second one first:—Num. xxiii. 9. 'Lo, the people shall dwell alone, and shall not be reckoned among the nations'—a prophecy to which no condition is attached. Of the two ways of interpreting this passage, you apparently hold the one which refers to a national isolation by physical and natural

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barriers. This, however, never took place while Israel dwelt in Palestine; nor, in the case of the Jews, since their expatriation. Do we not read that Israel was reproved and punished for allowing the other nations to remain among them in the land, and for intermarrying with these nations? Did not Israel also have commercial dealings with Tyre, Sidon, and other neighbouring States? Why, therefore, do you urge that this sort of isolation should now be a sign of Ten-Tribed Israel—the British people? Can you tell me, also, how it would be possible for Israel, if in such isolation, to fulfil her duties as God's messenger and witness to all nations, and to 'possess the Gate of her enemies,' &c., &c.

"For these reasons I cannot accept your interpretation. The one I believe to be correct is contained in God's own Word:—Exodus xxxiii. 16. '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.' See also 1 Kings viii. 53, Ps. cxlvii. 19, 20, &c. Again, God says in Exodus xxxi. 17, that the keeping of the Sabbath—the one day in every seven—'is a sign between Him and the children of Israel for ever.' See also Ezek. xx 12, 20.

What people on the earth, saving the British and their brethren of America, keep nationally, by law, the Sabbath day. The other Protestant nations do not. The Jews, however, though dispersed among all nations, and without national cohesion, also keep a whole Sabbath day, from sunset to sunset. Are not these facts very significant? The Jews and the British race are the only peoples of the earth possessing a sign which God said should be Israel's for ever. If the British be not Ephraim-Israel, why have they the infallible sign?

"With regard to your other objection, Deut. xxviii. 37, I think you will agree that some of the promises to the fathers, and subsequently to Israel, were unconditional; while others had conditions attached. Of the latter prophecies those in Deut. xxviii. 1—14, refer to Israel obedient; and verses 15—69 to Israel disobedient. Israel cannot be under the blessings and the curses at the same time. Well, you have publicly acknowledged your belief that nationally (1) we are now more highly blessed than any other nation, (2) that our blessings are identical with those promised to Israel, and (3) that we are doing Israel's work as the world's missionaries: how can you, therefore, demand that the curse in Deut. xxviii. 37, should be applicable to us now? If God is blessing us so richly, it must be because we are doing His work, and, as a 'nation,' 'bringing forth the fruits' of the kingdom of God, even though imperfectly. It is inconsistent, therefore, to expect the curse referred to, and others also, to apply to us at this time. It is applicable to the Jews still; and was doubtless applicable to us in our 'outcast' condition, while wandering among the peoples (Amos ix. 9, and Hosea ix. 17), until we reached these islands.

"But when, before the end of the first century A.D., those of the tribes who had reached this appointed place (2 Sam. vii. 10, and Hosea i. 10), seem to have almost universally embraced Christianity, did they not become 'Israel obedient'? D'Aubigne, in his 'History of the Reformation,' speaks enthusiastically of the intense missionary zeal of the early British Christians, and calls them 'a new Israel;' speaking of Iona as having 'inherited the virtues of Zion.' Does it not seem very probable that this is the 'nation bringing forth the fruits' of the kingdom, to which our Lord said the 'kingdom of God' should be given, when it was taken from the Jews?

"Again, I believe you are of opinion that these are the 'last days,' and that the Second Advent is not far distant. Our Lord says (Matt. xxiv. 14), 'This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.' Not the final judgment day, as the context shows, but the end of this dispensation, and the inauguration of the millennial reign of Christ. We know that almost the whole habitable world has been explored, and there are few nations to whom the gospel has not been preached, more or less fully, by British and American efforts almost exclusively. Is there in the world another nation in the least corresponding to Israel in her glorious destiny, except the British people?—multitudinous, increasing more rapidly than any other people, a nation and a company of nations, inheriting the 'desolate heritages' and making them 'blossom and bud as the rose,' year by year increasing largely the extent of the empire, possessing the Gate of their enemies, the missionaries of the world, etc. This is Israel's destiny, as God is true; and, I believe, before the second coming of our Lord: and if this event be near at hand, and we are not Israel, we must in a very brief space of time make way for a literal Israel, *possessing all the signs.* But God, in these days, works by human agencies, and by means of the natural laws He has impressed on His creation. Can an innumerable people, a nation and a company of nations of the same race, arise in a day?

"Oh, how true are the inspired words of Isaiah about Israel nationally, and to a great extent individually—viz., 'Who is blind but My servant? or deaf as My messenger that I sent?' (Isa. xlii. 19, 20; Isa. xliii. 8, 9, 10). May God soon open the eyes, and unstop the ears of 'His people,' that they may see His wonderful works, and fully understand their duties to Him. He has mercifully vouchsafed to us plenty of signs by which to recognise Israel of the Eleven Tribes in these "last days," abundant proofs if we will but enquire; and even if there are still some little difficulties present to some of His servants, He will clear them away, if they ask Him. We must, in many things, be content to 'walk by faith.' The time is not far distant when the manifestation of Israel will be so plain that the eyes of all will be opened; but we should remember that 'blessed are they that have not seen, and yet have believed.' I cannot think it is wrong to apply these words of our Lord secondarily in this connection; for does not God say (Jer. xxxii. 41), that 'His whole heart and His whole soul' is set upon the restoration of 'His people:' and the return to Palestine of Israel and Judah in union, must necessarily be preceded by the recognition of Israel. We must not dare to set aside, as of little account, what is so dear to Him."

OUR IDENTITY IN NEW ZEALAND.

WE take the following letters from *The New Zealand Methodist*, published in Christchurch, New Zealand, on June 18 last, by the Rev. W. J. Williams, its Editor. We are glad to see that there is inquiry and discussion on the subject at the Antipodes, and that able men are ready there to give "a reason for the hope which is in them," besides others desirous of asking for an answer to inquiries regarding it. The letters speak for themselves, and bring out many points on which there is the densest ignorance here among both clergy and laity.

ISRAEL'S EXISTENCE.

To the Editor of the "New Zealand Methodist."

SIR,—Mr. Rigg, in his letter *re* "Israel's Existence," says, "The Ten Tribes of Israel will not again be a nation until they and their brethren, the Jews, are gathered together again in Palestine;" up to the present time a period of, at least, 2608 years (B.C. 721—A.D. 1887) from their ceasing to be a nation in Palestine, and refers to Hosea i. 11. God says Israel shall not cease to be a nation while the sun, &c., exist (Jer. xxxi. 35—37). Our Lord says not one jot or tittle of what God has said shall pass away till all be fulfilled (Matt. v. 17, 18). This reference to Hosea i. 11 is not to the point, as it concerns the Return, and says nothing, one way or the other, about Israel's being a nation. Israel was to be a nation and a company of nations (Gen. xlviii. 19; Deut. xxxiii. 17.) Hebrew scholars tell us that the word "goyim," in Genesis translated "nations," always means nations outside Palestine. The Ten Tribes were to be Lo-Ammi, or Gen-

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tilized (Hosea i., compare Romans ix. 24—26,) This cannot be said to have been fulfilled to Ephraim when in Palestine: it must therefore be fulfilled outside of it. When Israel and Judah return, they will form one nation under David their King (Ezek. xxxvii. 22—24.) Read all the chapter.

NOTE.—1. The birthright, *i.e.*, temporal blessing, was transferred from Reuben, the eldest son, to Joseph; and therefore to his sons Ephraim and Manasseh (1 Chron. v. 1, 2). Compare Psa. cxiv. 2.

2. That the term "Ephraim" is often applied to the Ten Tribes (Ezek. xxxvii. 19; Jer. vii. 12—15; Isa. vii; ix. 9; xi. 13; xxviii. 1; Jer. xxxi; Hos. v; xiv; Zech. ix. 10; x. 7.)

More than this, the whole tenor of prophecy goes to show that Israel was to be a mighty, multitudinous nation; a wealthy, colonising, missionary people, before their union with Judah. The two careers are entirely distinct; but space will not allow me to point them out here. What Mr Rigg says regarding the attack of the Russians on Israel after their return and their deliverance by Christ, I believe to be fully borne out by Scripture; and the texts he refers to, apposite: but when he speaks of their recognising Christ as their Messiah, he is confounding the House of Judah with that of Israel, a thing often done, to the utter confusion of all explanation of God's word. It was the Jews who rejected (as they do now) and crucified Christ. The House of Israel had no part in that.

As I am afraid I have already taken up too much of your space, I will, with your permission, reserve what I intended to say regarding the Beni-Israel, referred to by Mr. Rigg for another letter. I am, &c.

T. M. GEE.

Willowbank, Sydenham

THE TEN TRIBES OF ISRAEL.

To the Editor of the "New Zealand Methodist."

SIR,—Your correspondent, "Enquirer," asks some of your numerous readers to throw a little light upon the question:—"Are the Ten Tribes, which were taken into captivity by the Assyrian kings, now in existence as a nation, as undoubtedly the promises and prophecies of the Bible appear to indicate?" In reply to your "Enquirer," will you permit me to make a few brief observations? The dictionary definition of a nation is, "A people inhabiting the same country, or united under the same government." Whether the Ten Tribes are, according to this definition, "now" in existence as a nation, we will not dispute; but that they will be so at the time of the restoration of the Jews to their own land is very evident. On this point the scriptures do "throw a little light;" and not a little, either. Nor is it dim, but strong and clear. For instance, in the third chapter of Jeremiah, where the Lord animadverts upon the conduct of both nations, or Houses, Judah and Israel, condemning the conduct of the former rather than the latter (verse 1) He predicts the earlier call to God's favour of Israel, in some place "towards the north" (v. 12), and their conversion (v. 13, 14); and then follows this prediction (v. 18): "In those days, the House of Judah shall walk to (as it reads in margin of Authorised and Revised Versions) the House of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers." Now, it is very evident from this latter verse that the Jews, or Judah, are to go to that land wherein the House of Israel were to be called and converted - a land which, therefore, they possessed somewhere "towards the North," and they were (some of them, at least—"one of a city, two of a family:" verse 14) to go together to Zion. All this implies that they were to be "in existence as a nation." And that Israel was to be a very great nation at the time of the return to Palestine appears very distinctly from another passage, in which their great numbers, their heathen condition, their conversion to God, and their return with Judah, are all placed clearly before us (Hosea i. 10, 11); thus:—

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered and it shall come to pass that in the place where it was said unto them, 'Ye are not My people,' there it shall be said unto them, 'Ye are the sons of the living God,' Then shall the children of Judah and the children of Israel be gathered together, and shall appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel"—note, Jezreel was once the capital of the Ten Tribes; it is, therefore, put for the House of Israel.

Then again, in Ezekiel, God explains to the prophet His intentions, thus: He was to take a stick, and write on it, "For Judah and the children of Israel (Levi, etc.), his companions," then to take another stick, and on it he was to write, "For Joseph, the stick of Ephraim, and all the House of Israel, his companions;" and on joining them together they were to become one stick in his hand. What the ear hears is ofttimes forgotten. But that which the eye sees and the ear hears of at the same time makes a deeper, a double impression. Therefore this scenic transaction. God willed that the truth should be well remembered. And the great gist of the matter He thus declares: "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" (Ezekiel xxxvii. 22). So we see that until their future final reunion they were to be, and doubtless are now, "two nations;" one to be a nation "scattered and peeled" (Isaiah xviii. 2): the other to be "her that was cast far off, a strong nation; (but, being united, it is added) and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (Micah iv. 7); yea, "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf" (Micah vii. 16).

Now these prophecies are quite consistent with the promises made to Abraham, Isaac and Jacob, concerning their seed. Until they are fulfilled, the promises in their fulness will not be performed. But when will the complete fulfilment take place? The answer is, when the Jews return to the Holy Land. This seems now not very far off. If the "House of Judah is to walk to the House of Israel," we know where to find the former; but the latter, to whom, or with whom, they are "to walk and go together out of the land of the north," where are we to find them?

To behold the Jews, as they are, is alone proof of the divine origion of the scriptures: to find the Ten Tribes of Israel, to watch the approaching conjunction of both "Houses," and to behold their promised restoration, an event on which God has, or will, set "His whole heart and His whole soul" (Jer. xxxii. 41), will furnish great joy to all believers, and afford a powerful demonstration of the existence of a great personal God—Jehovah Elohim—to silence infidelity and establish truth. Where the Ten Tribes now are, I will, with your permission, endeavour to show in my next. I am, &c.,

OMICRON.

So far our two New Zealand Anglo-Israelites. The last argument adduced by "Omicron" is one of great force, but to our surprise it generally falls dead on our cavilling doubting clergy here. Many of them profess to regard the standing miracle of the preservation of the Jews, in spite of their persecutions and wanderings among the nations, as an unanswerable proof of the truth of the Word of God, and of His faithfulness to His promises and threats. But admitting that herein the clergy are correct, how is it that with the Bible in their hands they cannot perceive that God's testimony requires two witnesses to prove its Divine origin, and that in His wisdom He has provided the two? The Jew is one; Israel is the other. That these were and must be these two nations or people of the same stock existing side by side in the world is certain, because Ezek. xxxvii. 22 intimates such to be the fact, and Jer. iii. 18, which Omicron quotes, confirms it. Why, then, when the House of Judah is recognised by our clergy as one proof of God's truth and faithfulness, do they not diligently seek for and find the House of Israel to which Judah is "to walk" before the Restoration of the "Two Houses" or "sticks" can become an accomplished fact? No reasonable answer is ever given to this inquiry; and until it has been answered, the position of our teachers will continue to be unsatisfactory and questionable.

The clergy are quite ready to admit that the British have all Israel's blessings. What they refuse to face is the fact that if such be the case, and God is a faithful God, then the British must be Israel, "lost, but now found" by her signs.

SIR W. W. HUNTER, Editor of the "Gazetteer of India," in a recent lecture upon the religions of India, said that Christianity was growing more rapidly than any other creed in the Peninsula.

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ISRAELITISH FEATURES IN THE PRAYER BOOK.

At the monthly meeting of the Bristol and Clifton Israel's Identification Association, the Rev. C. W. Hickson, M.A., Vicar of St. Bartholomew's, Bristol, gave a short address on the remarkable expressions which are scattered throughout the Prayer Book of the Church of England bearing strongly on Our Identity with the Ten Tribes. These, he remarked, may not amount to evidence proving the fact of our Israelitish origin, but they are words which exactly fit in with the idea that the British nation is "the remnant of Israel," and these words cannot really apply to any other people but them. The speaker said he had lately been preaching on Jer. xxxi. 15 and 21, and could not but be struck with the fact that that chapter refers to the incarnation of our blessed Lord, and in connection with it, to the discovery and restoration of the Ten Tribes of Israel. In verse 15 we have Rachel, the mother of Joseph, weeping for her children, Ephraim and Benjamin representing the whole of the Twelve Tribes of Israel, and in the following verses there are the promises of the return of the Tribes with repentance, and with seeking after the Lord on the part of Ephraim. Restoration to God's favour, preceded by repentance, is the burden of this whole chapter. The statements in 1 Kings viii. 47—49, being Solomon's prayer to Israel, point in the same direction. Then the captivity of the Tribes, their repentance in the land of their outcasting, their return to God with prayer, and their restoration to His favour, are all plainly taught there.

Now "the Book of Common Prayer" of the British people corresponds with the supposition, that that nation is God's people, lost Israel, in exile, waiting on Him with repentance and contrition in their national approaches to Him. Thus the Service opens with the expression of the repentance of the people, and the exhortation to confess their sins to God Almighty, their heavenly Father. In the General Confession the words the nation uses are these: "We have erred, and strayed from Thy ways, like lost sheep," a plain reference to Isa. liii. 6, an Israelitish prophecy, where it is stated: "All we, like sheep, have gone astray; we have turned every one to his own way." The Sacred Songs of our Church Service also suit the supposition that we are Israelites. In the "*Venite*" (Psa. xcv.), a Song having direct reference to the children of Israel, we have the British folk instructed to sing, "He is the Lord our God, and we are the people of His pasture, and the sheep of His hand." Here, too, we recall the events of Israel's wilderness career, and apply them to ourselves. Why should we do this, nationally, unless we approached our God as His chosen ones, Israel? In the "Jubilate" (Psa. c.) we have our congregations again confessing that they are "God's people," and "the sheep of His pasture." In the Versicles we have our nation's cry for salvation, the prayer for our Queen ("O Lord, save the Queen"), and then the prayer for her people, in their national aspect, styling them "God's chosen people" ("Make Thy chosen people joyful!" "O Lord, save Thy people"); and finally, that God would deign to "bless His inheritance," a name copyright to Israel in the Scriptures.

In the Litany we have the distinction clearly made between the British and all other nations in the Petitions—"that it may please Thee to bless and keep all Thy people;" followed by, "that it may please Thee to give all nations unity, peace, and concord." We call ourselves, here, "the people of God," and separate ourselves, in the very next sentence, from "all other nations." In the prayer at the end of the same service, wherein we appeal to God, as to Him whose "noble works" were done in the days of our fathers, and in the "old times" before them, we have reference, surely, not to the "old time" before our Saxon forefathers, but to the "old time" before our Israelitish fathers. In the Communion Service we have the Ten Commandments recited by the minister before the people, the first of them being remarkable for an omission (supplied in the Catechism) respecting the land of Egypt, and the triumphant withdrawal of Israel from it, by the Lord their God. The Commandment, as it is read by the minister, and as it should be read, is as follows: "God spake these words and said, I am the Lord thy God (who brought thee out of the land of Egypt, out of the house of bondage), thou shalt have none other gods but (or before, or besides) Me" (Exod. xx. 1, 2, R.V.). Why the omission occurs in the Service of the Church is doubtful. Perhaps, as Mr. Hine states, lest the British should have learnt their origin before the time. However that may be, the fact remains, that the reason why God desires Israel to keep and obey these Commandments is, because He brought them out of the land of Egypt from their house of bondage there. Of all the nations we, the Jews and the Americans, observe these Commandments and obey them nationally. We write them on the posts of our churches, and teach them to our children as none of the other nations do. They are God's covenant or sign to us that we are His people, and He our God, even as Israel were. He has not two people chosen for this grace, and therefore we are Israel. A sign is a thing which indicates the occupation or use of any object or person. Thus a pawnbroker has a particular sign, and seeing that over a shop door, we know that the occupant is a pawnbroker. But if a pawnbroker's "sign" be exhibited over the door of one who is not a pawnbroker, the sign becomes misleading, and its object defeated. Now God gave the Ten Commandments to Israel exclusively as a sign (Deut. vi. 8; Exod. xxxi. 13—17). If, therefore, the British, who possess it, be not Israel, then has the sign failed which the Lord instituted—and that, may God forbid!

The Response of the congregation at the end of each Commandment, in the Communion Service, as it is recited in their hearing by the minister, is a wonderful response to Jer. xxxi. 33, where God promised the House of Israel, as distinguished from the Jews, that He would write His laws upon Israel's mind, and put them in *their* hearts, and so convert them to Himself.

The Speaker then briefly alluded to the Form for the Solemnization of Matrimony, prescribed in the Prayer Book, as one full of Israelitish allusions, and glanced at the Collect, Epistle, and Gospel for Pre-Advent Sunday, and said it was a portion of the service which seemed to force upon the nation the consideration of Israel's restoration to Palestine, in preference to such a spiritual subject as that of the Collect, Epistle, and Gospel which precedes those appointed for the 25th Sunday after Trinity.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

One new member has been placed on the list since the last report, making a total of 1,445. Also an additional card has been given out by our agent in Malta.

New members are requested, when writing for cards, to 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 March is appended:—

1st ...	Hosea	vi.	12th ...	Joel	iii.	23rd ...	Jonah	i.
2nd...	,,	vii.	13th ...	Amos	i.	24th ...	,,	ii.
3rd ...	,,	viii.	14th ...	,,	ii.	25th ...	,,	iii.
4th ...	,,	ix.	15th ...	,,	iii.	26th ...	,,	iv.
5th ...	,,	x.	16th ...	,,	iv.	27th ...	Micah	i.
6th ...	,,	xi.	17th ...	,,	v.	28th ...	,,	ii.
7th ...	,,	xii.	18th ...	,,	vi.	29th ...	,,	iii.
8th ...	,,	xiii.	19th ...	,,	vii.	30th ...	,,	iv.
9th ...	,,	xiv.	20th ...	,,	viii.	31st ...	,,	v.
10th ...	Joel	i.	21st ...	,,	ix.			
11th ...	,,	ii.	22nd...	Obadiah				

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ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Fifty-first Monthly Report.

The following donations and subscriptions, from Jan. 14th to Feb. 17th, are very gratefully acknowledged:—

By the Treasurer: P. E. T., 3s.; J. W., Plymouth (per Philo-Israel), 2s. 6d.; Captain B., Streatham, £1 1s. (10s. 6d. for literature for U.S.A.); Mrs. S., New Hampton, 2s.; For *Israel's Hope and Destiny*, 5s.; Miss B., New Hampton, 2s.; E. S. B., Bury St. Edmunds, 4s., J. H., Ripon, 10s.; J. A., Ripon, 10s.; A Friend (per Mr. May, Malta), £1; "Anonymous, for the benefit of the Banner" (per Philo-Israel), 4s.; Mrs. C., Edinburgh, 10s.; Major P., Brixton, 5s.; Mrs. B., Plaistow, 2s. 6d.; Mrs. B., Ripon, 2s. 6d.; H. G., Tooting (monthly subscription), 1s.; per Miss E. M. Rush: Mrs. S., Sandown, £3 (£1 for literature for U.S.A.); Liverpool Marine Engineer (for Banners), £1.

By Mr. C. Horner: W. E. W., Bath, 10s.; F. A. R. W., British Guiana, 10s.; Miss S. S. (per Philo-Israel, for literature for U.S.A.), 10s.; Mrs. M. C., Tenby (6d., and 2s. 6d. monthly subscription), 3s.; Mrs. T., Bath, 2s. 6d.; W. D., Devonport, 10s.; A. C., Port Nolloth (for Banners), 10s.; W. W. (Feb. Banners), 3s. 6d.; W. W. P., Market Weighton, 5s.

Total, £12 8s. 6d.

J. Lawrence, *Hon. Treasurer.*

Donations of Literature.—We acknowledge, with best thanks to our friends, the following gifts: Parcels of Banners from London, Canonbury, Salisbury, Earl's Court, and Crewkerne; one packet of leaflets from Guildford; 200 leaflets, "Who are you?" from Mrs. T., Bath, for United States parcels; and thirteen copies of "Bible Reflections," from Mrs. G. Moffat, N.B.

The Accounts of the Free Distribution Fund for 1887, having been audited, are published below. The Annual Report will be forwarded through the post to subscribers, as usual. Anonymous donors can have the same upon application to the Secretary.

Literature Distribution.—Nineteen parcels were despatched during the past month to the following places: Bath, Commercial-road, E., Eastbourne, Manchester, Harpenden, Tenby, Edinburgh, Barrow, Lee, Sheffield (two), Alvaston, Farnworth, Devonport, Birkenhead, Tunbridge Wells, Market Weighton, Malta, British Guiana, and one large parcel, per s.s. "Celtic," to Springfield, Mo., United States.

Banner Distribution.—Through the liberality of various friends, we are glad to report the resumption of the usual Banner distribution, 127 weekly, to the places enumerated in our January statement.

One large packet went to Portsmouth, and two to Leighton Buzzard.

Home Progress.—From Carlisle: "I beg to thank you very much for your kindness in sending me a parcel of your valuable readings. I am always glad to have a few by me, for I am continually getting a new believer, and I am thankful to say I have just secured a very interesting one. My wants are few; if you can see your way to sending me a parcel now and then of what you have, it will be sufficient. I am an Army Scripture Reader, and every now and then place a good supply among the men, and I often get a believer outside of my work. I am so thankful to say our cause is fast spreading. May God in His rich mercy give us faith to go on sowing the seed, looking alone to Him to give the blessing, and we shall not be disappointed."

From Birkenhead: "I beg to acknowledge the receipt of your parcel. I am distributing the pamphlets, etc., as judiciously as possible. In two instances they have made a very apparent impression; one the second officer of the 'City of Cambridge' s.s., who had heard some little of the Identity; the other, the marine superintendent of the Anchor Line, who is, I believe, a Norwegian. His attention was called to the leaflet, 'The Asylum for the Foreign Refugee.' Since then he tells me each Sunday he gets his Bible and picks out the texts given. So I have good hopes of soon having him on our side."

A subscriber at Bath writes: "I enclose a small contribution, and wish it were more, as I feel convinced you are doing a good work. I am glad to see frequently the accounts of the progress of the truth concerning Israel, and cannot but think that the more it is brought before the people in all parts of this country, and others, by means of competent lecturers, the more it will prosper."

Mr. Rogers gave his second lecture at Harpenden on the 9th ult., where his first was so successful, and aroused considerable interest. A goodly supply of pamphlets had been sent to distribute beforehand, and at the meeting. Mr. Rogers also gave a discourse at Leighton Buzzard on the 7th ult.

Charles Horner, *Secretary.*

STATEMENT OF ACCOUNTS FROM JANUARY 1, TO DECEMBER 31, 1887.

Receipts.	£	s.	d.
Balance in hand Jan. 1	5	11	11
Subscriptions and Donations	108	16	7
	£114	8	6

Expenditure.	£	s.	d.
Books, Pamphlets, and Leaflets...	39	3	3¾
The Banner of Israel (including payment for parcels from Publishers)	26	14	8¼
Report for 1886	2	10	0
500 Circulars	0	10	0
"A Call for Prayer and Praise"...	1	15	6
Cheque Book	0	2	0
Honorarium to Secretary	15	0	0
Postage, carriage, etc. (including payment for parcels — Literature — from Publishers, and postage of Banners, weekly, from Jan. to July	20	17	9½
Postage of Banners, weekly, from July to December	6	6	4
Balance in hand	1	8	10½
	£114	8	6

Jessie Lawrence, *Hon Treasurer.*

Upper Teddington, January 6, 1888.

Examined and found correct,

Thomas Clark Westfield.

9th January, 1888.

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. 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.

A full report of the two days' Conference at Wolverhampton will appear in our next issue. Persons desirous of obtaining extra copies should at once order them of their booksellers.

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NOTICES.

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

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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, March 8, 1888, at 7.30 o'clock, by Gen. Beresford. Subject: "Scriptural Points not Generally Known." Admission free. Strangers will be made welcome.

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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VOL. XII., No. 585. Entered at Stationers' Hall.] WEDNESDAY, MARCH 14, 1888. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

Contents.

PAGE

The Mother of Nations... 109
British Identity with Israel.—Conference at Wolverhampton... 110
Financial Statement of the Bristol and Clifton Israel's Identification Association .. 114
The Jewish Nation—A Miracle According to the Rev. M. Wolkenberg 115

THE MOTHER OF NATIONS.

IN Gen. xvii. 15, R.V., we find recorded the blessing God pronounced on Sarai, Abraham's wife. "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (Princess, margin) shall her name be. And I will bless her, and moreover I will give thee a son of her, yea, I will bless her, and she shall be a mother of nations. Kings of peoples shall be of her." The offspring of Sarah, the Princess, which secured God's blessing, was reckoned in the line of Isaac, Jacob, and the 12 Patriarchs, of whom the chief in blessing were Judah and Joseph, or Ephraim, with Manasseh, and "the Ten Tribes." This being so, it is remarkable that the British people have come to be regarded in the very same light as Abraham's wife Sarah, and are spoken of continually in these our modern times as "The Mother of Nations." In a Canadian paper called the *Anglo-Saxon*, we find in its first number, p. 4, Sept. 1887, the following suggestive sentences, in an article headed "England the Mother of nations":—

England is the mother of nations. The great peoples of this continent are children of hers, and the greatest power in the East is wielded by her sons; while in the South there live and grow splendid States which must o'ershadow that hemisphere, and give the English law and the English tongue to men no wilder than Highlanders were a century or so ago, and equally capable of being made good members of a civilized community.

English-speaking people govern two-thirds of the globe, and influence the remaining third with a force that dare not be underrated. These people all emanate mediately or immediately from

> "This fortress built by Nature for herself,
> Against infection and the hand of war;
> This happy breed of men, this little world,
> This precious stone set in the silver sea."
> (*King Richard II.*, Act ii., Sc. 1.).

We need not go to Canada, however, in order to find recognition of the wondrous fact that "England is the Mother of Nations." The idea is patent to us here on this side of the water, and we well know that Canada for instance is a nation already to all intents and purposes, and that she is one of Britain's stateliest daughters. Victoria, New South Wales, South Australia, New Zealand and Tasmania are five more sturdy ones, rapidly growing up into womanhood, and able even now to take rank by the side of the Dominion as Britain's outland offspring.

South Africa is not so far advanced in consolidation, but the day is clearly not far off when those colonies, too, will assert their right to crystallise into a mighty Dominion Empire, to embrace perhaps at last all Africa in its enormous British boundaries! "The nation and the company of British Israelite nations" are already existing. It needs but the right moment to arrive, when these loving British daughters of the parent State will unite into a magnificent "Federation of States such as the world never saw before," according to the prophecies. How this matter stands to-day is clearly shown in the following extract from some metropolitan journal, and is entitled,

TO-DAY IN TASMANIA.

This day the Australasian Federal Council meet at Hobart Town, with the view of further discussing the great question of Australian Federation. The prospects can hardly be called bright. Counting New Guinea and Fiji, there are nine colonies in the Australian group. Leaving out these two colonies, there are four for Federation, and three against. The four are Victoria, Queensland, Western Australia, and Tasmania. The three dissentients are New South Wales, New Zealand, and South Australia. Roughly speaking, these three Colonies contain very nearly one-half of the total population of Australasia, which total may be placed at about three-and-a-half millions. This is unpleasant for the Federationists. However, the Federal idea has been making progress among the Australians—sure though slow progress.

There is something impressive even in the prospect of these far-distant offshoots of the Anglo-Saxon race jointly starting business on their own account as the United States of the Southern Seas. How will they solve the social problem—into which all "political" questions, as politics were understood until the day before yesterday, are in process of absorption?

The *Weekly Times and Echo*, whose writings we have already, on p. 521 of Vol. xi., quoted as pointing directly to the Israelitish origin of our nation, follows on with a New Year's article which is remarkable indeed. The friend who sent it to us remarks, that this paper is "likely to become an Anglo-Israelite advocate before long, though at present the Editor would doubtless exclaim, if charged with Identity views, "What! is thy servant a dog that he should do this thing?" The writer's words were these, respecting

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ONE EMPIRE, ONE PARLIAMENT, ONE CROWN, ONE LANGUAGE.

What makes the English language so interesting is that it bids fair, in the far future, to be the universal language of mankind. This is saying a great deal, but not more than we are justified in predicting. The language in itself is important. It enshrines a splendid literature, and it is indissolubly linked with one of the most eventful histories in human annals. Were the British Isles by some great catastrophe of nature, which geologists consider possible, to be submerged by the ocean, the English language would remain an imperishable legacy to mankind. It is the language of a great people, who have built up through successive ages a free Parliament, founded colonies, fostered science, and created a world-embracing commerce. The language of such a race would be treasured with care by all the generations which are to come. But it is also the language of other races and other nations in every quarter of the world. It is talked by nearly sixty millions of people in North America; and the probabilities are—in fact, the certainties are—that in due time four or five hundred millions of human beings will talk this language on the North American Continent. How prodigious, how amazing, will be the power of the United States with Canada absorbed, or with Canada itself a great nation, then! But it is not in America where the English language is achieving its greatest triumphs, but in Hindostan. There hundreds of millions of people are gradually, year after year, getting more and more to talk our language. English laws are being instituted, English customs imitated, and English civilisation utilised. Whatever we may do for the people of India, we are conferring on them one boon of inestimable value—we are uniting them in the bonds of one language. Who can tell what influence during the teeming centuries which are to come, this language will have on the intellectual life of Asia? As it is, and is likely to be, in Asia, so it is, and is likely to be, in Africa. The English language is the chief language spoken in South Africa, and largely so all around the borders of the African Continent. As it is in South Africa, so it is with those rising nationalities in Australasia, and in Borneo, and other islands washed by the Indian Ocean. The English language is now being taught alike in schools in Japan, in Siam, and in China; and it must be talked more and more, because English ideas are taking root more and more. British commerce is growing more and more, and British influence is extending more and more. If the French language is the language of diplomacy, the English language is the language of commerce. And the probabilities are, that Great Britain and the United States are destined to maintain the commercial ascendency for many, many ages. If the language were a dead language, it would be a mighty thing in the world; but it is living and abounding with life, and is the chief medium for the interchange of human thought. If our contention be correct, two things are desirable. The language should be purified, as, no doubt, it will be purified as time passes, and, the more it is purified, the more rapidly it will extend. The next thing desirable is that the unity of the Empire be maintained. One Empire, one Parliament, one Crown, one language! This shall be our motto for the New Year.

So far the journalist. The Empire no doubt will be maintained, for it is Israel's, and is to rule the earth. The Parliament will continne, for it is the form of Government God chose for Israel in the wilderness. The Crown will survive, for it is David's, confirmed to him and his heirs for ever by a covenant of salt, and the language of the earth will be one, since God has promised Israel a pure language, one already spoken by over 100 millions of the Anglo-Saxon race, and is being acquired by countless subject and other races (Dan. vii. 27; Rom. iv. 13: Exod. xviii. 25, 26; 2 Sam. vii. 16; 2 Chron. xiii. 4, 5; Zeph. iii. 9).

THE WOLVERHAMPTON CONFERENCE.—The report we publish was furnished us by the Rev. F. Aston, by whom we learn "a large price was paid for it." As far as possible we sent a "proof" of each address to the person by whom it was delivered. Dr. Grant, however, considers the report of his speech very unsatisfactory. It would, of course, be impossible to give a *verbatim* report of the two days' proceedings in one number of our journal.

BRITISH IDENTITY WITH ISRAEL.

CONFERENCE AT WOLVERHAMPTON.

A TWO days' Conference on the above subject, which has been promoted by a number of the clergy of the Church of England, and laymen, in conjunction with several Nonconformists, was opened on Tuesday in the Exchange Hall, Wolverhampton. The objects of the Conference were to consider the prophecies bearing upon the future of Israel and their apparent fulfilment in the history of Great Britain.

INAUGURAL SERVICE.

In connection with the Conference an Inaugural Service, with Holy Communion, was held in St. Jude's Church, Tettenhall-road, last (Monday) evening. The sermon was preached by the Rev. R. Douglas, M.A., from Luke i. 68, "Blessed be the Lord, the God of Israel, for He hath visited and wrought redemption for His people." At the outset, the preacher sought to show that our great Christian festivals, Easter, Pentecost, and Christmas corresponded with the great Jewish feasts, and that the blessings which were covenanted for by God with Abraham were being fulfilled to-day. God, the rev. gentleman said, had sworn it, and His word was undoubtedly being kept. He then proceeded to enforce four points, first that Christianity in its original design and in its actual outcome, was intended to be a spiritual and national revival of the House of Israel; secondly, that the changes which the Christian dispensation was intended to effect in the condition of the House of Israel had been or were being wrought; thirdly, the particular race in which those changes historically had taken, or were taking place, was the British nation; and fourthly, that this should be kept in mind when the doxology, "Blessed be the Lord, the God of Israel, for He hath visited and wrought redemption for His people," was being sung. The rev. gentleman then went on to prove from the Scriptures that the promises made to Abraham by God were intended to be literally fulfilled, and were being fulfilled. These promises not only included spiritual blessings but national blessings, not only eternal but temporal welfare. The British race was descended from the Lost Tribes of Israel, and Christ said that He had come to seek the lost sheep of the House of Israel. These lost sheep were scattered in all lands, and so was the British race to-day. Abraham's seed was to be as the sand—as the dust of the earth—and as the stars in heaven. That prophecy could only be applied to the British race, which to-day was winning its way all the world over. Again, the promise, "Thy seed shall possess the Gate of his enemies," was true of the Anglo-Saxon people alone, and Palestine, "the Holy Land," was virtually in possession of the British race to-day. In the expression, "Declare it to the isles afar off, say He that scattered Israel will gather him," the isles, the preacher said, were the British isles, and he asserted that it could be historically proved that Christianity was preached in Great Britain before the destruction of Jerusalem by the Romans, and that it was probable St. Paul had himself visited these islands before the fall of Jerusalem. The decisive victory over the Romans in the 9th century was a great culminating point, and could have been nothing less than a divine interposition. But for the conquest which for ever drove the Romans beyond the Rhine, our ancestors—the ancestors of the great British race—would have been exterminated on the banks of the Elbe. This was the view taken by such eminent historians as Freeman and Arnold; but for that decisive conquest the imperial race now ruling the world would have been cut off. To-day they saw tnat Britons, Normans, Saxons, Danes, and Swedes were coming together to form one great nation and people, which should rule the world and possess the Gate of its enemies. The preacher, in conclusion, asserted that we (the British people) were literally, as well as spiritually, the Israel of God. A collection in aid of expenses was taken up at the close. There was but a small congregation.

TUESDAY'S PROCEEDINGS.

The Conference was opened on Tuesday morning in the Exchange Hall. Major-General Rainey, in the absence of Mr. W. Edwards, who was called unexpectedly to London on urgent business, presiding. There was only a very small attendance, and among others present, were the Revs. F. C. Adam, F. Aston (Bushbury), C. W. Hickson, E. J. W. Whittaker, Milner, R. Douglas, Vaughan, H. Marriott, and Dr. Alder Smith, Colonel

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Senior, Commander Roberts, R.N., Surgeon-General Grant, and Colonel Weldon.

"FIRST PRINCIPLES OF PROPHETIC INTERPRETATION."

The Rev. R. DOUGLAS, M.A., read the first paper on the "First Principles of Prophetic Interpretation," insisting on the literal as well as the spiritual fulfilment of prophecy. After speaking of the historical scheme of Bible revelation and its dealing with men and things, he went on to say that professing Christians generally, and those also who were earnest, treated the study of prophecy with indifference. The main subject, the "first-born" nation, the ordained channel of teaching, must be distinctly apprehended and constantly kept in view. We must get hold of the right end of the story. Unless that were done it was impossible to see the drift of numberless passages of Scripture. It was the key of the position. This chosen nation was the sun in the political firmament; it was the head and the heart of nations. Nor ought there to be the least doubt or difficulty in identifying it. In each succeeding stage of the progressive Bible revelation it came out with equal clearness and prominence. The very first words of Jehovah to Abraham after He called him westward across the Euphrates were, "I will make of thee a great nation." It was obvious, therefore, that to recognise the place of Ephraim in prophecy, was an essential pre-requisite to the right understanding and application of its foreshadowings. The second principle of prophetic interpretation was, the epoch or era of prophetic fulfilment of the promises, properly commenced with the Christian dispensation, and thence proceeded, according to the times and seasons appointed by the Father. The notion, commonly entertained, that Israel's national glory was to be manifested under the law, was thoroughly unscriptural. The promise which secured world-empire to Ephraim-Israel "was confirmed before God in Christ 430 years before the law." It was absolute and unconditional, as it was based on Jehovah alone. One of the principles on which he was insisting was that all through the Old Testament, from Genesis downward, the promises to Israel were emphatically assigned for their accomplishment to "the latter days," which, beyond all controversy, were the days of the Christian dispensation in which we were now living. It was nothing less than a virtual denial of Christ's atonement and of the New Testament Scriptures, to ignore Ephraim-Israel's necessary realisation of her temporal and spiritual promises in the present Christian age. Unless we were prepared to prove that progressive stages of revival had marked and were marking this present Christian dispensation, we could not intelligently or satisfactorily maintain the truth of the Bible and of Christianity. Prophecies relating to the histories of nations must be interpreted uniformly, and in a plain literal sense. It had been hitherto taken for granted that all the promises given by God so expressly to the House of Israel might be legitimately applied to the Christian Church. That was all very well if by the Church were meant the literal as well as the spiritual Israel of God. For if anything were clearly revealed in Scripture it was that God's one true, holy, witnessing, or Protestant Church must always be essentially Israelite in its constituent members. Prophecy must be studied in a prayerful spirit. Also extraordinary providential events, coinciding with similar extraordinary predictions in the history of a people, must be accepted as their true accomplishment. Britain, he asserted, was Ephraim, notwithstanding all antecedent ignorance, or improbability in regard to it. The gradual fulfilment in British history of Israel's promises afforded an instance of how history repeated itself. Hence it was that our manifest Divine identification with the House of Israel in these days by the fulfilment of prophecy constituted an equally Divine and authoritative republication of the Gospel to us a nation.

The Rev. S. C. ADAM read a paper on the same subject. He said the first principles of prophetic interpretation rightly occupied the first place in the Conference. Their principles as Anglo-Israelites were sound and Scriptural. Their principle of interpretation of prophecy was that they insisted upon and maintained the literal fulfilment of prophecy—(applause)—according to the ordinary grammatical construction of the Scriptural expressions in which prophecy was couched. Tradition had kept up a custom introduced into the Church in the third century, of spiritualizing the prophecies, and ignoring their primary and pre-eminent application to the literal seed of Abraham. That was an error of early origin in the Christian Church. Their principle was simple and sure. All they asked was that Bible students should take prophecy as to people and places as it was, and to mean what it did just as if they were reading the annals of history. The further prophecy was turned away from the literal interpretation the worse, the more misleading, and false it became (applause). The prophecies with reference to Judah and Israel in the Old Testament were far too much neglected. Pious persons were accustomed to spiritualise the terms of prophecy and then take them for their own, and so at first sight it seemed like calling upon them to abandon a treasure in which they took delight, to ask them to accept the prophecy of the Old Testament in its literal sense. But, when, on Anglo-Israel principles, they discovered that the prophecy applied to them specially, and that it was theirs both in its literal and spiritual meaning and application, then the promise was not lost to them; they were entitled to it, and the treasure was vastly enhanced. They, as Anglo-Israelites, were confirmed in their first principles by prophecies already fulfilled—literally fulfilled in the case of Jerusalem, Babylon, Edom, &c. These prophecies of Scripture, applied in their literal sense, furnished so accurate and correct a description of historical occurrences in their smallest details that spiritualizing was out of the question. Prophecy was merely history by anticipation. It was altogether wrong to regard the Jews as the sole representatives of the Twelve Tribes. The restoration of the Israelitish nation as a whole was the goal of the Church, the fountain head of innumerable blessings to the whole world (applause). Prebendary Dulton, whose name was well remembered in Wolverhampton, had described as narrow, vicious, and in its very nature calculated to undermine all solid views of the Bible, the view that the Jerusalem of prophecy was to be identified with the Christian Church, and that Psa. cii. 13—16, did not mean the restoration of Israel! Prophecy was only spiritual in so far as it served to confirm faith in the Divine promises, illustrates the harmony and glory of the Divine attributes, and magnifies the truth and preciousness of God's Holy Word. The rev. gentleman, in conclusion, quoted Scripture and other authorities in support of the theory of literal interpretation.

OLD TESTAMENT COVENANTS.

Surgeon-General GRANT, M.D., then spoke upon "Old Testament Covenants." He said that the subject was one of importance, because upon those covenants depended our Christianity. If we were to study the Holy Scriptures intelligently we must study them as a continuous record, the different parts of which we could no more separate than we could the second volume of any other book from the first. He proceeded to relate Bible covenants.

The Conference then adjourned.

At the opening of the afternoon sitting of the Conference, a paper, on the same subject as that discussed in the morning, was read by the Rev. F. ASTON (Bushbury), who addressed his observations especially to the question of God's covenant with the House of Israel. As showing the continuity of God's purpose, he pointed out the first covenant made by God with Noah, where it was specifically set forth that God should dwell in the tents of Shem. So, if God was true and unchangeable, He must be found to-day dwelling in the tents of Shem, not in a general but a special manner, for He was the Lord God of Shem; and again God said, "As for Me, My covenant is with thee"—that was, with Shem. That covenant made with Abraham was to be an everlasting covenant. He further said to Abraham, "Sarah, thy wife, shall bear thee a son, and I will establish My covenant with him." And again, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven," &c. The covenant was renewed to Jacob, and from Jacob it descended to Joseph, and from Joseph to his youngest son, Ephraim—not to Manasseh. That it descended to Ephraim, was plain from the way in which Jacob placed his hands on the head of the younger son, and in doing so, "guided his hands wittingly," notwithstanding Joseph's objection. When Joseph sought to have the blessing given to Manasseh, his aged father said, "Not so, my son," and thus the blessing of the birthright descended to Ephraim. When blessing his own sons Jacob gave the sceptre to Judah, but while Judah had rule given to him, power and greatness were bestowed on Ephraim. Hence, afterwards, there was a sort of rivalry between the Tribe of Judah and the Tribe of Ephraim. With the birthright descended to Ephraim the blessings which were its attributes. Those blessings were, that the descendants of Ephraim should be as the stars of heaven, that they should rule nations, and that they should possess the Gate of their enemies. How far that was applicable to Great Britain they could easily find out for themselves. They could

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easily see if they looked to India, to South Africa, to Aden, to Singapore, to Malta, to Gibraltar, to America, how far the British people possessed the Gate of their enemies. The other aspects of the blessings were easily discernable as wealth, commerce, and sovereignty. With the English people of to-day rested the functions of the ministry throughout the world, and thus the covenant was being kept, and as the writer of the Epistle to the Hebrews said, "Christ was the Mediator of the new covenant." The rev. gentleman quoted several passages of Scripture in support of the theory that the covenant was being fulfilled to-day with the British people. What other nation possessed the attributes of the birthright, sovereignty, dominion, Empire, widespread multiplicity? None. These blessings were given to the English races in order that God might fulfil His promise to Abraham. The covenant was, "in thee, and in thy seed, shall all the peoples of the earth be blessed." He, the speaker, held that the promise had been literally fulfilled in Christ's Church and in our own nation, for no other nation was there to whom God was so nigh, and who possessed statutes and judgments so righteous, or with whom God's dealings were so wonderful.

THE CONNECTION BETWEEN DRUIDICAL AND HEBREW WORSHIP.

Commander ROBERTS, R.N., read the next paper on "The Old Testament Idolatries, and the Connection Between Druidical and Hebrew Worship." He said he had devoted much study to finding out the truths contained in the Bible, and had found there were wonderful proofs of them. There was not a single science that he had looked into but what he found went to prove the fact that the Word of God stated that God's people Israel were the people, *par excellence*, that He had formed for His praise, and no other. Speaking upon idolatries, he first treated of the more popular theory concerning the Israelites, who were punished by God for their idolatry, and carried to Assyria in captivity. Coming to speak of Christianity *v.* Druidism, the speaker said that the Ancient Britons were Christians, and had given abundant proof of their sincerity to the Gospel. Although pushed to the West by the Saxons, they retained their religion, and for fifty years after the settlement of the Saxons in Britain, the Britons withstood the presumptive arrogance of the monks, and declared they would never submit to the supremacy of the Pope of Rome. (Applause.) Our ancestors had been preserved by the grace of God from worshipping idols. After speaking upon the worship of the Etruscans, as copied by the Romans, and their building of circular temples, he went on to say that it was the custom of the Druids, when they had experienced any signal favour, to erect a stone in remembrance of the blessing, and the ground upon which that stone stood was supposed to be hallowed. In the British Islands pillars of this kind were very frequent. One of the Druidical creeds contained the following article concerning places of worship:—"That it is unlawful to build temples to God, or to worship Him within walls or roofs." He asked them to compare this with the 66th chapter of Isaiah, verse 1. Turning again to the erection of stones, how exactly, he said, they corresponded to those erected by Abraham, Isaac and Jacob, who poured oil on the top of them, and called God's house. That the Hebrews and the Druids worshipped the same God there could be no doubt. The ancient names of Stonehenge and Abury were Hebrew. These must have comprised, in their pristine glory, the most magnificent temples the world had ever seen. The address concluded by further copious comparisons of the Hebrew and Druidical celebrations of feast days, and especially dwelt upon the strict adherence of the Druids to their forms of worship and their piety.

ISRAEL AS JEW AND GENTILE.

The Rev. C. W. HICKSON next read a paper on "Israel in circumcision and uncircumcision, or as Jew and Gentile." He prefaced his remarks by saying that the word Gentile had no existence in either the Hebrew or the Greek languages. The Hebrew word translated "Gentile" simply meant "people," or "nation." When the Tribes were carried away captive, Judah, it was prophesied, should return; but the other tribes did not return, but, becoming affiliated with Assyrians, Chaldeans, and other Eastern nations, became heathen. These lost Tribes then became Gentiles, or "nations," a term descriptive of all the peoples of the world, exclusive of that particular section—the Tribe of Judah—the Jews, or those who practised circumcision. The descendants of Judah were known as Jehovah's people, while the lost tribes became Gentile. Since then the two sections had not become united. That union was to take place in the future. The Jews were one nation, the lost tribes were another. "Judah" and "Jews" were never used in Scripture as generic terms to describe the whole race. The Jews of to-day were the descendants of Judah, so that there must be elsewhere another great branch of the Hebrew race.

Mr. J. O. Lee occupied the chair at the evening session.

The Rev. E. J. W. WHITTAKER spoke upon the subject introduced in the afternoon, dealing with the frivolous objections raised on the question of the identity of our people with ancient Israel. Where, he asked, was this wonderful people who should have the power that should push the nations of the world on all sides and convey the Gospel truths to the world? The Word of God would tell shortly, and distinctly. Those people inhabited the earth to-day as great and full and abounding in the promises which God made to Israel. We should not have to study it long before we found where was the real Israel.

CHRISTIANITY A CONFIRMATION OF THE ABRAHAMIC COVENANT.

Mr. D. A. ONSLOW followed with a paper on "Christianity, a confirmation of the Abrahamic covenant." He divided his subject into two parts—first, "What constitutes the Abrahamic covenant?" second, "How can Christianity be shown to be a confirmation of that covenant?" In the first place he spoke of God's promise to Abraham to make of him a nation, and his seed after him fruitful for generations in an everlasting covenant. The seed of Abraham were supposed to be put aside, and the Gentiles to have been taken in their place. Scriptural passages were quoted in refutation of this supposition. For Christianity to be a confirmation of the covenant made with Abraham we must prove fulfilment. Could Christians, apart from the belief that they advocate, prove that the promises made to Abraham, Isaac, and Jacob, and his twelve sons, were in course of rapid development and fulfilment? He unhesitatingly answered they could not possibly do so apart from their beliefs. All that Christians could point to was that Jesus Christ was indeed the Messiah who was promised to Israel, and that he had fulfilled the various prophecies made in the Old Testament. In Abraham and his seed (which was Christ) all the nations of the earth had been blessed.

Dr. ALDER SMITH, in a paper on the A B C of the Scripture proof that the House of Israel is now a vast number, fulfilling Isaiah liv., said every Jew was an Israelite, yet it by no means followed that an Israelite was of the House of Judah, or a Jew (applause).

ISRAEL'S HISTORIC DEVELOPMENT.

The Rev. R. DOUGLAS spoke upon "Israel's Historic Development in the 19th century." The question, "Where was Israel?" was not the only one which modern historians and the modern Church could not solve. There was this, "Where did the Anglo-Saxons come from?" We saw here a race—he was appealing to common-sense—which, according to the first secular notices of them extended, existed as a progressive nation five or six centuries before Christ, in Asia, and they then emigrated westward, and finally settled down in N.W. Europe and the British Islands. They were a people who subserved to the laws of religion, who held a purer faith, and practised a purer morality than the rulers of the world. What was the real genesis of a race so exceptional? To the searching eye of reason there must be discovered in their earliest origin and history the roots and potential principle of their present condition. England, he contended, was Israel's son.

The first day's sitting then closed.

WEDNESDAY.

THE ORIGIN OF THE RUSSIAN AND THE BRITISH PEOPLE.

At the morning sitting of the Conference on Wednesday, there was again a small attendance. Major-General Rainey presided. The Conference was opened by an address on the "Origin of the Russian and the British people," by a rev. gentleman described on the syllabus as "Oxonian," but whose name is believed to be Milner. He referred his auditors at the outset to the 10th chap. of Genesis, where allusion is made to the sons of Japhet, and then proceeded to prove that the Russian peoples were descended from Japhet's sons—Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. Illustrating his remarks by reference to a map, the rev. gentleman said that the Russian Empire contained a great number of peoples, but all kindred races. In one part there was the Muscovite people who inhabited the country around Moscow. These Muscovites, prior to the Christian Era, were dwelling near the Black Sea, and were then

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known by an almost identical name. In Central Asia, or the present debateable land between England and Russia, were a number of places with names of the same construction. Turning to Siberia they found that the capital of that vast district was Tobolsk, a name derived from Tubal, Japhet's son. In the far east of Siberia was a district known as Mongolia, so-called from the Mongolians or Mongols, a name again related to our Indian Mogul. The Mongols were the same people who, under the title of the Huns, overran the northern parts of Europe and Asia 1,500 years ago, and the greater part of European-Russia to-day was peopled by Siberian Mongols. At the time when the conquest took place the then Emperor or Czar of the Russias paid homage to the Chief of the Huns or Mongols. The Mongols represented a Japhetic people. Referring to the Cossacks, whom the rev. gentleman described as the mainstay of the Russian army, he said they were divided into three main divisions, the Cossacks, who occupied the Polish parts of Europe, those who dwelt between the Black Sea and the Caspian Sea, and those who lived in the region beyond the Caspian Sea. These he contended were descendants of Japhet, as were also the Uralian people, known to-day as Turkomans. He mentioned these things because he wanted to show the British were not as some considered a Japhetic people. He asked his hearers to carefully study the 38th and 39th chapters of Ezekiel, and they would find a very curious account relating to the Russian people who were descended from Japhet. The rev. gentleman then referred to another map, for the purpose of showing how the British people were descended from the captive Israelites. He stated that all historical evidence, as well as scriptural evidence, pointed out the seat of the captivity of Israel as a place to the south-west of the Caspian Sea, called Scythia. The early Greek writer, Herodotus, sometimes called the "father of history," and a writer generally to be relied on, especially when he stated facts on his own authority, said that in the middle of the seventh century, B.C., that country to the south-west of the Caspian Sea, or between it and the Black Sea, was occupied by a strange people. That was the period about which Israel was carried into captivity, and it was also the period at which according to Sharon Turner, the Anglo-Saxon historian, the Teuton races came to Europe, and that historian was also of opinion that they came from there. Apart from historical evidence there was independent scriptural proof. That proof was to be found in one of the books of the Apocrypha, namely, the second book of Esdras. When this latter account was compared side by side with the record of Herodotus it was found to be remarkably confirmatory of it. Thus it was clear that the ancestors of the Saxons came from the region of the Black Sea to the region of the German ocean in the seventh century, B.C. That day was Wednesday, so called from Woden, whom some people considered a myth. He was not a myth, but a great chief, concerning whom many mythical stories were told. He was a great hero, and was the leader of the ancestors of the Saxons when they came from the country of their captivity—Scythia. They were then, and subsequently known as Scythians, Scothians, Scoths, Visigoths, or Scots, and they invaded under Woden, the land of the Angles, Saxons, Jutes, Danes, and Normans. And so it was a great mistake for people to speak of the British race as a mixed race, for in reality there was not a more homogeneous race in the world, as the so-called mixed races were one family or tribe, who invaded the lands of other peoples, having under their chief left the land of their captivity on the shores of the Caspian Sea in the middle of the seventh century. (Loud applause).

HISTORY OF THE ANCIENT BRITISH PEOPLE.

"The History of the Ancient British People," formed the subject of the paper by Commander Roberts, R.N. There were one or two historians quoted by Sir Isaac Newton, who told us that the Ten Tribes went into that very region out of which Oxonian had brought them, and in that region they gave the name to the district of Albania and Iberia. Trace the Albanis and the Iberians through Europe, and the name would be found wherever they went until they came to Britain—(applause)—and Britain was called Albion, and Ireland was called Hibernia. The same district into which the Israelites went was called in ancient times Peucela, and wherever these Israelites went they left the name Peuce, which became changed into Picts. We had other names in the history of the people, and we find them keeping that name throughout their wanderings in Europe. Dr. Stukeley says, the Ancient Britons came from Phœnicia, Arabia, and Egypt. The same rule as to primogeniture prevailed in Etruria as with the Hebrews and in Britain, whereby the eldest son took a double portion of his father's property. The Etruscans were the first people who landed in Italy. Proceeding, the lecturer said it was interesting to mark the strong brotherly resemblance between the Britons and the Hebrews. The Jews recognised the likeness when they became acquainted with the Etruscans, and declared them to be the offspring of their brethren in Asia. Then, when the Etruscans landed on the coast of Wexford, they gave names to the district which still remain. The first record we had in the Grecian history of the ancient British race was traceable to Egypt, and it must be remembered that the Biblical record would allow of what he said. The Grecians' ancient historians, he said, were intimately connected with the British Islands. In conclusion, the lecturer said he could trace the British from Palestine through Greece, into Britain, and also the Briton into Etruria, and from Etruria back into Sidon, thus coming to the conclusion that we are descended from Israel.

The Rev. H. MARRIOTT, having delivered an address having reference to his travels in the Holy Land, the Conference adjourned.

FULFILLED PROPHECIES REGARDING ISRAEL.

At the afternoon sitting there was a fair number present. Major-General Rainey again took the chair. The first paper was read by Surgeon-General Grant upon "Prophecies regarding Israel Fulfilled in the New Testament." At the outset he said that it was a habit to make Scripture say more than it was intended to say of one thing, and less of another. This applied to the idea of some people respecting Israel. In Genesis xlix., Jacob called his sons together and told them that they should be fruitful in "the latter days," which clearly indicated the Christian dispensation. St. Peter and St. Paul both spoke of their own times as the "latter days." We know that the Jews did not preach the Gospel, and therefore it followed, from the repeated reference to the other House of Israel, that Christ's prophecy was in course of fulfilment in the time of St. Paul. Passing on, the speaker asked how materially the efforts of Christians to convert the Jews would be strengthened if they could convince them that they, too, were Israel, and that they enjoyed the privilege of direct revelation from God. It had been frequently affirmed that Benjamin formed an identical part of the kingdom of Judah, but there was no ground for such an assertion. The plain teaching of the Bible was that God made Israel a nation before Him for ever. He called Abraham alone, and blessed him. It was universally admitted that God's promises to Abraham pointed to Christ, and that they were destined to have their accomplishment in Him. He concluded by pointing out that Old Testament prophecies were fulfilled in the removal of Joseph into Egypt, the slaughter of the innocents by Herod, and in other ways, and urged that Israel must now be in possession of the blessing promised to Joseph as his birthright.

A KEY TO PROPHECY.

The next paper was read by the Rev. J. IDRISYN JONES, on "Anglo-Israelism; the key which unlocks the Prophecies." He said Anglo-Israelism furnished a key to the Scripture prophecies. No book was so dark as the Bible. There was no riddle so profound unless they possessed a key to the solution. Necessarily and designedly the Bible was in part a mystery. The key to Bible prophecy was to be found outside the Bible. The first discovery of Anglo-Israelism must have been made by some one who sought in current history a state of things analogous to the statements of prophecy. The key was simple. Apply the doctrine of post-millennial to prophecy, all was confusion and chaos. Apply in the same way the doctrine of pre-millennial, and chaos became order, and all was in clear and beautiful harmony. The points of prophecy which were to be gathered from the Bible, and were to be solved, were—(1) The Ten Tribes were to be lost; (2) they were to repair to the isles of the West; (3) they should be again re-united; (4) that re-united they should be the largest nation in the world; (5) that they should be an unconquerable people; (6) that they should be possessed of the Gates of their enemies; (7) that they should push on in their expansion to the ends of the world; (8) that they were to become a company of nations; (9) they were to be a Christian people, observing the Sabbath institution; (10) they were to be missionary and philanthropic in their spirit; (11) they were to lend, not to borrow from other nations; (12) they were to be blessed with the blessings of Providence above all other nations; (13) there was to be a re-union with the House of David; (14) they were to return to their own land; the land of the covenant is a fifth kingdom; and lastly, they were, as the people of the Messiah, to have dominion from sea to sea, to the ends of the

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world, and were to reign for ever and ever. Surely it was worth while to search for a key which would unlock the door to such a mystery as that. There must be some great nation which was destined to enjoy all those privileges. What nation was it? Not Russia. It did not meet the case. Not China. It did not possess the attributes. No single nation of Europe answered the description. Were they to spiritualise the prophecy, and take it as meaning the Christian Church? ("No, no," and laughter.) That would be confusion worse confounded. But suppose they took the British nation? Yes, there was the key. They had got it—(applause)—and from their lips might arise the cry, "It is the Lord's doing, and it is marvellous in our eyes." The British nation answered the description. In it the scattered Tribes were being re-united, were in the forefront of the nations of the earth, had never been conquered, and never could be conquered—(applause)—and were possessed of the Gates of the nations of the earth. Moreover, they were a Christian people, observing the Sabbath, given to philanthropic and missionary work, were lenders to every nation, and borrowers of none, and were blest with the blessings of Providence above all peoples of the earth. (Applause.) Here, then, was the key. The re-union with Judah and the other promises would come in their appointed time. So far everything was clear and consistent throughout. Bunyan, two hundred years ago, had a suspicion that he was one of the people with whom God made His covenant, and felt nothing more was needed to make his soul happy. But the light was denied him which now they were trying to spread. The more they examined this great question the more they felt the force of the words,—

"The nations not so blest as thee
Must in their turn by tyrants fall.
Whilst thou shalt flourish great and free,
The pride and envy of them all."

(Cheers.)

AN ANSWER TO POPULAR INFIDELITY.

At the evening sitting on Wednesday, the attendance was larger than at previous meetings. Major-Gen. Rainey again presided.

The first paper was read by the Rev. S. C. ADAM, on "British-Israel Truth; a complete answer to Popular Infidelity." The rev. gentleman said the prophecies of the Bible were always the parts which the infidel fastened on to taunt the Christian. He said God had not kept His promise to Israel; but if it could be shown as they had shown that Israel was the British people, then the Bible was shown to be literally true. In concluding he pointed out at some length the correspondence between the England of to-day and the Israel of prophecy.

ROMANISM REFUTED.

The Rev. R. DOUGLAS, in a paper on "British-Israel Truth a Logical Refutation of Romanism," said that everyone must believe that Romanism as it presented itself to us to-day was an enemy with which the Protestant Churches and Protestant nations yet have to deal. The look of contemporaneous Papacy was very puzzling. We must feel that Romanism had power in the world; and although he believed that the great fight of Israel as a Protestant power—not merely the Church of England, but all Protestant Churches amongst us—must prosper, though the fight of the future with Apostasy would not be in exactly the same form it which it was in the 16th century, he thought Protestants would be very foolish if they did not soon awake to the terrible, secret and silent it might be, but none the less terrible advances, that this enemy was making in various quarters. If we looked at Romanism as a Church or religious system, then we knew how we had had the influence, and had it still, to contend with; and if we valued the Bible, which was secured to us at the Reformation, we must feel that Romanism must be met. He had been astonished in various parts of the country to see with what boldness Romanists would come out now, which they would not a few years ago, and argue in defence of their system. There was, for instance, that champion of Romanism, Bishop Vaughan, of Manchester, who was never tired of telling us that we ought to insure the restoration of what he called the civil princedom of the Pope on religious grounds. We knew how since the Reformation we had had to fight with Rome politically. We also saw how, for a long time, Ireland had been the great battlefield of political papacy. We gave them emancipation, and we disestablished the Irish Church, and £365,000 of spoil went to the College of Maynooth, but they were not satisfied—they wanted what they called Home Rule. The point he was insisting upon was merely this, that Rome was carrying on a regular propaganda, a political agitation, and under whatever pretext that agitation might be carried forward, she would never rest satisfied until she had regained political ascendency in this country. Speaking with all loyalty, he was very sorry to see the part taken in connection with what was called the Papal Jubilee by this country, and that a gold vessel presented by Her Majesty was used in the sacrifice of the Mass. It was not properly a Papal Jubilee. That title was altogether a misnomer, for the Pope had reigned only a few years. We had a real Jubilee; not, as Mr. Champion said at the Wolverhampton Church Congress, because a lady had reigned fifty years. What kindled and sustained the enthusiasm of the British people throughout the world was the British-Israel revelation of the last fifty years. That was the marvellous work of God, the power of God's mercy which could be seen in a vastly increased population and the spreading of that Empire upon which the sun never sets, which kindled the enthusiasm of the British people, and because God had spared our Queen to see during this period such great advances in Christianity, civilization, in the spread of truth, and of everything that could purify and bless the world through British instrumentality (hear, hear.) And so the Pope must have a counterfeit, for Romanism was a system of counterfeits (hear, hear). Therefore they got up this Papal Jubilee, and he was only sorry that we did not act in the same way as the President of the United States so wisely acted when he sent, as his jubilee present to the Pope, a copy of the constitution of the Protestant American States engrossed on vellum (loud applause). The question came—which was a very important one—on what ground was our battle with Romanism to be fought? The argument that Romanists presented to educated minds, which, more than any other perhaps, influenced such men as Newman, Manning, and others—was "once a Church, always a Church." "It is impossible and inconceivable," said the Roman Catholic controversialist, "that however deeply a Church might fall into error after God had once for all ordained and called that Church, and given to it His Holy Spirit, it was against all our notions of the faithfulness of God and the immutability of His counsels, it was against all reason to suppose that He should finally withdraw His Holy Spirit from that Church." British-Israelism uprooted that argument of the Romanist (hear, hear). He entirely agreed with the major premise; he entirely allowed and steadfastly maintained that once a Church always a Church. But was there not a Church before the Church of Rome? What about the Church in the wilderness? (hear, hear). He denied that Britain was indebted to Rome for Christianity.

A brief address on the "Call to National Repentance," was next delivered by the Rev. H. MARRIOTT, M.A. This concluded the official programme of the Conference.

At the close, the Rev. C. L. WILLIAMS proposed a vote of thanks to Major-General Rainey for presiding. This was seconded by the Rev. R. DOUGLAS, and carried. Similar compliments were also accorded to the readers and speakers, and to those who had so kindly and hospitably entertained those who came to address the Conference.

The SECRETARY (the Rev. F. Aston) announced that it was intended to form in Wolverhampton a branch of the "Anglo-Israel Conference Association," and that the Association "further intended to hold Conferences in all the principal towns of the kingdom."—The Rev. C. L. WILLIAMS observed that he could not yet declare himself a convert, but he intended to inquire carefully into the whole question.

The Benediction brought the proceedings to a close.

FINANCIAL STATEMENT OF THE BRISTOL & CLIFTON ISRAEL'S IDENTIFICATION ASSOCIATION

For the Year ending December 31, 1887.

RECEIPTS.	£	s.	d.
Balance from Last Year...	2	11	7
Collections at Lectures ...	9	17	9
Subscriptions	10	1	0
Ditto for 1886 and 1888	0	7	6
Donations	2	17	6
	£25	15	4

EXPENDITURE.	£	s.	d.
Expenses of Deputations	1	19	0
Metropolitan Anglo-Israel Associtn. Affiliation Fee	1	1	0
Hire of Rooms for Mtngs.	8	15	0
Printing ... 7 15 1			
Advertising ... 0 14 8			
Postages, &c. ... 0 3 6			
	8	13	3
Balance for New Account	5	7	1
	£25	15	4

Examined with Vouchers and found correct.

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January 1, 1888. ONSLOW ANDREWS, M.D., *Hon. Treasurer.*

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THE JEWISH NATION—A MIRACLE ACCORDING TO THE REV. M. WOLKENBERG.

A REPORT of a sermon preached by the Rev. M. Wolkenberg, a Christian missionary to the Jews, was published in the *Irish Times* of Feb. 22nd, 1888. We ask our readers' perusal of the same, because in the statements of the rev. preacher we recognise all those stereotyped errors regarding Judah-Israel which are at the bottom of the opposition our Anglo-Israel views meet with at the hands of the clergy, and of many of the laity who refuse to recognise as Israel or Israelites any but the family of Judah. In Mr. Wolkenberg's opinion, "the Jewish people" are not only "Israel," which no doubt they are, but they are the only Israel the world contains, and here, of course, he is wrong. For "while all Jews are 'Israelites,' or 'Israel,' not all the Israelites are Jews." The preacher, a converted Jew, has not advanced beyond the mistaken point denounced in Jer. xxxiii. 24, R.V., where the prophet rebuked Mr. Wolkenberg's ancestors for the very fault he is guilty of himself. "Considerest thou not what this people have spoken, saying, 'The two families which the Lord did choose, He hath cast them off? Thus do they despise My people, that they should be no more a nation before them.'" Israel of the House of Joseph, or Ephraim, is "cast off" in Mr. Wolkenberg's estimation, and he does not seem to recognise them at all. His own people, the Jews, who are in fact only a scattered remnant—one of the two families of God—dispersed among all nations, he dignifies by the name of "a nation," miraculously preserved. He considers they have been kept separate from other nations "by divine grace," forgetting that their separation is a curse—the punishment of sin! He states that the Jews to-day "are probably as numerous as they were in the days of David and Solomon"—that is to say, he admits that the Jews have not increased in the least degree since B.C. 1010, or, during nearly 3,000 years; and, therefore, have not the blessing of multitudinousness promised by the Lord to the afterseed of Abraham. Not having this blessing, they are without the rest of the national mercies which were tied up with it in Gen. xxii. 17, 18, by the providence of God, and are, therefore, in the position of "Israel-disobedient," obnoxious to all the sorrows, disabilities, and curses which are proclaimed in the Scriptures against the children of Israel—that is, against the family of Judah, on whom, for the rejection and murder of their Lord, the Prince of Life, the Divine wrath has come to the uttermost (2 Thess. ii. 15, 16, R.V.). The preacher believed that the Jews were kept now a separate and distinct people by divine grace, and would continue to remain such until their mission shall have been accomplished fully.

Their mission, it seems to us, is to stand forth as the example and token of God's displeasure against disobedience and rebellion, as one, in short, of God's "two witnesses." They suffer His wrath and displeasure for the rejection of their King, but of the existence of the other, Christian, Israelite, House of Ephraim-Israel, the recipient of all God's love, blessing, and favour, purchased for them by their accepted Saviour, the Lord Jesus Christ, Mr. Wolkenberg takes no account at all! He deprives God thus of one of His own selected "two witnesses," and expresses no contrition and no sorrow for the daring—we may add, almost impious act. But God will not dispense with His second witness, Ephraim-Israel, if the preacher persists in so doing. God's witnesses are two, not one, family—nation, and people. "Judah is His sanctuary, but Israel is His dominion." Judah for disobedience has had "the kingdom of God" taken from him, and it has been transferred by a divine decree which knows no appeal and no change, to "a nation bringing forth the fruits thereof." That nation is God's favoured, chosen family and messenger, Ephraim, whom "He hath betrothed to Himself for ever" by espousals which have no termination and no bitter separation (Hos. ii. 19, R.V.). By righteousness, judgment, lovingkindness, mercy, and faith, the ties never to be severed, and which are destined to be everlasting, the Lord has resolved to bind Ephraim-Israel to Himself, as Hos. ii. 20, R.V., affirms. Why, then, should preachers like Mr. Wolkenberg ignore them all, and tell us that the disobedient family, the one on whom God's displeasure and "wrath to the uttermost" at present rests, is the one which "divine grace" protects to be a blessing to the world, saves amid the wreck of nations, and comforts with the mercies promised exclusively to *the House of Israel* in the passage he chose as the text in Jer. xxxi. 34—40! With this portion the preacher joined Jer. xxx. 11, thus claiming for "Israel-disobedient," or the Jews, what God reserves for "Israel-obedient," Jacob, and Israel of that prophecy. Our quotation is as follows:—

A special sermon to Jews and Christians was preached in St. Peter's Church on Sunday evening last by the Rev. M. Wolkenberg, upon the above subject. There was a large Christian congregation, including some fifty Jews, who came in response to the invitation of the rector, the Rev. Canon Jellett. His Grace the Lord Archbishop of Dublin was attracted by the novelty of the occasion, and he gave the benediction at the close of the service. The preacher—himself a Christian Israelite—basing his discourse on Jer. xxx. 11, xxxi. 34—40, said:—Miracles and prophecy were the two indispensable credentials of revealed religion, and these were designed by God for the purpose of preparing men to receive the message delivered in His name. Mosaism as well as Christianity were ushered into the world with signs and wonders, which ceased only when they had taken such deep roots as to admit of a spontaneous growth and expansion. Miracles and prophecy were such signs, yet with this difference, that while the former having lost their evidential force in process of time, are now only objects of faith or of dispute: the latter are becoming more and more confirmatory as the events announced are being accomplished. Nowhere is this more strikingly illustrated than in the continued national existence of the Jewish people. Though not possessing at the time of the prophet Jeremiah those ties by which a nation is held together, they were still to remain a distinct and separate people. Whilst the Babylonians, the Assyrians, the Persians, the Greeks, and the Romans, who each in turn swayed the destinies of mankind, have passed away and nothing but ruins remain to tell of their former glory and magnificence, Israel alone has survived the wreck of the ancient world. Oppressed and ground down by each in turn, he has seen them rise one after the other like so many bubbles on the stream of time, and vanish to appear no more. In spite of the universal conspiracy formed against them in all ages, the Jews are probably as numerous and as full of vital energy to-day as they were in the days of David and Solomon: and it is because he has yet a mission to fulfil, that by divine grace they had been kept a separate and distinct people until now, and, according to the text, shall remain as such until his mission shall have been accomplished fully.—*From the Irish Times, Feb. 22nd*, 1888.

So far the Christian Jewish preacher. If he is satisfied in his own mind, as no doubt he is, that the Jews to-day represent all that there exists on earth of God's ancient people, the sons of Abraham, and that all the promises of God to the patriarchs are theirs, where we would ask him is the great and mighty nation, endowed with vast numbers, wealth, power, Empire, and Christian privileges, which Israel was to become in the latter day? Certainly the Jews have none of these! They are, as a body, the enemies of Christ; and as such, are dispersed to the four corners of the earth, suffering the wrath of God, without one of the mercies and gifts God promised to Israel-obedient in Deut. xxviii. 1—15, and xv. 6. Where is "the House of Joseph" in enjoyment of Reuben's birthright in these our latter days? (Gen. xlix. 1, 22—26; 1 Chron. v. 1, 2). Mr. Wolkenberg may shut his eyes to these verities in his pardonable partiality for his own kith and kin. But he must ever entertain a distorted view of God's revealed plans and purposes, if he can imagine, as he does, that God can cast away the House of Ephraim and constitute the disobedient, rebellious, House of Judah, as his missionaries, servants, and messengers, whereas the fruitful Ephraim is His honoured delegate to the nations—the sought-out and found ones, to whom the Lord Jesus Himself has said, "Behold Me! behold Me! as to a nation not called by His name" (Isa. lxv. 1, 2, R.V.).

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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).

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"HEAVEN'S LIGHT OUR GUIDE."

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.



"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
The Death of the Emperor of Germany	117
Russian Extension South and West	117
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. Part VIII. By Joseph Thomson	118
The Kingdom of God given to a Nation other than Israel	120
The Rev. Dr. Wild on the Coming of Shiloh	121
The English Language	122
The Omnivorous Race	123

THE DEATH OF THE EMPEROR OF GERMANY.

ON March 9th, 1888, at 8.30 a.m., the aged Emperor of Germany peacefully passed away in Berlin, leaving a sorrowing nation to mourn the irreparable loss United Germany has sustained at this crisis in the history of the newly-cemented Empire. The Crown Prince, now Emperor and King, Frederick III., is labouring under what till recently men thought was a mortal disease. He is, happily, recovering, and may live to reign in prosperity, if that be the will of God. The death of the aged monarch, in the 92nd year of his age, is an event which probably will be the turning-point in the history of the world. While he remained, peace, it was always said, would be maintained; but after him would come the Deluge! We refrain from anticipations of the future, since we have not the prophetic function, and because we know that God works by agencies quite beyond men's knowledge and anticipation. But it seems likely that the removal of the aged Kaiser will liberate passions and ambitions which were restrained by his mere presence. The uncertainties that now surround the Powers of the Continent will, we may be sure, compel them all to greater watchfulness, and induce a state of preparation for war, which will intensify the existing crisis. None dare now disarm! Germany cannot afford to do it while Russia is hastening to threaten her Eastern frontier and foments fresh disturbances in Bulgaria. France will not do it, while Alsace and Lorraine, Metz, and Strasbourg remain German property. The state of armed truce, therefore, will continue, and with bated breath we must remain watching the outcome of an occurrence which doubtless will issue in far-reaching consequences. It will hasten in some way, known only to God, but not yet to us, the restoration of Israel, Judah, and Manasseh to their land, with the return of "The mighty God of Jacob," Jehovah-Jesus, to reign over His own people and over the nations of the world according to the prophecies.

RUSSIAN EXTENSION SOUTH AND WEST.

THE state of affairs on the German and Austrian frontier towards Russia is becoming exceedingly critical. The whole complication has arisen in consequence of the restlessness of Russia, which judges that this is the proper time to begin to work her way southwards towards Constantinople and the Holy Land, and westward to curb the power of Austria which bars her way. To enable her to prosecute these designs it is needful for Russia to keep Bulgaria in a continual ferment, and prevent a settled Government being established there, because the result of that would be the consolidation of several small States into powerful opponents to her progress southwards. Meanwhile Russia is massing her troops over against the Austrian frontier, and the latter Power, to protect herself, is making preparations for a vigorous defence. Great Britain and Italy as friends of the parties have asked Russia her intentions, and the only answer they can obtain to their enquiries is that Russia cannot endure a Roman Catholic as Prince of Bulgaria, and she means, no doubt, on such pretexts as this to get rid of him and establish a Russian prince there in order to be within striking distance of her true quarry, "The Gate." Russia regards the present Prince of Bulgaria with "implacable hostility," and will get rid of him if she can. What the end will be of this armed truce no one can say; but England and Italy are determined to put off war as long as they can, for they agree with Prince Bismarck "that if war must come, it had better come late than early." What the European Powers—Germany, Austria, and Italy, mean by the disposition of their forces we see taking place is this (the *Times* states it with almost brutal frankness)—"that the extension of Russian power South and West must be stopped somehow, and the alternative to that tranquil consolidation of Free States which Russia detests, and which England, Austria, and Italy are endeavouring to promote, is a great war!" Here, then, is a state of things which is clearly prophetic. Three of the chief nations of Europe are labouring for peace, and doing all they can to promote it. They are arming meanwhile as if they had no hope of ultimately securing it. The cause of all the trouble is a Power, restlessly ambitious, resolved to secure possession of a city and a land which God has sworn to give to His people Israel, and constantly scheming to acquire that which the British, being Israel, must in the last resort prevent her ever even so much as touching. Our battles meanwhile must be fought by the German and Italian Powers, since they must bear the brunt of Russia's first attack. Whether Bulgaria and its affairs will be the ostensible cause of the outbreak of war no one can yet say; but that it is coming no one

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can doubt. Russia has her part to play in the coming desolations of Europe; she is the "Gog" of prophecy, and she has her destiny, as she believes, to work out. The Gate of her house is Constantinople, and why should she not possess it? If Austria and Germany oppose they must be destroyed. If Britain objects she can be punished in India and made powerless in Europe. If she seize the Holy Land and attempt to hold it against Russia, so much the worse for those foolish English! Russia holds the Gates of Palestine to the North and West, and nothing will be easier by-and-bye than to come down upon that tiny land "like a storm" and annex it to the holy Russian Empire, after Armenia and Persia are absorbed, and India torn from these Islanders' grasp by a resolute attack upon her Afghan frontier.

These, no doubt, are Russia's hopes and aspirations. For a hundred years and more she has been steadily working for the time now at hand, when the Sultan's power being overthrown, some master must be found for Constantinople and the Dardanelles. No one has a better right to the reversion of that inheritance than the nation whose Gate the Peerless Port most surely is; and therefore Russia, arguing thus, is not likely to desist until she meets the fate which God has provided for her in His wrath (Ezek. xxxviii. and xxxix.). We are now watching the devolution of events closely connected with the restoration of Israel, Judah and Manasseh to the land of their inheritance.

The world and the statesmen thereof little heed the hidden causes of all the complications taking place around them among the nations; but the pivot round which all are revolving is the Houses of Israel and Judah. They are to be restored; but their restoration must be accompanied by the destruction of the national Polities, which have always been their enemies. "The day of the Lord's vengeance" is synchronous with "the year of recompenses for the controversy of Zion" (Isa. xxxiv. 8.) The controversy of Zion governs the whole issue. Russian "Gog," the enemy of the Lord and of His people, is first to be used, we believe, as the Lord's battle axe to punish the nations. She turns then to destroy her last and most persistent foe, British-Israel, and is met and annihilated by the Lord Himself on the mountains of Israel, as Ezekiel describes in chapters xxxviii. and xxxix.

What the details of these events may be, or the dates of their occurrence, we stop not to inquire, and we have indeed no means of exactly knowing; but the general outlines we may be certain of. How events small and great are leading up to the magnificent issues before us, even our secular writers are quite able to perceive. The *Times*, on Feb. 28th, wrote as follows on the subject of the "great war" which now threatens the world, as the alternative to "the tranquil consolidation of the Bulgarian and other free States" at present forming. The writer expresses himself cautiously, but it is quite easy to read between the lines, in order to see how momentous, nay, solemn, are the times in which we live; also how critical are the events immediately before us. He said:—

> In which way the question (of peace or war) is to be decided in the immediate future depends upon some very large causes whose operation if uncomplicated it would be easy to foretell, and upon some comparatively small and trivial circumstances the exact effect of which is difficult to measure. Foremost among these is the exceedingly precarious condition of the German Crown Prince combined with the great age of the German Emperor. Although the acute apprehensions which agitated the German people a few days ago have been to some extent allayed, that is rather because human nature cannot remain indefinitely at high tension than because there is any real improvement in the condition of the heir to the throne. It needs no great medical knowledge to read between the lines of the bulletins from San Remo sufficient to indicate that the case is one of extreme gravity. From day to day we hear of new symptoms, or of old symptoms under a new description, but, however lightly or dexterously they may be treated, we have the patent facts that the patient is making no general progress towards health, and that a distinguished London physician, with abundance of work awaiting him at home, finds it necessary to take up his abode at San Remo. In all the circumstances it is impossible not to feel that the tenure of supreme authority in the German Empire is at present exceedingly precarious, and that a very wide field is opened for speculation by the contingencies which suggest themselves to the most careless observer. It is probable that these contingencies are the subject of anxious thought at St. Petersburg no less than in Berlin, and that a good deal depends at this moment upon a calculation of chances involving many very delicate and painful considerations.

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

PART VIII. (*Continued from page* 102.)

XVIII.—THE DANANNÆ, OR DANANNI.

The Danannæ, or Dananni, were also an ancient people of Ireland, who, according to some writers, had settled in the northern parts of the island. Tradition says that they originally inhabited the cities of Falia, Goria, Finnia, and Muria in North Germany, and spoke the language of that country: but, as O'Flaherty observes, an immense number of Irish antiquarians have asserted that they were inhabitants of the northern parts of Britain, particularly of those places which went then by names of Dobar, and Indobar. Camden says in this part of Britain is the river Dee, which makes O'Flaherty suspect that the name of Tuath-Dee, *i.e.*, a people residing by that river—was thereby occasioned. He does not, however, dare to trace any affinity between the name Danann and that of the Danes, it being notorious that it was not until after the introduction of Christianity that this scourge of humanity, and of the Latin nations particularly, had emerged from their previous obscurity, bringing desolation and death in their train by ravaging the homes of sanctity and religion, and obliterating all previous civilization.

Dr. Villanueva will not positively claim the Dananns as of Phœnician birth, though he admits such a claim is not altogether groundless, when it is known that in that language are to be found the words "danihain," *i.e.*, illustrious, generous, noble: and "Danni" for Danani or Danita, the inhabitants of the city of Dan, (afterwards called by the Greeks, Paneas, Cæsarea Paneæ, and Cæsarea Philippi, but by the barbarians Belina), at the foot of Mount Lebanon, the northern boundary of the ten Israelitish tribes, and still more celebrated as the spot where the Phœnicians worshipped the graven image given them by Micah, and where Jeroboam erected the golden calf. These considerations, however, Dr. Villanueva waves (needlessly we think) on the probability that the Aradians, or natives of the island of Arad, and who were friends and allies of the Phœnicians, had given their names (as the sound implies) to those towns in Ireland, called Ard, Ardes, Arde, etc.; and on the probability that the Aramæans, *i.e.*, natives of Aramœ, gave rise to the name of the Irish Aremorice, as will more fully appear in the sequel.

With respect to the Dananns it may be remarked that O'Brien asserts that they were neither German nor British; and notwithstanding the opinion of many Irish antiquarians, backed up by O'Flaherty, says it is *egregiously erroneous*. Mac Geoghegan writes, "The colony of the Tuatha de Danains (thus called from three of their chiefs, named Brien, Inchor and Jacorba— who were *High Magi*, or diviners, as the word Tuatha signifies, brothers and children of Danan, daughter of Dealboith, of the race of Nemedius), was in possession of Ireland, according to the Psalter of Cashel, for 197 years governed by seven kings successively—viz., Nuagha Airgiodlamh, Breas, Lugha-Lamh-Fada (in Latin "Longimanus"), Dagha, Delvioth, Fiagha, and the three sons of Kearmada—viz, Eathur, Teahur, and Keahur, who reigned

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alternately, a year each, for thirty years. These three brothers were married to three sisters, and they took surnames from the different idols which they worshipped. Eathur who had married Banba, was called Maccuill, from a certain kind of wood which he adored. Teahur espoused Fodhla, and worshipped the plough; he was called Mac-Keaght. Keahur, husband of Eire, displayed better taste than his brothers, as he took the sun for his divinity, and was thence named Mac-Greine, that is to say, the son of the sun."

XIX.—THE DAMNII.

The Damnii, an ancient people of Ireland mentioned by Ptolemy, settled in the present county Down, province of Ulster. Some think they had this name from the Brigantine term Davon, or Daun, *i.e.*, a bay or river: Daunii, Dunin, etc., derived thence signify the country of lakes and rivers. In this meaning it corresponds to the Irish Magh Gennuisg, *i.e.*, a track, or part of a country. In some copies of Ptolemy they are called Damnonioi, which makes some suspect that the Damnii, whom he mentions, were so called from Dunum, now Downpatrick. In Celtic *dun* is precisely the same thing as *berga, i.e.*, a place of abode, and the Teutonic *berg, i.e.*, a fortress upon a hill, or a hill surrounded by a fortress. These words come from the Arabic and old Phœnician, in which are found *barg, i.e.*, a tower, and *barga*, a villa. Hence comes Barca, the name of a town among the Vetones, in Spain: Barceo another town among the Vaccei; Barch, among the Edetani; Bargos, a town of the Carpetani; Barjas, Bergua, Berga, Berge, Begos, Borge, Burgas, and similar names to be met with throughout Spain. Bergio was an ancient fortified town of the Lacetani, by Livy designated as "the long town," which it afterwards changed for Celsona; its modern name is Solsona.

Dr. Villanueva supposes that the Irish "Damnii were a tribe of Spanish Phœnicians, descended from the Damnii, or Damniani who built the ancient city of the Edetani, called Damiana," by which name Ptolemy notices it. Some Spanish writers derive the term from the Celtic *da-min, i.e.*, a habitation beside a mountain or river; but Villanueva thinks it "more probable" that it was so called by its Phœnician inhabitants from the worship which they paid to their idols, *damain*, or *damon* signifying, in their language, idols or images. Or, perhaps the name is geographical, from the word *dumain, i.e.*, the descendants of Dumah, a city of Syria, or Dimona, which was one of the lot of Judah (Joshua xv. 22); or from a city of Arabia of the same name, and called after Dumah, a son of Ishmael (Gen. xxv. 14); of which latter it is said in Isaiah, "the burden of Dumah" (Isa. xxi. 11), in the LXX rendered Idumea; and the Phœnicians, it is to be noticed, never forgot the Arabian cities from whence they had emigrated into Syria.

To the same origin may be referred the name of the Damnonii, or Damhnonii, who according to ancient writers occupied the districts of Cornwall and Devonshire, and who afterwards took possession of the ancient Hy-Moruisge, or Morisk, an extensive district in the west of Ireland, now the county Mayo. Others, however, think this name comes from the Celtic, or Cambrico-Britannic word Dyvneint, or Duvnon, *i.e.*, depth of water; Duvnonii, Dabhnonii, or Damhnonii, would, therefore signify a people settled beside the deep water, *i.e.*, the sea. O'Flaherty says that they were called Fir-Domnan, *i.e.*, the men, or clan of Domnan; and that several places in Ireland have been named from them, as Inver-Domnan, where they first landed from Britain, afterwards called Inver-mor, [*Ion-ver*, or In-ver, (Gaelic) "worthy of tillage;" from *ion*, "deserving of," and *ar*, "to till." The word generally indicates a fertile spot], now Arklow, a river and seaport town in Wicklow, and capital of a barony of the same name. "Avonmore, *i.e.*, the great winding stream, corresponds with its character, the banks continually forming the finest waiving lines, either covered with close coppice woods, or with scattered oak and ash of considerable growth, the ground in some places smooth meadow, and in others rising in romantic cliffs and craggy precipices. At Avondale the Avonmore meeting with the Avon beg, *i.e.*, little Avon, the united streams assume the name of Ovoca, and passing by Shelton it empties itself, through a bridge of nineteen arches, into the sea at Arklow, whence it keeps its stream distinctly marked from the sea for near half a mile from the shore."—*Fraser*.

XX.—THE CORIONDI.

The Coriondi or Curiondi, a tribe of the Irish Brigantes were celebrated sailors, and lived almost constantly upon the water. Ptolemy mentions them, and it is generally admitted that their settlements lay in the present county of Wexford. A tradition of the inhabitants is that their chiefs were the Mac-Mooroghs, or O'Moroghs, who in the old Irish Annals are called the Leinster Kings. Certain families of them had separated from the general body, and settled in the adjoining county of Carlow in a place then called Hy-Cabha-nagh, a district of the barony of Idrone.

The generally received opinion is that this name, Coriondi, is composed of the Irish words *corcach, i.e.*, vessels, and *ondiu, i.e.*, a wave, and thus it may be equivalent to navigators. They were also called Corthagh *i.e.*, "the rowers," and their place of settlement Hy-Moragh, *i.e.*, the maritime country. On the authority of Camden, however, some maintain that they were inhabitants of Corcagia, or Cork, and the founders of that city in Irish called Corcugh, and which was the capital of Munster and the wealthiest and largest city in the whole country, next to Dublin. Seeing also that the small vessels or canoes of the ancient British were called curucæ (modern *coracle*, and still in use in some rivers in Wales), they think it very probable that the town of Cork was so called; as we should say "the dock-yard," or naval store; and its inhabitants *coriondi, i.e.*, navigators, from those small vessels or boats, curucæ. In shape, as a little boat, the coracle was something like a flat half-walnut shell, the frame was made of sticks or laths forming a sort of lattice work, and this was covered with hides: for a seat there was a cross plank and it was propelled by a paddle, and was so light that it could easily be carried on the back. In the days of Herodotus similar boats were used on the Tigris; and Pliny tells us on the authority of an old historian, that the Britons even made six day's voyages in such boats. Not very long since they were still quite common on the coast of Ireland, though the appearance of them was such as only the most venturesome or experienced in handling such wicker-work, canvas-covered, cockle-shell boats would trust himself in, when, in calm weather, in ten fathom water, every particle might be seen through her bottom on that of the sea almost as clearly as an object through a window: instances have been known where, accidentally putting a foot down between two ribs, it went through, and the person was obliged to keep the leg in that position until land was made.

"Where in leathern hairy boat,
O'er threatening waves bold mortals float."

Some again derive the name Coriondi from corion-*diu*, which Dr. Villanueva says, for aught he knows, may signify a sea-hide. Certainly the Britons to this very day, call hides by the name of *cruyn*, from the Greek *krous*, to which the Latin *corum* also has reference. Dr. Villanueva, however, goes on to say that in the name itself there is the clearest evidence that this was a Phœnician people, and the accounts given of them by the Irish historians, if carefully read, will confirm this conclusion. For, from their skill in building vessels, the great number and variety of them, from a trading vessel and the man of war to the cumbrous lugger and the light skiff, and their facility in handling them, they were appropriately, though metaphorically characterised as *curin, i.e.*, fishes, which is still applied to the Britons at the present day.

Nor may it be altogether improbable that they were Phœnicians who had left Caurium, an ancient city in Spain, now called Coria; or from a city of Boetica, Cauria Siarum, now

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called Coria del Rio; for the Phœnicians lived in both, and both names are from cauria, or coria, which in Phœnician means a city, a villa, or a camp. Hence also the name of many cities in the lot of Judah; Cariathiarim (A.V., Kirjath-jearim) *i.e.*, the city of woods; Cariath-sepher, the city of letters; Cariath Arbe, that of the Patriarch Enoch (Josh. xv. 9, 13, 15, marg.), as well as of several towns in Spain, as Corias, Coristancas, Lacoriana, etc. Thus Coriondi, or Curiondi, *quasi* Corin, would mean the descendants of the above mentioned cities of Caura, or Caurium, or *quasi* Caurionin, the robust and substantial people of those places; *on* implying strength, fortitude, and wealth.

(To be continued).

"THE KINGDOM OF GOD" GIVEN TO "A NATION" OTHER THAN ISRAEL.

We have lately seen that our Lord's threat that "The kingdom of God taken from the Jews would be given to a nation bringing forth the fruit thereof," was applied by a certain reverend preacher to the British nation, and the loss of the kingdom announced as their doom, if they failed to act up to their duty as missionaries to the Mahommedan races of the East, by failing to supply the funds required to send the Gospel to their perishing millions in India, Africa, Arabia, and elsewhere. We have again heard an application of the Lord's words in a new direction, and a fresh denunciation of the British Church and nation made by reason of the latter's too close resemblance to the falling Church and people of Sardis (Rev. iii. 1—3.) The Lord knew Sardis' works, and found that that Church had "a name that it lived, but it was dead." He therefore admonished the Church, saying, "Be thou watchful and establish the things that remain, which are ready to die, for I have found no works of thine fulfilled before God." Then followed the threat—"Remember, therefore, how thou hast received, and didst hear, and keep it, and repent. If, therefore, thou shalt not watch, I will come as a thief; and thou shalt not know what hour I will come upon thee." As Sardis was destroyed as a Church, and nothing remains now of Church or State but a few miserable ruins, so, said the preacher, might our British Church and State be levelled to the ground and disappear, if we too fail to take heed nationally, repent, watch, and remember how we have received the Gospel, and how grievously we have in our works shown that we have "a name that we are alive, but in truth are in God's sight—dead." Beware, he repeated, lest in that case "the kingdom of God be taken away from you, and given to a nation bringing forth the fruits thereof" (Mat. xxi. 43, R.V.). Here, then, are two cases in which nationally we are, according to the clerical mind, liable to the terrible reproof the Lord Jesus administered to the Jews distinctly, for the coming sin of crucifying the Saviour of the world. If we nationally fail to supply means sufficient to open large missions to Mahommedans, we shall incur this particular punishment. And next, if our national religion is of no better and more real a character than that of the people of Sardis, we shall be equally obnoxious to the divine chastisement He indicated, and suffer the loss of "the kingdom of God," now admitted to be in our keeping.

When we hear such statements from the pulpit, and know that they proceed from earnest, godly ministers of the Word, we are at a loss to know on what principles the Word of God is to be interpreted. The national punishment described in Matt. xxi. 43, was directed, undoubtedly, against the Jews alone, and we find no authority in Scripture for the declaration that a modern nation failing to come up to the standard man may erect as to the amount of pecuniary aid the people should give to some missionary cause, must necessarily be visited by the same terrible penalty as the Jews suffered. Nor do we find that a Christian nation exhibiting symptoms of religious or spiritual declension is to be certainly visited with the fate of Sardis, losing the "kingdom of God" once given to it, in order that it may be transferred to another people bringing forth the fruits thereof. Such nation, we suppose, would succumb, in turn (because of sin) to some third, fourth, fifth, or twentieth nation, to be all tried and then all cast away, one after the other, by the Lord. We do not so read Scripture! nor do we find that the God of Israel is represented there as so variable and fickle a Being as our preachers declare He is! He says of Israel, in Mal. iii. 6, "I, the Lord, change not; therefore ye sons of Jacob are not consumed." The "nation" to which the Lord Jesus Christ told the Jews, "The kingdom of God" should be transferred, must needs be the nation of Ephraim-Israel; since that branch of the Israelite family was specially named "the kingdom" in 1 Kings xi. 35. It was designated "the kingdom of Jehovah" in 1 Chron. xxviii. 5, being the kingdom of David's throne over Israel (1 Kings viii. 25). That House was destined to bring forth the fruits of "the kingdom of God," as Isa. xxvii. 6, shows; for God created, made, and fashioned Israel, to show forth this His praise. Such being the case, will any one venture to say that "the kingdom of God," which has once been given by the Lord to the British nation, as Israel, can ever under any circumstances whatever be removed from its enjoyment and given to another people? It were insult to the Lord God of Israel to say so! What if the Missions to the Mahommedan races have been hitherto somewhat neglected? Perhaps the Lord's time to bless them had not come. Missions to the heathen on a large scale are only a hundred years old, and the British have not been deprived at all of "the kingdom," because of the neglect and delay.

There may be a wave of declension passing over Israel, as there was long ago, prior to the Reformation, during the 18th century, and since that again quite recently. Cannot God give more grace? Has He not promised to His people Israel that He will show them His Word, His statutes, and His judgments exclusively, and that He will never so deal with the non-Israelite heathen races? Does this mean that to punish a temporary lapse, or one for a long period of time, He means to disinherit them? and after promising them the world for their inheritance, that He will at last take "the kingdom" from them and bestow it upon a nation with whom He has made no covenant at all? Is that nation one whose retention of the blessings appertaining to the kingdom will be as transitory and illusory as British-Israel's was? We can believe none of these things! This is not the Gospel which the clergy preach to us when it refers to the individual sinner! In his case safety and the enjoyment of the promises do not depend on the poor, powerless, miserably weak sinner's efforts, but upon the faithfulness of God the Son, their Almighty Redeemer and Saviour.

When the chosen nation is in question, we know that God's promises will be inviolable in their favour, and that what He promised He will surely perform! The nation's worthiness is *nil*, but Jehovah is its righteousness. The nation's sanctification and meetness for reward is *nil*, but Jesus Christ, the King of Israel, the Righteous, is its sanctification and its redemption. We thank God for our nation's security, founded as it is on the promises of God. We are, however, sorry that our accredited teachers in spiritual things, forgetting the faithfulness of the Lord, declare to His Inheritance that they are in danger of being cast out of His remembrance; also that there is a possibility of an alien nation not related to the afterseed of Abraham being endowed with all their blessings, contrary to God's solemn promises, oaths, and covenants made with the Hebrew race, and with their seed for ever. May God forbid it!

A paper-maché dome has been erected at the Greenwich Observatory. The dome is said to be as strong as though constructed of wood and iron, and so light that it can be turned without machinery.

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THE REV. DR. WILD ON THE COMING OF SHILOH.

THE sermon of the Rev. Dr. Wild, preached in Bond-street Church, Toronto, and reported in "The Canadian Advance" of December 20, 1887, puts a new light on Jacob's prophecy regarding Judah, recorded in Gen. xlix. 10: "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." Dr. Wild holds with us that "the Shiloh" here mentioned is the Lord Jesus Christ yet to come, not the Lord Jesus at His first Advent 1,888 years ago, also that "The Sceptre" or kingly power on earth over Israel, God's chosen people, is now wielded by one of the tribe of Judah of the House of David. This the Doctor rightly tells us must be so, because the Lord as a Jew according to the flesh is seated on the Throne of His Father in heaven, waiting till He shall come down on earth to claim the throne which He always maintains is His own. Thus the throne of Solomon, the son of David, was the one He called Jehovah's in 1 Chron. xxix. 23. That throne is David's for ever by a covenant of salt, and as it is now typical of the throne of the Son of God in heaven (Himself sprung from Judah), it stands to reason that the typical ruler on earth, ruling over Israel till Shiloh come, must be of the House of David of the tribe of Judah, according to the promises and prophecies. The Doctor's argument, as he stated it himself, is as follows. We ask for it our readers' careful attention.

According to the flesh, our Saviour came of the tribe of Judah; He is one of those despised Jews, and you cannot help it. The genealogical tables of Matthew and Luke mark this out as certain, and we can read in Heb. vii. 14, "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." Our Saviour according to the flesh is a Jew. Shiloh, the Prince of Peace, the true King and Lawgiver, came on His first incarnation into this world through the tribe of Judah; they were honoured by this above all other tribes. Christ being of this tribe, His kingly representative, or vicegerent on earth—mark what I say—must always be of this tribe. In other words, if God has a typical throne on earth, representing His heavenly one, and if He shall have a kingly representative on such a throne, that representative must be of Jewish blood. The throne and sceptre are given into the hands of Judah until Shiloh shall come again to sit on one and sway the other. Until near the time of Joshua's death, the commonwealth of the Hebrews was ruled over by judges for about 450 years. The first of these judges was Othniel, of the tribe of Judah, and the last of the fifteen was Samuel. The Hebrew nation almost up to the time of the death of Samuel was a theocracy, and the only theocracy we ever had in this world. God was their king, the judge or governor in civic affairs, and the high priest in spiritual matters; and the prophet, head over all, was the human voice for God to speak correction to king, judge or people. He could go forth and say, "Thus saith the Lord." The judge could get instruction and directions through the high priest, the high priest could get instruction and direction from the Divine King by some particular use of those strange instruments, the Urim and Thummim.

Near the death of Samuel, the people murmured and wanted a change in the order of government; so we read in 1 Sam. viii. 5 that a deputation waited on the old judge, Samuel, and said unto him, "Behold, thou art old, and thy sons walk not in thy ways; now, make us a king to judge us like the nations." God permitted this change, granted their request, and Saul was the first king elected. We find, however, in King David's reign, that the Lord pledged two things concerning this form of government and throne. He made a covenant with David and his seed like the one He made with Noah after the flood, that He would no more drown the world, and He has kept His oath up to to-night any way—so He made a covenant with David that He should forbid any other change until Shiloh should come. He stated to David that his throne should stand until then, and that some one of his seed or descendant should always be seated thereon. This you will read 2 Sam. vii.

These two guaranteed conditions are very important points, for the simple and literal meaning and teaching is that David's throne is now somewhere in this world in existence, and wherever it is David's seed is on it, as sure as the sun is in the heavens. The Lord called this throne His own, the only one He ever claimed, and there is no other throne that you can claim as a type on earth of this throne. There is one High Priest yonder, Christ, and you can only have one High Priest at a time. You cannot multiply thrones and call them God's. In 1 Chron. xxix. 23 we read, "Then Solomon sat on the throne of the Lord as king instead of David, his father." An important point like this wants the law and testimony to seal it. I could give you any amount of testimony, but I will give you only a few passages: "Thy kingdom shall be established for ever before Me, thy throne shall be established for ever." Among the Orients they had a peculiar way of ratifying an oath, and the most sacred oath was what is called the "salt oath," when they interchanged a little bit of salt with each other. That is described as the most sacred oath, hence you read in 2 Chron. xiii. 5, "Ought ye not to know that 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."

Wherever that throne is to-day on God's earth it will survive all the revolutions and changes that are coming; it never can disappear. Let me add the following also, from Psa. lxxxix. 34—36: "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me." People object to what I say about the Ten Lost Tribes' theory, and the British throne being David's throne. Now, where is it? It is somewhere on God's earth, for it is to last as long as the sun, and I think the sun is yet with us, though I did not see much of it these last few days. The throne and seed are in existence. I may make a wrong choice, but you must make a more correct one; it will not do for you to rise up and say that what I say is all nonsense, for such a statement as that simply turns back upon you, and says you are unwise. In my humble opinion, these plain and emphatic words have their fulfilment and embodiment in the British Throne and Britain's Queen, and come what may that throne is secure, come what may, no alien can ever succeed Her Majesty, if this throne is the throne of David, and she be the seed of David. The British Davidic monarch can and will only yield to Shiloh when He comes. To Him the sceptre will be handed, and He will take His place on the throne.

So far the Rev. preacher in Toronto. The problem is fairly stated by him. "The kingdom," and the throne over Israel, exist somewhere to-day. The only thing to do is to find that "kingdom," which by 1 Kings xi. 35, and Acts ii. 6 is clearly no other than the Ten-Tribed kingdom of the House of Israel. We have by every variety of evidence shown, times out of number, that the British nation and Empire constitute the "kingdom of the House of Israel." It follows therefore that the throne and kingdom we seek to find are the British throne and people, and that these are destined to abide in union, till Shiloh come, "whose right it is" to reign and rule over Israel for ever. This kingdom appertained once to the House of Judah. But the King Himself, in Matt. xxi. 43, pronounced on that House the sentence of deposition and deprivation. He declared that the honour of constituting "His kingdom" would be transferred to "a nation bringing forth the fruits thereof."

Scripture itself must interpret Scripture. If we turn then to Dan. vii. 27 we find the king's decree set out in regard to the

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race to whom "the kingdom" is to be transferred. He said "the kingdom and dominion and greatness of the kingdom under the whole heaven *shall be given* (compare Matt. xxi. 43) to the people of the saints of the Most High, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey Him." "The saints of the Most High" are "the children of Israel, a people near to Jehovah," as Psa. cxlviii. 14, R.V. teaches us. "The kingdom" appertaining to that people, is "the Ten Tribes," as 1 Kings xi. 35 declares. The nation "bringing forth the fruits of the kingdom of God" must necessarily be the people or kingdom described in God's Word as destined to do that very thing. In Isa. xxvii. 6, R.V. accordingly, we find the people we seek named thus:—"In days to come shall JACOB take root. ISRAEL shall blossom and bud and fill the face of the world with fruit." It appears then that the nation our blessed Lord designated as the "fruitful" one was the "fruit-bearing" House of Israel, the rooted stem of Jacob—who therefore must be "Ephraim," the "fruitful" one of Gen. xli. 52, R.V.; or the Ten Tribes of Hosea's prophecy. The British are they. And the British throne therefore is Jehovah's throne; occupied just now by a descendant of the House of Judah, through the line of David according to the prophecies. Let Israel therefore praise the Lord, and learn that "their nobility obliges them" to act out their character, and become the fruit-bearing people in respect to the whole outlying, non-Israelite, Gentile, world!

THE ENGLISH LANGUAGE.

WE take the following from the *Christian Million* newspaper of January 5, 1888:—

In Shakespeare's day the English language was confined to the British Isles. It was here spoken by five millions of people. It is now the native and dominant language in Great Britain, Ireland, the United States of America, British America, Jamaica and other West India islands, South Africa nearly to the Zambesi river, Australia, Tasmania, New Zealand, and many other islands and colonies. These English-speaking countries have an area of more than ten million square miles, or more than one-fifth of the habitable globe.

Beyond this, English is the official language, and is being rapidly taught to the two hundred and sixty millions that inhabit the British East Indies. It is the international language of commerce in China and Japan. It is the language of the high seas, spoken in every maritime port. It has the greatest literature in the world, and fully one-half of the entire newspaper press of the world is English to-day.

So far the journalist. But though he writes for the *Christian Million*, he forgets to say that English is the language of a church which has its daughters in the four quarters of the world, and that by means of its English Bible, multiplied inconceivably by the agency of the British and Foreign Bible Society and other similar British Associations, the language is becoming the language of Christianity, in its protesting, witnessing aspect amongst all the nations, families, and kindreds of the earth. Geographically it will be seen that where the language has gone in its wondrous expansion from these two small Islands of the West, there the British Anglo-Saxon race has also gone in advance, and has assumed in such localities a dominant position. The language merely follows the race. It cannot precede it. Thus in the enumeration of lands where the language now predominates it is seen that we do not travel out of the British Empire, or out of the domain of the Anglo-Saxon race. Thus the whole North American Continent is English-speaking, and inhabited by the Anglo-Saxon race. They occupy in force British America, the West Indian Islands, the colonies of South Africa, the great continent of Australia, Tasmania, New Zealand, the Mauritius, and St. Helena; and therefore in all these parts we find the language assuming a dominant position. At sea this race is supreme. "Britannia rules the waves." Therefore, we expect to find accordingly that English is the language of commerce, is spoken in every port, in every Custom House, and is likely to be adopted by India, China, and Japan as the *Lingua Franca* of their millions, a second vernacular. In a newly started Canadian journal, called the "Anglo-Saxon," published at Ottawa in Nov. 1887, we have a valuable treatise on the subject of the English language, from which we take the following as really blind evidence in proof of Our Identity. In regard to the coming universality of our tongue the writer quotes the *North British Review* thus:—

"Let it be known also that English bids fair one day to become the language of the civilized world. This is not saying too much. It speeds from land to land, from sea to sea; they talk it in India and America, the furthest East and the utmost West; at Gibraltar too, and at Capetown, the rounding points of Europe and Africa;

> And who in time knows whither we may vent
> The treasures of our tongue? To what strange shores
> This gain of our best glory shall be sent,
> To enrich the unknowing nations with our stores?

The only languages which can now pretend to compete with it in this walk are the German and the French; and English is by nature more adapted than either for becoming the speech of vast multitudes, being more simple than the one, more expressive than the other, and more musical than either. Again, turning to the literature of this country, we may see another reason for arriving at a similar conclusion. The very general expectation of a golden age is a remarkable feature of the present times (1850). Some fish for it in political changes, but all whose opinion is worth having, look for it in the world's becoming more Christian in the spread of the church, and thus also in the spread both of those ghostly blessings of which itself is the bearer, and of that social happiness of which it was meant to be the harbinger. Now without forgetting that the powerful are not always the messengers of the Almighty, (a lesson so common as to be taught in every fairy tale) but calmly and unvauntingly judging from the works in English alone on religion, in poetry, and philosophy, we must see that it is the tongue best fitted for going on this errand, of fulfilling the behests of Christian kindliness; its religion being deeply practical and of the best, as in Leighton, and Taylor, and Bunyan; its philosophy coming home to men's bosoms and businesses, as in Bacon, and Locke, and Butler; and its poetry as in Milton and Shakespeare, being loftier, and wiser and better than any other. This is no dream, and if not, how weighty must become every decision as to the language."

As to the powers of the English language, listen to the weighty opinion of Jakob Ludwig Grimm, the celebrated philologist and archæologist:—

"The English language has a veritable power of expression, such as, perhaps, never stood at the command of any other language of men. Its highly spiritual genius and wonderfully happy development and condition have been the result of a surprisingly intimate union of the two noblest languages in modern Europe, the Teutonic and the Romaic. It is well known in what relation these two stand to one another in the English tongue; the former supplying in far larger proportions, the material groundwork; the latter, the spiritual conceptions. In truth the English language may, with all right, be called a world language, and, like the English people, appears destined hereafter to prevail with a sway more extensive even than its present, over all portions of the globe. For in wealth, good sense, and closeness of structure, no other language at this day spoken deserves to be compared with it, not even our German, which is torn, even as we are torn, and must first rid itself of many defects before it can enter boldly into the lists as a competitor with the English."

Emerson, in his *English Traits*, also claims for the Saxon the strength bringer to the English language:—

"It is a tacit rule of the language to make the frame or skeleton of Saxon words, and when elevation or ornament is sought, to interweave Roman, but sparingly; nor is a sentence made of Roman words alone without loss of strength."

These, we think, are sufficient answers to the cry of continentals that our English is not a pure well, undefiled—but is a hotch-pot or stew made of words culled from every clime by rough sailors, commercial travellers, and brainless milords, then pitched into the cauldron of the public press and ladled out to school teachers, and dictionary makers, and thus incorporated and appropriated without acknowledgment by John Bull and his island and his

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"English ban dogs." Listen to this ye believers in English opera:—

"Our speech can hardly become more polished than it is; hardly also may its tones be improved, for though it has not the prevailing mellowness of the Italian, or the sustained dignity of the Spanish, it has, like the pianoforte, such a happy blendingof both, that any change would only take away from what is great beauty, variety in the compass of sound; and as for more words and phrases, the English tongue is already so fully equipped, and so powerful that (take it for all in all) it stands at the head of living languages."—*North British Review*, 1850.

So far the Canadian journalist. If the German philologist Grimm be correct, and we cannot doubt his verdict, then is our language destined to all appearance to prevail "over all portions of the globe." That is, the English-speaking British race must be there, and so give its vernacular to the world. But "all portions of the globe," are just the parts where God means His people Israel to rule and reign; for He declares that the seed of Abraham is "heir of the world," and that race as "the people of the saints of the Most High" (that is "the children of Israel") are endowed from their Maker, Creator, and Former, with "the kingdom and dominion and greatness of the kingdom under the whole heaven." Just where Grimm then finds that the English language must finally prevail, there God's word declares that Israel will reign supreme, as the vicegerents of the Lord God of Israel, Jehovah-Jesus, Himself, "whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him" (Rom. iv. 13, R.V.; Dan. vii. 27, R.V.). We may conclude then, reasoning from this and other *data*, that the British English-speaking folk are Israel, the future universal rulers of the planet, under God's own unalterable appointment, and knowing this we may rejoice with joy unspeakable, and praise the Lord who has assigned to us nationally so glorious a destiny, miserably ungrateful, unworthy ones though we be!

THE OMNIVOROUS RACE.

A GOOD many years ago we drew attention to the fact, that the Anglo-Saxon race attracted to itself all others, and that it had the faculty, peculiar to itself, of assimilating all Europeans of whatever nationality, and in a short space of time changing them also into Anglo-Saxons in language, religion, physique, manners, and customs. Thus, when Germans become naturalised subjects of the Queen, or citizens of the United States, one or two generations suffice to see them transformed into Englishmen or Americans, undistinguishable from the rest of their fellow-subjects. So the Huguenots, who immigrated into England only two hundred years ago, are now absorbed by the surrounding population, and cannot be identified among Londoners as French. The fact, also, is recognised in America, and was alluded to by the *Times*, in an article which appeared as a leader, on August 29, wherein the wealth and future prospects of the States were the subject of discussion. The writer said:—

It must be remembered that, though every nation pours its emigrants into America, it is the English race which is dominant there. A single generation is enough to turn a German or a Swedish settler into a thoroughbred American, assimilated to his native-born neighbours. The Irish-American is a more difficult individual altogether, but even he, after two generations of lobbying and political intriguing, usually settles down into an ordinary citizen, and becomes a hardworking man of business, with a proper contempt for political "bosses." It is this extraordinary power of moulding all incoming races into their own likeness which is, perhaps, the most remarkable feature of the Anglo-American people, and, as it seems to grow stronger instead of weaker as times goes on, it is an augury of peace for the future.

Dr. Wild, of Toronto, has a very characteristic passage on this same subject in one of his recent sermons, published in the *Parkdale News* for August 11, 1887, having reference to Manasseh or the United States, and inquiring whether they will be "Foreignised" or "Americanised"? He said:—

Providence began the country in New England with the tether very close. If it had not been for the early settlers starting as they did where would Manasseh have been to-day? They would not have had any Sabbath at all. I can see the reason of God beginning such a discipline that He might continue on His Sabbaths. Foreigners have a right to come, as we read in Isa. lvi., and just as my stomach and the laws of digestion convert mutton, beef, and pork into Dr. Wild, so Manasseh will convert Negroes, Chinese, and everybody into Americans. You do not need that a cucumber should grow on the top of my nose because I eat one. So those people will learn Manasseh's ways, his ideas, his customs. He has plenty to eat for years to come. We are not to keep out the stranger; anybody can come in as laid down in Isa. lvi., provided he accept the covenant, Keep the Sabbath-day. You say, "I won't"; then you must stay out, Sir! All the world is invited into this circle on the same conditions. It is not selfish, you see. You may read Israel's work and destiny as portrayed by the prophets, and you will see how swiftly Providence is putting into their hands the balance of power in this world. He has the land to start with, and by this very means have room and resource to carry out any enterprise. He is also blessed with a natural increase, greater than any other race or people, and consequently they will rule themselves, and make their land a place for Christians to dwell in. God is giving them the surplus millions of the Gentile nations, and so increasing Israel's power to fulfil his God-appointed mission. Had we time we might touch upon the territory of Ephraim. It is marvellous that this country of Canada, in which we live, is still larger than that of Manasseh. Why did God keep these broad acres for years? He knew of what was to come in years after. Let us be faithful, and as Manasseh and Ephraim march on hand in hand to the millennium day in peace and good will. The Lord bless us all. Amen.

So far Dr. Wild. We see by our own home experience, as well as from his evidence in reference to America, that ours is an omnivorous race. The alien folk, who take refuge on our shores and "naturalise," are, in process of time, transformed into Britons or Anglo-Americans, and become so to all intents and purposes. Our race being the strongest, absorbs them as soon as they settle among us. But how does it come to pass that our nation has the power to absorb individuals of all other races when brought into contact with them, and why do not other nations, such as the French, Germans, Austrians, absorb the British element when the latter lives among them? The reason is plain and simple. The Anglo-Saxon or British races are the remnant of Israel, and as a people chosen of God, and blessed by Him as none others are, have the promise of a continual existence under the divine favour. To no other people is there the same privilege accorded; and as Israel is destined to be the heir of the world, and the possessor of the kingdom, and dominion, and greatness of the kingdom under the whole heaven, this race is bound to grow, and gradually to embrace within its folds all nations, families, and kindreds of the earth, in order that by so doing it may administer to them the blessings which lie at God's right hand reserved for them. These, however, can only be had in connection with Israel, and under her protection. Hence it is unutterably important that more and more of the earth should be joined to Israel, and that constant additions should be made to the British and American nations in order that those who thus join these Polities may become thereby partakers in Israel's blessings, by developing into Israelites themselves. It is better for the world to be united to Israel, and thus partake of her blessings and privileges, rather than, being separated from her, to suffer the vengeance of the divine wrath which is about to be poured out on all the Gentiles who refuse to recognise the divine precepts, laws, and statutes.

AUSTRALIA TO ENGLAND IN ONE MONTH.—The Orient liner, *Orizaba*, has arrived at Plymouth from Australia. The passage occupied thirty-two days three hours, and is the fastest on record.

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.



"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
Israel's Property in Western Australia	125
The Enemies' Gate	126
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. Part IX. By Joseph Thomson	127
Emigration in 1887	128
Hadrach: The Stronghold. By E. Wilmshurst, Retford	128
An American Opponent who Declares that Englishmen are not Jews	129
Queen Victoria's Epiphany Offering of Gold, Frankincense, and Myrrh. By J. T. Gott	130
Correspondence	131

ISRAEL'S PROPERTY IN WESTERN AUSTRALIA.

IT appears that our race has an immense inheritance in Western Australia,—a gigantic colonizing ground which there is great danger that we may lose, if we do not stand up for our rights. The case is this:—Western Australia is a Crown colony of Great Britain, and is not yet vested with the full autonomous representative government which the other colonies enjoy. The country is administered by a Governor and Executive Council appointed by Her Majesty. "Its laws are made by a Legislative Council of 24 members, eight of whom are Crown nominees and the rest elective." This body has just now decided by thirteen votes to four to petition the Queen for responsible government with the other colonies; and by a second unanimous vote, that when they were constituted a responsible government with a new constitution, the colony should remain one and undivided.

These resolutions have now come home to be laid before Her Majesty's Government, since the Governor, Sir Frederick Broome, has approved of them "subject to two reservations." He stipulates that due protection must be given to the aborigines to the North of the colony, and that the Queen should hereafter have the right, if needful, of forming a new colony out of the territory at present belonging to Western Australia. The objection to the proposal thus backed by the British Governor is that, whereas the colony is in size just about one-third of the whole continent, that is 1,250 miles long and 800 broad, the colonists who inhabit it and now demand autonomy and the fee simple of the whole territory, are only about 35,000 in number! There are there about 1,000,000 square miles of land, which is truly Britain's inheritance, and these 35,000 people demand to deal with it as they like, even to the prohibition of the immigration of a single soul in addition to the present population. The handful of colonists desire to become trustees of the whole enormous inheritance, and to exclude the home Government from having any voice in the matter as to how the same shall be appropriated for the benefit of the 35,000,000 at home! It is as yet only a question of numbers. The colonists just now are too few to receive the boon they demand, but doubtless when their numbers show that they have arrived at maturity, and are becoming entitled to be regarded as a nation, the autonomy they desire must be given them just as the other colonies have been endowed by their old mother in the West. The question is whether the colony is yet fit from its numbers to run alone, and to have the disposal of such an enormous patrimony as it appears they have lying at their hands. We do not suppose that the Western Australians will obtain just yet what they want to have; but what should prevent our surplus population, who are struggling at home with poverty and insufficient room, from proceeding at once to Western Australia. and establishing there, by their numbers and influence, a right to the autonomy the colonists are clamouring for to-day?

A correspondent of the *Times*, on October 18th, put the matter thus:—"There are 975,000 square miles in Western Australia, and there were there as its occupants on December 31st, 1884, some 32,958 persons only. That is, a country as large as Europe to the West of Russia, has for its occupants as many souls as there are in the single town of Oxford in England! Great Britain has 300 inhabitants for each square mile of its extent; but Western Australia has only one inhabitant for 30 of *its* square miles! In other words, Great Britain is occupied by a population 100,000 times as dense as that which, occupying Western Australia, is now demanding self-government, and the denial of the right of occupancy or colonization to the British people! Of the million square miles in the colony, only 3,000 have been permanently alienated from the Crown as yet. Of the residue, only a fourth has been occupied even on pastoral leases. . . . Western Australia is so large that it could absorb the surplus population of all Europe for centuries to come, and is therefore far too valuable a possession to be given away to a mere handful of people whose numbers do not yet entitle them to demand self-government."

In regard to the coming prosperity of this fine country, the *Times* declares that it is likely to turn out to be exceptionally rich and prosperous. Though immense tracts are hopeless wastes, which consists of "hungry sand," without a drop of water, yet "the climate is dry and exhilarating and most congenial to the English constitution." But where the ground is sterile the atmosphere is enjoyable. In such spots, though crops cannot be reared, nature covers the land with blooming flower gardens! Many millions of acres, however, are fitted

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for cultivation and pasture, being bordered by numerous rivers, "The Jarrow forests are a treasury of natural wealth. There are inexhaustible mines of lead and copper in the land."

So far the *Times* and its correspondent's interesting communication. We point to the subject because it proves many facts in Our Identity case. It shows that we are the "remnant of Israel." For here we have a region in the temperate zone, belonging to the House of Israel, which, once a "desolation," is now beginning to blossom as the rose. It is sparsely inhabited by British subjects; yet these colonists already aspire to the status of a nation, and clearly will soon make good that claim! Their land abounds with the wealth, and what gives power to produce wealth, promised to Israel. Its mines, and forests, and boundless territories, show that its wealth is enormous; and clearly it only wants time and people to become what it is sure to do some day, namely, one of Israel's "stately daughters," wealthy and powerful, like the rest! What other nation has a territory like the one in question, nearly 1,000,000 of square miles in extent, capable of swallowing up the surplus population of Europe for centuries? There is not one other such as we describe! To the British exclusively has God given this, the birthright inheritance of Joseph, described in Deut. xxxiii. 13—17, and Gen. xlix. 22—26.

Western Australia, even in her condition of an infant nation, is evidencing a giant's strength. Her present demand of the whole inheritance for herself is a sign of her consciousness of exuberant power—a token of her coming greatness. While we admire her forwardness, we cannot hope that she will succeed in her request until, at least, she have incorporated into her body politic many millions of our own suffering people, and planted in her bosom the teeming population of a brawny Anglo-Saxon community, destined to become the powerful Western-Australian nation, in federation with her old mother in the West.

THE ENEMIES' GATE.

A CORRESPONDENT, writing from Marazion, Cornwall, says, *apropos* of "The Gate," that a rule from Lindley Murray comes to mind in reference to the often repeated notice of the subject in the BANNER, and it is this:—

"A Substantive without an Article to limit it, is always taken in its widest sense; as 'a candid temper is proper for man'—that is 'for all mankind.'"—Now may not "the enemies' Gate," or "the Gate of Israel's enemies," mean definitely "all the Gates"?

So far our Marazion friend, S. A. M. In reply, we think that the words quoted from Gen. xxii. 17, relating as they do to one of God's choicest blessings which He swore to grant to "Abraham and his seed for ever," meant this:—Israel would have enemies innumerable during the subsequent course of their history; whenever and wherever such enemies turned up, God engaged that the tide of battle and the success in the contentions between His people and their foes, should always be in favour of His chosen nation by reason of the gift of "their enemies' Gate." This meant therefore "all the Gates" throughout time which were calculated to place the enemies of Israel at the mercy of the latter. All such Gates were to be seized and held by Israel, who would thus dominate over their foes.

The British being Israel, we find that according to this prophecy God has given them the Gate of their enemies everywhere. When the Spaniards were our enemies in 1704, A.D., God put their chief Gate Gibraltar in our possession by a sudden assault. When we were at war with France for supremacy in the Mediterranean, Malta was given to us in A.D. 1800, as the Gate of the Levant and of the mid-Mediterranean. When the Arabs shewed signs of hostility in 1839, Aden was captured by us. When Arabi Pacha made himself and Egypt obnoxious to us in 1882, then God gave us Egypt itself as a Gate of Central Africa and the Red Sea. When the French with *malice prepense* purposed to seize and occupy Perim Island, the Southern Gate of the Red Sea, God allowed us to anticipate them and occupy it in 1865. When the Afghans foolishly helped the Sikh nation in their second fight with us, God enabled us to defeat them both, and gave us Peshawar the Gate of the Khyber Pass in 1849, when the Punjaub was annexed. When China fought us, God gave us Hong Kong as a Chinese Gate, in 1841. In 1806, when we were at war with the French and Dutch, we were enabled to capture Cape Town, the Gate of South Africa, and from that small beginning our South African Empire has grown, to be followed by mid-Africa and Egypt too! Our one small Gate Madras, first acquired in A.D. 1639, helped us to seize the whole of Southern India, while the possession of Bombay in 1662, and of Calcutta in A.D. 1700, completed the machinery by which in time, the whole Peninsula, after hard fighting with Israel's enemies, lapsed to the people of God.

So we might go round the globe, and tell of Gate after Gate, given to us by the Lord of the whole earth, in order that by these means we might dominate and subdue the earth to Christ, being His "battle-axe, and weapons of war" to effect that very purpose, and finally to bring them all to Christ—their King. A people who are thus constituted "the possessors of their enemies' Gate" by the Lord Himself, must perforce be free from dread of insult in respect to their own home "Gates" or Ports; and accordingly we find a very special promise to that effect made by the Spirit of God to Israel in Isa. lx. 11, R.V., where the following words may be read:—"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)." British history affirms that this thing is true! since the earliest time during a thousand years, British Ports as a whole have never been blockaded day or night by any foe or confederacy of enemies! Our ports have been ever "open, day and night," that the imports of the world (which bring us wealth) may be poured into British laps; foreign kings and potentates, too, from time to time, have been led to visit us in our home, through these our hospitable and open Gates; but never for a thousand years, that is, for a millennium of time, have they been closed by force, by the enemies of Israel, in fulfilment thus of the prophecy which gave to Israel as God's good gift, the possession of the Gates of all their enemies abroad, and protection from invasion, as to the Gates of their own home perpetually.

The twofold evidence which "the Gates" afford as proof of Our Identity with the Lost Ten Tribes is very valuable; it is of a kind which the man of the world can thoroughly appreciate, and which all travelled men, soldiers, sailors, merchants, and the like, can grasp intuitively. The spots we name are veritable "Gates," doors of entry to foreign lands and to distant oceans; strategic places which dominate them both, and so curb the power of those who "hate" our race, and are, or incline to be, our "enemies." Such localities, whether they be islands, towns, cities, promontories or strategic countries, are largely in our possession to-day; and foreign nations, though they hanker for them, are not able to acquire possession of even one! We naturally conclude that we are the heirs of God's sworn promises "to Abraham and his seed for ever;" and are therefore satisfied, that, whereas the British are not Jews, they must be the House of Israel, the long lost, Ten-Tribed House of Ephraim. That fact established we joy and rejoice exceedingly for the comfort it brings us; and we praise the Lord for His mercies to His so unworthy people!

TORONTO.—Considerable interest is now taken in this city on the subject of the Identity of the Lost Ten Tribes with Israel. Dr. Wild, who is a firm supporter, preaches every Sunday to large audiences. A goodly number of copies of the BANNER OF ISRAEL are now sent regularly to Toronto to two agents—viz., Mr. Claxton and Messrs. Grafton & Sons.

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MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

PART IX. (*Continued from page* 120.)

XXI.—THE FOMHORAICE.

In his life of Sertorius, Plutarch tells us that that commander determined to make the Atlantic Isle (*i.e.*, Ireland) a place of retreat from his enemies. In another work he describes this "Atlantic Isle" as opposite the Celtae, and only four days' sail from Britain. The Irish legions in Gaul were called Fine Gall: those in Albany, Fine Alban. "We may very well suppose," says O'Hallaran, "that the Fine Fomharaigh, or African legions, so often met with in the old Irish MSS, meant no other than the Irish cohorts in that service."

The Fomhoraice, or Formaragh, mentioned by the old Irish poets, were sea robbers who plundered the southern coast of Ireland as long as the Nemethæ held possession of it. They were probably a roving band of Phœnician traders who visited the British Isles about 400 B.C., and got so named from their habits as sea robbers, "*fomhor*" and "*fomhorac*," in Irish meaning a pirate, as also a giant. The root of these words, however, is found in Phœnician, where we find "fom-horac" means fugitives, and disturbers, which agrees well with the description by ancient writers of these rapacious intruders into the British Isles. "Perhaps," Dr. Villanueva says, "they were some of the first Phœnicians, who, flying before the face of the children of Israel, transported themselves from Syria, and whose footsteps are still preserved in the names of those towns of the Gallaici Lucani in Spain, Formarigo, and Formaran; in that of Famorca, amongst the Edetani, and that of Formanes amongst the Astures." (Phœ.-Ired. p. 194).

XXII.—THE FORCRABII.

The Forcrabii, or Fir-na-crabii, were ancient settlers in Ireland, in the part called Hy-magh-neigh, now the county of Monaghan with a part of what was anciently called Oirgail, and under the command of the Mahonies or Mac-Mahons. The name may have been of some superstitious suggestion, as it seems composed of the Irish words *fire crabhath*, *i.e.*, true religion: or from the Phœnician words *frin*, *i.e.*, fruit; or *farin*, bullocks; and *crabin*, *i.e.*, oblations or sacrifices, this last word is itself from *corban*, *i.e.*, anything offered to God or idols (See Mark. vii. 11). The name of Oirgael, or Orgiel, which some call Oircael, and explain by the eastern cael—being an extensive district comprising the present counties of Louth, Monaghan, and Armagh—also savours of Phœnician superstition. For *or*, Phœnician, is fire; and *gael*, or *gail*, is delight, from the root *ghil*, which expresses that gladness of the mind which shows itself in gestures; thus the combined import of the words would refer to the joy of that nation in the days sacred to the worship of fire.

XXIII.—THE VELLABORI.

The Vellabori, also an ancient Irish tribe mentioned by Ptolemy, were settled in Munster, beside the promontory of Notium. Some derive this name from the British words, *vel-aber*, or *bel-aber*, *i.e.*, the source of a frith. But it may be of Phœnician descent, and compounded from *bali-bira*, *i.e.*, an ancient temple: but Dr. Villanueva is more strongly inclined to suppose it had reference to the victims offered in sacrifice to Baal, whether as actually burned, or only dragged through; and is from *bel-aborin*, *i.e.*, dragging across before Baal, from *abar*, the verb, which expresses this ceremony, the nature of which was to conduct or drag the victim, a human being, and generally a boy, between two pyres or series of fires until he was burned to death. In this way we are to understand the passage in 2 Kings xvi. 3; and 2 Chron. xxviii. 3. The promontory of Notium seems to have been so called from the woods and forests with which it was clothed; for Notium in the Phœnician, signifies plants, or plantations.

The Vellabori seem to have left their traces in Ballibur, a town in the county of Kilkenny; and in Ballyburris, a village in the county of Carlow. In Spain, too, from whence this people may have emigrated, we find Ballobar, a town in Celtiberia, and Belabarce a river in the district of the Cantabrians; v and b being often interchangeable among the ancients.

XXIV.—THE UTERNI.

Ptolemy also mentions the Uterni as living on the borders of the Irish Brigantes, in what is now the southern part of the county Kerry, and the adjoining western part of the county Cork, province of Munster. Their chief city was Uverni on the sea coast, and called by the natives Insovenach, though Cirencester has it Rufina, which it is supposed is corrupted from *ruadh eanagh*, *i.e.*, the habitation of the progeny of the waters. Its exact site is unknown, though some think it was either that of the present town of Bantry, or Kenmare. Many identify the Uterni with the Ibernii of Cirencester; others deduce the name from the Irish *Ubh-ernii*, *i.e.*, a more western people. But the Phœnician *utrin*, or *atrin*, *i.e.*, explorers, (called also *thirin*) perhaps best accords with the high ground on which they settled. It also signifies leaders; or persons discharging convoy. Whence too they may have been called Ibernii, from the Spanish Iberi, who were their conductors; unless we may suppose that they got their name from their physical strength, for *iberin* in Phœnician, means brave, or valiant. This idea seems supported by the name of their chief city Rufina, from *rufiin*, *i.e.*, giants; as also that of Insovernach, which is from *izzab-anac*, *i.e.*, the post where the giants stood together—viz., the race of Anac the son of Arba (see Josh. xv. 13; xiv. 15), from whom the flower of the Phœnicians, both in birth and prowess, boasted of having descended. Uverni, by which in common with the two names just noticed this city was also called, would seem to be merely a geographical term; *uberin* signifies boundaries, extremities or sides, in the Phœnician language.

XXV.—SEVERAL ANCIENT CITIES, AND THE ARRAN ISLES.

The great Alexandrian geographer, Ptolemy, who is our chief ancient authority, lived about A.D. 130. He enumerates some dozen *illustrious* cities as existing in Ireland in his time: whence it is evident that they must have existed a long time previously or he would not have heard of them; for he himself never visited Ireland. He mentions Nagnata, as an illustrious maritime city on the western coast; Menapia, and Eblana, also maritime cities on the eastern side; and Rhigia, Baiba, Laberos, Makolikon, Dounon, Iuernis, and a second Rhigia, as inland cities.

Of Nagnata no traces now remain, but some think it was in the vicinity of the modern Sligo. It must have been a flourishing place once, as, with the prefix "Cuon," *i.e.*, (Irish) a port or harbour, it gave a name to the whole province of Con-naught. The Nagnatæ are called by Ptolemy, in some of his writings, Nagantæ. Baxter and Camden both agree in thinking that their settlement was in this district. The name of Connaught is thought to be abbreviated from "Cuanna-guactic," *i.e.*, the port of the little islands—viz., those which, from the natives Firion, or Erii, are called Arran for Ierion. Cuan, Baxter says, means a harbour in Irish, as in the French *coin* means a corner, and *congl* in the British the same. *Vict*, or *vact*, or *guact*, as it is otherwise expressed, is a little island; *na* is the mark of the genitive case in the old Brigantes' language as well as that of the Irish.

Others derive Nagnatæ from the Irish Na-gae-taegh, *i.e*, an abode near the sea, and say that the old historians called them Slioght gae, *i.e.*, a race or progeny settled beside the sea: from these words we have the modern name Sligo.

Dr. Villanueva, however, thinks that the name of this people was Phœnician, and derived from that of the leader of their body: thus *nagud*, *i.e.*, a prince or chieftain, in the plural

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is nagudin. But they may have so called themselves from the character of the locality in which they settled, *nagad* meaning a wide country, a generous soil; while *nagab-natah* means the same, with the addition of dryness, or aridity; which agrees well with the nature of the district in which these people settled. *Nacha-natah* means the inhabitants of such a country.

These islands of Arran or Aran (off the coast of County Clare) appear to have been so named by the Phœnicians (as also many of the Irish mountains) from their abounding in trees, which they call Aran, and to which *sonobar* in Arabic, *i.e.*, a pine tree, or pinaster, exactly answers. We may, however, if we please, accept the exposition of the Spaniards, who are well known for their accuracy in these points, and who think that the valley of Aran, in the county of Urgellum, and anciently in possession of the Ilergetes, being watered with rivers and many fountains, was so called by the Phœnicians from its likeness to Mesopotamia, which they called Haran. The valley of the Arana, among the Cantabrians, and the names of other tracts in Spain, as Aranaz, Aranacoe, Aranda, Aranga, etc., may have the same origin.

(*To be continued*).

EMIGRATION IN 1887.

During 1887 there was a large increase in the number of emigrants from the United Kingdom as compared with the year before. Of British-born persons, there left these shores during the past twelve months 282,000 individuals! Besides this huge host, 108,000 foreigners came over to our ports, and embarked thence to proceed to distant places as emigrants. An emigration of 390,000 souls then from our own home is a portentous, wondrous fact, only exceeded by that other more remarkable one, that although nearly 1,000 persons are leaving us daily from among the British-born subjects of the Queen, her people are increasing in spite of it all at the rate of 1,000 souls a day!

Most of our home emigrants go, it appears, to the United States in preference to the Colonies. Every two out of three go there! Of the rest, Canada is most favoured, Australia the least! Why this should be, and why the United States are attracting so large a proportion of our departing surplus population is a puzzle no one can solve. It is a fact, and must be accepted as such. The whole subject of our national emigration is under God's direction, and He tells us plainly in His prophetic Word that He has it in hand. That passage in Isaiah xxvi. 15, R.V., we have often quoted, indicates that, thus:—"Thou hast increased the nation, O Jehovah; Thou hast increased the nation; Thou art glorified; Thou hast enlarged all the borders of the land;" or, as the margin reads—"Thou hast removed it far unto the ends of the earth." The explanation of this appears in another Scripture (Zech. x. 8, 9, R.V.), where God says, respecting Ephraim of the House of Joseph—"They shall increase as they have increased; and 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." We have here a clear scriptural intimation that God Himself has directed our national increase (since we are Israel), and that He has taken our surplus population and sown it in blessing among the peoples of the earth, in far off, alien countries, at the ends of the earth. The emigration of Israel is, therefore, divinely directed. Its settlement in foreign lands is under His regulation. That which is a mystery to us in regard to the preference for the United States is brought about by His all-wise providence and superintendence. We need consequently to be under no sort of alarm or uncertainty as to the ultimate issue of all that we see going on around us, but may calmly contemplate it all, assured that God's glory is being served by both Israel's abnormal increase and by the disposal of her surplus population in the waste places of the earth by the hand of God Himself.

HADRACH: THE STRONGHOLD.

By E. Wilmshurst, Retford.

The acquisition of Cyprus (Chittim) by Britain was the last and most important link of the chain of events which are slowly but surely bringing us into close contact with the land given "to Abraham and his seed for ever," and the prescience of Benjamin D'Israeli (in the Berlin Treaty) has provided (in the clause for the Protectorate of Britain over Asia Minor, under certain circumstances) a *raison d'etre* for eventual military and political interference, when the "sick man" is *in extremis*.

An able article in the Banner, of Feb. 29, points out the value of Acre, called by Napoleon the "key of Palestine," as affording access to the centre of the ancient "kingdom of Israel," and to that celebrated plain where the fate of Israel and Judah has so often been decided (Judges iv., 1 Samuel xxxi., 2 Kings xxiii.), and where at Megeddo the great and for ever decisive battle of Armageddon will take place.

That ripe scholar and military strategist, the late Colonel Gawler, of the Tower of London, in a paper posthumously published (and printed in *Israel's Hope and Destiny*, January, 1887), calls attention to the prophecy in Zech. ix., which foretells a military occupation of a strategic point by returning Israel in the latter days, which, effected by a Power having command of the sea, with base of operations at Cyprus, would sentinel the approach of a hostile force approaching the promised land from the North and North-east; and especially from the descent of a Russian force from Armenia, *vid* Erzroum or Kars (see map).

Colonel Gawler points out that the word "Hadrach" translated means "enclosed chamber" or "stronghold," and that, omitting incidental prophecies against Tyre, Ashkelon, Ashdod, &c., the thread of the prophecy is contained in verses 1, 2, 8, 12—16, and foretells a military position or "Quadrilateral," reaching from the North coast of Syria as far South as Tyre and Acre, 210 miles long, with eight harbours—Alexandretta, Arvad, Tripoli, Beyrout, the Orontes River mouth, Baseyt, Minats el Kaban, and Latakia; in fact, that wonderful strip of land, Ancient Phœnicia, whence came (with "Dan in ships" from Joppa in company) the first emigrants to these Isles of the West, in quest of tin and for purposes of commerce, to Cornwall, Daanshire, or Devonia, to Wales and Anglesea, and to fair Ierne or Erin; and to which isles successive streams of Hebrew emigrants, from the troublous days of Nebuchadnezzar to the arrival of the Benjamite Normans, have found a sure refuge, "a little sanctuary," in which to recover their strength.

This "Hadrach," stronghold, or strategical position, is impregnable from the sea, protected by the desert from the East, and would flank a hostile army from Armenia, invading, or marching on, the holy places, and would influence and command Mosul, Bagdad, Euphrates, Tigris, and the Persian Gulph, as well as secure the East flank of the Suez Canal and route to India. "And Damascus shall be the rest thereof" (ver. 1), or the "pivot" of communications, the furthest advanced post inland, *East*. "Antioch shall be the border thereof" (Hamath in Syriac)—*i.e.*, the outpost on the *North*, including the lake of Antioch and harbour of Alexandretta. "Tyre and Sidon shall border thereby," to the *South*, and the *Western* side, washed by the waters of the great (Mediterranean) sea, will be safe in the hands of Britannia, and will complete the defence of the quadrilateral, or "Hadrach." "And I will encamp about my house because of him that passeth by, and because of him that returneth, and no oppressor shall pass through them any more; for now have I seen with mine eye" (ver. 8). "Turn ye to the stronghold, ye prisoners of hope" (or expectant emigrants), is the command, as in Isaiah xxvi. 20, to enter into their chamber (where the same word is used, Hadrach).

From verse 13 it would seem that a return of Jews to Judah's country had already colonized that land, and that the

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"strong nation" with ships, who are in military occupation of Hadrach are impelled to protect the emigrants and returning Jews: "When I have bent Judah for Me, *filled the bow of Ephraim* (British-Israel), and raised up the sons of Zion against thy sons, O Ivan, and made thee as the sword of a mighty man." In the Authorised Version, Ivan is translated "Greece"; but the true representative of Ivan and head of the Greek Church is Russia, the land of Ivan the Terrible.

"And the Lord shall be *seen* over them, and His arrow (Ephraim) shall go forth as lightning (as modern artillery), and the Lord God shall blow the trumpet, and shall go with whirlwinds of the South" (verse 14).

"The Lord shall defend them; . . . and they shall devour and subdue with sling stones," which, as the word "sling" in the original is literally "the bottom of a hollow thing," may mean stones of metal, or bullets. Also verse 16: "The Lord their God shall save them in that day." And this magnificent promise is thus concluded by the inspired prophet: "How great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine the maids."

If this is carefully read in connection with the numerous other graphic prophecies of the return of Judah under the protection of Israel, "as a present to the Lord," to the now deserted land, and especially with regard to the campaigns of Gog, or Russia, against the holy places, and the destruction of Gog's confederation of armies in the mountain passes of Lebanon, as given in Ezekiel, an idea may be obtained of the relation of passing events with unfulfilled prophecy, and the learner be prepared for those physical manifestations of divine power (*e.g.*, Habak. iii.) which will as surely accompany the return of Israel and Judah to their promised land, as when He led them before out of Egypt; a great physical change by earthquake power will so alter the countries at the Eastern end of the Mediterranean Sea that an overwhelming superiority will accrue to the nation that "rules the waves." Those who have mastered the elemental facts of the Anglo, or rather "British-Israelite" facts, will be able to read between the lines endless passages in the greater and lesser prophets, which, without such light, are utterly incomprehensible. "Surely wisdom is strength," and "The wise shall understand."

AN AMERICAN OPPONENT WHO DECLARES THAT "ENGLISHMEN ARE NOT JEWS."

A LITTLE Magazine entitled "The Truth or Testimony for Christ" (Editor, James H. Brookes), published in St. Louis, Mo. U.S., had an article in its February number on "Englishmen not Jews." The worthy American Editor finds that Satan is particularly active just now in trying to obscure the truth of our Lord's personal and pre-millennial return, by all sorts of figments and "irrelevant issues," such as "soul-sleeping," "annihilation of the wicked," the "seventh day Sabbath" (!) "or some other heresy or vagary." He goes on then, involving himself in all sorts of difficulties by declaring that we allege, "Englishmen to be Jews," as well as "the Ten Lost Tribes of Israel; that there is no conceivable good in the thing even if true (our old "*Cui bono?*" friend); that "the Bible never says that Englishmen are Jews"; that the British people are a cosmopolitan people, and not an unmixed race "*like the Jews*" (!) It is when Mr. Brookes points to Scripture as against us that he becomes serious, and on this point he argues thus:—

It seems strange that the English should be pitched upon as Jews, unless it can be shown that not only the ancient Britons, but the Romans, the Picts and Scots, the Angles, the Saxons, the Danes, the Normans, and nearly every other nation in Europe are also Jewish. No people on earth, unless it be their descendants in the United States, can boast, if they consider it ground for boasting, of such commingled blood in their veins. It would be absolutely impossible for Englishmen to trace their lineage back generation by generation, as the Jews can do, to a pure and unmixed Jewish origin or Jewish descent. There has been an infusion into their individual life and nationality of something from almost every tribe and principality and kingdom that could reach them during the last eighteen hundred years; and hence the claim that they continue to be Jews is absurd.

But the theory is contrary to the word of God, notwithstanding the forty or more proofs that are given to identify the English as Jews. For example that word put into the mouth of Balaam by Jehovah Himself says, "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9). In what sense can this be understood of Englishmen? They do not dwell alone, but are found all over the earth, mingled with other people; and surely no one can say, England "shall not be reckoned among the nations." It is, and has been for centuries, one of the leading nations; and the utmost stretch of imagination cannot make it correspond with the description there given of Israel, but which is and has always been literally true of the Jews. Even in their dispersion they have never been confounded with their conquerors, as the Saxons were with the Normans.

If however it is urged that these words apply to Israel only when in covenant relation to God, it is sufficient to answer that the predictions of the Holy Ghost concerning the Jews in exile, driven from their land for their sins, cannot at all be made to fit the history and condition of the English. Thus we read, "They that hate you shall reign over you; and ye shall flee when none pursueth. . . . I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. . . . I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number" (Lev. xxvi. 26). "Thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee. . . . The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail" (Deut. xxviii.).

Much more of the same sort might be quoted, and it is obvious that it cannot refer to England. Are Englishmen few in number? Are they despised and oppressed and ridiculed? In the race for national power and renown, have they become the tail? For generations they have been the head of political influence, and the arbiters of the destiny of Europe, and of much of the world beside. With the exception of one of their numerous offspring, the United States, they are the wealthiest people on earth; and the threatenings of God against Israel surely are not fulfilled in the singularly successful and powerful career of Great Britain.

"The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you" (Deut. iv. 27). "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind" (Deut. xxviii. 62, 66). "And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence" (Ezek. xii. 15, 16). The predictions, of which these verses are samples, are now fulfilled before the eyes of the world in the strange history of the Jews; but they are unmeaning if written of England.

One would think that the Anglo-Israel brethren must be silent in the light of the following testimony: "The children of Israel shall abide many days without a king and without a prince: . . . afterward shall the children of Israel return, and seek the Lord their God, and David their king [or as the Targum renders it, 'they shall obey the Messiah the son of David, their King']; and shall fear the Lord and His goodness in the latter days" (Hos. iii. 4, 5), When did England abide many days without a king, and without a prince, except during the brief Protectorate of Oliver Cromwell, who is sorely needed again, not only in England but in many Kingdoms, and Republics?

The Anglo-Saxon-Danish-Norman nation, being uncircumcised, is positively excluded from the national covenant, as God Himself declares (Gen. xvii. 10—14). Hence even if Jews they cannot receive the promised national blessing, but must stand upon Gentile ground. They are either believers in Christ or un-

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believers. If the former, they are part of the church, in which "there is neither Jew nor Gentile, there is neither bond nor free, there is neither male or female," (Gal. iii. 28). If the latter they are under the curse, and until redeemed with the precious blood shed on the cross, they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. ii. 12).

So far our American antagonist. Not one of his objections is original, they are all quoted from that "Friend of Israel," the Rev. John Wilkinson, and others like him. They have all received exhaustive replies in our pages. In the first place we have never claimed to be "Jews," but Israelites; and we make that claim not because of the purity of our Hebrew blood, but because we possess all the blessings God, who cannot lie, sware to give to "the after seed of Abraham" exclusively. The Jews are not of pure origin: there was a large "mixture" of Egyptian blood with theirs, as Exod. xii. 38 shews; and Josephus tells that the Edomites were largely mingled with the Jews. In regard to the objection that Baalam's prophecy (Numbers xxiii. 9) bars our claim, since Englishmen do not "dwell alone," we repeat that neither did the Israelites or the Jews of old "dwell alone" in this sense in Palestine! Were they not therefore the children of Israel? The British now as well as the Israelites of old, are, and were a "people of separation," separated from all other nations by reason of the unique fact that God has ever dwelt with us and "goes with us" (Exod. xxxiii. 16). The British are "reckoned among the nations" to-day, just as Israel and Judah were "reckoned among the nations" by God Himself in Ezek. xxxvii. 22, but it is when the true rendering of the words "shall not be reckoned" is recognised, that we see its application to modern British history. Israel-Britain "does *not reckon itself* among the nations," but regards itself as God made her, "high above them all." We victoriously look down on all foreign races.

Mr. Brookes quotes Lev. xxvi. and Deut. xxviii. 37, 43, 44, as applicable to our case as Israel, forgetting that all these threats were directed against "Israel disobedient," *i.e.*, against the Jews. His reference to Hosea iii. 4, 5, has been so often answered in these columns, that further reference to this alleged difficulty is not needed now. The argument that our nation being uncircumcised is deprived of the national covenant under Gen. xvii. 10—14, "and stands on Gentile ground," is singularly near the truth. The Ten Tribes were "cut off" from Israel and the Mosaic law, were outcasted by their God; became His "Lo-Ruhamah" and His "Lo-Ammi," as Hosea i. 8, 9 tells us. They became in short, "Gentilized Israelites" and "stand to-day on Gentile ground." What then? Has not Mr. Brookes read Jer. iii. 12—18, Zech. x. 6, Ezek. xxxvii. 11—28, Hosea i. 10, and such like texts, wherein he can see that God has followed Israel of the Ten Tribes even into their Gentile state, and given them there the *unconditional* mercies of the Abrahamic covenant? They are believers in Christ and Israelites as well, because Hosea i. 10 declares the fact to be so; and Gal. iii. 28 cannot deny it. The latter text, if it means as Mr. Brookes declares, that there are no Jews, or Gentiles in Christ, but a *tertium quid*, asserts also that no man or woman will be found in Christ, and no slaves or bondmen, and no freemen either, like the Anglo-Saxon people! Is the Editor of "The Truth" prepared for that terrible consequence of his interpretation of a really simple text? If the Ten Tribes or part of them remain unbelievers they are Israelites "lost," but Israelites enjoying all the temporal blessings of the national covenants still, while they remain on earth. The writer in "The Truth" must distinguish between the unconditional covenant which God gave on oath "to Abraham and his seed for ever," and the covenant made at Sinai which Israel and Judah both broke, and thus were cast out of the blessings it promised till the Lord Jesus came to restore them to the new covenant benedictions, which, in this nation's case, carry with them all that God promised to our forefathers because Abraham obeyed His voice (Gen. xxii. 18).

QUEEN VICTORIA'S EPIPHANY OFFERING OF "GOLD, FRANKINCENSE, AND MYRRH."

By John T. Gott.

For some years we have endeavoured to obtain some reliable information respecting the above, but with very little success. These were the gifts presented by the Magi to the infant Jesus, in the humble house in Bethlehem, and according to the best authorities, we must look upon them as "a religious offering." There seems to be a symbolical meaning attached to these gifts. It was customary in Eastern lands in those days to present gifts to kings, and others in high rank. The gifts invariably had some symbolical meaning which was perfectly understood. Thus, the world at that time was cognisant of some mighty event which was about to take place, and the Magi determined to do honour to the king, or warrior whose birth the star in the East seemed to indicate. They evidently entertained the idea that the child would develop into one whose influence would be of world-wide extent, and the appearance of this mysterious light in the sky deepened their conviction of the divine mission of the new-born king. The offering of gold is very suggestive, for as gold is the most precious of all metals, and possesses properties peculiar to itself, so it symbolised the *Royal character* of the babe born in a manger.

The Frankincense was an aromatic used in sacrificial offerings, and could not have been the same as that used in the Tabernacle under the Mosaic ritual, which was forbidden to be used for any private purpose (Exod. xxx. 38). The latter had a sweet, agreeable odour, and the dense cloud of smoke that arose from it formed a covering over the tabernacle, thus symbolising the acceptance of the Lamb slain from the foundation of the world, and the *covering* thus afforded for the sins of His people. Myrrh means bitterness, and symbolises the sufferings the infant babe would have to undergo, and, *if we think*, we shall see that there is every reason to believe that Mary would understand these symbols, for, although presented in another form, they corresponded to the communications that had already been made to her (Luke i. 31—33; ii. 35). Thus the gold indicates His royalty: the Frankincense, His divinity: and the Myrrh, His sufferings. The offering of gold may have been of intrinsic value to Joseph, who was a poor man, and whose immediate flight into Egypt became a matter of great urgency.

We read that when the Magi came to the house and saw the young child, with His mother Mary, they opened their treasures (boxes [Barnes]) and presented to Him gifts, etc. (Matt. ii. 11). Queen Victoria's Epiphany offering is purely national, a mere matter of form, but the memento of this important event. So far as we can ascertain it is not now observed in any Protestant country in Europe. Many curious customs are observed in cathedrals and churches, but in this busy world, they attract but passing notice. Few know why they are observed, and fewer still inquire into their origin. We are indebted to the Editor of the *Church Times* for the following, which is brief but suggestive:—

> The Epiphany offerings of gold, frankincense, and myrrh in the Chapel Royal on the part of the Sovereign go back to Edward the Confessor's time, or earlier, and were an ancient custom in the time of Edward the First. A similar custom prevailed in France under the Valois kings, and we think down to the Revolution. The actual oblation, as made at the Chapel Royal, is not over lavish. A very small book of gold-leaf, and two little bags of coarse net gauze, containing about half an ounce each of myrrh and frankincense, are enclosed in a cheap wooden box, covered with imitation red morocco leather; the total value being about five or six shillings. The box becomes the perquisite of the Dean of the Chapel Royal.

Let it be clearly understood that we are not endeavouring to establish another identity. Far from it. The signs of the times are sufficient for us, and they are very momentous. All

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we desire to do, is to draw the attention of our readers to this annual Epiphany offering, and if any of them can render more information on the subject, let them not hesitate to do so.

P.S. A friend has just handed us a copy of this week's issue of the *Church Times*, which contains a little more information on the above subject.

Feb. 18, 1888.

THE ROYAL EPIPHANY OFFERING.

Sir,—As your correspondent "J. T. G." asks for information as to the above, perhaps what I have to say may interest him.

Twenty-five or thirty years ago, the offering (there is one of that time before me), was a handsome box of red silk, with the Star of Bethlehem on top; it was lined with white silk. It contained three bags of red silk, lined with white, with gold tassels and cords, one containing gold leaf, a second frankincense, and a third myrrh.

Shortly after that I was told by those who were in a position to have some knowledge of the facts, that it had become the custom to pay a tradesman a very unreasonable sum (£25 I was told) for supplying the box; that it was proposed to abolish the custom, and that the then Dean of the Chapel, Bishop Tait, suggested that, instead of abolishing it, a less costly box should be used, and the difference in value should, in the shape of sovereigns, take the place of the gold leaf in the bag. Whether this was done or not I do not know. Perhaps some of your readers can say what the offering is like now.—*Church Times*, 17, 1888.

GASPAR-MELCHIOR-BALTHASAR.

Quinquagesima, 1888.

Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—Since I last sent you a line, I have had to move from Peshawur to Rawul Pindi. Such is life in this transitory world: we are only pilgrims and strangers here. Still we are journeying on to Zion, the city of God. The glorious inheritance that awaits our nation, when united to the House of Judah, I may not live to see enjoyed, and still it looks as if it were near, yea, even at our doors! Time, however, is nothing with the Almighty. I sometimes doubt if we are ready to receive this inheritance! Unbelief kept our forefathers in the wilderness for forty years, and may it not now be the very thing that is keeping us out of this glorious inheritance? Jerusalem has been trodden down by the Gentile such a long time! Has not the time arrived for God to have mercy upon Zion, to set up her gates and her walls once more, so that the seed of Abraham, His friend, may inherit it according to His promises? It is true the English nation are reaping the blessings promised to Abraham in more ways than one. This I am fully satisfied about. Any one who will look into God's blessed Word and search that, cannot help seeing the truth of these facts. But let them search without prejudice, and without pre-arranged matter. Then the truth will speak for itself. "A nation and a company of nations" undoubtedly we are, and we also possess the Gates of our enemies. Surely these are the promises that were made to Abraham? Again; his seed was to be as the stars of heaven for multitude, and surely we answer to this figure, for go to what part of the world you will, you find English and American citizens there; and I see we are increasing so rapidly at home that the children are plainly saying, "Give place that I may dwell." What mean the great mobs we read of at home clamouring for work? I only wish all would believe the blessed truth. I am sure we should soon see all fulfilled, and Judah and Israel joined together—the dead bones made to live, and Palestine inhabited not by the sluggish Turk, but by the thrifty Houses of Israel and Judah, whose inheritance the land is. But the Lord will fulfil His promise to His own chosen people; though the blind veil of unbelief hanging over the eyes of our nation regarding Our Identity with the Lost Tribes of Israel is great. I was talking with an American the other day. I believe, he said, that all the true believers in Jesus are the spiritual seed of Abraham, but not the natural seed. "But what," I said, "do you mean"? "I mean," he replied, "that Christ was the promised seed" in which all the earth was to be blessed, and that, as we believe in Him for salvation, we become His children. "But," I said, "this theory of yours ignores a nationality, and brings in a party of individuals as believers." These cannot be the promises to Abraham, for he was to be "a nation and a company of nations," and the seed could not be this, if they were to be composed as you say of believers in Jesus only, seeing that these are drawn from all nationalities, and are not combined into a nationality at all. We must find them as "a nation with a monarchy, and also obedient to God's laws." As they were once disobedient, and therefore called "not His people," so now they are obedient, and called "His children." Can we find individual Christians thus situated? He admitted we could not, but still he believed all the promises to this great man Abraham were spiritual only. "Well," I said, "Was not the occupying of the land of Canaan literal in the first instance? Was not the promise to Abraham that Sarah should have a son literal? And was not that child literally born to Abraham? All this has happened literally. Why, then, should you say now that the promises are to be spiritually interpreted regarding Abraham's seed, if you would actually thereby rob the Jews of their brightest hopes, for they believe truly that they will yet return to Palestine, and the Word of God bears him out that both the Jew and the Israelite shall return together, and become one nation upon the mountains of Israel (Ezek. xxxvii.), and especially from verse 16. This does not mean, I said, spiritual, but temporal, blessing, does it not? The only answer I got was, "I cannot alter my opinion." Preconceived notions and prejudice had more weight with him than God's Word. But another, who must be nameless here, believed the truths, and accepted them as soon it was pointed out to him. He was like myself—had been searching for the truth.

I gave him some BANNERS, and I send him one a week. Now he reads and searches the Word of God, and finds out the truth. These are the students I like. There is not a soldier but likes the BANNER: I distribute them in the hospital and barrack-rooms, and I am often asked for them when I have none to give the applicant. The Identity literature is being read in India more than any other. One made the remark, after I had been speaking for some time upon Our Identity, "I never knew so much of the Word of God before, and how plain and simple you can make it; but I can't see it like that when I am alone. I wish I could." I trust the knowledge of Our Identity may lead me to see more clearly. Surely the glorious light shining from Our Identity will throw such a glorious light on the written Word of God that all who will may read the Word by the light thus given!

Thanking you, dear Sir, for the continuation of the BANNER OF ISRAEL, and for the BANNERS and other literature I receive through the Free Distribution Society, and praying God to bless every effort put forth to make known abroad Our Identity.

I remain, yours sincerely,

Rawul Pindi, January 23rd, 1888. L. HILL.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I send you an extract from "All the Year Round" of January 21st, 1888, which may not have come under your notice. I do not believe it is very generally known, and you may think it worthy of reproduction in the BANNER. It is only a further confirmation of the faithful fulfilment of the promised blessings to Israel, "If she will hearken diligently unto the voice of the Lord her God" (Deut. xxviii. 7). "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways."

In the extract which I send you, there is, I think, a printer's error, as on referring to Whittaker's Almanack on French Dynasties and Sovereigns, I find there no mention of Charles V.; but there is a Charles IV.—"The Handsome"—who reigned in 1322. It most probably, therefore, occurred in his reign. His attempt to land an army in England was foiled by a storm, which scattered his fleet, and adds one more, or, rather, is the first of the now known three occasions, when God's protecting power was made manifest in the defence of His chosen people.

EXTRACT FROM "ALL THE YEAR ROUND," JAN. 21ST, 1888.

"The French Navy is a somewhat modern creation. Ours dates like other good things from Alfred; but though Louis IX. tried hard to take his troops to the crusades in French bottoms, even he had to hire from Italy. Charles V., however, had a decent fleet, Norman, Briton, and Castilian, which won a great victory over us at Rochelle. Under his successor, this fleet was to have landed a large army in England; but storms, which helped us so notably against the Armada, and afterwards against Hoche's armament, almost wholly destroyed it."

H. ST. GEORGE PRIAULX.

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NOTICES.

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

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Closing of Israel's "Doors"	133
The "A B C" of the Scripture Proofs that "The House of Israel" is Now "A Multitude in the Midst of the Earth," Fulfilling Isaiah liv. By Dr. Alder Smith, F.R.C.S. Part I.	135
Population and Emigration	136
Western Australia	137
Israel's Supremacy in Shipping	138
Jubilee Letter to the Queen, concerning Her World-wide and Imperishable Empire, and Her Immovable Throne. From one of Her Antipodean Loyal Subjects. Part I.	139
A Review	141
"To Our Race Belongs the Future of the World." By E. Reep	142
Progress in Yorkshire	143
A Quotation	143
The Teutonic Theory in Connection with the Review of "My Jewels." By Sarah Sharp	143
What Christianity Has Done in Fiji. Forwarded by G. Wells, Junr.	144
The Edinburgh *Scotsman* on Our Identity	145
Anglo-Israel Free Distribution Fund	145
Israel's Scripture and Prayer Union	146
Reviews	146
Correspondence	147

THE CLOSING OF ISRAEL'S "DOORS."

THE reports of the committee appointed by the Secretary of State for War to consider with him the plans proposed for the fortification and armament of our military and home mercantile ports; also the Secretary of State's report regarding the fortification of our great military ports and our coaling stations as well, were published in the *Times* of March 1, 1888, and require notice in the pages of the BANNER. While God calls on us "to shut our doors about us" and "to enter into our chambers," the response comes from the British Government, in the shape of the reports now before us, which tell us how the nation is carrying out God's commands, and how exactly we are fulfilling His prophetic Word (that is His will) concerning His people Israel. We quote these important paragraphs that our readers may judge for themselves how perfectly we are fulfilling prophecy, being Israel, and may recognise the fact, that no other nation on the face of the earth is doing the work we are, closing our doors or Gates, and securing our home chambers, or such of them as seem most important, to make sure that no intruders shall enter therein or interfere with our secure and careless dwelling in the Isles" (Ezek. xxxix. 6, R.V.). The report speaks thus:—

Since their report was presented which in its original form took place in the Autumn, Her Majesty's Government have considered the whole question of the defences of our ports and coaling stations from the point of view of what is necessary, and of what it is possible to do without loss of time; and the conclusions to which they have come may be stated generally as follows:—

(1.) That the works and armaments which are vitally necessary for the protection of our arsenals and our commerce should be at once undertaken, and prosecuted with the least possible delay.

(2.) That any scheme for this purpose should be submitted to Parliament as a whole, in order that the consent of Parliament having been once obtained, the necessary works may proceed without any hindrance.

(3.) That the whole of the expense of the lighter armaments, of ammunition, and other more perishable material, should be borne upon the annual Estimates, while that of the works and buildings and of the heavier armaments is of a sufficiently permanent character to render it right to follow the general lines of the precedent of the Military Forces' Localization Act, 1872, and, by placing the expenditure under statutory authority, keep it outside the ordinary Estimates.

The scheme which we now, therefore, submit to Parliament is based upon a programme which, we have every reason to hope, can be completed within three years. The time necessary for building and for the construction of heavy guns makes it improbable that any less period will suffice; but, on other hand, we trust that the time named will not be exceeded, and every effort will be used to finish them as speedily as possible.

First, we propose to complete, as quickly as possible, the works and armaments at the coaling stations within the accepted programme; and, in addition, to provide the armament for King George's Sound and Thursday Island, which was asked for by the colonial representatives at the recent Colonial Conference. In addition, the submarine mining defences will be perfected, and the absolutely necessary barrack accommodation provided.

We propose to undertake the most urgent requirements of our great military ports, in accordance with the general lines laid down by my committee, and to complete the submarine mining defences.

And, lastly, we propose to finish the submarine mining defences of our principle mercantile ports, and to supply the light armament necessary to protect them.

The details of this scheme have been submitted to me by my military advisers. If it is to be completed within three years, it is absolutely necessary to commence operations as soon as possible. Indeed, in the case of one, and that the most important defect of all, we have not felt justified in delaying the attempt at a remedy, and the necessary works for this purpose are already in a very forward state.

The subjoined table shows the general character of the works which it is proposed to carry out:—

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	Estimated cost of works and buildings.		Estimated cost at present prices, heavy guns.	Estimat'd cost at present price of machine & quick-firing guns, torpedoes, and ammunition.	Total.
	Defence works and buildings.	Barracks			
1. Military Ports:—	£	£	£	£	£
Portsmouth	78,410	—	106,370	167,965	352,745
Plymouth	103,590	—	78,940	51,500	234,030
The Thames } The Medway }	119,276	—	60,380	44,910	224,566
Harwich	21,630	—	23,440	22,440	67,510
Malta	46,340	—	76,730	93,720	216,790
Gibraltar	26,300	—	51,635	29,935	107,870
Bermuda	16,193	—	—	6,120	22,313
Halifax	70,600	—	17,290	12,450	100,340
Minor Ports	33,701	—	17,390	30,050	81,141
Strengthening magazines	95,000	—	—	—	95,000
Position-finding stations	50,000	—	—	15,000	65,000
Minor services at various stations	85,000	—	—	57,000	142,000
Total	746,040	—	432,175	531,090	1,709,305
2. Coaling stations	139,006	350,000	220,265	126,455	835,725
3. Mercantile ports	92,405	—	—	141,885	234,290
4. For incidental works and armaments	220,110	—	—	—	220,110
Grand total	1,197,560	350,000	652,440	799,430	2,999,430

The total sum to be provided will be seen to be £2,999,430, of which £799,430 is required for ammunition, submarine mining stores, and lighter armaments. This latter sum must be provided in the Estimates of the next two or three years. In the year 1888—9, £305,000 is included for this purpose; but the precise amount to be taken in each year depends upon the progress made with the manufacture of the necessary guns, which must be sent out with all necessary equipments. Proposals as to the means of providing the remaining sum of £2,200,000 will shortly be laid before Parliament.

It only remains for me to explain what we hope to accomplish during the coming year.

We hope that all the guns required for the defence of the coaling stations, with the exception of two, where the work is only just undertaken, will be ready to send out. The works, whose progress depends upon the Imperial Government, will be pushed forward with every endeavour that they may all be ready for the guns when received. The programme for the coaling stations ought, therefore, to be very nearly completed. The remaining expenditure of the year will be mainly devoted to improving the defences of Portsmouth and the Thames.

So far the official reports, which closely touch our arguments, and plainly point to the fact that the British are Israel. These reports admit that the defence of the Home Ports has not been adequately secured by the fortresses already erected, or by the guns that have already been mounted there. It is found that nearly three million sterling must be spent to give adequate security to some of the more important of our Home and Foreign Gates, and that sum will accordingly be raised to enable the Government within the next three years "to shut our doors about us," and provide a safe home for Israel during the coming war-woe about to desolate yonder ill-consolidated Europe. We are glad to see that armaments for King George's Sound in Australia are ordered; and Thursday Island, lately visited by Lord Brassey, will also be fortified and raised to the dignity of a Gate (see p. 71, BANNER). The programme as regards the coaling stations abroad will it is hoped be concluded this very year; and India, as we are well assured by competent authority, is ready now, prepared for all contingencies. The defence of Portsmouth and the Thames, will call for the larger part of the remaining expenditure. The great want experienced everywhere seems to be the heavy guns, which take a long time to manufacture. They will now be taken in hand, and in time the doors of Israel's foreign possessions or Gates will be shut about us, and we may await in security, in our God-prescribed defences, the outburst of the terrible cataclysm which is to be the undoing of the nations.

We reflect upon these events which are taking place before our eyes and marvel that our opponents can pass them by without noting that in acting as we are doing we are carrying out to the jot and to the tittle the action which God's Word commands Israel to perform. Isa. xxvi. 20, 21 is a passage addressed by God Almighty Himself to His people Israel, and the context shows that the counsel He there gives, amounting to an imperative command, is closely connected with His determination to punish the nations for their iniquity, and with the Restoration of Israel to their land, now closely impending. "Come, My people," He says, "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 iniquities. The earth also shall disclose her blood, and shall no more cover her slain." The statements of Zeph. iii. 8, and Rev. xvi. 18, agree with this prophecy of Isaiah, and indicate that while destruction awaits the non-Israelite Gentile nations, there is security now for Israel hidden in the hollow of the Lord's hand (Psa. lxxxiii. 3, R.V.). The feverish anxiety of the nation and present Government to fortify our foreign Gates, and to make Portsmouth, Plymouth, London, and Liverpool, safe from invasion and insult by the alien is very remarkable when it is remembered that for years and years the British people have laughed at precautions of this kind and have been content to remain perfectly defenceless, their foreign and home Gates being simply a prey, inviting the attack of any passing, powerful, hostile, cruiser, having the time and opportunity to make a dash at the inviting quarry. What makes this our people so anxious now to be really secure? Who is going to attack them, or what nation shows signs of even a faint wish to molest or harm their possessions or them? Not one! France is too intent on robbing Germany to wish to injure Britain. Russia could not do it if she tried; for she has not the number or kind of ships of war to give her the chance. Germany, Austria, Italy, and the minor Powers are our fast friends, and would not injure us if they could. Yet here is the Government, at the dictation of the British people, intent on making the foreign Gates secure and the home ports safe against any possible invader. It seems to us that the only explanation of this extraordinary fact, is, that the British are Israel, and that therefore, these being the last days just prior to the great earthquake war-woe, they are under divine constraint to do God's will, and to prepare for contingencies which He foresees, but of which we know yet nothing. So when Noah was building his ark for 120 years and preaching to the ungodly world around him, he probably was quite unaware of the exact way in which the Deluge was to come, and how the huge structure he was preparing was to save him and those dear to him, as well as the animal world around him. But he built on in faith! and at last he profited by his obedience and faith! So now; we know not what good the fortification of our foreign Gates is to do for us; nor what profit there can possibly be in making London, Portsmouth, and Liverpool safe against all possible attacks! But obey we must! and shall. The results are in God's hands. When the time of crisis and of terror for the world arrives, we then shall see that God has worked for our benefit all along, because we are His people; and that obeying Him, we have only given another proof that we are the Lost Ten Tribes, His people, Ephraim-Israel. To Him shall then be all the praise! while ours will be then all the benefit and blessing!

AN Irish Exhibition is to be held at Olympia, Kensington, from June 4 to October 27, in order to place before the English public a clear view of the predominant industries of Ireland. There will be a representation of an Irish village, with the peasants at work on the dyeing of yarn, lace making, and knitting. The list of patrons includes about 700 names, representing every phase of political, social, and religious life.

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THE "A B C" OF THE SCRIPTURE PROOFS THAT "THE HOUSE OF ISRAEL" IS NOW "A MULTITUDE IN THE MIDST OF THE EARTH," FULFILLING ISAIAH LIV.

By Dr. Alder Smith, F.R.C.S.

(*Read at the Wolverhampton Conference, Feb. 21st,* 1888.)

PART I.

Mr. Chairman, Ladies and Gentlemen,—Some may wonder why a busy London medical man troubles his head about the Anglo-Israel theory; but it is for the following reasons. The last twelve years prophetic study has been my chief pleasure and profit; and for some years I argued against this view. This naturally led me to read most that had been written, both for and against it. I even tried to convince some, who believed in it, that they were hopelessly in the wrong. In this I signally failed. By degrees I found my pet arguments against "this foolish craze"—as it is often called—vanishing into thin air. And now, I trust, I may be able to convince you that we are right; by giving you a concise and logical summary, *i.e.*, an A B C of the texts and reasons which have induced me to believe that the House of Israel (often called the Lost Ten Tribes) must at the present time be a mighty host, "as the sand of the sea" for number; having grown "into a multitude in the midst of the earth," and become "the fulness of the Gentiles." I take as my foundation stone a fact that all Christians will admit—viz., that the Bible is the word of God, and that God means what He says in it by the mouths of His holy prophets. The next point is equally clear—God chose Abraham and made an unconditional covenant with him, and his literal seed after him (Genesis xvii. 7), "And I will establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an everlasting covenant." The Abrahamic covenant—which, of course, included MULTIPLICITY OF SEED—was carried down to Isaac. Genesis xvii. 19:—"And God said, nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him." Isaac had two sons, but Esau lost his birthright. Thus we read in Genesis xxv. 32: "And Joseph said, swear to me this day; and he sware unto him, and he sold his birthright unto Jacob." God confirmed the birthright unto Jacob; for Genesis. xxxv. 10, tells us—"And He called his name Israel. 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." By the Hebrew, "of thee," all spiritual paternity is excluded. But, at the death of Jacob, we find the covenant was divided amongst the sons.

The birthright to the Messiah was given to Judah; and the full occupation—still future—of the Holy Land was promised to the Twelve Tribes; but the special promise of multiplicity of seed was given to Joseph's House. Most Biblical students forget this most important fact. Hence, though all believers in Christ have the sonship of Abraham; yet this does not undo the fact that the literal seed of Jacob and of Joseph had the promise of multitudinousness given to them unalterable and absolute.

Jacob was on his death-bed when Joseph took his two sons to receive the patriarchal blessing, and we read the following in the 48th chapter—"And Jacob said unto Joseph, God Almighty" . . . . "said unto me, behold I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples" . . . . "And Israel beheld Joseph's sons" . . . . "and he said; Bring them, I pray thee, unto me, and I will bless them" . . . . "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger" . . . . "guiding his hand wittingly, for Manasseh was the first-born. And he blessed Joseph and said" . . "Let my name (viz., Israel) 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."

The Hebrew means to increase "as fishes do increase," by sending out shoals. Then we find it stated that Ephraim's seed, in particular, were to become "A multitude of nations," or, as the margin says, "a fulness of nations."

The Hebrew word used here is "Goyim," and this means Gentile nations, or nations outside Palestine, as you will easily see if you look at page vii. of the preface of the revised Bible. The importance of the fact, that the multitudinous seed were to become Gentilised, cannot be overrated; because it is the key to the interpretation of the prophecies concerning Joseph's House. Then we find in the 49th chapter that the special blessing of multitudinousness was to be given to Joseph's House in "the latter days." I cannot read the passage, but it is well known.

Joseph was to become fruitful, and his bow was to abide in strength in "the latter days." Moses did not forget to give the chief blessings to Joseph's House when blessing the tribes in Deut. xxxiii.; and he says—"And his horns are the horns of the wild-ox (unicorn); with them he shall push the people, all of them, even to the ends of the earth."

Such then was Joseph's birthright—the extending, conquering branch of Israel. What does this pushing the people to the ends of the earth mean, unless it will be attained by constant encroachment upon distant nations, and gradual acquirement of their settlements? There can be no possible doubt the birthright was given to Joseph's House and not to the House of Judah, for we read in 1 Chronicles v. 3:—"And the sons of Reuben, the firstborn of Israel, for he was the firstborn; but, forasmuch as he defiled his father's couch, his birthright was given unto the sons of Joseph, the son of Israel." Again in Jeremiah xxxi. 9.—"Ephraim is My firstborn," and lastly St. Paul says—"By faith Jacob, when he was a dying, blessed each of the sons of Joseph" (Heb. xi.). We are told it included "multitudinousness" when God said unto Jacob, "I will make of thee a company of peoples"; and we have very nearly the same words when Jacob blessed Ephraim, and said: "He shall become a multitude, or fulness of nations."

The greatest question before us is, when is this birthright blessing of multiplicity to be fulfilled to Joseph's House? I need not remind you of the division of the Twelve Tribes of Israel into the House of Israel and Judah, respectively, in the days of Jeroboam; and that while every Jew is of necessity of Israel or an Israelite, yet it by no means follows that every Israelite is of the House of Judah, or a Jew.

Now we all know that the House of Israel was taken captive by the kings of Assyria about 721 B.C.; and from that time the history of this House, as a political power, ceases in Scripture. Where then are the Ten Tribes—this cast-off House of Israel? Some think they returned with Ezra and the Jews after the Babylonian captivity. This, as regards the main body of the House of Israel, is easily proved to be incorrect.

First.—The exiles who returned with Ezra were of the Babylonian captivity only (see Ezra ii. 1); and there is no mention of any of the Assyrian captivity.

Secondly.—Josephus says:—"The Ten Tribes did not return to Palestine." . . . . "The entire body of the people of Israel remained in that country (viz., Assyria) wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude."

Thirdly.—The Prophets speak of the two Houses as distinct, and the House of Israel wandering among the nations, long after the return from Babylon. One quotation from Zechariah settles this. He lived and prophesied eighteen years after the return under Ezra; and yet he says:—"I will save the House of Joseph" . . . . and they shall be (future) as though I

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had not cast them off". . . . "I will hiss for them and gather them; for I have redeemed them: they shall increase as they have increased. And I will sow them among the peoples; and they shall remember me in far countries." (Zech. x. 6-9.)

Lastly.—The prophecies in Ezekiel xxxvii., and elsewhere, concerning the return of the two Houses—the union of the two sticks—are so very clear and explicit, that it is simply impossible that the return there described has taken place. Is it likely that Ezekiel would speak of the return of two distinct Houses, if they were mingled as the Jews are now? Besides we are told by Jeremiah—third chapter—that at the final return—"The House of Judah shall walk TO (the Hebrew means in dependence upon) the House of Israel." In Hebrews viii. you will also find the two Houses mentioned; and finally, if you ask any learned Jew if the Ten Tribes are with them, you will get a very decided answer in the negative. Thus we may take the following points as certain—*First*, that the Israelites were divided, by the will of God, into two distinct Houses, and that they are to remain separate till the reunion described in the prophets, which is still future.

Now, were the birthright promises given to Joseph's House to be fulfilled to them before the captivity? Most assuredly not, and for the following reasons. *First.*—Because they were to happen to them in "the latter," or "the last days." Now this phrase undoubtedly refers to the Christian Dispensation. The following passages settle this: Hebrew i. 2.—"Hath in these last days spoken unto us by His Son." 1 Peter i. 20—"Christ was manifested in these last times for you." 1 Tim. iv. 1—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." 2 Tim. iii. 1—"This know also that in the last days perilous times shall come." Again, Daniel refers this period to the times of the Gentiles—the well known period of the image; and he says:—"God . . . . hath made known to the king Nebuchadnezzar what shall be in the latter days."

This alone settles the question that the birthright blessings were not to be fulfilled before the captivity.

Secondly,—It is evident Ephraim never grew into "a fulness of nations"—Gentile nations, or nations outside Palestine—in Old Testament times.

Thirdly,—Hosea tells us the increase of the Children of Israel, "as the sand of the sea" for number, was to be after the captivity (Hosea i. 10).

Thus it is certain that the promises have been fulfilled during their exile from the land, or that they still await their fulfilment. Which is it?—or in the words of the late Bishop Titcomb—"The inspiration of Scripture must stand or fall by the Church's discovery of Ephraim either now or hereafter, as a multitude or fulness of non-Palestine nations, restored to the covenant of God during the last days. And this prophecy either has been already fulfilled in some manner not generally recognised and understood; or it still awaits its fulfilment. One or other of such alternations is unmistakable; and the very least, therefore, which can be said upon the subject is that it deserves the most careful consideration." *

(To be continued.)

* "A Message to the Church from the Nineteenth Century."

POPULATION AND EMIGRATION.

THE subject of our redundant population, and the need that exists of soon finding some outlet for our teeming masses abroad, is being taken up far and wide, and is exercising men's minds accordingly. The *Financial News* of December 22, has an article on it, and everywhere there is uneasiness on the subject. How are we to provide for our surplus population is the cry of the hour. The way the matter is working is this:—In 1801 our islands were the home of only 16,345,000 souls. In 1881, or 81 years afterwards, the numbers grew to 35,241,000, being nearly three millions over the doubling rate. To-day, in 1888, the census, if taken, would certainly show that we had increased to 37,400,000. What is to be done with a people who, after making all allowances, persist in increasing at the rate of 1,000 souls per diem, or 365,000 every year? The *Financial News* remarks on the phenomena in this fashion:—

> Truth to say, without touching on the thorny questions of Protection or Free Trade, any more than on the vicissitudes of certain branches of commerce, one fact stands out of the midst of all such subjects that cannot be gainsaid, or even conjured away by specious argument. This country has largely outgrown, in every groove of existence, the resources available for distribution on the ancient lines: to employ the old metaphor, there are too many pigs to milk the sow. The numbers of those who have been engaged in certain trades or professions have been economised, and sometimes those very branches of employment themselves superseded, by change of custom, method, fashion, or otherwise, and still candidates to fill the vanished places too often present themselves, recruited from an ever-increasing population; and except to those who possess exceptional opportunities of ability or resource, or an aptitude for accommodating themselves to altered circumstances, the way to competence, much more to wealth, is too often barred.

There is then but one way of affording relief. Our surplus numbers must somehow be induced to leave these inhospitable shores, and find space and means to live in one or other of our Colonies, or if they choose, as the majority have hitherto done, in Manasseh's broad domains. We have as a nation, however, been striving to do this very thing for 25 years past, but the effect has been small, because the results of our efforts have been so poor. There have been but barely 200,000 souls annually found willing to leave their homes here on an average. The population has therefore grown continually and enormously, in spite of all efforts to reduce the number at home, by causing some to emigrate to lands which seem to invite their occupation of the waste and desolate places existing there in abundance, waiting for them to come. The result is the sufferings of our home masses, and the blame freely cast upon our Government for their alleged neglect to provide for our surplus population by emigration. But the truth is, the blame does not lie with them. They are but instruments in the hand of God, who has the direction of these great social problems, that are the puzzle of our statesmen and of our people. The two matters—British Population and Emigration—are the very backbone of Our Identity. Our overwhelming population is the blessing which God promised "to Abraham and his seed for ever," whereby to work out His other purposes of grace in Israel's favour. By population comes empire, also Colonial possessions, wealth, military and naval supremacy, the possession of the heathen empire, and of the Gates. When that population has been spiritually blessed by the Holy Spirit of the Lord, then the promise will also be fulfilled that Abraham's seed shall bless all nations, families, and kindreds of the earth, "blossoming and budding, filling the face of the world with fruit" (Gen. xxii. 18; Isa. xxvii. 6, R.V.) But population alone can do none of these things. Redundant population in two such small islands as ours must be an unmitigated curse, but no blessing at all, if unaccompanied by ability to imitate the "fruitful boughs" or "branches" of Joseph's house, as described in Gen. xlix. 22, and "run over the wall." Colonial outlets for surplus population must be found for the increased numbers if the blessing originally pronounced on Joseph be not meant to be a dead letter. How is this to be secured for the people of the Lord? God's word tells us, and that in language which cannot be mistaken. A reference to Isa. xxvi. 12, R.V., will show what we mean. The whole chapter relates to the House of Israel. It opens with the song that shall be sung "in that day," even now future, in the land of Judah, not where the Jews or House of Judah will dwell, but where Israel and her tribes are to be located. It speaks of the

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"righteous nation," which keepeth the truth, which possesses salvation, and is God's own people. These are "the sons of the living God," those "taught in His words, His statutes, and His judgments," even the Ten-Tribed House of Ephraim-Israel (Hosea i. 10; Isa. xxvi. 1—21). In Isa. xxvii. 15, it is thus written:—"Thou hast increased the nation, O Jehovah, Thou hast increased the nation, Thou art glorified, Thou hast enlarged all the borders of it," or as the margin reads for the last clause, "Thou hast removed it far unto all the ends of the earth." Here we have several British facts explicitly stated, and shown thus to be Israelite facts, and therefore identifications of our race, derived from an unexpected, unlooked for quarter. Here we have the increase of "the nation" twice repeated, its increase noted as the work of God Himself—the Lord Jehovah. The glory of the Lord is stated to be bound up with this fact of the nation's abnormal increase. Having increased the nation as the British are increased, and been glorified by the fact, then the emigration of the wandering race is also provided for by the Lord's own providence and arrangement. The nation so increased, and glorifying God by its increase (because proving His faithfulness to His promises in Genesis xxii. 17; xlix. 22—26; Hosea i. 10), it is then to be "enlarged in all the borders thereof, the borders of its empire being removed unto all the ends of the earth." Our British borders are now enlarged in all directions, and they all but embrace "all the ends of the earth," such as Hindostan, South Africa, Gibraltar, and the like. God's faithfulness and glory thus are engaged not only in increasing the British people numerically, but in providing for them by enlarging them and giving them fresh colonies and territories at the ends of the earth. There is no reason then why our statesmen and politicians should feel anxious respecting the abnormal increase of our British folk, or as to the emigration they must needs seek in view to relieve the pressure in that "strait place" where God has fixed their permanent abode (2 Sam. vii. 10; Isa. xlix. 20). We may cast all our care upon the Lord, the God of Israel, in respect to both these and all other matters that concern us, for they touch His honour, faithfulness, and glory, knowing that we may continually and without ceasing praise His holy name! (Zech. x. 7—10, may be profitably compared with Isa. xxvi. 15).

WESTERN AUSTRALIA.

THE Diocese of Perth, over which Dr. Parry presides as Bishop, is a vast See indeed. It is co-extensive with the colony of Western Australia, with a nominal area of over a million square miles. The coast line is some 3,000 miles in length, and the settlements extend inland at intervals all along the coast from 100 to 300 miles. How this great tract of country is being opened up and utilised for the benefit of our colonists, is well told by the bishop in an appeal for help he published in this country before his return to his distant See a year ago. A million square miles of territory suited to the British constitution in regard to climate, is indeed a wonderful gift to our nation from the Lord, and should make those who doubt Our Identity with Israel ask how it is, and why we are so manifestly blessed by our God in the matter. The bishop wrote thus:—

Until a few years ago, and long after the foundation of the See, the colony and the Diocese were considered to be practically limited to a tract of country some 500 miles in extent, reaching from Champion Bay on the Western coast to King George's Sound on the Southern, comprising an area of some 50,000 square miles. Recently, however, large new districts, equal if not superior in pastural and mineral resources to those previously settled, have been opened up, and are being rapidly occupied by fresh settlers. The valuable timbers of our Southern districts are, moreover, coming largely into request, and the vast forests of these districts being occupied by the works and employés of timber companies. Extensive lines of railway are also being commenced on the land-grant system, and arrangements made in connection with them for a large assisted immigration: whilst the discovery during the last six months of a large gold-field in the most Northern of our newly-settled districts is already attracting to our side of the continent a large number of new comers from the other Australian colonies and elsewhere. Thus in more ways than one, and in many different directions, new demands are being made on our present small Diocesan resources.

At present our European population is a very small one, numbering some 35,000 persons, of whom a little more than one half are members of the Church of England. Perth and Fremantle, our two largest towns, have, respectively, a population of 6,000 and 4,000; the remainder being scattered at wide distances over our vast territory, and occupied mainly in pastoral and agricultural pursuits, each district having its small central town or village.

A good deal has already been done towards the regular organization of the Diocese, and the supply, thus far, of its religious needs. Our number of parishes is eighteen, each under the charge of a resident clergyman. In each we have one or more churches, and in most a good parsonage house. The constitution of our parishes, and all matters connected with the economy of the Diocese, are regulated by statutes passed by our Diocesan Synod, which meets once a year in Perth. We have a Diocesan Church Fund, to which are paid the contributions of the several parishes towards the stipends of their respective ministers; and have done something, too, with the liberal aid of the S.P.G. and S.P.C.K. and the legislature of the colony, towards establishing a Diocesan Endowment Fund, and securing glebe-lands as parochial endowments. A good Church High School for girls has been established in Perth, and a Church Grammar and Commercial School for boys in Fremantle. But with all our efforts we have failed to keep pace with our growing requirements; our parishes are still in many cases as large as English counties. Many of the more sparsely-settled out-lying districts are practically unprovided for. And now that settlement is so rapidly extending over large new areas, and to distant parts of the colony, we find ourselves altogether unable to meet the fresh demands thus made upon us, without some considerable additional help from outside.

The objects for which we chiefly need such help are: (1) The completion of the Endowment of the See, towards which I am already promised £1,000 by the Council of the Colonial Bishoprics' Fund, and £500 by the Society for Promoting Christian Knowledge, to meet £2,000 to be raised from other sources. (2) The large increase of our Church Sustentation and Endowment Funds; with a view at once to meeting our present growing need of more clergy, and to securing at least a partial endowment of our parishes in the future. (3) The prosecution of missionary work among the aborigines of the colony, of whom there are a large number in our newly-settled districts both in the North and towards our South-Eastern frontier, many of them already in the employ of the settlers and pearlers, but the great majority still in their wild, natural state.

As yet, during my stay in England, I have obtained contributions amounting to little more than £300 towards these different objects. I need nearer ten times this amount to meet the present growing demands of my Dioeese. Our successful occupation of the large field of missionary work in particular, now opened to us amongst the aboriginal natives of our Northern and Eastern districts, depends altogether upon our obtaining real outside help. I would earnestly appeal, therefore, to those members of the Church at home who recognise the importance of the work to which our Church is so plainly called in God's providence in the present day in our colonial possessions, or who have themselves any special family or business connections with our Australian colonies in particular, to aid me in more fully raising the funds which I so greatly need at the present juncture, either by present donations, or by contributions spread over a given term of years. Any such donations or contributions will be received and thankfully acknowledged by the Rev. Mr. Freeman, or to either of my Commissaries in England, the Rev. G. P. Pownall (the Vicarage, Murray Street, Hoxton, N.) or the Rev R. St. John Parry (Trinity College, Cambridge).—H. H. PERTH.

We publish the good Bishop's appeal nearly *in extenso*, in order that our readers may see how literally the Scriptures regarding the dispersion and settlement of Christian Israel are being fulfilled in the case of Western Australia. The people of God's choice are being "sown," as the bishop describes, "among the peoples," and they are remembering the Lord in

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far countries such as Western Australia. There they are living with their children, and are returning to the Lord in their desire for the ministrations of the Church, and their wish to serve Him in their newly adopted land (Zech. x. 9, R.V.) The rapid increase of the population by immigration is twice noticed by the good bishop as a sign of the times in Western Australia at this moment. We have here proof that Zechariah's prophecy in the same passage, regarding the increase of Israel, is also under fulfilment at this hour—"They shall increase," said the Lord, "as they have increased;" and colonization is sowing the surplus population rapidly throughout the presently "desolate heritages" of the earth, in order that ere long they may blossom as the rose, and be like the Garden of Eden, which was the garden of the Lord (Isa. li. 3; xxxv. 1, 2, R.V.). Meanwhile the pressure at home is rapidly increasing. The unemployed at all our great centres are crying for relief. The poor and struggling are looking for help whence it appears no help can come. The multitudes who are starving in our large towns are being ground down by a competition of labour, not of home growth alone, but by the struggle to live of men and women in Ireland, Germany, Switzerland, and Italy, who, being able to exist on less than our own artizans, are importing their ready-made linen goods into our markets, and so taking the bread out of the mouths of our own pauperised masses! It is a terrible fact that numbers of our poorer women can only earn elevenpence half-penny by ordinary needlework, in a day of more than twelve hours' duration, in fact, for a working day, however long it may be made. The remedy for this awful state of things is in our Father's hands; we may leave Him to open the way, assured that He cares for His people, and will see them through these dark and troublous times.

State-aided emigration has its difficulties and expenses; but it seems to us that a well-considered plan for the removal of the children who, as "street-arabs," are ready to perish among us, must be a safe and feasible operation; and that if families of deserving and able-bodied poor were assisted by the State to emigrate to Western Australia, Canada, and South Africa, it would be beneficial to our struggling multitudes at home, and advantageous to the desolate heritages waiting for Israel's advent abroad.

ISRAEL'S SUPREMACY IN SHIPPING.

In the *Times* of Dec. 30, there was published a perfect monograph of the condition of British shipping, proving our supremacy in this respect, among the nations of Europe, in a manner which cannot be rebutted. The British have been distinguished, said the writer, in past times as possessing the granary of the world, and then the workshop of the world, now she bids fair to become ere long, if she be not already, the carrier of the world's produce. The shipping trade of Great Britain is about the most important one we have. Its gross receipts are 45 to 50 millions a year, which is almost as much as the present agricultural rent of the country as a whole, and more than the total net receipts of our railway working, and more a good deal than the annual value of our coal produce. The summary of the *St. James's Gazette* of the figures published by the *Times* is to the following effect:—

In spite of German, French, and Italian bounties and subsidies; in spite, too, of the alleged supineness of English merchants and the alleged deterioration of British seamen, we are not only far ahead of all the rest of the world put together, but actually farther ahead of it than ever. Within ten years—which, however, ends with 1886, when there was a decline—the proportion of English trade carried in foreign bottoms has decreased from 33 to 27 per cent. Germany in the same period has only increased its share of its own shipping trade from 38 to 42 per cent., and France from 33 to 35. The only country that ten years ago carried anything like as large a proportion of its own trade as England did was Norway, and since then the Norwegian proportion shows a sharp decline—not, however, equal to that which appears in the case of the United States. Ten years ago that country carried nearly a third of its own commodities. The figures (if they are quite accurate) are reassuring.

Whether the figures of the *Times* correspondent be perfectly correct we cannot say. But assuming that they are generally accurate they certainly prove what has already from other sources been demonstrated in these pages over and over again; namely, that the British being Israel, respond to God's promises to them and that they are in this respect "the head and not the tail, above only and not beneath all other nations of the world." We are unable of course to transfer all the tables of figures which appear in the *Times* in illustration of the writer's position. But we may refer to the following as important. It is a

Statement showing the Tonnage in Steamships only of the Principal Merchant Navies of the World in each of the Years 1875 and 1885:—

Country.	1875. Tonnage. 1 equals 1000.	Per cent. of total.	1885. Tonnage. 1 equals 1,000.	Per cent. of total.
Europe:—				
United Kingdom	1,943	65·0	3,970	67·0
France	205	6·9	492	8·3
Germany	183	6·1	420	7·2
Sweden	83	2·8	114	1·9
Russia	71	2·4	105	1·7
Holland	60	2·0	108	1·8
Italy	57	1·9	125	2·1
Austria-Hungary	56	1·8	82	1·4
Norway...	46	1·6	110	1·8
Denmark	39	1·3	90	1·5
Belgium	35	1·2	80	1·3
Greece	8	0·3	37	0·6
Finland...	7	0·2	12	0·2
Totals	2,793	—	5,745	—
United States ...	192	6·4	186	3·1
Grand total ...	2,985	99·9	5,931	99·9

The foregoing statement shows more clearly than the other the vast superiority of England at sea. We have only 44·4 per cent. of the total tonnage, but we have 67 per cent. of the steam tonnage of the 14 principal maritime countries, and in the last ten years we have improved this relative position.

It appears on comparing the maritime external trade of the 11 chief nations of the world, that they have all failed to keep their place in relation to the carrying of their own external trade as between 1875 and 1886. They have in fact lost ground, which we have gained. We have not only enormously increased our own shipping trade in those ten years, but we have besides gained in carrying the home trade of our neighbours! The bounties paid by foreign Governments to their own shippers have not improved their condition or injured ours. On the contrary "the shipping supremacy of England," says the *Times*, remains to-day greater and more manifest than it has ever been before. The reason for this is thus explained. We possess a vast commerce which compels the maintenance of a larger and more efficient merchant marine than is owned by any other country. The mechanical improvements and economical conditions of working that we have introduced, enable us as a people to carry on the business of navigation more cheaply than any other country; and finally our shipping business is conducted on the principles that are now generally applied in every well managed business, namely, "small profits on the largest possible turnover."

In other words, we have prospered at sea, and have maintained our shipping supremacy, because, being Israel, we have God's blessing following us. He has given us the "power to get wealth," chiefly by our shipping trade; and He has made us accordingly, the richest of all the nations of the earth! We are "the head and not the tail, above only and not beneath all the other nations" in this, as in every respect, according to the prophecies. It is true that the French mercantile steam navy has rapidly increased during the last six years. In 1881 it consisted of 387 steamers of 270,717 tons and 3,143 sailing vessels of 606,141 tons. But by 1884 the steamers were 394

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in number, with tonnage of 490,559, and the sailing vessels decreased to 2,343, with tonnage 431,495. "The mercantile steam navy of France is next in magnitude to that of Britain, but we possess ten times more steamers, and eight times more tonnage than the French." The increase is supposed to be due to the French Government-Bounties to the French shipping, a system which it appears is soon to be abolished. In spite of commercial depressions and of shipping bounties paid to our foreign rivals, God's blessing and promises carry the day and leave us still far ahead. To Him be all the praise!

A JUBILEE LETTER TO THE QUEEN, CONCERNING HER WORLD-WIDE AND IMPERISHABLE EMPIRE, AND HER IMMOVABLE THRONE.

FROM ONE OF HER ANTIPODEAN LOYAL SUBJECTS.

PART I.

MAY IT PLEASE YOUR MAJESTY, Two great prophets have announced the coming of a grand Empire which in the future of our world is to assume a dominion of an entirely universal character.

Some two hundred years ago the latter of these prophets arose in the person of "Peter the Great," the Czar of Russia. He virtually predicted the sovereignty over all mankind of the Emperor of "Holy Russia"; and by his famous will plainly pointed out the mode and the nefarious means by which that grand object must be inevitably achieved—unless there be a God in heaven and a providence ruling upon earth to prevent it. Some two thousand years ago or more, an earlier and a greater prophet arose in the person of Daniel, the interpreter of dreams and the seer of wondrous visions. He also announced or rather, God by him predicted the future advent of a grand Universal Empire in these words, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." These two prophets concur in proclaiming the same truth. The voice of greedy ambition and the voice of Divine Revelation agree in thrusting before our eyes the startling vision of one great mountain kingdom which shall fill the whole earth in the last days (Dan. ii 44). Since the time of this latter-day seer, Peter the Great, two great nations have been running their career in apparent rivalry to reach the goal and win the prize of Universal Empire. One of these, urged onward by the ceaseless efforts of its rulers has made marvellous advances on the road. The other, aiming mainly to secure its own and improve its possessions has, nevertheless, by the irresistible impulsion of surrounding circumstances been compelled, in most cases reluctantly, in all cases tardily, to advance. These two Empires are together the political phenomenon of the age, a sign, a portent, a spectacle to be noted and wondered at by the whole earth!

The one Empire, solid, massive, compact, like a grand estate within a ring fence, the other disjointed, scattered, separated by wide portions of alien territory, and only, but effectually, united by the grand highway that she calls her own, and of which she possesses all the chief Gates, the sea. The one made up of masses of semi-barbarous peoples, ruled by the ruthless will and iron hand of the direst despotism now existing. The other composed of many nationalities, but all enjoying freedom of person, freedom of speech, freedom of the press, freedom of thought and action, such as was never yet excelled, such as has scarcely ever yet been equalled.

The one threatening to overrun Europe and entomb its liberty; watching to wrest from the Turk the fairest portions of the ancient world and flood them with its semi-barbarous hordes, and to dominate the world with ultra-despotic sway from the eastern capital of the Cæsars. The other, labouring to people the wild regions of North America; to subdue the savage wildernesses of Africa; to fill with a free, intelligent, and righteous population, the continent and islands of Australasia; to cheer, illuminate and bless India and the whole world with peace, truth and righteousness.

At the head of the latter Empire your Majesty has, by the kind, wise, and all disposing power of Divine Providence, been auspiciously placed, and in that high position firmly maintained during the fifty eventful years which have just now passed away. To the wisdom and firmness of your Majesty and your much lamented Royal Consort in times of danger, and to your wise moderation in times of success, and indeed at all times, much of the present stability, much of the peace, prosperity, and grandeur of the British Empire, may, under God be attributed.

My object in this letter, Most August Lady, is to bring before your Majesty's close attention the ancient standing, the sacred origin, and future duties and prospects of the nation and kingdom over which you reign; and also and chiefly to the statements of Holy Scripture and the records of far off times which trace the hand of Providence, the very finger of God in bringing your Majesty to reign over His chosen people, and in securing to yourself and your Royal Dynasty the possession of a throne which cannot be overturned, a dynasty that cannot be superseded, a kingdom that cannot pass away. Concerning

THE BRITISH NATION.

I will not trespass with one sentence from my own pen, but, aware of your Majesty's large acquaintance with the literature of the age, will from numerous passages of a like nature, both British and foreign, cull one or two, by way of reminder.

Here is a sketch from the brain of one of the deep thinkers of our era. "If there is a people which has been busy making history, on the great scale, for the last three hundred years—and the most profoundly interesting history—history, which if it had happened to be that of Greece or Rome we should have studied with avidity—it is the English (or British). If there be a people which, during the same time has developed a remarkable literature, it is our own. England (or Britain) can show, as she has been able to show, in every generation, since civilization spread over the west, individual men who hold their own against the world and keep alive the old tradition of intellectual eminence: but in the majority of cases are what they are in virtue of their native intellectual force, and of a strength of character, that will not recognize impediments. They are not trained in courts of the Temple of Science, but (thus shewing their inherited power) storm the walls of that edifice, in all sorts of irregular ways, and with much loss of time and power, in order to obtain their legitimate position."—*Huxley.*

Here also are a few words from a famous Frenchman, so that we may thus be able to see ourselves, your Majesty, as others see us. "There exists in modern Europe, at seven leagues distance from France, within sight of our northern coasts, a people whose empire is more vast than that of Alexander or the Cæsars, who are at once the freest, and the mightiest, the richest and most manful, the most undaunted, and the most orderly, that the world has known. No study is more instructive than the character of this people; none present so original an aspect or such strange contrasts."—*M. de Montalembert.*

What a marvellous good character is here; and from the pen too of a well qualified judge and a truly impartial witness!

Your Majesty's attention I would first call to the note that the French philosopher makes of the vast extent of the British Empire. For it is this—its unprecedented vastness, its constant tendency to increase, notwithstanding all the efforts of friends and foes to restrict its growth—that identifies most assuredly your Majesty's grand empire and throne as that one of whose greatness and perpetual endurance prophets wrote and spoke—and of which Jehovah—in His message to

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David, Himself said, "And thine house, and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (2 Sam. vii. 16). It is very evident, your Majesty—and "let no man deceive you with vain words" to the contrary—evident from the whole tenor of prophecy that this does not refer to the spiritual Empire of David's son and Lord—"of the increase of which," also, "there shall be no end"—but as the context shows, to the earthly dominion of the House of Israel, the mighty nation of the latter days, so graphically described in the sublime language of that unwilling witness—the Prophet Balaam:—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as the trees of lign aloes that the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets and his seed shall be in many waters. And his king shall be higher than Agag, and his kingdom shall be exalted. God brought them forth out of Egypt; he hath as it were the strength of a unicorn; he shall eat up the nations, his enemies, and shall break their bones and pierce them through with his arrows. He crouched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he who blesses thee, and cursed is he that curseth thee" (Num. xxiv. 5. 9).

When, your Majesty, was this sublime language ever verified in the ancient history of God's people? But is it not a life-like picture of the grandeur and expansivenes of the British Empire? So striking is the likeness that, as I am informed, Lord Beaconsfield himself, of the tribe of Judah, quoted it in Parliament as specially appropriate to our national history.

QUEEN VICTORIA, believest thou the prophets? I know that thou believest. Hear then what another Jew, the Rev. Ben-Oliel, has just now said of the prophetic testimony concerning Britain:—"The prophets foretold the leading events and destinies 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 anyone venture to assert, that the mighty empire of Britain, mightier than any of its predecesssors, and the wonderfully growing United States of America, have no place assigned 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 end of time. If the Anglo-Saxons are not Israel where is their page in prophecy? If they are, then 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 of the Ten Tribes of Israel, who are they?"

Your Majesty, as a devout reader of God's Holy Word, will see at once the perfect soundness and irresistible force of this argument, and knowing well, that in addition to these precedents which are the basis of Ben-Oliel's arguments we have our heavenly Father's statement;—"Among the Tribes of Israel have I made known that which shall surely be" (Hos. v. 9).

And again:—"Surely the Lord will do nothing (that intensely effects the good of human kind; as the planting an Empire like that of Britain does) but He revealeth His secret to His servants the prophets" (Amos. iii. 7). There is happily no cause to fear that your Majesty, with your well known regard to words and things of importance—however small to others they may seem—will as a sovereign power overlook the significance of that word "surely" which in both of the above quotations guarantees the certainty of a previous proclamation from the great Governor of the Universe, ere He proceeds to raise such a wonder in the world as the marvellous Empire over which your Majesty has by the grace of God so long reigned. "Ere He proceeds," is our word; for He only can with truth employ the language which we read in the prophecy of Jeremiah, "Behold: as the clay is in the potter's hand, so are ye in Mine hand, O House of Israel; and at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it," &c.

Though your Majesty knows these things well, yet you will pardon me if I "stir up your pure mind by way of remembrance," for the simple but grand reason, that from these statements of Holy Writ it is manifest that the two following things are utterly impossible—First, that an Empire that is of such unprecedented extent, and in many respects of such an unparalleled character, could have ever risen up, unless God had both planted and builded it. Second—It is equally impossible that the God of the Bible could ever consistently with His word have done this great thing—*i.e.*, built the British Empire, without revealing it to His servants the prophets.

Now it follows as an inevitable corollary to these propositions—That as only one nation of this characteristic power, and of this world-wide influence, and of this ceaseless growth, has been predicted in God's book, and that nation, under the cognomen of the "people of the saints," otherwise the people of Israel, who were sanctified, or set apart to do His work; Israel must therefore be Britain; the British people must in the main be of Israelitish origin, and from the loins of him who had the "promise that he should be the heir of the world" (Rom. iv. 13). Such great might, as Britain has ofttimes exhibited in these latter days, was aforetime predicted thus:—"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 to pieces, and none can deliver" (Micah v. 8).

Such a blessing among heathen nations—in dispensing the Word of Life, and other great benefits—as British Christians are now earnestly endeavouring to do, has been foretold of one people alone, in the following words:—"And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the shower upon the grass, that tarrieth not for man, nor waiteth for the sons of men." On this latter proof—for proof it is—that Israel and Britain, are one, the *Times* did on one occasion—speaking of the May Meetings in London—thus elaborately comment:—"The whole nation is contented to think that such things are going on in their midst. They stand for just everything the English nation loves best and approves most deliberately. Philanthropy and religious zeal at home and abroad, displayed alike to friends, and enemies, and strangers, undertaken at no light expense, and started and directed all through by strictly voluntary agencies, all this is what the May Meetings represent in its most concrete shape, and assist very materially. There seems hardly any form of good work which is left out. Their field of action is literally world-wide in its extent. It reaches as far as there exist heathens to be converted, or Jews, or Mahometans or Roman Catholics, to be brought to a sense of their partial errors. Wherever, in short, there is ignorance, or vice, or suffering of any kind, which human care or effort can hope to mitigate: in whatever part of the world it may be, there will a counter-agency be set to work from this country, and it will generally be found duly reporting itself at home in the course of the present month. In whatever direction the tide of human affairs is flowing, the forces which are represented at May Meetings will find their opportunity or make it. The sight is an extraordinary one, on every account. It is by strong benevolence and by national feeling, as well as by gregarious tastes, that these large companies are drawn together. Numerous as they are, they represent no more than a part of the whole movement for which they stand."

Devotedness under a religious impulse extends in this country far too widely to be measured. It is the clue to no small part of our national life. No wonder that an observant and intelligent Frenchman, like the Pasteur Duchemin (at a meeting held in support of the Foreign Aid Society

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on June 19th, 1884), should say:—"He could compare England to nothing but a vast society for promoting Christianity among the nations." "It is the clue," says the journalist, and it is indeed the very evident clue, not merely to a part of our national life but—what is more to our present purpose—to the fount and origin of our national existence and character. It is a proof that we inherit somewhat of the sturdy nature, stability of character, and adherence to principle, which distinguished our great forefather, Abraham, and which caused God to say, "I know him that he will command his children after him." A proof also that the blood of the great administrator, and good and wise man, Joseph, and of his son Ephraim, runs in the arteries of the Anglo-Saxon race.

To Abraham God said, "I will bless thee, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed" (Gen. xii 2, 3). "Abraham . . . all the nations of the earth shall be blessed in him" (Gen. xviii. 18, &c.). Again and again, to Isaac and Jacob, was this promise renewed, and from Jacob it descended to all his sons, but peculiarly to Joseph, (Gen. xlix. 26). All the blessings of Jacob and his progenitors were to be "on the head of Joseph; and on the crown of the head of him that was separated from his brethren." Speaking of Joseph, too, he has this remarkable expression, "From thence is the Shepherd, the Stone of Israel" (ver. 24).

Now if your Majesty will weigh those facts set forth by the *Times* in such clear light, and follow "the clue" they give through these promises made to the patriarchs, your Majesty's unprejudiced mind will not fail to conclude that the people who were appointed by Jehovah to do so great a work and the people who are, by "strong benevolence, and by national feeling," and by a "devotedness under religious impulse" actually doing—far beyond all others—that appointed work, must be to all intents and purpose absolutely one. We are the people that the great Potter rejected for a time as "clay" that could not be worked, that was not plastic in His hands.

We are the clay which He turned off from the potter's frame that it might be "meted out and trodden down," as Isaiah says, so that it might have all its refractoriness broken, its impurities removed, all its unfitness destroyed, and be rendered suitable clay wherewith the Divine Potter might work and build up a "vessel unto honour, fitted and prepared for the Master's use."

Your Majesty knows that all this the prophets foretold, all this Jehovah foresaw. He foresaw the sin and the repentance of Ephraim and his return. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastened me and I was chastised—turn Thou me and I shall be turned, for Thou art My Lord and God; I repented after that I was instructed, I was ashamed, yea even confounded" (Jer. xxxi, 18). And Jehovah also foretold his full restoration thus:—"Ephraim My dear son—a pleasant child!—for since I spake against him I do earnestly remember him still, therefore My bowels are troubled for him; I will surely have mercy upon him, saith Jehovah" (ver 20.)

And doubtless the Lord Jesus foretold the present exaltation of Ephraim when He uttered those weighty words of His which were intended both for the Jews on the one side, and for Joseph, the House of Israel, his companions, on the other.

For when the Jews rightly viewed His parable of the Lord of the vineyard and the faithless husbandmen as intended for themselves (Matt. xxi. 45), He endorsed the statement which they made to Him; and when they said, "He will miserably destroy those wicked men and let out his vineyard unto other husbandmen, who shall render unto him the fruits in their season." "Jesus saith unto them, Did ye never read in the Scriptures:—the Stone which the builders rejected the same is become the head of the corner; this is the Lord's doing and it is marvellous in our eyes; Therefore I say unto you (what? I the Messiah am that Stone! No; He is speaking here not of Himself, the One Foundation Stone, but of a nation) the kingdom of God shall be taken from you (rebellious husbandmen) and given to a nation (the "stone of Israel"—Gen xlix. 24). bringing forth the fruits thereof. And whosoever shall fall upon this Stone shall be broken; but on whomsoever it shall fall it will grind him to powder." Does your Majesty ask, whence came this stone? The answer is given by the inspired dying patriarch, who when speaking of Joseph said, "from thence is the Shepherd, the Stone of Israel," words which at once refer to the spiritual work which Joseph and his companions are now doing, and to the mighty kingdom, firm and unbroken as a rock of adamant, of which the Saviour speaks; even the nation which He calls "this stone."

This is the nation over which a benign Providence has called your Majesty to reign; over which for fifty eventful years it has been my privilege to observe with almost unmingled joy and high satisfaction, the wisdom, the justice and the benevolence of your rule. How exalted is the dignity, how heavy the responsibility, how arduous and solemn the duties of your Majesty's position, what mind can conceive, what tongue or pen describe? May He who chose and sustained your great ancestor Abraham ever whisper to your heart the kindly message He addressed to him, "I am Jehovah all sufficient, walk before Me and be thou perfect." AMEN.

(To be continued.)

A REVIEW.

THE *Christian Globe*, on Feb. 23rd last, noticed our New Year's Number in the following terms:—

"We have also received the first monthly number of the twelfth year of the BANNER OF ISRAEL (London: R. Banks & Son). The BANNER is, as some of our readers are already aware, a journal advocating 'The Identity of the British Nation with the Lost Ten Tribes of Israel.' We do not profess to enter into this controversy, and if we did, the monthly number now before us would not be much of a guide, as the main question is therein but casually alluded to. This, we presume, is owing to the fact that the BANNER OF ISRAEL has just entered upon the twelfth year of its existence, and that, therefore, the main argument has been pretty well threshed out in its volumes during that period. Nevertheless, the BANNER contains some excellent contributions from clergymen and scientific men whose articles indirectly support the thesis put forward by the BANNER."

"The main question" is one which can hardly be repeated in every number of our journal. It is vast in its proportions, and cannot be expounded in a few sentences. The proposition to be proved is that "The British Anglo-Saxon races are the modern flesh and blood descendants of the Lost Ten Tribes," called in Scripture the House of Israel or Ephraim. Our main argument in proof of the fact is, that the British enjoy, exclusively, all the blessings that God promised on oath to bestow, exclusively, "on Abraham and his seed for ever." Therefore, we contend, God being true, the British must be Israel or Ephraim—that is, the Lost Ten Tribes. But the whole argument bristles with contested points, and these require space for discussion. Such are the following:—"Were the Ten Tribes ever lost?" "What are the blessings that the British enjoy? Do they enjoy these exclusively?" "Where is it stated in the Bible that these very blessings were to be Israel's portion? and that exclusively?" "In what sense is scriptural prophecy to be taken? Is not the spiritual sense the correct and proper sense?" "The Jews are Israelites. How can it be shown that there are any Israelites who are not Jews?"

These, and a thousand other questions, arise out of the first main question, and these cannot all be satisfactorily answered in a single issue of the BANNER! After twelve years of existence, the main arguments have indeed been "pretty well thrashed out," and we purposely fail, therefore, in our weekly issue, to reproduce the too often repeated tale.

We thank the *Christian Globe*, however, for its kind words, and only wish we could enlist its help in support of Our Identity.

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"TO OUR RACE BELONGS THE FUTURE OF THE WORLD."

By E. Reep.

Day by day, week after week, month after month, our newspapers, magazines, etc., bear wonderful testimony to our Israelite origin, depicting as they do, though all unknowingly, the British Empire enjoying all the blessings and covenants properly belonging to the kingdom of Israel. When Jacob was told that of him should spring a nation and a company of nations, we naturally conclude that God intended to fulfil His word. In the same faith and belief in the carrying out of Divine promises Abraham had not doubted that he was to become the founder of a great and mighty nation (Gen. xviii. 18), a nation in which all other nations were to be blessed. Joseph, too, without doubt, pondered in faith the prophetic vision of the future glory of his descendants (Gen. xxxvii. 7—10), even though rebuked by his father Jacob, for what he apparently considered presumptuous conceit on Joseph's part. That it was no dreamer's dream, we now know by the light thrown on prophetic history by the Identity.

To those who look for the fulfilment of God's word to Israel, and who love to trace His hand working out the everlasting covenants He saw fit to make with Abraham and his seed after him, all things become intelligible. In the vision of the sheaves we have the sheaves of Joseph's brethren making obeisance to his sheaf; and in yet another dream, we have the sun and the moon with eleven stars rendering homage to him, which being interpreted signifies the supremacy of Joseph's House above that of his brethren.

How literally this vision has been fulfilled is plain enough to him who has been led to recognise in the English people the veritable seed of the House of Israel. Thus accepting this marvellous (almost too marvellous for men to believe) revelation, we are not astonished to read of such men as Canon Farrar asserting that by the end of the present century we (whom we know to be the descendants of the House of Joseph and now representing the Ten Tribes) shall by that time form a third of the whole race of men, and that to our race belongs predominantly the future of the world.*

Another authority may be here cited as to the future supremacy of the Anglo-Saxon race:—"How long a time it required," says Lyell in his "Principles of Geology," "for one race to obtain supremacy over a large part of Asia we know not, but we may look forward to the time when the Europeans, *especially* the Anglo-Saxon race, will in like manner spread over still larger areas, displacing the aboriginal Tribes of America so that one race, and perhaps one language may eventually prevail."

Could 19th century English more literally confirm the vision which nearly four thousand years ago divulged to Joseph that his seed should in the far future hold the place of the highest nation in the whole earth? God be praised for having in these latter days enabled us to understand the prophetic meaning of the obeisance of sun, moon and stars to Joseph. The power to multiply, and to get wealth was another of God's promises to Israel, a promise we see faithfully fulfilled in the English people as attested by the article before quoted. "In the United Kingdom" says Canon Farrar, "the Queen has ten million more subjects than she had at her accession. In 1837 she reigned over nearly 130,000,000 subjects; she has now 309,000,000. In 1837 she reigned over 2,000,000 square miles; she now reigns over 8,000,000 square miles. "Nor has the accumulation of wealth been less startling. If our population has increased in this reign by a greater increment than in the six hundred years after the Conquest, riches have increased more than in all the days since Julius Cæsar. Wealth indeed is not necessarily weal; but in the hands of a wise and generous nation it may be an element of weal. And it has been so."

When Anglo-Israelites point out that prophecy designates Israel as the heir of special blessings, by which the chosen people were and are to inherit the heritage of the heathen, to possess superabundant wealth, and to hold the first place in the scale of nations as England does at this day, they are regarded by their opponents as ecstatic enthusiasts, whose minds are more or less deranged by chimerical nonsense.

And yet if there be any truth in such accusations then must many of our journalists and secular writers be also mad; for as Anglo-Israelites describe, what they understand from Scripture to be the destiny of Israel as a nation, so in very much the same language do writers of the day depict England in her national glory; in a word, they conclusively prove that England answers to the letter to the latter-day history of the House of Israel as we find it written in our Bibles.

What says the Psalmist?—"He hath shewn His people the power of His Works, that He may give them the heritage of the heathen." To understand the works of God (to what wonderful knowledge of physical science have we not come?), to possess heathen countries and other good gifts of national blessing, would go far to make a nation great. That Israel was to be the heir to these blessings cannot be disputed, because Scripture cannot be disputed, and as Israel did not enjoy such knowledge and full national power as above set forth before the days of her captivity, it is no wonder that believers in the faithful fulfilment of God's word should look about them in these latter days for a nation answering to the one nation which God chose to be a special instrument of blessing in the midst of the earth, and that despite the punishment of exile and captivity.

In a work entitled, "England, its People, Polity and Pursuits" we have a narration of what England is, and what Englishmen are, which narration entirely agrees with what Israel was to be as a redeemed nation. First we are told that we (Englishmen) hold enlarged conceptions of our place amongst the nations of the earth. Secondly, that the wonderful development of machinery and various sciences has imbued Englishmen with a sense of boundless power, and a conviction that they have the command of resource and the fertility of invention which mark them out as all creation's heirs. England too is a country whose population is perpetually overflowing her narrow geographical boundaries. Her cry is—"The place is too strait for me" (Isa. xlix. 20).

Our author does not say why we continually overflow our borders; probably to him it is a problem why we do so. Identify our nation as Israel, and Scripture solves the mystery by telling us how God bid Abraham look toward heaven and tell the stars; for so should his seed be. And that there should be no uncertainty on this matter, we may from the prophetic hills after the manner of Balaam behold God's elect people, set apart as a separate nation, whose numbers cannot be counted—for says the sacred narrative, "Who can count the dust of Jacob and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his."

To return for a moment to our author, who says:—"It is not necessary to thread the maze of causes that have contributed to place England at the centre of the finance and commerce of the world. . . . And we are likely to keep that position for a long time to come, because our great Empire, our vast accumulations of wealth, make us the largest lending and tribute-receiving people on the face of the earth.

"The very fact that every nation under the sun able to even scrape a semblance of stable government together is in our debt, gives us a power of controlling the trade of all nations that no country ever had."

Such pictures of our colossal empire, freshly drawn almost every day, cannot fail eventually to wake Englishmen's minds

* See "Sunday Magazine" for Dec., 1887.

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to the fact that their progress and prosperity, mean something more than mere good fortune. They will, we are sure, in God's own time, realise that they are a people whom God has formed for Himself to shew forth His praise ; for this is the end and aim of their being favoured with their countless national blessings, inasmuch as to Israel belongs the future of the world.

"Abinger," Sylvan Road, Upper Norwood,
Feb. 16th, 1888.

PROGRESS IN YORKSHIRE.

We have received a letter from Market Weighton, Yorkshire, informing us of the formation of a new British-Israel Association there, with Mr. W. Wade Parker for secretary, Mr. Joseph Thomas as president, and a membership of about 30. Mr. Wade Parker, in reporting progress to us, says, "We are doing a good work here, and have formed a British-Israel Association. It is very small as yet, but it is a start. We have taken a house, and placed a believer in Our Identity in it, as caretaker. When I came here from Hull, four years ago, there were only two believers in the place, now there are about 30! On Thursday night last, one with whom I have had several arguments, and who could never 'see' it, till now, gave us an essay on the subject at our friendly society's meeting. The press notice of the gathering was to the following effect:—

"Market Weighton.—The Young Men's Friendly Society held the usual meeting on Thursday night, in the Girls' Schoolroom, when there was a good attendance. The Rev. R. D. French (vicar) presided. Mr. Sherwood read a most interesting paper, which created a good deal of discussion; the subject being, 'What are Britons?' in which he contended that the British were descended from the Lost Tribes of Israel."

The vicar, Mr. French, it appears, said he had been reading Dr. Wild's "Ten Tribes," and "was much interested in the volume." He admitted that some of Dr. Wild's arguments were "very strong," and he advised his audience to study the book.

Mr. Wade Parker concluded by requesting of us some literature to circulate in Market Weighton, as there was much wish to inquire into the subject, and "scores of people want to study it." It appears they have Mr. Hine's, Colonel Gawler's, Colonel Senior's, Messrs. Wright's, Grimaldi's, Hopkins', and Philo-Israel's writings; but they want more. We hope the Free Distribution Fund may help the new Association, and that friends who have leaflets, Banners, and general literature on the Identity to spare, will send some to Mr. Wm. Wade Parker, 1, Railway-cottages, Market Weighton, Yorkshire.

A QUOTATION.

[From Dr. Joseph A. Seiss' work, entitled, "A Miracle in Stone; or, The Great Pyramid of Egypt." Ninth edition, enlarged, page 136. Robert Banks & Son.]

"Nor should we forget that it is a very old and familiar thing for people petulantly to brand as silliness and lunacy whatever unpleasantly cuts into their old round of thinking, or unwelcomely disturbs their pleasant ease. It is a cheap way of getting over what would otherwise be inconvenient. . . . It was after this fashion that the Jews set aside Jesus of Nazareth, and that many of Paul's hearers spoke of him. And so the early Christians, as a class, stand registered in the annals of Pagan Rome. But *were* these fanatics? *Was* their cause that crazy thing which so many were pleased to regard it? Were the people who disposed of it the just, sober, and wise ones in acting thus? Do not all believers, who have since lived, unite in holding them very blameworthy and unreasonable? A thing is not a wild, fanatical conceit, because some may treat it as such. When a serious subject presents itself, it argues very unfavourably for people, without examination, to pooh-pooh it as nonsense. True philosophers and candid inquirers for the truth never proceed after this fashion; this is not the way to gain attention to a great subject."

THE TEUTONIC THEORY IN CONNECTION WITH THE REVIEW OF "MY JEWELS."

By Sarah Sharp.

The Banner of Israel kindly inserted an article of mine in last year's Banner of the 6th of April, entitled "Germany's Sundays in the light of the Teutonic Theory." Now, as one of the advocates of this theory, in his review of my book, advises me in a future edition to alter the statements I have made on one or two identity points, I feel bound, in defence of my opinions, which remain unchanged, to explain fully my reasons for not altering those passages in my book; and I must ask the Banner's Editor kindly to find space in his journal for these remarks.

It may seem tedious to go over the old ground, but at the same time a recapitulation of what we have already learnt may refresh our memories, and possibly a new light or two may dawn on what I purpose writing. But first of all I should like to remark, that it is earnestly to be desired that each and all of our writers and lecturers on Anglo-Israelism should strictly adhere to *Scriptural revelation* in elucidating and teaching (or dealing with) Identity Truth. Innumerable evidences of the fulfilment of Scriptural prophecies and promises to *us*, in these latter days, point, beyond all controversy, to *our* Nation and Colonies, as comprising with America, the whole of the Ten-Tribed House of Israel, in opposition to any other theory. Teutonic advocates of Anglo-Israel agree in assigning a secondary and subordinate place to their views on this subject; would it not tend much more to the success of the great cause they so ardently advocate, if they relinquished all these minor points, and spent the whole of their zeal and splendid powers in trying to convince our people alone of the *one* grand truth concerning Great Britain's position? It puzzles and confuses most of us to be told first, that we are "*the* nation in whom all the promises named are centred; and then on the other hand, that perhaps we may *include* a few other Protestant peoples who *seem* to resemble us. Surely such teaching greatly injures our cause, and cuts up our own identity root and branch! for if other nations be Israel, then assuredly we are not Israel, on ethnic grounds, and that settles the matter!

The Bible, however, gives us unmistakable information, which on all points decides this question, as we shall presently endeavour to prove. Meanwhile it is with (or in) no Pharisaical spirit that we would claim for our nation alone, the undeserved and glorious promises ordained for God's chosen people, for does He not say, when promising to restore Israel to His favour, "Thus saith the Lord God, I do not *this* for your sakes, O House of Israel, but for My holy name's sake," . . . . that "the heathen shall know that I am the Lord God, when I shall be sanctified *in you* before their eyes" (Ezek. xxxvi.). We do not ignore the great work of other Protestant countries, nor of Luther and the many good men, non-Israelites, together with the noble army of martyrs, and also in the present day the valuable works of foreign Christian writers. But though all these claim our sincere admiration and love, yet their work for God does not in the least constitute their being the "convenant people Israel," as the Teutonic theorists maintain. In these saints and martyrs we recognize lights sent by God to awaken those Gentile countries out of Papal *darkness*, and to take out of them a saved people to Himself. Many such bright lights are still shining amidst almost "Paganized Christian Europe!" Let us bear in mind that these saved Gentiles may some day put to shame many merely *nominal* Israelites amongst ourselves, just as in our Lord's time when He said of the Centurion, "I have not found so great faith, no, *not in Israel*" (Luke vii. 9). Another reason given by the advocates for German fellowship is the help they gave us against Continental enemies in war times; but this again does not make them *Israel*. They were appointed by God to minister to His people's needs, just as of old God declared of Cyrus, king of Persia, "He is My shepherd, and shall perform all My pleasure" (Isa. xliv. 28; 2 Chron. xxxvi. 23); and His *pleasure* was that Cyrus should help His people to build their temple in Jerusalem.

Now let us take Scriptural evidence concerning our claims. First, we, and we alone, possess every sign by which Israel was to be recognized. No other nation possesses one of these signs. It is needless to enumerate them here, as every reader of the Banner has them constantly brought to mind. Some of the chief are the Law of the Holy Sabbath Rest, and the teaching of the Decalogue, and the Old Testament Scriptures in our Churches, as it is written, "He showeth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt *so* with *any*

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nation," &c. (Psa. clvii. 19). He declares them to be a people "near unto Him" (Psa. cxlviii. 14). No Continental nation fulfils this sign, so they are not and cannot be Israel.

Ten-Tribed Israel must be one nation to develop into "a company" or federation of "nations," and "a fulness of nations" under one sceptre (David's). This again puts Germany out of the question: there cannot be two Israels. Then "the people shall dwell *alone*, and not be *reckoned* among the nations" (Num. xxiii. 9). "Israel then (when settled in her island home) is to dwell *safely* and *alone*" (Deut. xxxii. 28). What Continental nation *has dwelt, does dwell*, or has the *prospect* of dwelling *safely* and *alone* (unmolested)? But Britain has done so since the blessing of the God of Jacob has been upon her. "Look unto Abraham your father. . . . . I called him *alone*" (Isa. li. 2). "Thou didst *separate* them from among *all* the peoples of the earth to be *Thine inheritance*" (1 Kings viii. 53). Thus we were separated from among all the different and numerous European peoples when our ancestors left the land of their captivity, Assyria, and were led through the different countries (just as the angels led Lot and his family out of danger) till they arrived in different tribal detachments to their little Zoar, these peaceful islands, for their rest, as God had promised. "Then, lo, I will sift," &c. (Amos ix. 9). But this sifting process was not at once completed. The Ten Tribes wandered for many centuries, and it was not until the 12th century, A.D., that the last band of them joined their brethren, when the proud and cultivated Normans, the tribe of Benjamin, arrived on our shores.

As regards our "dwelling alone," the celebrated French author, M. Guil. Guizo, gives an interesting piece of blind evidence in his book, "Alfred le Grand." Speaking of our ancestors' resistance to the Roman yoke, he says:—"L'amour de l'indépendance nationale avait péri dans leurs âmes sous la domination des empéreurs;" but he adds, this spirit revived (again) as soon as their persecutors left these shores, which they were compelled to do on account of their own country being invaded, and requiring their return. Afterwards the Britons again became "un peuple vraiment separé de *tout l'univers*, comme l'avait dit Virgile (B.C. 70). . . . . "Toto divisos orbe Britannos!"

Again, the Germans are a military nation. Their citizens, tradespeople, and professions, must all be ready at the cry of war, to leave work, and family, and home, to serve as soldiers. This is not freedom! "Their rulers multiply horses;" Israel is commanded not to. "He shall not multiply horses to himself" (Deut. xvii. 16). "Woe to them that . . . . stay on horses, and trust in chariots, because they are many, and in horsemen, because they are very strong" (Isa. xxxi. 1); "and I . . . . will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen" (Hos. i. 7), &c. What are all Continental nations *now* trusting to, Prussia especially?

Now, before closing this first portion of my subject, let me observe that our late lamented friend (Bishop Titcomb) was at one time inclined to view Germany in the same light as our other friends, but his close observation of foreign countries in his office as Continental Bishop soon drew the veil from his eyes, and he frankly confessed his error. Might we not beg others to follow his noble example? They could scarcely be too proud of their opinions to refuse to reconsider in a new light these questions.

On page 81 of "The Message to the Nineteenth Century," Bishop Titcomb remarks:—"The German Empire. This grand nation, it is true, spreads out by emigration and commerce through the world. But where is her foreign empire? Is she, in any legitimate sense, to be called "*the mother* of nations?" What colonies does she possess, in which she has built up the "waste places of the earth," and is "*remembering God in far countries?*" What special honour does she pay to Israel's covenant of the Sabbath?" Her Sabbaths, like those of France, are given up to fêtes, racing, concerts, and theatres.

Again, what does she do in the great work of sending out the Scriptures of Truth to "*all the nations*"? Germany, with her mighty host of *soldiers*, &c., might be blotted out of existence to-morrow, yet the heathen nations would lose few, if any, of the Scriptures in their own vernacular languages.

Again, how can we speak of Germany as a maritime people, having "ships of Tarshish," and being a "*messenger* people, conspicuous for its *life on the seas?* Or, once more, is Germany the nation of Europe to which Judah would be likely to walk for an alliance, when seeking restoration to his ancient inheritance?" In addition to Bishop Titcomb's valuable testimony that Britain was exclusively the one chosen Israel of God, he was so anxious *clearly* to make known his change of opinion respecting Germany, that one of his last acts was to cut out all passages in the "Anglo-Israel Post Bag," which seemed to favour Teutonic views, so as to leave his belief *clear* in this important matter.

I hope to send some interesting gleanings on the other remaining questions in my next.

WHAT CHRISTIANITY HAS DONE IN FIJI.

FORWARDED BY G. WELLS, JUN.

ONLY fourteen years have elapsed since the Fiji group was annexed to the British Crown. Prior to that time, during the preceding ten years, the influence of mission effort had worked a mighty change in the condition of the islands; so that when Sir Arthur Hamilton Gordon, the first governor, landed, in June, 1875, cannibalism and tribal wars had almost disappeared.

Miss Gordon Cumming, writing in her interesting work, "At Home in Fiji," in that year, thus describes the former character and condition of the people;—

"Recall the Fiji of ten years ago, when every man's hand was against his neighbour, and the land had no rest from inter-tribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened forthe slaughter; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the fire-wood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice or appetite of the moment. Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, while the earth was gradually heaped over their devoted heads, or those who were bound hand and foot and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony—a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come."

The progress, religious, social, and moral, since the annexation of the islands, may be gathered from the reports of Administrator W. McGregor, who made a tour of the colony in 1885. He says:—"The people are, speaking generally, well governed, are contented, in comfortable circumstances, using in their houses unusually large amount of the comforts and conveniences of civilised life." On Vanua Levu, the smaller of the two chief islands, there is a native industrial school, almost self-supporting in the matter of food. On the larger island, Viti Levu, the houses are good and well furnished, besides being stocked with native property. As the people are industrious, food is very abundant. The Sabbath is so strictly observed in the interior of Viti Levu that no travelling can be done on that day. The sense of humanity has been so far developed that the Native Regulation Board has passed a resolution forbidding the carrying of excessive burdens by women: any woman offending, shall be sentenced to plait mats, or make masi or nets, or to make any other kind of property suitable to her ordinary occupation, to an amount not exceeding one month's labour." Another regulation compels every able-bodied man to do a certain amount of planting, and not to sell any of the produce that may be needed for himself and his household; while a third prohibits the indiscriminate or immoderate drinking of yagona, a native liquor which, if consumed in excess, impairs the intellectual faculties and unfits the person for the discharge of active or responsible duties. Administrator J. B. Thurston, also writing in 1885, contrasts from personal knowledge the condition of the people then with their condition in 1865. In 1865 he had penetrated to the town of Beimana, a place of considerable importance; but was compelled to retreat in consequence of the hostility of the natives. Revisiting the town in 1885, he was remembered by many of the elder natives; and considerable surprise and interest were manifested when, after the usual ceremonies of meeting were over, he handed back to one of the chiefs two whale's teeth with which his predecessor had presented him twenty years before.

During the day or two I spent with them in 1865, war, intrigue, and general insecurity was their chronic condition. Beimana and every other town was fortified by strong fences, moats and outer earthworks. No man stirred beyond his war fence after sunset. The quiet of night was broken by the sounds of the 'derna' a

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peculiar beat of the native wooden drum when some slaughtered enemy was brought in front of the heathen temple; and in Beimana itself three human bodies were eaten during my stay, and the forks used for the occasion were presented to me. It was possible for me, therefore, to dwell with force upon the altered condition of the country, and to contrast, with effect, the peace of the present with the horrors and ceaseless anxieties of the past. Upon leaving Beimana the next morning the chief and elders brought me one of the whale's teeth returned to them the night before, and begged me to take it back again. Their wish was that one of these teeth should remain with me and one with them, and that whenever I visited Beimana the teeth were to be exchanged in token of our long friendship and of their loyalty.

Mr. Thurston saw nearly two hundred children examined in reading, writing, and arithmetic, and they "acquitted themselves with much credit." During his tour he came across a noted warrior—one Drika—who had killed no fewer than twenty-five Bau men in the war which had followed the murder of Mr. Baker, the Wesleyan missionary. The Buli (or local governor) "gave me a good account of his district and people, the state of his towns, schools, churches, roads, plantations, etc." As evidence of commercial progress the following figures are remarkable. The population in 1875 consisted of 1,500 whites, and 150,000 natives (including Polynesians). It now consists of 3,513 whites and 123,930 natives; the diminution of "natives" being largely accounted for, however, by the emigration of foreign South Sea Islanders, whose departure has been greatly to the benefit of the really native Fijians. The public revenue, which in 1875 was £16,000 has been raised to £76,000, the expenditure has been increased from £70,000 to £92,000. But this does not imply a condition of insolvency, for Great Britain has made a grant in aid of the debt amounting to £115,000, and a large part of the expenditure takes the form of the repayment of a loan for reproductive public works. The exports amounted in 1874 to £73,126, ten years later they amounted to £434,522, or just six times as much.

THE EDINBURGH "SCOTSMAN" ON OUR IDENTITY.

We take the following from the *Scotsman* of Feb. 25, 1888:—

Israel's Identification Association.—Last night in 14, South St. Andrew Street, Surgeon-General Grant, M.D., of Cheltenham, delivered a lecture on "The prophecies regarding Israel fulfilled in New Testament times." Major-General J. P. Morgan occupied the chair. The lecturer stated that his object was to prove the continuity and unchangeable purpose of God in regarding the Israelites as His chosen people by showing that the New Testament was the historical fulfilment of the Old. After analysing and comparing many passages in the Bible, he remarked that the Israelites were the only people that had carried or been commissioned to carry the gospel over all the world. It should not be difficult to determine which nation was now in the enjoyment of the blessings promised to Joseph as his birthright and inheritance. We were constantly hearing that Great Britain was the most highly favoured of all nations, and that a serious responsibility therefore rested upon her. If the gentlemen who talked in that strain searched for themselves, they would see that the nation blessed above all others, and held responsible by God for the use it made of its privileges, could be no other than Israel.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Fifty-second Monthly Report.

The following donations and subscriptions, from Feb. 18th to March 16th, are very gratefully acknowledged:—

By the Treasurer: Mrs. K., Worcester, 10s.; Mrs. C., Chippenham, £1 1s.; Miss L., Upper Teddington, £1; A. M. B., Bath, 5s.; J. D., Chatham (per Miss E. M. Rush), 2s. 6d. Per Philo-Israel: Miss P., Topsham, 5s.; Mrs. H., Bridge of Allan, 5s.

By Mr. C. Horner: Mrs. M. C., Tenby (monthly subscription), 2s. 6d.; Mrs. C. B., Weston-Super-Mare (monthly subscription), 5s.; Mrs. A., Hammersmith, 3s.; Miss H. and Mr. W., Moreton-in-Marsh, 3s. 6d.; W. W. (for Banners), 3s. 6d.

Total, £4 6s. 0d.

J. Lawrence, *Hon. Treasurer.*

Donations of Literature.—The following gifts are very thankfully acknowledged: Parcels of Banners from Sunderland, Weston-Super-Mare, Teddington, and literature from Bath. Also from Miss E. M. Rush, fifty copies "What is our Hope for the Church in Israel?" Two copies "Canadian Advance," from Messrs. Yeigh and Co., Montreal.

Literature Distribution. — Fourteen parcels have been despatched to the under-mentioned places: Manchester, Harpenden, Crewe, Market Weighton, Hammersmith, Lewes, Chippenham, Sheffield, Quernerford. To Malta; Ambala, Secunderabad, Rawul Pindi, and Nellore (India).

Banner Distribution.—127 copies have been despatched weekly to the places detailed in January report.

Correspondence.—We have received some most interesting, as well as important communications, showing the effects of the teaching of Israel to the many. One, an Army Scripture Reader, says:—"In returning you my thanks for the free distribution of the Banner, I take great pleasure in informing you that I believe, from the testimony of several men in the barracks in Sheffield, that the Banner is doing a good work in convincing them that there is a reality in the Identity of our nation with Israel, and in opening their heart to the revelation of God's will concerning His chosen people. Several cases might be quoted of men avowing themselves believers in Our Identity from reading and discussing the subject with me. . . . I am glad to be able to state that the literature has greatly helped me in my work in the barracks, especially among the sceptics and atheists."

One of our Manchester Sowers writes:—"It gives me great pleasure to state that one of the teachers in our Sunday-school, who a few months ago doubted the truth of Our Identity with the Lost Ten Tribes, told me to-day that the more he reads of the literature you so kindly send me the more he is convinced that Britain is Israel. A fortnight ago I gave him a small pamphlet touching upon 'The Stone Kingdom,' by the Rev. Baxter, which he seems to have compared with our views and the Scriptures, and is fully persuaded that the rev. gentleman's interpretation of Daniel's prophetic image does not harmonise with God's faithful covenants to His people Israel. There are now three teachers who fully believe that Lost Israel is found in the British nation, and I trust ere long, with God's blessing, that many more will be added to the list. I am anxious that these converts should teach it to their classes. This, I think, would be the means of rapidly spreading the glorious truths. When once the question is well and fully taught in our Sunday-schools, then, and not till then, may we expect a sweeping downfall of infidelity. Well does God in His wisdom describe this nation as the 'Stone Kingdom,' not altogether on account of its durability, although it is our Creator's declaration that it should stand for ever, but because the stone denotes weight, a crushing, grinding power that will break in pieces and consume. May God in His love hasten the day when every Briton in these Isles of the West will confess that Lost Israel is found. . . . I had almost forgotten to say that a library has been opened in connection with the Men's Bible-class. The teacher is a believer, and would be glad to introduce any literature for the purpose of forwarding the work. He is about to commence a course of lessons on this all-important subject."

A new Sower at Market Weighton, writes:—"I am at a good place for distributing literature, being at a signal cabin, and I have given some of the papers to engine drivers as they pass. One man who came past asked me for some more, and said the one I had given him ('Israel's World') was very good. A fresh driver comes every day from Selby, so you see there is a wide field. One of our men is head keeper for Lord Londesboro', and spreads the news to the neighbouring villages. There are believers in our Israelitish origin at Holme, Shipton, Selby, Londesboro', and Sanston, who have heard the news from us at Weighton."

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. 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.

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ISRAEL'S SCRIPTURE AND PRAYER UNION.

Two new members having joined since the last report, make the total number now 1,447.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, etc.

A donation, received towards the expenses of the Union, of 2s. 6d., from member 1,422, is most thankfully acknowledged.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for April is appended:—

1st ...	Micah	vi.	12th ...	Haggai	i.	23rd ...	Zech.	x.
2nd...	„	vii.	13th ...	„	ii.	24th ...	„	xi.
3rd ...	Nahum	i.	14th ...	Zech.	i.	25th ...	„	xii.
4th ...	„	ii.	15th ...	„	ii.	26th ...	„	xiii.
5th ...	„	iii.	16th ...	„	iii.	27th ...	„	xiv.
6th ...	Hab.	i.	17th ...	„	iv.	28th ...	Malachi	i.
7th ...	„	ii.	18th ...	„	v.	29th ...	„	ii.
8th ...	„	iii.	19th ...	„	vi.	30th ...	„	iii.
9th ...	Zeph.	i.	20th ...	„	vii.			
10th ...	„	ii.	21st ...	„	viii.			
11th ...	„	iii.	22nd ...	„	ix.			

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.

Reviews.

What is our Hope for the Church in Israel? By E. M. Rush (A E I). Price 3d. Henry Burnside, Montpelier-vale, Blackheath, S.E. 1888.

The object of this little pamphlet is to remove errors held by some Anglo-Israelites respecting Ezek. xxxiv., and concerning the so-called shepherds of Israel; also to teach the real truth in regard to the Church of England as the Church in Israel, contrasted with the Church of Rome and its pretensions. The authoress believes that a large number of Anglo-Israelites are in error in supposing that the shepherds of Israel denounced in Ezek. xxxiv. are the clergy of the Church of England, but that the degenerate shepherds there denounced were only the Levitical priesthood of the House of Judah, who misled their people the Jews, as Jer. v. 30, 31 terribly describes. The Levite shepherds, the authoress declares, have never sought that which was lost, as Ezek. xxxiv. 6 states, either in the early days of the prophets, or in the more modern times of the Christian dispensation, when the priests of Judah rejected the Gospel, leaving the preaching of the latter to the apostles, who were of Benjamin, of the House of Israel. Ezek. xliv. 10—15 is referred to further as evidence that the Levites, who departed from God when Israel went astray, and are therefore denounced for their sin, must be the shepherds of Israel described in chap. xxxiv. as obnoxious to the wrath of God.

The authoress bravely and loyally defends the clergy of the Church of England, and considers they cannot in any way be open to the charges this chapter brings against the false shepherds of Israel, since they are in the main a laborious, zealous, God-fearing body of men, whose time is so greatly taken up that they can hardly be held responsible for not seeing the force of the arguments in favour of Our Identity. They have, the authoress declares, little or no opportunity for real study! All sorts of old errors, the varying forms of "Modern Thought," new systems of religion, in support of which the originators *claim Bible warrant* for their profound and subtle arguments, are pressed upon the attention of our clergy. "Must there not be absolute difficulty in meeting and disposing of all? Can we then be really surprised," Miss Rush asks, "when a disinclination is shown towards commencing a new study, and one which at the outset appears to most minds, both lay and clerical, but to offer vague and shadowy promises and conclusions?" Such are the excuses our authoress makes for our busy clergy, who are occupied with the thousand and one concerns of a active parish life, but never can find time to look into God's plans and purposes for His people, and so disdain a subject which occupies *His* whole heart and *His* whole soul (Jer. xxxii. 41, 42).

We do not propose to contest our authoress's argument regarding the bearing of Ezek. xxxiv. and its alleged reference to the clergy of the Church and the nonconforming ministers of our own day and country. We hope most heartily that the idol shepherds and false teachers of our times are not those referred to in this solemn chapter. But we take leave to make the following observations in respect to Miss Rush's view of the matter. Ezek. xxxiv., to begin with, refers distinctly to the time of the restoration of the Tribes to their own land, not to the old days of the prophets and the Levitical priesthood. Verse 13 distinctly says so, and declares what all Scripture corroborates, that God Himself will effect that, His mighty purpose. Reference to Ezek. xxxvii. 1—28 proves that! God will Himself bring Israel out of their graves, and will restore them to the land and to the mountains of Israel. Their shepherds shall not have that honour (Ezek. xxxiv. 10—13). In the next place, the prophecy relates to a lost people, and to the shepherds' disinclination to search and look for and find them. The Jews, or Judah, were never lost. No one had ever any need to seek for them. Their shepherds do not require to find them. The British shepherds alone are blind in this respect, faithful as they are to Christ and to the Gospel (Isa. xlii. 19).

Again, we would demur to Miss Rush's conclusion that Ezek. xxxiv. condemns either Israel's shepherds as a whole, or the people themselves, because of the sins of some of their spiritual guides. Those only are denounced, we take it, who feed themselves but not the flock, who have driven away their congregations by false doctrines, who have ruled them by force and cruelty, and have refused to seek and to search for the lost sheep of the House of Israel, whom the Lord Jesus commended to the charge of His apostles. The sentence passed on those (it may be the small minority of the whole body) does not condemn the whole body, still less the people of Israel their charge, who are evidently under God's own protecting care, and will be preserved in spite of the false and cruel conduct of some of their pastors. We see that our authoress admits, on pp. 7, 10—13, that we have some sleepy, erring, neglectful shepherds, who are reviving old errors, preaching bad doctrine, or no doctrine, even free-thought and Atheism! Why should it be deemed impossible that Ezek. xxxiv. arraigns and condemns those false shepherds of God's own flock?

Miss Rush's third chapter, on "The Church in Israel *v.* the Church of Rome," has our full sympathy and concurrence. On one or two points, perhaps, we may be allowed to suggest a doubt. While allowing that St. Peter was the "Petros," or stone, of the Lord's description in Matt. xvi. 18, we are unable to see how in the very same sentence the Lord could designate him the "Petra," or living rock, on which He Himself purposed to build His Church. His Church was Israel's Church, the British Establishment. But that Peter had any part or lot in erecting it there is not the faintest shadow of a shade of proof. Our authoress suggests a possibility that Peter was one of the selected ones, saying on p. 18, "May it not also be considered possible that Christ intended to convey that the disciple who had been singled out to receive of the Father a special revelation was selected by Him as the human founder and organizer of His Church upon earth? And is it beyond belief that this should be the Church to which reference has been made as established now in Israel?" It is not a question of belief or possibility. It is one of evidence. Is there any evidence at all to show that Peter helped to establish the British Churches in A.D. 61? We reply, not the smallest. There is some to lead one to suppose that St. Paul was in Britain once. Clement and Theodoret, in A.D. 423, directly asserted that Paul was here. But regarding St. Peter there is only the statement of Simeon Metaphrastes, a writer of the 10th century A.D., whom the Roman Catholic author Baronius pronounces "is no authority in these matters," and Dr. Linyard calls "a treacherous authority" (Anglo-Saxon Church, Vol. i., p. 3). Where Rome has failed to find a shred of evidence, is it wise in an Anglo-Israelite to play Rome's game, and suggest that it is not impossible and not beyond belief that St. Peter founded the British Church?

Our authoress seems to regret the existence of dissent among us. We rejoice in it, because dissent was a prophetic mark of Israel, and without it we should lack to-day one vital feature of Our Identity, which, absent, would have been fatal to our

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claim to be Israel. We refer to such passages as the following in support of our position, one that Mr. Hine long since established—viz., Isa. lii. 8, lx. 5; Jer. xxxii. 39, xxxi. 34; Zeph. iii. 9; Ezek. xi. 17—20.

On the whole Miss Rush's pamphlet is a thoughtful production which will interest many of our readers. We are unable to agree with much of its contents, and have considered it our duty to say so. But we hope, in spite of this, that our readers will peruse it for themselves, and arrive at their own conclusions respecting the points on which we and our respected fellow-believer unfortunately differ.

The Drunkards of Ephraim: Where they are, and Who they are. By ROBERT LAMB, President Middlesbrough British-Israel Association, &c., "With some Observations on Home Rule in the Light of Anglo-Israelism."

THIS is a pamphlet of 40 pages' length on the subject of Our Identity, being the heads, we suppose, of some lectures on the matter given by the author in the spring of 1887. Mr. Lamb's object has been to furnish to the enquirer the outlines of the evidence on which our contention rests, wherein the Scriptural argument has the chief place, and historical and ethnical lines of proof are glanced at in corroboration of the main argument. We are glad to see Mr. Lamb regards the BANNER OF ISRAEL as "the best organ he knows for further information on the question" he has discussed in his pamphlet. He commences his argument by asking who Ephraim was. Then, describing the latter's captivity, he tells us what his historian Hosea says about him. Mr. Lamb holds that the Gimiri, or descendants of Gomer, were to be the people with whom lost Israel were destined to wander and become paganised. When dealing with the appointed place of Israel in the British Islands, our author makes a good point regarding the distinction between Israel and Judah. "Jehovah," he says, "chose two Israels to be His peculiar peoples. This choice was unique. He hath not dealt so with any nation. Two distinct destinies were laid down by Moses (Deut. xxviii.); one a blessed destiny depending on obedience; the other a cursed destiny, the result of disobedience. Judah-Israel, or the Jews, confessedly inherit the latter, being disobedient in rejecting the Messiah. Ephraim, by accepting Christ, would become obedient, and consequently in a re-covenanted condition. . . . As Judah-Israel, or the Jews, are confessedly under the curse of disobedience, so the British are confessedly in possession of the blessings under the Abrahamic covenant. Therefore as they are admitted not to be Jews, they must be Ephraim-Israel, the son who defiantly said, 'I will not,' but afterwards repented and went. By his conversion," he adds, "Ephraim became obedient, and in a condition (through Christ) to enter into the blessings of the temporal as well as the spiritual part of the Abrahamic covenant."

Under the head of Ephraim's portrait our author sets out 61 marks of likeness between Israel and the British. We are not quite satisfied with these; for we find that under sec. xi. this nation is deservedly described as a drunken nation, and is also under secs. lvi., lvii., and lviii. convicted three times more of the same national vice, because they mingle strong drink, love flagons of wine, and are notorious for drunkenness. It seems rather hard on our people to give them four distinct bad marks when one only would describe the whole case! Mr. Lamb evidently is a strong advocate for the temperance or teetotal cause, and therefore has a separate chapter besides on "Ephraim's Drink Curse" (pp. 32—34). We are rather alarmed to find that he advocates also Home Rule for Ireland (p. 38, 39), though evidently he would not give her the kind of Home Rule which would please Messrs. Gladstone and Parnell. It is to be Home Rule which will never divide Ireland from Great Britain, and will finally be enjoyed by England, Scotland, and the Colonies as well as by Ireland. He believes that Isa. i. 26 supports his view, and terms it "Home Rule all round." Regarding this prediction we venture to say nothing. But if it should turn out as Mr. Lamb tells us it will, we shall be quite prepared then to corroborate his view, and declare that Scripture says so. Meanwhile we suspend our judgment in the matter, and wait with patience for what God may have in store for us in reference to the Home Rule which is according to the Scriptures.

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose a cutting from the *Civil and Military Gazette*, of August 29th, 1887. This paper is published at Lahore, and the article is by Nicholas Notovitch, special correspondent of the *Nova Vremya*. It is interesting as showing his opinion that the great war-woe is imminent, and what part England may be expected to play in it. Whether the usual policy of England is "setting other people by the ears" or not, at all events, she generally gets what she rightly desires to get, or what it is intended by God that she should occupy for His glory. On the other hand, France and Russia depend entirely on themselves and trust to the strength of their own true right arm to deliver them from their adversaries. If Israel-England trusted to her own arm for deliverance, there would indeed be little hope for her, and the forebodings of the pessimists would be soon fulfilled; as it is she is defended by the Lord God of Sabaoth: "Because there is none other that fighteth for us, but only Thou, O God, to whom be all the praise." Yours faithfully,

Amballa, Jan. 15. C. P. BIRD.

"RUSSIA AND EUROPE.

(Specially written for the "Civil and Military Gazette," August 29, 1887.)

"BY M. NICOLAS NOTOVITCH.

(Special Correspondent of the "Nova Vremya.")

"The telegrams received during the last few days show that the war clouds are lowering over Eastern Europe, and may at any moment burst with a fury that the world has not known since the days of the First Napoleon. Again will the thunder of cannon roll over Europe, and our fair earth be deluged with the blood of brave men. But why should this be so? Why should the civilisation of the nineteenth century—why should the highest ingenuity of man search after the quickest and most effective modes of destroying human life, of crippling and maiming God's creatures, of swelling at one fell stroke the already too large numbers of mourning widows and helpless orphans? We no longer require another Crusade to free Europe from the chains of darkness and ignorance. With Italy and Germany united and independent, we no longer require another war of 1859 or 1870 to re-establish great nationalities, which their faults or their misfortunes have doomed to live under the conqueror's yoke, or to be split up into small principalities separated from one another by petty rivalries and jealousies. There remain but two great national quarrels to settle, that between France and Germany, and that between Russia and the latter perfidious Power. The national aspirations of all the great peoples of Europe are now all but fulfilled, and, save in the case of the two national quarrels which I have just referred to, the only justification that can be found for the countries of Europe being armed to the teeth, is their desire to live and to extend their commerce. It is the trader and the merchant that must in future guide the national policy, not our present would-be statesmen and so-called diplomatists.

"Perhaps at the very moment that I am writing, decisive movements are already taking place in Europe, and the crisis has already arrived. For years statesmen like Lords Beaconsfield and Salisbury, Princes Bismarck and Gortschakoff, have done their best to postpone inevitable results; but, like the forces of a mighty earthquake, these are already rising to the surface and displaying their activity at various points of Eastern Europe. When the catastrophe is past, and we have time to examine the condition of the political terrain after the upheaval, we shall then see who are the survivors. What will be the relative position of the different nations, not even that arch-plotter and political gambler, Prince Bismarck, can possibly have any idea. Of course every nation believes that it will come out of the crisis very much a gainer. Germany, indeed, nurses herself with the delusive hope that her hordes which crushed all resistance against her by mere weight of numbers in 1864, in 1866, and in 1870, will again prevail. Austria depends on Germany as on a crutch; Turkey looks for aid to the numerous rivals and enemies of Russia; Italy, the jackal of Europe, follows in the wake of the other Powers, ready to come in when the prey is down, and they have each had their slice out of it; while England pursues her usual policy of setting other people by the ears and seizing on what it covets when they are too tired or too well occupied with themselves to attend to her. On the other hand, France and Russia, surrounded by enemies and ill-wishers have to depend entirely on themselves, and they trust to the strength of their own true right arm to deliver them from their adversaries."

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

PAGE
The Discovery of the British Empire 149
Jews and Gentiles. By W. H. Larkins, Lieut.-Colonel..... 150
The "A B C" of the Scripture Proofs that "The House of Israel" is Now "A Multitude in the Midst of the Earth," Fulfilling Isaiah liv. By Dr. Alder Smith, F.R.C.S. Part II. 151
Are the Germans Taking our Trade from us? 152
Jubilee Letter to the Queen, concerning Her World-wide and Imperishable Empire, and Her Immovable Throne. From one of Her Antipodean Loyal Subjects. Part II. 153
The Security of Great Britain and Ireland..... 155
Correspondence 155

THE DISCOVERY OF "THE BRITISH EMPIRE."

IT was one of the quaint sayings of the Earl of Rosebery, when he spoke at the farewell banquet to Mr. Service, of Melbourne, Victoria, on December 7, that "the British Empire" was discovered only thirty or forty years ago by the people of these islands, and that this constituted the great discovery of the 19th century. These words fix the date when this great Israelite Empire of ours was so fully above the horizon that men not absolutely blind were forced to see the grandeur of the object presented to their gaze, and what it meant. The Earl of Rosebery admitted that the fact only dawned on British citizens within the last forty years, and that they were not the first to discover it. Our colonial fellow subjects were always aware that they constituted a great and mighty Empire. They were always aware of "the British Empire," and what they were going to do and to become. The only blind ones were the British islanders! the Ten Tribes of Israel, in short, in their isles of the West. When the secret was divulged to Europe, the British people were not the first to find out the glorious fact! It was reserved to an Austrian Baron, named Hübner, to make a tour of the British Colonies, and so discover what a big, glorious, world-wide thing it is. He saw it was an Empire of enormous capacity, and when his book came out our purblind, careless, foolish, people, rubbed their eyes and saw in some measure that they had grown and grown, like Alice in Wonderland, till they were a vast Imperial Power, scattered everywhere, and only weak and powerless because not yet confederated and united into one Empire. Sir Henry Holland, at the same banquet, said that in his opinion no one could enter on the study of the colonial question without realizing to the full the importance of welding together this great Empire, and of strengthening in every way possible the links that unite the mother country and the colonies. Unity is strength, and the tighter we can bind the bundle of Imperial sticks, the more easy will it be to resist pressure from without; to separate is perhaps even ruin to us. Lord Rosebery's words, showing how it was that we have lately come to take an interest in the colonies, and to see that they are so vitally important to our nation's greatness, are worth reproducing here, and we quote them accordingly. He said:—

I do not mean to pretend that the world was not aware previously to this century of the existence of the United Kingdom and of certain fortified places in Europe which belong to that kingdom. They were aware, moreover, of that place which occupies a sort of separate shelf in their minds—the Empire of India. They knew of it as governed by a private company, as a land of mythical wealth, which sent home occasionally nabobs, and sometimes a statesman or a conqueror. (Laughter and cheers). In another category they placed the colonies as regions in no particular connexion with the United Kingdom, but as regions of unbounded territory which gratified the national vanity on the map, which supplied comfortable places for some politicians, not perhaps in their first prime (laughter), and which afforded facilities for trying social experiments in that seclusion which is so desirable. (Laughter). That was the condition of things not many years ago. In those days false prophets in sheep's clothing went about preaching up and down the country, first, that it would be well for the country to be rid of its colonies; and, secondly, as far as their voice could be heard by the colonists, that it would be well for the colonists to be rid of the mother country. But about forty years ago—less than that—a new and awakened sense of Imperial responsibility dawned upon the people of this country. A bloody mutiny called the attention of the Government of the Empire to the responsibility that it had in India. It assumed this responsibility and annexed India directly to the British Crown; and since then we have had in the colonies a new sense of our responsibility too. No one can deny that the teachings of those false prophets to whom I have alluded have entirely failed to produce their effect. There have been various causes for this, but there is one which is perfectly clear. In the first place, steam and electricity have done their work. The news of London to-day is the news of Toronto or of Melbourne the same day. (Hear, hear). But the communication by rail has been of much greater importance still. The roving spirit of the British race has found development for itself in wandering through its own Empire. Our countrymen have learnt to appreciate the charm of a Canadian winter, of an Australian summer, as well as the cool season of India. They have gone out often to hunt, but they have invariably returned having received large and important impressions, having made friends in the regions they have visited, and they have returned to form not unimportant links in the chain which binds the Empire together. (Cheers).

While men talk and think thus of one of the most remarkable facts in the history of the world, they do not stop, it seems, to inquire why the unique spectacle should have presented itself so suddenly just thirty or forty years ago, of a nation surrounded

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by what is palpably a company of nations, not in New Zealand and Australia only, but in Canada, in South Africa, and in Tasmania also, all enjoying representative government, each all but wholly independent of the mother country, and yet all actuated by the most extraordinary love, loyalty and attachment to their old home, the old mother of nations, as men delight to call her, in these British islands of the west. Mr. Service, at the banquet in question, made much of this fact. He declared, the people of Australia are intensely loyal. They love England with all their heart, and they want England to love them as cordially. They felt that the old folks at home ought to feel some pride in their children. Such is the testimony of men well acquainted with the colonies, and aware of the feeling now rising regarding them in the hearts of the people of this country. Surely these things have a prophetic origin, since they concern God's people Israel, in reference to whom it was promised to Abraham and then to Jacob that there should come of them a multitude of peoples, a company of nations, in short, such as are now extant in the world, but were never seen or heard of before, loyal and loving to the parent stock but unlike the United States, rebellious never! (Gen. xvii. 4, 5, xlviii. 19). The British Empire which has only just lately been discovered, is found to be a grand Federation of States such as the world never saw before, in exact accordance with the picture the Scriptures draw of the afterseed of Abraham and Jacob, a nation and a company of nations, a fulness of Gentiles, since the Ten Tribes have been Gentilized and so declare themselves to be, in Isa. lxiii. 17—19, R.V.:—"O Lord why dost thou make us to err from Thy ways, and hardenest our heart from Thy fear? Return for Thy servants sake, the tribes of Thine inheritance. Thy holy people possessed it but a little while, our adversaries have trodden down Thy sanctuary. We are become as they over whom Thou never bearest rule: as they that were not called by Thy name." These last words express as plainly as language can, that Israel of the Ten Tribes became as those over whom God does not bear rule; therefore as the Gentiles who know Him not, and like those not called by His name, therefore non-Israelite Gentiles (*vide* Rev. C. W. Hickson's paper, p. 112, and compare Isa. lxv. 1, R.V.). Those not called by the Lord Jehovah's name were those who inquired for and found Jesus their King and Saviour when He bade them "behold Him." The discovery of the British Empire in these our modern times is tantamount to the discovery of the Lost Ten Tribes, though Lord Rosebery had no idea of the fact when he spoke at the Hôtel Métropole on Dec. 7, because the British Empire, as his Lordship and modern observers see and describe it, differs in not one jot or tittle from the Lost Tribes of Israel now Gentilized, but living for the Lord Jesus as "the sons of the Living God" (Hosea i. 10). Hallelujah!

JEWS AND GENTILES.

By W. H. Larkins, Lieut.-Col.

"To the Jew first and also to the Greek" (Rom. i. 16, ii. 9, 10, R.V.). On what grounds do our Clergy maintain that we are Gentiles? Is it that, not being Jews, we must therefore be Gentiles? If so, who is the Greek spoken of by St. Paul in the passages quoted above, and whom he places on an equality with the Jew? That he is not a Gentile is clear, as the Greek word for Gentile does not occur in either of the passages referred to, but quite a different word is made use of, which means a Greek. Now, as the Gentiles are supposed to embrace all the nations and people of the earth, with the exception of the children of Israel, it is evident that the Greek is an Israelite, but not of necessity a Jew; the latter representing merely the remnant of the Two-Tribed House of Judah, whilst the Greek would represent the other portion of the children of Israel—viz, the Lo-Ammi Gentilised Ephraim-Israelites of the Ten-Tribed House of Israel or Joseph. It is with the latter, and not with the Jews, that we identify ourselves; for the Jews have never been lost sight of. They are at the present moment fulfilling the conditions predicted of them—viz., scattered among the nations; unbelievers still under the bondage of the law; living proofs of the sure fulfilment of prophecy, and of all the judgments denounced against them by our blessed Lord Himself for their disobedience and unbelief.

The Gentile nations had each of them laws of their own, framed by their rulers for the government of their subjects; but Israel was under a divine law, written by the finger of God Himself on two tables of stone, and handed over to Moses, the law-giver of the people, for the guidance of the children of Israel. This is the law of the Ten Commandments dispensed at Mount Sinai; and this very same identical law will be found engraven on wood or stone in all our Churches and chapels throughout the United Kingdom and its Colonies. It forms a portion of our Liturgy, and in our responses we not only ask that "our hearts may be inclined to keep these laws," but that they may be written in our hearts. These laws are taught in the Sunday-schools to our children, and are equally binding upon us, nationally, as upon Israel of old. If we are a Gentile nation, how is it that we are in possession of, and governed by, laws framed by God for His chosen people Israel, and for them alone? They form the very basis of our national code, and if to these we add the observance of the Sabbath and our missionary work, what stronger proofs can we wish for, than these of Our Identity with Lost Israel?

Why then should we be led into the belief that we are Gentiles? Where is the proof that we are Gentiles? and of what advantage would it be to us? The preponderance of evidence is most assuredly in favour of our being Israelites, and the advantages are altogether on our side, for no promises were made to the Gentiles, from which God's chosen people were excluded; whilst, on the other hand, to the Israelites pertain certain special promises of blessings, as the seed of Abraham, to whom the promises were made; and inasmuch as they were unconditional, and confirmed by an oath, they could never be alienated from the descendants of those to whom they were made, and the Gentiles could have no possible claim, as an inheritance, to them. The promises and privileges pertaining to the Israelites are fully set forth by St. Paul in Rom. ix. 4, 5; and oh! what a glorious thought that we should be heirs to these promises!—that we should be a people Gŏd formed for Himself, a peculiar people, the purchase of whose redemption was paid upon the cross at Calvary, that we might show forth the praises of Him who hath called us out of darkness into His marvellous light, which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (1 Pet. ii. 9, 10); and "As sheep, going astray, are now returning to the Shepherd and Bishop of our souls" (ver. 25). Is not this sufficient to account for our favoured position as a nation, not owing to any inherent good qualities of our own, but because we are Israel, and beloved for the Father's sake, and in remembrance of God's holy covenant and the oath which He sware unto Abraham? Well might we conclude with the words of the Psalmist: "O, let Israel now confess that He is gracious, and that His mercy endureth for ever."

The Italians are showing every courtesy to our Queen. Amongst the bouquets forwarded to Her Majesty was one composed exclusively of flowers grown in the open air in various parts of her dominions, the Himalayas, the Plains of India, Burmah, the Cape, and Australia being all represented.

Queen Victoria's Epiphany Offering.—Surgeon-General J. M. Grant writes as follows:—"An important question regarding the Royal offering of gold, frankincense, and myrrh is whether a similar custom is observed by any other nation. If Mr. Gott can obtain a satisfactory, that is, reliable answer, to that question, I think he would be doing great service to our cause, because a negative answer would go far to establish another identity."

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THE "A B C" OF THE SCRIPTURE PROOFS THAT "THE HOUSE OF ISRAEL" IS NOW "A MULTITUDE IN THE MIDST OF THE EARTH," FULFILLING ISAIAH LIV.

By Dr. Alder Smith, F.R.C.S.

(*Read at the Wolverhampton Conference, Feb. 21st*, 1888.)

(*Concluded from page* 136.)

PART II.

Are these birthright blessings, especially of "multitudinousness," to come upon Ephrain-Israel only during the millennium? Assuredly not, and for the following reasons:—

First, they are to be enjoyed by Joseph's House during the "latter days"; and we have seen that this term refers to the Christian Dispensation. St. Peter, in Acts ii. 17, calls the then present time "the last days"; and Hosea also tells us that the "Children of Israel" are to "come with fear unto the Lord, and to His goodness in the latter days."

Secondly, many of the predictions given of the House of Joseph are inconsistent with millennial times, when all war is to cease. Joseph's bow was to abide in strength, by the hands of God. Again, "His horns are the horns of the wild ox, with them he shall push the peoples (margin, 'Gore the peoples') all of them, even the ends of the earth" (Deut. xxxiii. 17).

Isaiah also says of the House of Israel, "I will uphold thee" . . . . "they that war against thee shall be as nothing" (Isa. xli. 12). Then again in chapter liv. 17:—"No weapon that is formed against thee shall prosper." We shall see further on that these chapters refer to the cast-off or divorced wife of God, which is undoubtedly the exiled House of Israel.

Then Micah, in the fifth chapter, says, "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." Such language cannot apply to millennial times, when there is to be no more war!

Thirdly, Hosea tells us (i. 10), this multiplicity of the House of Israel is to happen to them before the reunion and the return to the Holy Land—"As the sand of the sea, which cannot be measured nor numbered."—The actual return is stated to be after this (in verse 11), when the two Houses are joined together under one head. Then Jeremiah (xxxi. 7) says: "For thus saith the Lord, 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: Behold I will bring them from the north country, and gather them from the uttermost parts of the earth" . . . . "a great company shall they return hither" . . . . "for I am a Father to Israel, and Ephraim is My first-born." It is very evident from the prophecies that the return and the reunion is before the millennium, and therefore this multitudinousness, which is to take place before the reunion and the return, must also happen before the millennium.

Fourthly, the covenant promise made to Ephraim that his seed should become "a fulness of Goyim"—Gentile nations, or nations outside the land of Palestine—must be fulfilled to them before the return to Palestine, after which the two Houses are to be one nation for evermore. St. Paul tells us that "A hardening in part hath befallen Israel," *i.e.*, the Jews, or the covenant people of those days—until "the fulness of the Gentiles" be come in! There is no other fulness of Gentiles mentioned in the Bible but Ephraim's "fulness of Gentiles" —Goyim—and thus this birthright blessing of fulness must take place before the Jews, as a nation, turn to Christ, which is before the millennial reign (Rom. xi. 25).

Fifthly, if the special blessings promised to Joseph's House, were not to happen to them when separate,—and thus before the reunion with Judah,—but to the whole Twelve Tribes, would the Bible, over and over again state the fact that the birthright was Joseph's, and that Ephraim was God's firstborn? In the millennium all the Twelve Tribes will be one nation under Christ their king, and thus the special blessings promised to the House of Joseph, to happen to them in "the latter days" must first have been fulfilled. There can be no doubt these covenant blessings were renewed by God to Joseph's House long after the Captivity, for Zechariah—who prophesied two hundred years after the Assyrian captivity—in speaking of the two divisions or Houses, says:—"I will strengthen the House of Judah, and I will save the House of Joseph". . . . "and they shall be as though I had not cast them off". . . . "And they of Ephraim shall be like a mighty man" . . . . "I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the peoples; and they shall remember Me in far countries" . . . . "and (they) shall return" . . . . "and place shall not be found for them." This sowing and increase must mean redundant population, and it is to be specially noted that Ephraim-Israel is at that time out of Palestine—"In lands remote from Judea," says the Speaker's Commentary. This passage in Zechariah predicts an uprising of Joseph's House during this Christian Dispensation, and thus confirms the view that it was to "grow into a multitude in the midst of the earth," to swarm as fishes do, and to become "the fulness of the nations," and to extend by encroaching movements to the ends of the earth, in these "latter days." The signs of such a mighty people are wanting if we look at the Afghans or the Nestorians. They are all too utterly insignificant and localised to correspond with Joseph's prophetic future. Which of these is likely to push the people to the ends of the earth before the second coming of Christ? All prophetic students are agreed that the return of the Israelites is at hand; and that there are not left now some hundreds of years for the future fulfilment of prophecies, which undoubtedly refer to the House of Israel during their exile from the land. Thus it is evident, to those who believe in the prophetic word, that somewhere a mighty host must be existing who have already pushed the peoples to the ends of the earth, and are now enjoying (at any rate in part) the promised birthright blessings. Therefore the House of Israel must be sought for, at the present time, as an apparently Gentile nation, or nations—"as the sand of the sea" for number. For, long ago, they were divorced from God, and the Mosaic law, and became "cast-off" —"Lo-Ammi," or not God's people—and became wanderers among the nations; but—as predicted by Hosea—they were to be gathered into a wilderness, or unformed land, spoken comfortably to, and brought into the bond of the covenant again; which, of course,—as Heb. viii. 10 tells us,—must be the new covenant in Christ.

The chief subject of Hosea's prophecy is the recovery of Ephraim-Israel, and he finishes with these words:—"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 blossom as the lily, and cast forth his roots as Lebanon." Is not this like the promises given elsewhere of Joseph's birthright blessings—which were predicted to happen to them in "the latter days," or the Christian Dispensation?

Finally, what says Isaiah to this question of multidinousness of the House of Israel before the return? The term "Israel" is sometimes used in Isaiah for the whole nation, the Twelve Tribes; but almost always for the "House of Israel," in contrast with the "House of Judah," called "Judah" by Isaiah. In the seventh chapter we read the "king of Israel, went up to Jerusalem to war against it." This was undoubtedly the king of the Ten-Tribed House. Again: "Syria is confederate with Ephraim."

In the eighth chapter it is written—"The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim." Then it speaks of "Israel" being

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devoured by the Syrians; and the other House is spoken of as "Judah." Then again in the 10th—"For though thy people Israel be as the sand of the sea, *only** a remnant of them shall return."

The Speaker's Commentary has a remarkable annotation upon this, showing that I am right in applying "Israel" in this passage to the House of Joseph; and also that the multiplicity, spoken of elsewhere, is to happen to them before the return. It is as follows:—"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 was to happen, is only what I am contending must have happened, as we are so near the close of this dispensation.

In the 50th chapter we find the divorced wife mentioned. "Thus saith the Lord, where is the bill of your mother's divorcement, wherewith I have put her away?" This undoubtedly refers to the cast-off or divorced House of Israel: for Jer. iii. tells us the divorced wife was "Israel" and not "Judah:"—"I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement: yet treacherous JUDAH her sister feared not" (8). Hosea also says of the House of Israel, "She is not my wife, neither am I her husband" (ii. 1). Thus it is evident the divorced wife refers to the House of Israel, called "Israel" by Jeremiah, and also "Israel" by Isaiah!

Then we come to the 53rd chapter, concerning our Lord. But the following (54th) cannot be explained—as far as I can see—unless the House of Israel (the divorced or desolate wife) is to be multiplied—as predicted by the prophets—redeemed, remarried to God, and thus brought into the bond of the new covenant during this Christian dispensation.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. 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 possess the nations, and make the desolate cities to be inhabited. Fear not." . . "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;" . . . "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."

Who are the two wives? Why, undoubtedly the two Houses; and the married wife must be Judah, and the desolate, barren, or divorced wife can only be Israel. Ezekiel describes the two Houses as two women; and Hosea says of the Ten-Tribed House, "Plead with your mother, plead, for she is not My wife, neither am I her husband."

We thus come to a most significant fact; that, directly after the coming of Christ is foretold by Isaiah, and it is said, "for the transgression of My people was He stricken:" then immediately afterwards follows this chapter speaking of the great increase, "as the sand of the sea," of the cast-off or desolate wife—viz., the House of Israel; that they are "to spread abroad on the right hand and on the left," and "possess the nations." Ephraim-Israel is told she shall forget the shame of her youth, and shall not remember the reproach of her widowhood any longer.

This language cannot refer to pure Gentiles; for they were never married to God and divorced, but only to the "House of Israel." Here you get the same language as in Hosea ii., when the cast-off wife of youth—the House of Israel—is to call the Lord "Ishi" again—that is, "my husband." Here, then, before the millennium, while the two Houses are distinct, is the time of the re-marriage. Then this divorced, but now remarried wife in Christ, is to have more children than the married wife, or Judah; and thus to fulfil the promise of becoming "the fulness of the Gentiles." Therefore we find St. Peter saying of the "sojourners of the dispersion," or the "House of Israel," "Ye are an elect race" . . . "which in time past were no people (viz., Lo-Ammi) but NOW are the people of God: which had not obtained mercy, but NOW have obtained mercy."

I have no time to clear up some texts which may appear, at first sight, to be against the view that Ephraim-Israel MUST be a mighty host before the return. I know them well, and relied upon them, until I more carefully examined the subject. But I contend I have proved from Scripture that "Joseph's House," "Ephraim," "the House of Israel," "the Children of Israel," or "Israel,"—in contrast with the House of Judah—was prophesied to "grow into a multitude in the midst of the earth," before the return to the Holy Land; even during these "latter days;" and that they must be found now, "as the sand of the sea, which cannot be measured nor numbered," BEFORE the reunion with the House of Judah, or the Jews: also that they are the "fulness of the Gentiles"—promised to Ephraim the head tribe—having already pushed the peoples to the ends of the earth: and inhabiting the "Isles of the sea," in the "north" and in the "west" from Palestine.

Thus, Joseph's House, or Israel, 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 Heb. 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 GREAT NATION in the WEST, "as the sand of the sea" for number, has already fulfilled most of the prophecies spoken of old concerning Israel.

Yes! You will find a nation with her colonies that is now "a nation and a company of nations," even in these "latter days," or the Christian Dispensation.

* The word "*only*," which is in italics, is not in the Hebrew! "A remnant shall return."—"Speaker's Commentary."

ARE THE GERMANS TAKING OUR TRADE FROM US?

THERE seems a belief gaining ground that the British are losing their foremost position in regard to foreign trade, and that the Germans are beating us at many points. This, of course, is a serious matter for the nation, if true, and it will become for us quite an alarming downfall if it be found to be the fact that trade is leaving our hands at last, and that the Germans, our most enterprising rivals, are beating us along the whole line. An answer to all these fears comes from Mr. Giffen, the statistician, who has been contributing an article on "Competition with English Foreign Trade," in the *Board of Trade Journal*. The inquiry was officially made by Mr. Giffen, at the request of the Board of Trade, to ascertain whether, as alleged by some lately, certain foreign countries, Germany

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to wit, have made greater relative progress in their imports and exports than we have as a nation. The conclusion at which Mr. Giffen has arrived is this: The trade of Germany has certainly advanced; but our own has not diminished. There is nothing to show that German trade has "enormously developed in comparison with the development of our own in the United Kingdom. Our British imports in 1875-7 and 1884-5 were valued at £381,000,000 at both periods, and the exports at £207,000,000 in 1875-7, and £223,000,000 in 1884-5. German imports at the two periods were £241,000,000 and £229,000,000 respectively; and the exports £130,000,000 and £151,000,000 for the same periods. It is thus clear that German trade has increased as to exports only, and that our export trade has increased, but not so fast as that of Germany. There is nothing to show here that the export trade of the latter has been gained at our expense. The fact of the matter is, that German trade with countries near to themselves has increased, as it was likely to do, faster than ours, with those countries; but in regard to markets where the two countries compete on equal terms as to distance, the trade of Germany is far inferior to that of Britain."

Thus Italy imports 50 millions sterling, of which 20 per cent. goes to this country and only 8 per cent. to Germany.

Egypt imports 7¼ millions, of which we get 47 per cent. and Germany 1 per cent.

China has 22 millions, of which our share is 28 per cent., Germany's none!

Japan 6 millions, we take 43 per cent., Germany 7.

British India's import trade is 67 millions; our share of it 75 per cent, Germany's only 0·2 per cent!

Australia's import trade is 61½ millions, giving us 52 per cent., and to Germany 0·3 per cent.

Outside Europe, says Mr. Giffen, "ours is the great preponderance of trade profits. But as respects the British possessions, the preponderance of the United Kingdom in the profits of their import trade is overwhelming." The largest traders in the world are the countries in whose imports we have the largest share. In comparing the trade exports of this country with Germany, France, and the United States, our chief competitors, Mr. Giffen found that the exports of the United Kingdom to each of these three, either exceed, or are equal, or are nearly equal, to the exports of any two of the three rivals put together to the third. The imports of France, Germany, and the United States, put together, amount to 455 millions in all, and the great bulk of this vast sum is made up by the value of the exports of the British nation to these three countries. In short, as regards the general trade of the world, Mr. Giffen finds that the "proportion of the business of the United Kingdom has in no important case diminished, while the amount of the business owing to the general increase of the imports of those countries named, must have largely increased.

In many important markets for the United Kingdom, Germany hardly appears at all. To European countries the trade of Germany has increased 17 millions odd, while that of Britain has increased only 6½ millions. To American countries it is the other way. Britain's increase is 12½ millions, Germany's nearly 9. For British possessions beyond sea the increase of exports from the United Kingdom is 20½ millions sterling; Germany's only a little over half-a-million! the great totals being 39 millions increase for Britain, and 26¾ millions only for Germany. As to France and the United States, the former shows no increase at all of trade in exports, but a decrease of £909,000, and the United States shows an increase of only £12,967,000.

The result then is that though Germany is succeeding in increasing her trade in some directions, there is no proof she is robbing us of ours. "Our predominance in the great common markets remains substantially what it was ten years ago; but we are not increasing (says Mr. Giffen) our *emporium* trade." "The great currents of trade are changing, and English merchants will do well not to allow such a change to overtake them unawares."

Such is the state of the facts, as statistics prove it to us. This nation is Israel, and we have the promise regarding wealth and the commerce that it brings with it, which Germany (that does not belong to Israel) has not. God gives us power to get wealth in order that by means of our wealth He may be able to establish His covenant which He sware to our fathers as it is this day" (Deut. viii. 18). The facts and figures we have quoted prove, we believe, that "the power to get wealth" resides in the British people in a manner and extent denied to other races of the earth (not excluding even American Manasseh), and we rejoice therefore to show our readers that our fears as to the curtailment of our commerce, which some have been mournfully anticipating, are not well grounded. God is faithful yet to His promises to His people, and blessed be His name He will be faithful to the end. Let Israel, therefore, praise His holy name!

A JUBILEE LETTER TO THE QUEEN, CONCERNING HER WORLD-WIDE AND IMPERISHABLE EMPIRE, AND HER IMMOVABLE THRONE.

FROM ONE OF HER ANTIPODEAN LOYAL SUBJECTS.

(*Continued from page* 141.)

PART II.

AND now, may it please your Majesty, we come to that portion of the subject which claims your more particular attention, for it is one in which yourself and the royal family are peculiarly interested. Sceptics and unbelievers in the sacred Scriptures have often asked, "Do not the Scriptures represent God as saying, 'I have made a covenant with My chosen, I have sworn unto David My servant; thy seed will I establish for ever, and build up thy throne to all generations'"? "How many generations," they ask, "have passed away since any successor to David has been found seated on his throne, or ruling the people of Israel? What can we think of the Bible if it contains these unfulfilled words and oaths of God?" Now, your Majesty will readily perceive that if there were no satisfactory answer to the first of these questions, it would prove to be a very formidable stumbling-block in the path of one who, though tempted to scepticism, desired to accept the Bible from a clear conviction of its truth. But happily, in this instance (as in others, when taken up with prayer, pains, and perseverance), the scriptural difficulty yields to the earnest study of the light with which Scripture and history illuminate the case. For, when Zedekiah, the last of David's successors at Jerusalem, was about to be dethroned, God remembered His promise to David, and pronounced this decree of two parts; "Thus saith the Lord God, remove the diadem, take off the crown; this shall not be the same (there shall be a change of persons, and of place), *exalt the low* and *abase the high*" (Ezek. xxi. 26). Who the "high one" was we readily perceive, for he was clearly mentioned in the preceding verse as "the profane, wicked prince of Israel." But it may be asked who was intended by the "low"? If we turn to the 17th chapter of the same prophecy, we shall find the question answered. Look at it, your Majesty, and see there the work, in the experience of one of your Majesty's progenitors of

> "A divinity that shapes our ends,
> Rough hew them as we will,"

or, however others may rough hew them for us. There God says to the prophet, "Son of man, put forth a riddle, and speak a parable unto the House of Israel (ver. 12). And in this riddle of a parable, the Great Manager, by whose *permission* or arrangement *alone* every scene in each grand tragedy or other drama is on this stage of mundane affairs enacted, displays for our information His whole scheme of operations, and the

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reasons for them at this climax of Israelitish trouble. The parable and explanation, the latter given at verse twelve, are to this effect:—"A great eagle (the king of Babylon); came to Lebanon (Syria) and took the highest branch of cedar (king Jeconiah) and carried it into a land of traffic (Babylon); he took also of the seed of the land (Zedekiah) and planted it; and it became a spreading vine of low stature (*i.e.*, an inferior king). There was another great eagle (the king of Egypt): this vine did bend her roots towards him (by sending ambassadors into Egypt). Say thou, Thus saith the Lord, shall it prosper, shall he not pull up the roots thereof, that it wither? It shall wither in the furrows where it grew." This threat was fulfilled. His sons were slain in the sight of Nebuchadnezzar, who then put out his eyes, and put him in chains to carry him to Babylon. This was done because he despised the oath and broke the covenant of the Lord. It was thus that God "abased the high;" but how did he "exalt the low"? God next explains His plan (ver. 22). "I will also take of the highest branch of the high cedar (the eldest daughter of the king Zedekiah) and will set it (referring to her marriage, perhaps); I will crop off from the top of his young twigs a tender one, (a female) and will plant it upon a high mountain and eminent; in the mountain of the height of Israel (some place that is in the possession of Israel); and it shall bring forth boughs (colonies) and be a goodly cedar (or monarchy); and under it shall dwell all fowl of every wing (that is, in plain language, shall become a mighty monarchy, embracing all sorts and conditions, all tribes and families of men; a supremely dominating and protecting Power); in the shadow of the branches thereof shall they dwell."

What a revelation is here, your Majesty! a revelation of the planning, the ruling, the mighty working of the Lord of Hosts our personal God; the glorious BEING whom we devoutly and reverently worship. But was this purpose of Jehovah ever accomplished? Undoubtedly it was. Hidden from the eyes of men in general, for many generations, it has been treated as a poet's or a prophet's dream. Yet let us say what the prophet said to the Babylonian king, "But there is a God in heaven who revealeth secrets." And God has said, "Seek ye out of the book of the Lord and read; no one of these (revelations) shall fail, none shall want her mate (*i.e.*, prophecy and fulfilment are as inseparable, finally, as husband and wife) for My mouth it hath commanded" (Isa. xxxiv. 16). And with regard to this particular purpose of His will He has with royal, imperial emphasis announced His pleasure thus:—"And all the trees of the field (kings, kingdoms or nations of the earth) shall know, that I, Jehovah, 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, Jehovah, have spoken and have done it" (ver. 24). Do they all know it? Not yet; but in due time they shall, your Majesty. But the question now arises, where did the Lord plant this young and tender twig of royalty? Not in Judea, or we should have heard of it. Not in Palestine or Egypt, or we should have seen it and have known it. Where then? Is there not another land to which the words, "The mountain of the height of Israel" can apply? Of course there is. Where is it, then? Where is it? is the question. Now will your Majesty be graciously pleased to command, for it touches your Majesty's honour and interests, to call for your wise men, your sooth-sayers and philosophers, to reveal to you the position of this high and eminent mount? Where, we want to know, where was this low tree, this tender twig of royalty planted? Somewhere Jehovah "did set it." Somewhere He did "plant it" and make it grow and "flourish." Will not your Majesty say, "Come, ye learned commentators; come, ye deep-searching antiquarians, ye far-travelled geographers, ye wise men of all degrees, masters of arts, bachelors of arts, and all ye men of science, and tell me, your inquiring sovereign, where is this royal plant flourishing and growing? for I should, I ought to know, if any one on earth can tell me." Awaiting their tardy replies, for hitherto the most famous ones have been mute, and only some obscure ones have ventured to speak, would it not be well to "seek out of the Book of the Lord and read"? peradventure we may find light on this dark subject, a clue to guide us on the track. And we have not far to look before we find another link in the chain of obscurely revealed truths, truths only revealed darkly for obvious reasons. At the very same moment that God promised to David that his dynasty, unlike that of Saul, should never be superseded by another, but perpetuated for ever, He, foreseeing the apostacy of Israel and their consequent national banishment, together with the repentance of both Houses of Israel, resolved ultimately to have mercy upon them, and therefore "ordained a place" whither He might gather and protect the House of Israel, and afterwards bring Judah to join them. Thus the great King spake, "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 before time" (2 Sam. vii. 10). Now what do these words, "I will appoint a place," mean? One very popular commentator, a good man, and a fair specimen of the rest, thus speaks of it, "I will appoint a place for My people," it was appointed long ago, yet they were disappointed, but now that appointment should be made good; Canaan should be made clearly their own without any ejection or molestation. This explanation is, as everyone must see at a glance, utterly inadequate. Thus, "I will appoint a place." Why, had they not a place already appointed? "I will plant them." But were they not then planted? Nothing could be more firmly planted than Israel in those latter days of David's reign. Had God spoken of Canaan, surely He would have used language different to this; surely He would have said, "I have appointed this place for My people. I have planted them." But He did not and He could not say this. For Jehovah was not yet able to add, as applying to Canaan those words which form the closing part of His prediction, "That they may move no more, neither shall the children of wickedness afflict them any more, as before time." For He foresaw their "frowardness," and the necessity of casting Israel, this "clay" of His, into the trough of adversity, that it might be trodden down by the feet of the heathen, and mellowed, and softened in the deep waters of tribulation, and then by the "living waters," purified and made fit for the divine Potter's operations. (Jer. xviii). Your Majesty knows well that, from the days of the good king Josiah, until the present time, those words of God have not been fulfilled in the peaceable possession by the Israelites of Canaan, from which "place" they have been ignominiously excluded for eighteen hundred years.

To offer such an explanation of our text as that quoted above to an anxious inquirer is the very way to turn him into a sceptic, and the stoutly, persistently maintaining it, is to run the risk of making him an infidel. Far better to do, as the old Scotch divine is said to have done, when he came to a hard knot, which he could not untie, thus, "Now brethren and sisters, here is a difficulty, and we must not pass it by, ye see; nor slur it over, but look at it brawly; look at it plainly in the face. That is what we do, look it plainly in the face, brethren. Now, let us pass to the next head of discourse." In other words, it would be better for the commentator to shelve the difficulty, for the present, and give no explanation at all rather than one that is incorrect on the face of it. "I will appoint a place" (2 Sam. vii 10), "I will ordain a place for My people" (1 Chr. xvii. 9), are words which so manifestly refer to some place, other than that of their present position, and to a deed of gift, at some time in the future of the ages, that it is hard to understand how a person of any thought can, for a moment, entertain a doubt of it. The words refer, your Majesty, to a place, a land in which the God of Israel would gather His people of the lost tribes together; in which they might find

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rest in God and multiply, that to them, "the House of Israel," their brethren the "House of Judah" might "walk" (Jer. iii. 18), and from hence "come together out of the (or that) land of the north to the land that I (said Jehovah) have given for an inheritance to your fathers" (Ibid); or, as it is expressed in Hosea (i. 11), "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and shall (that is, a vast company of them) come up out of the land (what land ?), and great shall be the day of Jezreel" (or Ephraim).

(To be continued.)

THE SECURITY OF GREAT BRITAIN AND IRELAND.

A CURIOUS confirmation of our often-repeated assertion that the British people being Israel are to be safe and secure in the hiding of their "shut-up doors," what time God's indignation and fiery jealousy is destroying the enemies of His people, comes to us from Dublin, where on the 6th Feb., the London correspondent of one of the papers of the Irish capital sent to it the following "Money Telegram." The sentence we have italicised was marked by our friend in sending us the extract, and his observation was the significant one, "the doors shut!" Our readers will judge whether the words are applicable or not to the present condition or crisis in which we find our nation to-day. Verily, Europe is "a cockpit" where a duel of a sanguinary nature is about to be fought out, and our country (the blessed "Isles of the West") is on the "very verge" of it—outside its dangers and terrors—"perfectly sheltered," safe and secure within their "chambers" and their "shut" doors, waiting till the Lord will give them leave to issue forth on their glorious work of evangelizing the nations of the earth. The correspondent wrote as follows :—

LONDON CORRESPONDENCE.

Special Telegram, 6th Feb., 1888.

There was a state of much anxiety in the City to-day. Money was not to be had on any terms for foreign ventures. There seemed to be a strong conviction that Russia will rush into war. She has been preparing steadily for over two years. She was affronted originally by the Bulgarian victories over her neighbour. These would been a source of joy to the Panslavists but for the astute diplomacy of Western Europe. She recoiled, and fell back on Germanic counsels. This was a desperate, if not fatal, move. Our Foreign Office, under the cool and unimpassioned control of Lord Salisbury, recognised the situation. There then was open a delicate question between England and Russia. With a keen perception of what was coming in the far distance, the Foreign Secretary hastened to settle all Central Asia disputes. The result is, to-day, with all the great empires of Europe buckling on their armour, her Majesty in her speech from the Throne, will be able to announce that her foreign relations are, as they were twelve months ago, of the most friendly description. This of itself is a greater triumph for the diplomacy of Lord Salisbury than ever his critics on the Address will give him credit for, and these critics will include no doubt, Lord Granville. *The fact is that Great Britain and Ireland now stand perfectly sheltered at the very verge of the cockpit of Europe.* On one side will be ranged their traditional enemies, Russia and France. On the other will be, if not their traditional friends, at all events Powers which have never done them any harm.

So wonderfully has God hidden His chosen people in the hollow of His hand and protected them on the verge of the "cockpit of Europe," while their traditional enemies and her constant friends are fighting out a duel such as the world never witnessed before, so awful in its circumstances and likely to be so tremendous in its consequences to the European world. Is it not a matter for the deepest thankfulness, that being Israel, our God should have placed us on the verge of the conflagration, "perfectly sheltered," instead of being inside the area of the convulsion? A fresh answer is supplied here to the *Cui bono?* querist, which one would think would be satisfactory to the most incredulous of our opponents! If war (and such a war!) is a sign of God's displeasure and national judgments against a sinning people; surely the marked and predestined protection of the British and Irish people from the most awful calamity (now impending) which has ever afflicted mankind, must be regarded as a sign of God's favour to His people, extended to them, not because of their deserts, but because of His faithfulness to His oath to our forefather Abraham, and because of the precious, precious, blood of Jesus, our nation's Redeemer, who has washed us, and covered us as a nation from the wrath to come, "by reason of the anointing" (Isa. x. 27, R.V.). We do not pretend to explain why God is so gracious and merciful to us as Israel: but the fact is so; and our secular writers chronicle the same, pointing to our national distinguishing mercies without, for a moment, attempting to account for them. We Anglo-Israelites are able to give a reason, but it is one we find ready to hand in the word of God. There we see that God has loved His people, the after seed of Abraham, not for any merits of their own, but for two distinct reasons, which He has deigned to give us in Deut. vii. 7—9, R.V., and they were these :—1st, "The Lord loved Israel;" and 2nd, "He desires to keep the oath that He sware unto our fathers." The whole passage addressed to Israel is so full of comfort and instruction to us nationally, that we quote the verses for our readers' satisfaction:—"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 people, 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." The reason for God's favour and mercy thus shown, is next explained in the following verses, and it is startling to find that God's pity and love to His people is esteemed by Him to be evidence conclusive and distinct of His own Divinity!—"Know, therefore," says verse 9, "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, and repayeth them that hate Him to their face, to destroy them."

If the deliverance from Egypt was proof of the fact that our Lord is God, His mercy to us now in the present crisis is proof of the same fact, and thus Our Identity becomes valuable evidence to confound the infidel, and to build up believers in their most holy faith. God cannot change; what He was to Israel in Moses' days, he was to them in Isaiah's time and Malachi's epoch; in our own days too. For reasons the secular writer cannot explain He spares us now as the apple of His eye, and gives us deliverance from destruction; because we are His "firstborn Ephraim" (Jer. xxxi. 9). The *Cui bono?* question receives its answer from the current history of the hour, and he must be a degenerate Briton, who, knowing God's love and favour to his nation, fails to lift up his voice in praise and thanksgiving for the undeserved blessings He bestows upon us now! Let Israel praise the Lord for all His mercies, and for present and coming safety in the hour of the unparalleled suffering and misery rapidly approaching!

Correspondence.

DEAR PHILO-ISRAEL,—In the report of the Free Distribution Fund for January, BANNER, p. 20, the words, "A communication has come to hand from the influential society entitled the American Sunday-School Union," should be cancelled, since it might lead readers to think the "Union" had identified itself in propagating the subject of "Israel," which is certainly not the purpose of its mission.

It will, therefore, be more correct to understand that communication as coming from the Rev. W. P. Paxson, quite unconnected with the society, who, with his friends, are feeling so much interest in the "Identity." The remaining portion may stand as printed.

Yours truly, CHARLES HORNER.

February 29.

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NOTICES.

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

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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

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Contents.

	PAGE
Lord Brassey on the Federation of the Empire	157
"The Dispersion Among the Greeks." By J. C. H. Mehl	158
The Testimony of Israel, and the Testimony of Judah, that God Is—and Is Faithful and True	160
Jubilee Letter to the Queen, concerning Her World-wide and Imperishable Empire, and Her Immovable Throne. From one of Her Antipodean Loyal Subjects. Part III.	161
Review	163

LORD BRASSEY ON THE FEDERATION OF THE EMPIRE.

LORD BRASSEY lately gave an address before the Cambridge University branch of the Imperial Federation League, when some of his utterances were so important from a BANNER point of view that they ought to find a place in these pages. Professor Seeley presided, and cordial was the welcome that the audience gave to his lordship, the Treasurer of the League. Speaking of the loyal manner in which the Australian colonists regard the Queen and Mother Country, and how cordially they celebrated the Jubilee last year in Melbourne, he went on to notice the immense advances this nation had made during Her Majesty's reign. He thought we should be proud of the greatness of the country because "she was the Mother land of many nations, in a high and advancing stage of civilization." Here Lord Brassey inadvertently admitted ours was already "a nation and a company of nations," and as everybody knows that "the company of nations," our own colonies, are loyal at the heart to our Queen and her throne, the unique fact hitherto unknown in history is realised in such wise that we British have developed into that "nation and fulness of nations" which God promised to the afterseed of Jacob, Joseph, and Ephraim, but to no other race on the face of the globe. The conclusion therefore is that the British are Ephraim-Israel, "the Ten-Tribed kingdom" of the chosen nation, and no one has proved it with greater clearness than Lord Brassey! He went on then thus:—

What were the conclusions which an intelligent traveller from the old country might draw with reference to the ties which bound the colonies to the mother country? If he looked at their society and family life he would find the same manners, the same habits, the same ways of viewing circumstances and things. Their English tastes were shown in the houses they built, the clothes they wore, the food they ate, and the goods they bought. The national character of the Anglo-Saxon race was shown as strongly as in the mother country in the spirited devotion of the people to manly sports and pastimes. They also had a common faith, a common literature, and the same dear mother tongue, the only conclusion therefore to be drawn seemed to be that the ties which bound the colonies to the mother country were stronger than those which any legislature or statesmanship could contrive, and were inherent in the innermost life and character of the people. (Cheers.) The speaker proceeded to refer to the feelings expressed by public men at the Cape of Good Hope, men not of our own race or speaking our language. Mr. Hofmeyer, the head of the Dutch party in the Cape Parliament, had told them how satisfied his people were to live under British rule. There was a party at the Cape which regarded with disfavour the dependence of the present Premier, Sir Gordon Sprigg, on the Dutch vote or Africander Bund, but from another point of view they might hail with the greatest satisfaction the success which an Englishman had achieved in winning the confidence of the Dutch. While conducting the Government to their satisfaction, he was thoroughly loyal to his own nationality. It was true Baron Hubner spoke in discouraging terms of our position at the Cape; but a much more cheerful impression was conveyed by Sir Hercules Robinson and other eminent men with whom he had conversed. The railways had become a factor of union. They would lead to closer relations between the Free State, the Transvaal, and the seaboard colonies. Unity in feeling and action on the part of the true English-speaking and Dutch-speaking races was the true keynote of future policy in that part of the Empire. As to the feeling in this country with regard to the question of Federation, Lord Brassey referred to the Colonial Exhibition as an important event in the history of the question. Who would have deemed it possible twenty years ago? Then there was the Colonial Institute about which there had, no doubt, been a good deal of discussion; but where doubts were expressed they referred rather to the details than to the merits of the question itself. Practically the objections had been overcome, and the Institute had been accepted as one of the proposals which should be carried to completion. Then there were the establishment of the Imperial Federation League and the altered tone of the Press and of society towards colonial relations. (Hear, hear.) Let them cultivate these kindly sentiments, for nothing would more tend to keep the people of the colonies with us than that the mother country should show a warm sympathy for those brave sons who had gone forth to convert the wildernesses of the colonies into gardens, and form happy and prosperous homes in those waste places. (Cheers.) But, apart from a sentiment, there were advantages to be gained by the mother country and colonies alike in closer relations. The vitality, growth, and expansion of trade between them served to show that the federal union was worth something from a British point of view. One of the difficulties of the hour was to find employment for our capital. The colonies formed a valuable and inexhaustible field for it. The Australian loans were expended largely upon concerns which were of direct benefit to the mother country who supplied the

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materials. Indeed but for the openings in these directions the difficulty of our surplus capital would have been much intensified. With regard to the military aspect of the question, it was true we had no fixed plan whereby on a great occasion of necessity we could call on the colonies to come to our assistance; but we had seen by recent experience how ready they were to stand shoulder to shoulder with us to resist the enemies of the United Empire. (Cheers.) His lordship proceeded to point out that the high efficiency required in the modern navy was unattainable, except in a force maintained on a large scale, in consequence of there being so many distinct specialities; and, after touching upon diplomacy, submitted that he had abundantly proved Federation to be a thing to be desired. He passed on to consider whether it was desirable at the present stage to propose a plan for the purpose and, after pointing out some of the difficulties which confronted them, he came to the conclusion that it was wise at the present time to refrain from proposing any specific plan of Federation.

So far Lord Brassey. His testimony confirms the universal opinion that the nation colonies of Australasia, as well as the rising nation in the South of Africa, are well content to abide under the shadow of their old Mother in the West, and that they have no desire, like the United States, to set up on their own account. The Federation of "the nation and company of Israelite nations" is not indeed yet an accomplished fact, and it is too early of course to guess how it is to be brought about politically. But we, who know who the British are, and what is to be their ultimate destiny in the world, can well afford to wait with patience for the Lord's time, and watch the action of His Providence in bringing Federation to pass. Meanwhile many causes are at work, as Lord Brassey said, to lead to the glorious result at last, and we must with patience remove, meanwhile, all obstacles in the way, and adopt all needful measures to bring about the longed-for Federation. An attempt has been made we are aware by those who hold the Teutonic Theory, to show a distinction between the promises in Gen. xxxv. 11 and Gen. xlviii. 19. Admitting the latter verse to apply to the colonial nations of Britain as the multitude or "fulness of nations" promised, they declare that "the nation and company of nations" mentioned in Gen. xxxv. 11 represent Britain and the company of Protestant Continental nations (Germany, Norway, Sweden and Denmark, with America we suppose), which answer in their view to the "Ten Tribes." We cannot see the matter in that light. "Goyi, ookhal Goyim," in Gen. xxxv. 11 certainly means "a company of nations" and such our colonies have become. There is no need to travel beyond the British colonies, which do respond to every test of an Israelitish origin, or to search on the continent for "nations" which have not a point in common with Israel, for "a company of nations of the Israelite stock."

The so-called Protestant nations of the Continent admit no sort of connection with the British Empire; and have none of the Abrahamic promises. We cannot then find in them any fulfilment of Jacob's blessings. The Federation of the British Colonial nations is close at hand, and all men see it to be so. But of all the impossible things to contemplate there is none so outrageously impossible in the future as the union in any way or sense of the British with the German (or Prussian), the Scandinavian and the Danish peoples of Europe. The Federation of the British nation and her many colonies as nations is a thing to be desired, and it is predicted in Scripture. But the companionship with Britain of certain continental nations as "a nation and company of nations" would not be a Scriptural idea at all, for it would join a nation (Britain) possessed of all the Abrahamic blessings, with several others not enjoying even one of them, each living under alien sovereigns, each repudiating the Israelitish Sabbath, and the Decalogue, and all without sympathy for the great heathen world lying in the wicked one, since they refuse to carry the Gospel to all nations, families and kindreds of the world, by reason of lack of means to do it, power to carry it out, and love of souls to desire the holy work.

"THE DISPERSION AMONG THE GREEKS."

(JOHN VII. 35, R.V.)

A STUDY.

By J. C. H. MEHL.

PART I.

IT might be profitable to inquire into the meaning which the Jews who uttered these words must have attached to them. First let us realise the occasion, the *dramatis personae* surrounding our Lord Jesus Christ, in this seventh chapter of St. John's Gospel. It was at a time when the waves of conflicting currents of public opinion as to who Jesus of Nazareth was were running high. The multitude were disposed to believe him to be the Messiah, for they reasoned and said: "When Christ shall come will He do more signs than those which this man hath done?" The Pharisees having heard that the multitude murmured such things, and the chief priests had sent officers to take Him, it was in their presence and to them and to the Jews (who must not be altogether confounded with the multitude of whom the Pharisees said: "this multitude which knoweth not the law is accursed"), that Christ had spoken these warning words, "Yet a little while I am with you and I go unto Him that sent Me. Ye shall seek Me and shall not find Me, and where I am ye cannot come." Upon this the Jews, the regular inhabitants of Jerusalem and Judæa, familiar with the law and traditions of their people, said among themselves, "Whither will this man go that we shall not find Him? Will He go unto the Dispersion among (margin Gr. of) the Greeks, and teach the Greeks?"

Now, perhaps, owing to the less correct rendering in the A.V., where we read "the dispersed among the Gentiles, and teach the Gentiles," this dispersion here spoken of has always been supposed to be identical with that referred to in James i. 1, and 1 Pet. i. 1, according to A.V., respectively, "the Twelve Tribes which are scattered abroad" and "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," but rendered more correctly, according to R.V., "the Twelve Tribes which are of the Dispersion" and "the sojourners of the Dispersion." At any rate the sentence has always been understood to express the supposition on the part of the Jews, that Jesus was implying His intention to go to the dispersed people of Israel, known and spoken of all over the Roman world as Jews, still owning the Mosaic law and sending annually their contingents of worshippers to the feasts at Jerusalem. That these used to congregate there from every part of the civilised or Roman world, from North, South, East and West, and speaking various languages, the copious list of names of nationality given in Acts ii. 9, 10, 11, amply proves; not a few of the regions from which these strangers came being again alluded to in the introductory verse in 1 Pet. 1 stated above. They were truly sojourners outside their own land, yet recognised everywhere, and also by their brethren who were still enjoying a semblance of national existence in Judæa under the Roman empire. They still sent or brought to the temple worship in Jerusalem the tribute of treasure which their faith or patriotism or superstition prompted them to deposit there; they were, in fact in communion with their kinsmen at Jerusalem, and then as now, had little or no intercourse with the Gentiles around them, except for the purposes of traffic. Doubtless the majority of them were, strictly speaking, Jews, that is descendants of the tribe of Judah, whether of those who had not returned from the Babylonish Captivity or of others who had again scattered abroad, especially after the disastrous termination of their nation's struggle for freedom from a foreign yoke under the Maccabees. But amongst them, not to speak of the tribe of Benjamin, which at the time of the secession of All-Israel from the House of David was left with king Rehoboam, nor of "the priests and Levites that were in All-Israel" and who "resorted to him," we learn further on in

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the same chapter (2 Chron. xi. 17) that "after them out of all the tribes of Israel . . . . many came to Jerusalem to sacrifice unto the Lord, the God of their fathers;" and although we are led to gather that the sojourn of these Israelites amidst their brethren of Judah did not prove permanent for the greater number of them, neither on this nor on the following occasion (see chapters xv. 9 and xxx. 11) yet is it impossible to suppose that in process of time an admixture from Israel should not have become incorporated with Judah; as we also find it casually mentioned in Luke ii. that Anna the prophetess was of the tribe of Asher. Besides, so far back as 2 Kings x. 32, we hear of Israel being "cut short" by the Syrians under Hazael, and from that time on until a full end was made by the final carrying away of them by Shalmaneser, King of Assyria, 721 B.C., it is easy to conceive how many out of All-Israel must have scattered inland, Eastward; some of them to lose their nationality, others to mingle again with their kindred of Judah. Consequently in his day, St. James could thus address the "Twelve Tribes of the dispersion," and St. Paul, before King Agrippa, allude to them as at that time in a body worshipping God, and clinging to the "hope of Israel." He calls himself a Jew, although when occasion offers he is not slow to assert his descent from Benjamin.

Having then established to whom the expressions, "sojourners of the dispersion" and "the Twelve Tribes of the dispersion" must have applied, it remains to be proved whether or not the "Dispersion among the Greeks" is a synonymous term. But before proceeding further let us once more take a glance at a map of Palestine and the regions Westward. Is it not still more evident that, while in terror of the Assyrian yoke, many out of Israel would escape by sea, as in point of fact it has been proved they did, finding their way even to the isles afar off, the British Isles; others no doubt would settle nearer home; For there was the West coast of Asia Minor safe enough from the swoop of the Assyrian; there were favoured islands in the Ægæan sea; and beyond these again there lay the coast of Greece—Greece at that time with her history scarce begun.

Of the bulk of the Ten-Tribed House of Israel whose fate it was to be carried away as captives from B.C., 750-720, "into Halah and Habor and by the river Gozan and into the cities of the Medes," we cannot speak now: suffice it to say that they never returned to join their brethren of Judah, and that Josephus, the Jewish historian, writing after the destruction of Jerusalem by Titus, witnesses of them at that period that they still existed, an "immense multitude beyond the Euphrates," out of sight—"Judah and the children of Israel his companions" were in evidence and well known; but "Ephraim and the children of Israel his companions" were far removed and becoming lost to human ken (see Ez. xxxvii. 16).

But to return to our main subject. It is clear from the context that whatever was meant by the expression "dispersion among the Greeks," in the eyes of the reasoning and perplexed Jews, the Lord's going thither would practically amount to His being completely lost sight of. They say: "Whither will this man go that we shall not find Him?" and then they arrive at what seems to them the only conclusion. Now, as ordinarily understood, the Jews were here giving expression to a supposition entirely foreign to their habit of thought, namely, that this great Rabbi there before them, was about not only to seek out their kindred known as Jews, and sojourning in all parts of the Roman Empire, but also to instruct the Gentiles there; and, let it be repeated, this twofold action of His they must, according to this interpretation, have supposed to lead to His being entirely and for ever lost sight of! Why so, when it was no new thing for them to see in their midst from time to time every year, men of their own race coming from those regions and returning thither again? Some twenty-eight years afterwards the answer of the chief of the Jews in Rome, whom St. Paul had summoned (Acts xxviii. 20), clearly shews that even at so great a distance from Jerusalem they still looked upon that city as the centre of their religious interests, and that as regards any occurrences affecting these, there was no difficulty of intercommunication. But can this saying of the Jews really bear such an explanation? The "sojourners of the Dispersion" were not only scattered among the Greeks. The very fact of their speaking divers tongues (Acts ii.) proves this. There were, for instance, Jews from Parthia, Media and Mesopotamia, the most outlying provinces of the Roman Empire Eastward, who were not living among a Greek population, but who had to be addressed in the languages of those countries. The Twelve Tribes of the Dispersion, as this term was understood by St. James and St. Paul, could by no means be viewed as dwelling to so great an extent or so exclusively among people of Greek nationality as to make the expression under discussion applicable; far less could the Jews have added "and teach the Greeks," as in many parts there were no Greeks; neither can it in reason be maintained that in their minds the term Greek was tantamount to Gentile: for their countrymen inviting them from these distant climes proved by the languages they had adopted that in many cases the Greek element was more foreign to them than to the inhabitants of Jerusalem itself.

True, these perplexed Jews might have been under some misconception or expressed themselves ignorantly. It would be well to inquire further and see if we can trace the existence among them of a notion or tradition of a dispersion of some of their kindred having taken place in their earlier history, and of such a nature as to cause these to be so absorbed among the people of Greek nationality and speech, as to make them indistinguishable; and, having made such a discovery, to search still further whether there are any inspired statements in the New Testament corroborating such a fact.

Now there is a remarkable passage in the Apocrypha in 1 Macc. xii., the general historical reliability of which book is not disputed. Jonathan, the high Priest and brother of Judas Maccabeus, having been able to follow up the successes of his brother, yet thought it wise to strengthen himself by forming alliances with the Romans and the Lacedemonians, the inhabitants of the southern portion of Greece, now called Morea. The letter sent to these latter is given in full, and also a copy of a letter therein alluded to, addressed on a former occasion by one Areus, king of the Lacedemonians, to Onias the high Priest at Jerusalem. This latter runs thus: "It is found in writing that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this is come to our knowledge, you shall do well to write unto us of your prosperity. We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore our ambassadors to make a report unto you in this wise." On the strength of this relationship, the message of Jonathan, the commencement of which need not be quoted, continues: "Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us, have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether . . . . We therefore at all times without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren; and we are right glad of your honour . . . . For this cause we chose Numenius and Antipater. We commanded them also to go unto you, and to deliver you our letters concerning the renewing of our brotherhood. Wherefore now ye shall do well to give us an answer of peace." Of Sparta it is said in Dymock's "Classical Dictionary" that "at one period this city might be considered the metropolis of Greece;" thus giving prominence to Lacedemonia, of which it was the capital. So that the probability is (it being also added in Macc. xii. that the message was sent to other places as well)

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that the kinship recognised on both sides was supposed to extend also to the rest of the Greek nation. Now it was but cir. 155 B.C., when this brotherhood was thus acknowledged, and in fact made use of by Jonathan and Simon Maccabeus (under which latter the league was subsequently confirmed) in order to induce this very representative portion of the Greek people to enter into an alliance of amity with the Jews of Judæa; consequently the consciousness of this affinity of race was not likely to have been lost in the course of the few generations that led up to the time when Pharisees, priests, Jews, and the multitude surrounding our Saviour, were thus contending and wondering. Moreover Josephus, later on, distinctly refers to this transaction (see Josephus, Antiquities, book xiii. chap. v.). May we not therefore, suppose that the great Apostle Paul, the sphere of whose labours was so evidently marked out for him, as leading him ever and again by providences and visions to preach the Gospel among the Greeks (as we shall prove presently) who had also sat at the feet of Gamaliel, learned assuredly in all matters concerning the history of the chosen people, must have been well acquainted with this persuasion indisputably prevailing among the Jews in his day? Probably, highly educated as he was, he had cognisance of links in the chain of evidence which are missing now; neither can the writer of this paper suppose for a moment that some of the learned and able contributors to the BANNER or the Editor himself could not, if they took up this subject, throw more satisfactory light upon it. Meanwhile the reader's patience is invited in considering a few further suggestions.

In searching into the early history of Greece,* going back to the limits where fact is found inextricably mixed with fable, we read of migrations into the country of various tribes from the East, who in time subdued the more original inhabitants. These tribes first appear under the general name of Achæans (supposed to mean nobles); thus they are spoken of in Homer. But subsequently this appellation had a more limited application while the rest of the Hellenic peoples went by the name of Dorians, Ionians and Æolians (*i.e.*, mixed). According to the fable the forefather of the Ionians and Achæans was Xuthos (*i.e.*, rejected, outcast). Dating from a later period, but still belonging to the mythical age, we hear of Cadmos from Phœnicia, Danaus from Egypt, Pelops from Phrygia, founding colonies and cities. It must be left to the reader to make as much or as little of these data as they may suggest. They cannot be dealt with on the lines of strict historical criticism; yet they indicate that the current of migration proceeded from a region which must have brought these wanderers into contact, at least, with Israel in Palestine, if not in Egypt and in the wilderness. The earliest authentic dates do not go so far back by six or seven centuries as the conquest of Canaan; and it will be conceded that the story of the mythical hero of the Greeks, Hercules, reads much like an adaptation with fanciful additions of that of Samson the Danite, to their own mythology. All this can go no further, however, than point to some degree of contact; yet in the absence of further information such indistinct traces have their value, followed as they are by the direct historical proof that both the Lacedemonians (as representative of the Greek nation) and the Jews were convinced of the kinship subsisting between them.

(*To be continued*).

THE King of Norway and Sweden is said to be the only crowned head in Europe who refused to send congratulations to the Pope on his sacerdotal jubilee. According to the census of 1880, there were only 810 Catholics in Sweden, and a proportionately small number in Norway.

* For the following histo rical statements the writer consulted Dr. G. Weber's Weltgeschichte.

THE TESTIMONY OF ISRAEL, AND THE TESTIMONY OF JUDAH, THAT GOD IS—AND IS FAITHFUL AND TRUE.

THE subject now before us is deeply interesting to us as a nation, and as Christians. It is the testimony or evidence afforded by the Two Houses of Israel that the Lord, He is the God, and that to His promises and His denunciations and threatenings He is faithful and true. But is it true that God requires man's evidence to certify that He exists? and that, existing, He is true to His word? The statement to man's judgment seems incredible; yet on the evidence of God's word we know that this thing is true! God does look for man's testimony to both facts, and He has declared that He will prove both propositions by the feeble instrumentality of fallen beings like ourselves! But we are now dealing with a legal subject; we are to speak of legal evidence of matters to which God Almighty is a party, and we must be bound by the laws of evidence which God prescribes in such things. As in earthly tribunals, we find in some cases (such as perjury and breaches of promise), that the evidence of a single witness is deemed legally inadmissable to establish a fact, however credible that one witness may be; so, in the Courts of God, He has prescribed in what matters the evidence of one witness is insufficient to convict or to establish a grave point in issue. Thus, in Num. xxx. 30; Deut. xvii. 6, and xix. 15, we have it clearly laid down, that in capital cases no conviction can take place if the accused person be implicated by one witness only. "One witness shall not testify against any person that he die." Here is a law of God that, under Moses, admitted of no deviation—"At the mouth of two witnesses or three witnesses, shall he that is to die be put to death."

But this law had a wider scope. It included questions of Identity under Moses' law. Hear what the Pharisees said to the Lord Jesus in regard to His claim to be the Messiah—"Thou bearest witness of Thyself; Thy witness is not true" (John viii. 13-18.) The Lord admitted the cogency of the appeal to Moses' law in regard to a single witness, for He said in reply, "Even if I bear witness of Myself, My witness is true, for I know whence I came and whither I go." "I am not alone, but I and My Father that sent Me" (ver. 14.) "Yea, and in your law it is written, that the witness of two *men* is true; I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me;" thus constituting a valid dual testimony to the fact of Christ's divinity. In Heb. x. 28, St. Paul applies this rule of evidence to Moses' law in his day, and thus it appears that the Hebrew law, being God's law, requires in all weighty cases, and in the case even of the identity of the Son of God as well, that the matter at issue must have a dual testimony, or two witnesses at least, to support it. Such being the case, we now come to the fact that God has decided that His own Being must be certified and established by human evidence. He determines, too, that besides the fact that He is, He will prove by human evidence that He is a God who keepeth covenant and truth. In Isa. xliii. 10-12, we have God's declaration that, to prove that He is God, He has set apart His witnesses. "Ye are My witnesses," He declares in that passage; and again in Isa. xliv. 8, "that I am God." But who are these "witnesses of God"? They are two manner of peoples and both of one race! They are the blind people that have eyes, and also they are the deaf people that have ears (Isa. xliii. 8). These are the characteristics of two races or nations. Surely not of one only! Who are "the blind people that have eyes"? Let Scripture inform us. Isa. xlii 19, tells us. There it is declared, "Who is blind but My servant"—the Lord's servant; he that is at peace with Him; therefore the converted ones, Jesus' bought and redeemed ones, whose eyes are holden that they cannot see their origin. These also are the deaf ones, who being the Lord's messengers, refuse to listen to the message, but, repenting, go out to deliver it.

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The House of Israel, in short, and the House of Judah are here depicted. The former the Lord's obedient ones, proclaiming His Gospel, but blind and deaf the while to one part of His designs regarding them. The latter, also (the House of Judah), are deaf and blind, as Isa. vi. 9, also proves; but these, being the Lord's messengers, have refused to deliver His Message and are still disobedient to His call. Israel proves that God exists, because they first refused obedience, but at last obeyed His calls, as predicted in Isa. lxv. 1. But Judah proves the same fact, because being called they rebelled, and finally refused to carry out the Lord's will in regard to the publication of the Gospel (see Isa. lxv. 2, and Matt. xxvii. 25). Our Lord Jesus Christ declares this fact regarding the Two Houses in the parable of the two sons in Matt. xxi, 28, *et seq.* There, in figure, He taught this same truth when He said to the Jews, "What think ye? A man had two sons; and he came to the first (the firstborn Ephraim) and said, Son, go work to-day in the vineyard. And he answered and said, I will not; but afterwards he repented himself and went. And he came to the second (Judah) and said likewise. And he answered and said, I go, sir, and went not. Whether of the twain did the will of the father? They say, The first (Ephraim)." The next parable (ver. 33, *et seq.*) follows up the teaching, and declares that the Jews, or Judah, were the disobedient, rebellious House in possession of the vineyard, who would at last kill the Son of God. Then, when violently cast out of possession by the Father, God, it declared, would give the vineyard to other husbandmen (ver. 41.) These would (as Israel) yield the fruits of the kingdom of God to Him, and they would be, as a nation, the blessed recipients of all that is meant by "the kingdom."

These predictions thus are recorded in the Old as well in the New Testament, and they point by a double line of proof to the Two Houses of Israel as "God's witnesses"—witnesses to His divinity, and to His faithfulness to His promises and His threatenings. Judah stands to-day in rebellion as Israel "disobedient." Israel "obedient," as the British, shine forth now as His blessed ones! Judah refuses to believe in the Son of God, and is rejected. Israel, "disobedient" once, now accepts Christ, and therefore "blossoms and buds, and fills the face of the world with fruit," "obedient" at last.

But let this be noted. Both these sets of facts must be brought out and proved by the same race of men, and at the same time. Accordingly, the Two Houses of Israel, not any Gentile, non-Israelite race at all are selected. The Lord knows only the children of Israel (Amos iii. 1, 2.) Therefore for rebellion He punishes them; when obedient, He blesses them—but never, never any Gentile race whatever. "He showeth His words, His statutes, and His judgments unto Israel and Jacob. He hath not dealt so with any nation" (Psa. cxlvii. 19, 20.) The testimony of Deut. xxviii. 1—14, and 15 to the end of that chapter, is to the like effect as to the two or dual witnesses. Israel obedient (*i.e.*, Ephraim) receives mercy and favour (ver. 1—15.) Israel disobedient (*i. e.*, Judah) receives God's anger and punishment (ver. 15 to end.) The children of Israel, however, being thus under Divine blessing and cursing at one and the same time, must needs have been divided into two families, having parallel histories. We find, accordingly, that early in the nations' history, God recognised their dual aspect. Psa. cxiv. 2, proves this; also 2 Sam. ii. 4—11, v. 5, xix. 41—43; 1 Kings xi. xii.; Jerem. iii. 18; Hos. i. 11, &c.

The one House was for disobedience set apart for terrible punishment, which they are undergoing at this hour. The other are enjoying mercies and blessings inconceivable for "obedience" to God's will and acceptation of the sacrifice by blood of the Lord Jesus Christ, God's Son. To Ephraim-Israel was given the birthright (1 Chron. v. 1, 2,) and all that appertains thereto, namely: 1, wonderful multitudinousness; 2, vast colonies, as one of its results; 3, abnormal wealth, as arising from the nation's expansion; 4, the Gates of their foreign enemies, therefore the sea power; 5, the Heathen Empire. Besides these, the Lord gave Israel the following spiritual gifts, to make which effectual the temporal gifts were needed, namely—

1. His Word.
2. His Sabbaths.
3. The evangelizing function embracing all nations.
4. The love of souls.
5. The Decalogue.
6. The outpouring of His Holy Spirit in revivals of religion.

In short, God has His two witnesses whom He made, formed, and created for His own glory, to show forth His praise. They are His people whom while obedient He blesses, and while disobedient He punishes; not vindictively, but paternally. These two witnesses afford a valid legal testimony to prove two points; 1st, that God who made them, and foresaw the end from the beginning and predicted it, exists; and 2nd, that He is faithful and true to all His promises and all His threats.

In conclusion, let none say henceforth that the single evidence of "the Jewish people" (that is, of the Jews only), suffices to prove the existence and truth of God, and of His blessed Word. That view is erroneous! God requires two witnesses to establish these facts, not one of the Jews only; and blessed be His name, He has them both. To Him be all the praise!

A JUBILEE LETTER TO THE QUEEN, CONCERNING HER WORLD-WIDE AND IMPERISHABLE EMPIRE, AND HER IMMOVABLE THRONE.

FROM ONE OF HER ANTIPODEAN LOYAL SUBJECTS.

(*Concluded from page* 155.)

PART III.

HERE another question naturally arises; it is this, Is there a land to which either Scripture or history points as that of which the House of Israel, or any portion of it, had in the "youth of the world" taken possession? And to this we may ask in reply, Do they not point to the British Isles, and especially to Ireland? The ancient historians of Ireland tell of a people called the Tuatha de Danaan, or the family or tribe of Dan. Now we ask, How came they there? It is not easy to answer. But nearly thirteen hundred years before our Lord's advent, Dan was reproached, in the song of Deborah, for remaining in the ships, while his brethren were contending for life and liberty against the common foe (Judges v. 17) Is there not reason to conclude that during the many hundred years that elapsed between that time and the capture of Zedekiah, they had extended their commerce, as the Phœnicians had done, far to the west, and to those western isles which yielded tin and other metals? What mean those words, "Dan and Javan going to and fro occupied in the fairs of Tyrus with bright iron" (query, tin among other things). Cornwall, Wales, and the north of Ireland were all indebted, it is more than probable, for a portion of their population to the ships of Dan and Phœnicia. Nor can we wonder that when the kings of Assyria were carrying the tribes of Israel to Media and Assyria a large portion of the tribe of Dan should flee away in their ships and, among other places, to Ireland especially, as being more capable, from its remoteness and sparseness of population, to receive them. Then it would follow, that those who, during the repeated invasions of the Assyrians, failed to secure a passage in the ships, would be well aware of the position of the emigrants, and would be eager to find their way to the northern parts, and isles of Europe; halting here and there, and marking rivers and other biding places with the name of their tribe. For instance, the Danube, the Dnieper, and the whole land of Denmark. Hence, when in the time of Constantine, large numbers of all

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the other tribes of Israel were found within the limits of the Roman Empire, there were but few of the tribe of Dan. The revelation of St. John points to this. It describes (by anticipation) the conversion or "sealing" in baptism of thousands (twelve at least) of every tribe excepting that of Dan (Rev. vii. 5—8). Why was Dan excepted? He was far away. In the north of Ireland, and in Scandinavia, for the most part, he had taken up his abode. We cannot suppose that the Omniscient omitted him by mistake. Nor can we believe that "God had forgotten to be gracious." No, it was all divinely arranged. And so it came to pass that Dan was not there, and therefore was not named. Among much other evidence, we may note that the Vetus Chronicon Holsatiæ, page 54, tells us that "the Danes and Jutes are Jews (Israelites) of the tribe of Dan." And as we have seen, ancient Irish writers tell us also of the same tribe who, while some of them had landed in Cornwall and Wales, were found in Ireland. Thus, the British Isles, by possession and God's gift, had doubtless become in Ezekiel's days, the "mountain of the height of Israel" (Ezek. xvii. 23).

This, your Majesty, is the only feasible explanation yet offered of these two most important and clearly expressed predictions; this of "the ordained place" and this of the "high and eminent mount," whereon was to be placed or "planted"—"the tender twig of cedar." And these prophecies are of such a peculiar nature, and involve such grand and tangible results that they in their fulfilment could never have been so long unobserved unless God had willed it to be so; nor now so widely noticed unless He, speaking on this very subject to His people had said, "In the latter days ye shall consider it" (Jer. xxx. 24). Now observe, Ezekiel was employed to predict the "planting," but Jeremiah was commissioned to do the work; See, said Jehovah to him, "I have set thee over the nations, to root out, &c., to build and to plant" (Jer. i. 10). Your Majesty knows what kingdoms were, according to his prophecies, rooted out or destroyed; but where did he build and plant? Where did Jeremiah plant any monarchy? Where did he build any kingdom? That he did, faithful man, fulfil both branches of his commission we cannot but think. That God, who gave him the commission, gave him also opportunity to fulfil, is beyond a doubt. Then where did he, or God by his agency, accomplish the latter? "The tender twig" that God promised to plant was last seen in his company in Egypt, with Baruch, the prophet's scribe. Then we lose sight of them, as far as Scripture is concerned, for ever. But dim scraps of history from the north of Ireland reveal the advent there of such a party, and at just that time,—an ancient sage, with his friend and secretary Baruch, with a royal maiden, Tia-Tephi. It also tells that the Heremon or supreme King, embracing the religion of this party, was married to the royal maiden, and she became the mother of the race of sovereigns who ruled Ireland in ages gone by—from whom, through the Mores, the Malcoms, and the Bruces, have descended your Majesty's royal ancestors and person, and your right and title to the throne and crown of the British Empire, the Empire which alone perfectly and absolutely fulfils, or is at all likely to fulfil, the purpose of Jehovah, when concerning "the tender twig of the high cedar" He said, "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. 23). Lia-Fail, or the "stone of destiny," is a solemn, silent, yet most eloquent witness of all God's holy will and doing in this matter. It has been placed and retained by providential care under the Coronation Throne of your Gracious Majesty. Its testimony has been variously rendered, but the substance of it appears to be:—

"Where'er this stone shall rest, the ground
Is bless'd; for there the conquering race is found."

Whatever may be the reliability or otherwise of the records and traditions concerning Lia-Fail, or the stone of destiny, it is something for your Majesty to know that the mighty and majestic march of great events—events forming epochs in the grandest portion of the world's history—fully confirm its most remarkable reported testimony. And now, may it not displease your Majesty to look at this great subject in another aspect, which is not quite so agreeable to contemplate. It is this. Whilst the ultimate security of your Majesty's dynasty is firmly guaranteed by the voice of Jehovah, yet a partial change in the line of descent, and a temporary suspension of that dynasty, are by no means excluded from His programme. History confirms this. From Zedekiah to the enthronement of Tia Tephi there was probably an interval of nearly one generation, and from the reign of Charles the First until the restoration of the monarchy under Charles the Second, there was a considerable interregnum. Should the deep plottings of the Papists, and the undermining schemes of the perverted Ritualist, so far succeed in the future in captivating the imagination of the nobility and royalty of the land, as to lead them into the general practice of the idolatries of Rome, the worship of Mary and the saints, a time of trouble and terror would certainly arise. In such a time of conflict and awful convulsion, it is impossible to predict the things that might happen. May your Majesty never see such a day as that!

And now, your Majesty, may I draw this letter to a close by saying, surely the consideration of the statements herein advanced brings this important question to the front. What will your Majesty do? The truth is strong and must prevail. And it will not hurt, but bless the world to know as early as possible the truth, and the whole truth. Nothing but the truth should we desire to cherish and maintain. Should learned, sagacious and impartial men, pursuing their diligent enquiries at your Majesty's command, succeed in manifestly proving the grand positions maintained in this letter; should they prevail in demonstrating that the objections advanced against these positions are worthless, and groundless, and frivolous, as there is good reason to conclude they would, then the political results would be numerous and immense. To mention only one, who but your Majesty's subjects and their confreres throughout the world could lay any claim to our ancient fatherland, the whole of Palestine, when its possession drops from the feeble hands of the Turk? Or who but yourself, Royal Lady, could present any just claim to the right of erecting once more the throne of David your ancestor on the sacred hill of Zion, in Jerusalem?

Your Majesty has, with your Royal Consort, often studied, and is well able to read "The signs of the times," to be ignorant of which our Saviour regarded as a reproach. Your Majesty is well aware of the "ill-consolidated state" of Continental Europe; of the serious causes of soreness and disquiet existing there; of the millions of men standing ready-armed with terrible weapons of destruction for the fearful carnage of a modern war, a war which men of profound political insight have pronounced to be inevitable, a war at which they tremble, as of one involving unparalleled slaughter misery and ruin; and which they have declared cannot be long delayed.

This fearful conflict is by even modest and moderate interpreters of prophecy regarded as the chief act in that great final "controversy" of Jehovah foretold in Holy Writ, the drama of retribution on those nations which still believe not in in God, but reject "the truth as it is in Jesus," and cling to their gross idolatry, even that of praying to and worshipping the departed Mary and other dead women and men, with their pictures and images also.

Now, if this coming struggle be even only one campaign of the final conflict, it will, apparently, prove to be that war which with marked distinctness Isaiah has pointed out to precede the restoration of the House of Judah to their own land.

This is graphically referred to, in the latter part of the 17th

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chapter of his prophecy, as "The roaring and rushing of nations," as though bent on grasping some prize. "The nations shall rush," it is appropriately said: for they will then rush with their mighty steam locomotive power on sea and land, as they never rushed to and fro, to battle, at any time before. This war is described (v. 13, 14) as very brief and very disastrous to the enemies of God's nation.

But why connect this war (your Majesty may well ask) with the return of Judah to Palestine? The answer is, we have only to follow on consecutively the strain or course of the prophecy to the end of the next brief chapter, in order to see that such connection is not only natural but unavoidable. (In doing this it is wise to cull the most suitable words we can find in either "The Authorised," "The Revised," or the "Marginal" readings). To proceed:—

The next verses of the prophecy (which are 1 and 2 of chap. 18,) are a kind of parenthesis in the narration, and in them a call is made upon an insular nation to "Go with swift messengers on the waters" to the help of another, plainly a kindred, nation.

In the third verse all mankind are called upon to behold a great sight; to "see when He lifteth up an ensign" of conflict "on the mountains," and to hear "when He bloweth the trumpet" of war. As though it were said, See ye, hear ye, all ye dwellers upon the earth: for a great thing is now to be done by the Lord of Hosts.

In the fourth verse it is stated what this great thing is; for Jehovah says, "I will take My rest," or resting place [that is, Jerusalem, "the Throne of the Lord." See Ezek. xliii. 7 and Jer. iii. 19], "I will regard My set dwelling place" (marg.) with fervour, "as a clear heat upon herbs," and with nourishing protection, "as a cloud of dew in the heat of the harvest."

In the fifth verse is declared the timeliness and the summary character of God's avenging work. "For, afore the harvest (or the expected gains, are husbanded) when the bud of anticipation is perfectly blown into a flower, and in it, even the sour grape of ambition is ripening, then He shall cut off the sprigs with pruning hooks, and the spreading branches (or new territorial possessions?) shall He cut off and take away."

The sixth verse shows the utter destruction and desolation that will to all the combatants result. "They shall be left together," as the prey of ravenous birds and beasts.

The seventh, or closing verse of the chapter and of the prophecy also, declares:—"In that time" (not at, that is, the end of it, but in, or during that era of tribulation) "shall the present be brought the Lord of Hosts, to the place of His Name, the Mount Zion, of a people scattered and peeled" (and terrible from their beginning hitherto—v. 2). This present is from a similar people. (Compare v. 2). Hence, and from other portions of the "Word," and from the evil omens abroad now, we infer, your Majesty, that there are three important duties which Britain, as the House of Israel, will be called upon to discharge, for or with the House of Judah; namely:—

First, to "send swift messengers" to help and rescue the victims of Jew-hunting" (v. 2).

Second, to convey those hapless victims of Gentile hatred, with others of the House of Judah, as a "present to Jehovah" to Palestine (v. 7).

Third, to join with many of the House of Judah in a grand return, under a chosen head, from the "land of the north" to Zion (Hos. i. 11 and Jer. iii. 18).

But why, your Majesty may ask, why conclude that Britain is the insular nation thus called upon to aid the House of Judah? To this it may be replied:—What great nation exists beyond the rivers of Ethiopia, from Judea, and has its land, or coasts, rustling or shadowing with wings, or sails of ships? What nation sends all "its ambassadors by sea" as Britain does? being compelled thereto, the Channel Tunnel not yet having been built—and sends them "even in vessels of bulrushes (or water-living vessels, as the original word signifies, that is, steamers) on the waters." What great nation cares, as Britain does, for the dispersed sons and daughters of Judah, or offers them such refuge, help, and even honours, as they find upon her shores? To what nation but the British do all these signs point? Your Empire, August and Royal Lady, kept by providential care from continental strife, will, I trust, be found obedient to the sacred Word which requires us to "wait upon Jehovah until the day that He rises up to the prey, gathers the nations, assembles the kingdoms, and pours upon them His indignation, even all His fierce anger," when all the earth (saith He) shall be devoured by the fire of My jealousy (Zeph. iii. 8). Yet "in wrath He will remember mercy," for He adds, "Then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" (v. 9). Then will your Majesty and your people be ready to fulfil the Master's Word:—"From beyond the rivers of Ethiopia, My suppliants (waiting people—v. 8), even the daughter of My dispersed, shall bring Mine offering" (v. 9).

And now, for the present time, if the "vision" were made plain, so that he who runs may read, the moral results would be equally great and glorious. The finger of God in history would be plainly seen, and trust in God through all our domestic and foreign difficulties, be greatly strengthened. The hand of Jehovah, in His righteous ruling of the nations; in rooting up and casting down some; in planting and building up others, according to His word, would manifestly appear. All men might then be satisfied by an examination of the record that Jehovah, the personal God, lives and governs the world. To all candid persons the result would be as glorious as though your Majesty had succeeded in the impossible task of writing with colossal characters, in letters of living light, across the whole firmament of Heaven, these glorious words:—

"Alleluia! for the Lord God Omnipotent reigneth, let us be glad and rejoice, and give glory to Him."

I am, with all possible respect and deep devotion, your Majesty's loyal, loving, Antipodean subject,

J. S. H.

(*My eightieth birthday*).

Auckland, September 2nd, 1887.

Review.

A Motto for Missionaries. A sermon by the Rev. C. J. Machin, Incumbent of Port Arthur, Ontario, Canada. Montreal: J. Theo. Robinson.

The sermon described above, a copy of which has been obligingly sent to us by the preacher, was delivered in St. Paul's Church, Parry Sound, Diocese of Algoma, at an Ordination held during the First General Clerical Conference of the Diocese. We notice the sermon because it is clear from its purport that the Rev. Mr. Machin is an Anglo-Israelite. He spoke of the Twelve Tribes as "the sacred race," and incidentally remarked that "it is a matter of intense interest to inquire what had become of the ten-thirteenths of the Hebrew race." The preacher was perfectly well aware of the Scriptural distinction between Israel and Judah, and intimated as much in his sermon. "The Motto for Missionaries" was the preacher's text, the word spoken by Nehemiah in chap. vi. 11: "Should such a man as I flee?"

Although China has been a hard field for missionary work yet the results are most encouraging. No less than thirty-eight societies, having over 1,000 missionaries, are now labouring there. The net increase for 1887 was 4,260, and the net increase for the last six years over 1,300.

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Contents.

	PAGE
The Unstable Condition of French Politics	165
Lieut.-General Beresford's Recent Lecture at Clifton	166
Britannia the Daughter of Zion:—Inviolable Security. By Rev. T. Lowe, M.B.A.S.	167
"The Dispersion Among the Greeks." By J. C. H. Mehl. Part II	167
Some Fresh Doubts and Objections Answered	169
The Shepherds of Israel. By Surgeon-General J. M. Grant, M.D.	170
National Progress in Egypt	170
Correspondence	171

THE UNSTABLE CONDITION OF FRENCH POLITICS.

ANOTHER Ministry has been overthrown in France, and the question of the continuance of the Republic is coming on for decision. The ministry of M. Tirard has been upset, as those of his predecessors have been, because the French are as unstable as water and will never long endure any Government but that of the sword. God has given France no guarantee of strong, continuous Government, and therefore, not being Israel, they have no rulers who can win the confidence of the people for long. M. Tirard's Government "was appointed for no apparent reason, and they have been overthrown for no apparent reason." "They have appeared and disappeared, and that is all that can be said of them." French politics are thus evanescent because God never promised them endurance. There looms in the future a Military Dictatorship in the hands of General Boulanger, who is at present the idol of the fickle French. That Dictatorship may end in a fresh French Empire, and in foreign war, to give the aspirant for power the only means by which he may retain it, namely, by a successful effort to punish Germany, and wrest from her the French Provinces, as France still deems them to be, and by an effort to reduce the power of Italy in the Mediterranean. The writers in the Secular Press of the day account for this extraordinary state of things in France on various grounds, but cannot, to their own satisfaction, tell us positively why the French should be so deficient in the staying power that upholds our own monarchy. The *Times*, for instance, declares that "the French people are wanting in some moral quality, in virtue of which other nations have worked Parliamentary institutions with continued success." But it admits that the Empire in France has made way for the Republic, and the Republic has given no satisfaction to the masses in France, who now experience a dangerous longing for a Government which shall be strong, even if it draw its strength from the negation of everything that Republicanism affirms. Here then is a danger to European peace which may at any moment precipitate the great Earthquake War-woe that seems so imminent. Meanwhile there is a political crisis also in Roumania, where the Minister, M. Bratiano, so firm an opponent of Russia, has just resigned, and taken thus one obstacle out of that Power's way in its efforts to subdue Bulgaria. Russia must first overrun Roumania before it can subdue Bulgaria; and Bulgaria is the first step Russia means to take in order to secure the Gate of Gates, Constantinople. France on one side, and Roumania on the other, therefore, are showing those signs of instability that may lead to that conflict of the nations which all the earth so greatly dreads, but which must needs occur, ere the last word in the Eastern Question may or can be spoken, namely, "Who shall have Constantinople?"

Meanwhile at home in these Islands we rest in peace! Conflicts there are in Ireland, and in the Houses of Parliament at Westminster. But these never touch the foundations of the Empire or of the Throne! No combination of States bent on destroying our very existence threatens us as Germany is threatened by France on the one side to avenge Sedan, and by Russia on the other, to enable her to march upon the capital of the Sultan. Between Russia and Germany, besides, there is "a great score" growing up which will one day have to be settled. A fresh item has just been added to it to increase the enmity between the two nations, which events are somehow rapidly creating. The Russian Courts of Law have decided that Prince Hohenlohe, a German, shall not inherit, under certain testamentary bequests, an estate in Lithuania, almost 1000 square miles in extent. His foreign extraction and other legal obstacles were pleaded against the Prince, and the decision went against him, declaring that foreigners can hold no land in Russia! The estates in question, large as an English county, are "to be parcelled out among Russian proprietors, and the thousands of German labourers, workmen, and farmers who have been engaged there are to be turned adrift." The comments of the *Times* of April 3, on these events, are as follows, pointing to this, among other causes, which will infallibly lead by-and-bye to the fatal outbreak. The writer said:—

We need make no further comment upon this transaction, except to say that it is but one out of many which serve to account for the growing animosity towards Russia which exists in Germany, and which no considerations of high policy can restrain. Taken together with the steady anti-German measures now being adopted by the authorities in the Baltic provinces of

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Russia, such a step as the Ukase of March, 1887, can be interpreted in no other way than as an act of hostility directed against the German neighbours of the Russian Empire.

Here then we have the grave and serious statement of a responsible journalist to the effect that seeds of enmity are sown broadcast, and growing apace between Russia and Germany. That France is in a condition of unstable equilibrium is manifest to the whole world. Russia, it is obvious, is scheming to seize on political power in Bulgaria in order to secure her "Gate." In doing that, she is making ready to crush Roumania, Austria, and even Germany, with the aid of France! Italy hopes to bring her little war with Abyssinia to a close ere long, to enable her to safeguard her own frontiers, on the West, where they abut on those of restless, unstable, unhappy France. Verily Europe is wretched, and "ill-consolidated" too! Amid the din of preparations for war, British-Israel alone pursues her solitary way, dwelling confidently, carelessly and safely in her isles, protected and safeguarded by the promises of God, which cannot fail. None will ever molest her in her "appointed place" of rest (2 Sam. vii. 10); and she "dwells alone" because the Lord God of Israel, who has a vested right in her throne, supports it, upholds it and keeps it as the apple of His eye (2 Sam. vii. 16, 23, 24; 1 Chron. xxix. 23). To Him be all the praise!

LIEUT.-GENERAL BERESFORD'S RECENT LECTURE AT CLIFTON.

At the usual Monthly Meeting of the Clifton and Bristol Israel's Identification Association, held on April 4th, 1888, Lieut.-General Beresford lectured before the members on the subject of "Joseph's Birthright." After stating the object of all our Anglo-Israelite meetings, and proving the Scriptural distinction between Israel of the Ten Tribes and Judah, the lecturer spoke of their separate captivities, and he quoted from Josephus, Antiq. xi. v. 7, to show when and how the Jews were first called by that name. "This is the name," said the historian of the Jews, "they were called by *from the day* that they came up from Babylon, and which name is taken from the Tribe of Judah which came first to those places, and thence both they and the country gain their appellation."

History, said General Beresford, is prophecy fulfilled, and prophecy history foretold. Prophecy describes Israel as destined to be "the chief of the nations." That phrase settles the question. We must look, then, for Israel, not as a minor Power, but as one of half-a-dozen nations at most who are great as a matter of fact. To which of these do the prophecies as a whole best apply? Science lends its aid to our inquiry, but we depend mainly upon the Scriptures of Truth. The Jews have never been lost sight of since their captivity. The Ten Tribes have since theirs, and men call them, therefore, "the lost Ten Tribes." To this Ten-Tribed nation the Scriptures give the "national birthright," and as "God's inheritance" they should be discovered by the fact of their enjoyment of it. What are the blessings that go to constitute Israel's birthright? and are we right or wrong in saying that the British nation enjoys them all? The promises were given to Abraham, Isaac, Jacob, and the children of Israel, the twelve sons of Jacob. Gen. xlix. tells us that the sceptre and the Messiah were given to Judah, but the birthright was Joseph's and his two sons. This included all national temporal promises. Esau despised it, as most of our clergy do now. But God's verdict on such conduct is recorded in Heb. xii. 16. Esau's repentance and tears were undoubtedly sincere, and had they been for spiritual lapse and sin on his part, respecting the rejection of a spiritual blessing, can anyone say such repentance would not have been accepted? But the birthright he rejected was not a spiritual but a temporal earthly good, and his rejection of that was final, and incurable by tears and sorrow. The blessing that Esau's contrition and prayers did at last secure from Isaac was a temporal one, similar in kind but less in value to that which Jacob had robbed him of. The birthright, then, which descended from Abraham to Isaac devolved on Jacob, and then on Ephraim, Joseph's son. That choice God confirmed centuries afterwards in Jer. xxxi. 9, "Ephraim is My firstborn. He declared this birthright was always connected with multitudinousness, as Gen. xlviii. 19, and xxxv. 11, will show; and it was inalienable. Israel's sins could not abrogate the promise, since God confirmed it when the Ten Tribes were in idolatry and exile, during Jeremiah's days.

The Ten Tribes, "God's firstborn," must be now existing as a nation somewhere, because Jer. xxxi. 36 declares the fact as one of constant existence. The seed of Israel must be a nation before the Lord "for ever"—therefore to-day! Jer. xxxiii. 24, and Mal. iii. 6, support this argument. The latter text is remarkably strong; but a clergyman once, in the lecturer's hearing, quoting this passage, was so struck with the context as to Israel, that he read the text, not as God spoke it, but as he would read it, "Therefore ye *sons of men* are not consumed." The lecturer then showed that the birthright blessings were all reserved for Israel's enjoyment during the latter days, or the Christian Dispensation, as Gen. xlix. 1, Heb. i. 1, Acts ii. 17, and other passages prove. The inheritance could not have been enjoyed, and was not enjoyed, during the time included in the Old Testament canon of the Scriptures; and the wording of the promise shows it was reserved for a period when Israel, or Ephraim, should increase in numbers vastly, and become a mighty, pushing, encroaching nation in other and foreign lands; being a colonizing people, occupying the ends, coasts, and Gates of the earth; having stupendous wealth and commerce. *Now*, then, but not before, must we find Israel as holding the birthright, and the blessings therewith connected! What is the fact? We find, to-day, one nation, and one only, developed into "a nation and a company of nations" in covenant with God by acceptance of Christianity, and therefore reconciled nationally to Him.

The Reformation was such an epoch in our history, and from A.D. 1550, all our greatness and blessings have been nationally and increasingly realised.

The birthright of Ephraim-Israel cannot be separately enjoyed by that House after Judah has joined her, according to the prophecies, and therefore we can only look for the enjoyment of the promise during the present times. The lecturer then showed how exactly the British people respond to the prophecies respecting the enjoyment by Israel of the birthright. He showed that we are increasing more rapidly than all other existing nations; the result being, that we have "a company of nations" united to us. The wealth of our nation, he showed, was abnormal; we lend, consequently, to many nations, but never borrow. We reign over many nations, but submit to none. Never before did any nation fulfil this destiny, nor were national loans known till now. Given numbers and wealth, the command of the sea has followed, with the Gates, or coaling stations, to secure it, according to Israel's birthright. Isa. xxvii. 6, was quoted to show that God provided for a distant age, wherein Israel was to prosper and carry out her world-wide office of Gospel blessing as His messenger; and Our Lord, in Matt. xxi. 43, confirmed that promise by declaring that "the kingdom of God," then in the grasp of the Jews, would be removed from them and given to "a nation"—the "fruitful one," which could be none other than Ephraim (Gen. xli. 52).

The Chairman, Philo-Israel, followed the lecturer, and Col. Senior and others continued a discussion which was declared to be, and was, exceedingly interesting. A vote of thanks to General Beresford concluded the meeting.

The Annual Meeting of the Metropolitan Anglo-Israel Association will be held at Exeter Hall on Thursday, May 24.

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BRITANNIA THE DAUGHTER OF ZION:— INVIOLABLE SECURITY.

By Rev. T. Lowe, M.B.A.S., Stratford-on-Avon.

"God of supreme dominion,
From whom all power has birth,
Whose praise on eagle pinion
O'ersweeps Thine heaven and earth.
We lift one voice before Thee,
From many a land and race;
And with one heart adore Thee
For these fair years of grace."

Whence the Titanic might of Britain? Whence this perfect security amid the battle-throes of the nations? The sword of the conqueror has not flashed defiantly in our midst. There are more than mere great political and military reasons, for such proud supremacy and invulnerable security. "And He will thrust out the enemy from before thee; and will say, Destroy them. Israel shall then dwell in safety alone. The eye of Jacob shall be on a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people saved by Jehovah, the shield of thy help" (Deut. xxxiii. 27—29). No words can better describe our insular position, our prosperity, and unassailable security, hurling defiance at the despot and the invader, foremost in the van of free nations, leading the march of the monarchs of time, ruling the waves, our merchant marine vessels, and our thunder-breathing ships of war securely and resistlessly breasting every sea, freighted with Britannia's glory, and heralding God's truths to the wide world.

The Bible is our safeguard, and is the mightiest conservative force among the nations. We have seen "the stable tyranny of thrones broken" like a potter's vessel. The unknown treasures of Greece perished in the sack of Constantinople. Tyre, the city of merchant princes, and the emporium of the ancient world, was burned by Alexander the Great, and sacked by the Mamelukes. Poussin gathered a handful of dust from the ground, and declared it to be ancient Rome.

The empire of the Napoleons went down in a circle of fire and steel at Waterloo and Sedan. "Then was the iron, the pottery, the copper, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no trace of them was found; and the stone that smote the image became a great mountain or rock, and it filled the whole earth" (Dan. ii. 35, 36). "The stone of Israel." "And his seed shall be on many waters: and his kingdom shall be exalted, he shall eat up the nations, his enemies, and shall break their bones, and shall pierce them through with his arrows. He stooped down he lay down as a lion, and as a lioness, who shall rouse him up?" (Num. xxiv. 7—9.)*

Thus amid the crash of thrones, and wreck of states, we have been safe. We are ramparted by far more than ravelin, bastion battery, fort and fosse. "All Israel shall be saved." "The glory of Thy people Israel." When the might of the Invincible Armada was collected in one huge fleet of 150 vessels against our shores, in 1573, the Holy one of Israel "blew upon them and they were scattered!" More of the enemy perished by the storms that lashed the sea into fury, than by the broadsides of the British cannon. The wild west wind came down upon them, and gallant ship and galleon were driven away to leeward amidst driving squalls and rain, on the vast rollers of the Atlantic, "thundering on the reef." Out of that vast naval armament, only 52 shattered ships escaped, leaking through every seam. Not a single man was allowed to plant a willing foot upon our shores. "For Jehovah fought for Israel." "Great is the Holy One of Israel, in the midst of thee."

Esto Perpetuo!

* *Vide* "The Hebrew Scriptures," translated by Samuel Sharpe.

"THE DISPERSION AMONG THE GREEKS."

(John vii. 35, R.V.)

A STUDY.

By J. C. H. Mehl.

(*Concluded from page 160.*)

PART II.

But before proceeding to the examination of the New Testament with a view to seeking inspired corroboration of this fact, (viz., the kinship subsisting between the Jews and the Greeks) it may be of use to step aside for a moment and point to a few characteristics of the Greek nation, and gain an idea of the influence and geographical position they attained in antiquity; although this will be but what can be gathered from any elementary history. How this remarkable people, never really united under one head, nevertheless developed in time a national life of such force and moral power as to affect all the countries around, even for many centuries after their independence as a nation had been forfeited. Their conquerors, the proud Romans, were fain to sit at the feet of Greek philosophers, to copy the Greek artist, or better, to carry off his inimitable works, often with hands all too rude, in order to adorn therewith the Imperial city. Greek oratory came to be the model for the educated Roman with his grand but blunter speech; he adopted Greek mythology, and before he could boast of a commencement of letters Greek literature was already matured. An inborn delight in beauty of form led the Greek to cultivate symmetry and vigour in his bodily frame; and his energy and spirit of enterprise are thus described: "The impulse to migrate to distant parts of the earth was the most indelible feature in the Hellenic nature. It led their earlier generations to form settlements of commerce and culture all along the coast-lands of the Barbarians (*i.e.*, the shores of the Mediterranean), but subsequently, after the age of Alexander the Great, when the national glory had departed, this degenerated into an ill-directed spirit of adventure, leading them as it were purposeless, to the remotest confines of the known world."

A glance at an historical atlas will shew how in time their own country, in outline much the same as modern Greece, must have become too small for them; for by degrees they spread beyond its borders along the coast of Thrace, occupying the isles of the Ægæan Sea, the coast of Asia Minor, Cyprus, Crete, Sicily, the South of Italy (Græcia Magna), with such cities as Syracuse, the luxurious Sybaris, Croton (the dwelling-place of Pythogoras, born in the island of Samos) Cumæ, Tarentum and others. Perhaps none of these colonies attained to so great an eminence, surpassing the mother-country in commercial enterprise and wealth, as those along the West coast of Asia-Minor (chiefly the province called Asia), including the islands. There it was that the Ionians especially, ever the most energetic and advanced portion of the Greek nation, were flourishing and had founded cities of great importance, and of lasting interest to to the devout student of the Scriptures; for their names are familiar and sacred to him through the allusions to them in the book of Acts (such as Ephesus and Miletus), and above all, through the enumeration of seven of them, those typical seven churches in Rev. ii. and iii. This Greek element in Asia had, however, gradually spread further inland, and in the Acts we can constantly trace it side by side with the Jewish, and distinct also from the multitude or rabble.

Now, not only do we find all the epistles of St. Paul (with the exception of that to the Hebrews, if he be the writer of it) addressed to churches and individuals where this Greek element abounded, but we find all the books of the New Testament to have been originally written in that language, with perhaps the single exception of the Gospel of St. Matthew; and as preparing the way for all this, the Old Testament had been translated into Greek in the third century B.C., and was more generally known thus than in the original text.

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In turning to the epistle to the Galatians, chap. ii., we find St. Paul explaining how fourteen years after his visit to St. Peter at Jerusalem, which occured three years after his conversion, he went up again to that city by revelation and "laid before them," *i.e.*, Cephas, James, and John, the Gospel which he preached among the Gentiles, and which further down (v. 7) he calls the Gospel of the uncircumcision, in contrast to St. Peter's, who was recognised as having been entrusted with the Gospel of the circumcision. True to their respective commissions, we find the one addressing in his two epistles the Christianised sojourners of the Dispersion, the observers of the Mosaic law and of the rite of circumcision; the other exclusively churches and individuals of Gentile, chiefly Greek origin. But more than this: we find this mission of the Apostle Paul emphasised in a marked way by special Divine guidance. His first great missionary tour, unto which he and Barnabas had been separated by direction of the Holy Ghost, had led him through Cyprus, and the Southern and inner provinces of Asia Minor, viz., Pisidia, Pamphylia and most important of all Galatia. On their return from these labours he and Barnabas rehearsed before the assembled brethren at Antioch in Syria "all things that God had done with them, and how that He had opened a door of faith unto the Gentiles."* It is, however, the second great missionary journey which St. Paul engaged in, having Timothy for his companion, which bears more directly upon the subject of this paper. It is evident from his proposal to Barnabas (Acts xv. 36), that his intention had been to cover again the same ground as before, with a view to seeing after these infant churches; but this desire he was to fulfil only very partially. In Acts xvi. 6 we read, "They (Paul and Timothy) went through the region of Phrygia and Galatia, having been forbidden to speak the word in Asia." We have already stated that in that province, the Greek (Ionian) element prevailed, and that it contained the cities of the seven churches of Rev. ii. and iii., to two of which (Ephesus and Laodicea) and one other (Colossæ) the Apostle subsequently wrote epistles. Yet on this occasion, perhaps because he was not to "build on another man's foundation," we find the Holy Ghost forbidding his going into these regions, and when he turns off Eastward into Bythinia, again, "the Spirit of Jesus suffered him not;" and thus pressed they came to Troas. There he has this mysterious vision of a man of Macedonia, the northern region of Greece, beseeching him: "Come over and help us!" Now what meaning was there to the apostle in this *us*? Surely his mind had been prepared to understand it, and to know whom he was called to help! Thus embarking at Troas with a "straight course" he sails for the Macedonian shore beginning there, and breaking fresh ground for the Gospel all along the Grecian coast, at Philippi, Thessalonica, Beræa, Athens, Corinth, everywhere opposed by the Jews, but finding an entrance among the Greeks, it would seem, of the higher class, "devout Greeks," "chief women," "honourable women." At Corinth he is in a second vision instructed, "Be not afraid, but speak, hold not thy peace, for I have much people in this city;" and he abode there a year and six months. Subsequently (see Acts xx. 31) we read of the Apostle spending in all, three years at Ephesus so that "all they that dwelt in (the province of) Asia heard the word of the Lord, both Jews and Greeks." After a second missionary tour through Macedonia and Greece, he stops once more on his return journey to Jerusalem in Asia at Miletus, whither he convenes the elders of Ephesus, to whom he addresses his weighty parting words, knowing that they would see his face no more. In Jerusalem he is made a prisoner, and from henceforth to the end of the Acts we only see him as such, having specially roused the anger of the Jews by declaring this mission to be "far hence unto the Gentiles." We behold him no more as a free agent; and whether after attaining his liberty he carried out his purpose of going into Spain, cannot be decided with certainty; there is stronger presumptive evidence that his mandate "far hence" carried him even into Britain.

But it is a significant fact, as marking a purpose of the Holy Ghost, that the account of his labours should be limited to the regions where the Greek element had its home, and that his epistles should also be confined to that sphere.

It remains yet to be proved whether in these epistles we can discover any indications that the inspired writer admitted this ancient claim of the Greeks to be of the stock of Abraham.

In his first letter to the Corinthians (ix. 5), we read: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers (surely both theirs and his) were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that rock which followed them, and that rock was Christ." It is obvious that to the Apostle's knowledge these Corinthians must have been Israelites by descent, however they had become Gentilised. Now Corinth was one of the leading cities in Greece, and, next to Ephesus in Asia, the one in which the apostle spent the longest time. Again, in Eph. ii. (as Surgeon-General Grant shows in his pamphlet, "Israel in the New Testament") the description of the previous condition of the Ephesian Christians as having been "dead in trespasses and sins" could not be applicable to non-Israelite Gentiles, as where there was no law there could have been no transgression: neither could there be any force in the further statement that at one time they had been aliens from the commonwealth of Israel, for where there had never been union alienation cannot be spoken of. So also in Col. i. 21: "You that were once alienated and enemies by wicked works, yet now hath He reconciled." As the above quoted writer observes:—"Here we have an alienation or separation from covenant with God, and subsequent reconciliation, which can apply to Israel only,"—and further—"you being dead in your sins, and the uncircumcision of your flesh hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, that was contrary to us, and took it out of the way, nailing it to His cross." Their being reminded of "the sin of their having neglected the rite of circumcision and the ordinance of the Mosaic law to which they had been subject, proves conclusively that the Colossians were Israelites" (see again "Israel in the New Testament.") Now, both Colossæ and Ephesus were of those (Ionian) Greek cities in the province of Asia, to which we have already referred. Timothy, while left in charge of the church at Ephesus, is instructed to warn some not to give heed to "endless genealogies"—if we admit this prevailing conviction of an Israelitish origin, we can easily conceive how those not spiritually minded would endeavour to trace their pedigrees down to the patriarchs, thus encouraging their confidence in the flesh. But these proofs must suffice, although a more careful examination of other passages would yield further evidence that there existed in Apostolic times a section of that particular people, viz., Israel, hidden under the name of Greeks, and forming the highest element among those claiming that nationality. They were of that seed that was to be sifted among all nations, and through whom the Almighty would accomplish His purposes of grace, both toward the chosen people and the world; and meanwhile, as the great body of Ten-Tribed Israel was still lost to human ken, as they were wandering through the wilds of Europe westward, or settled, some of them already in the British Isles, Gentilised and worshippers of Baal, early Church history proves that not the Christianised Jews, the sojourners of the dispersion, but these Christianised Greeks became the chief light-bearers during the first centuries of our era. In the second and third centuries, the most eminent martyrs and fathers, the successors of the Apostles, many of them pupils of St. John, and coming from the region of the Seven Churches,

* N.B.—It is of importance to notice here that some of those spoken of as Gentiles, namely the Galatians, have been proved to be undoubtedly of Israelitish origin.

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were men of Greek origin and tongue.* Were these Churches typical of the functions and responsibilities of the race of men upon whom, for a time, the great mission of carrying the Gospel-message seems to have mainly devolved, while that nation was preparing, to whom this kingdom of God would be given, and who would bring forth the fruits thereof, even Ephraim-Israel, who should blossom and bud and fill the face of the world with fruit? (see Matt. xxi. 43, Isa. xxvii. 6). It was not theirs to be the progenitors of that mighty nation; their minds were directed to the "hope laid up for them in the heavens" and to their "inheritance" there (see Col. i. 5, and Eph, i. 14). Remarkable is it that, as the flood of Mahomedanism was beginning in the seventh and eighth centuries to overflow those Eastern countries and a corrupt Christianity, sweeping away churches which at one time had shed so brilliant a light amid the fires of persecution, there was being welded together and consolidated in the British isles a nation from whose furthest shores, even then, missionaries again set out eastward, to bear the seeds of a purer Christianity into the heart of France, Germany and Switzerland. The candlesticks in the east were being removed ("he that hath an ear let him hear!"), but from the far-off isles of the west the Gospel light was from henceforth to shine forth. The nation was forming which from that time onward would ever more consciously take hold of the cup of salvation,—so different from Oholah's cup both "deep and large," (see Ezek. xxiii. 32), she was once made to drink—which in the course of centuries would develop into a mighty people and a "company of nations" (Gen. xlviii. 4), in whom "all the families of the earth should be blessed" (Gen. xxviii. 14), which now sends out her sons and daughters in ever increasing numbers into every country and region to offer the life-giving draught to all who will drink.

Thus have we endeavoured to add one more proof to the great fact, so insisted upon by the believers in the Identity of the British people with the Lost Tribes of Israel, to wit:—that as in the ages of antiquity, from Abraham downward, his descendants were in a limited measure the appointed witnesses before all the world of the existence of the one holy Lord, God Almighty, Jehovah; so in a fuller and larger measure has it been the mission of the same favoured race, since the foundation of the Christian Church, to be the leading witnesses, and that without a break of Gentile intervention, of the message of God the Father who "so loved the world," to all the families and kindreds and peoples of the earth, and to proclaim the unspeakable blessings of the gospel of the grace of God.

As to the Greece of modern times: How unsuccessful have been that little kingdom's strivings after a national rejuvenescence! Has the people shrunk to such moral impotence because long ago that precious grain was sifted out of it? (Rom. xi. 33—36.)

March, 1888.

SOME FRESH DOUBTS AND OBJECTIONS ANSWERED.

We are requested by an ardent Anglo-Israelite, on behalf of a friend (who she thinks is open to conviction), to answer a few objections he entertains to Our Identity with the Ten Tribes, as a clergyman. It appears the latter has heard a good deal about the subject from one, now no more, who wrote and spoke much regarding it; but he is not satisfied. The objections the clergyman feels are these: "No doubt," he writes, "we must look for the fulfilment of the promises to Joseph in the latter days (if these are the latter days?), and in the Jewish people. Where else we are to look for that fulfilment except among them, it is hard to see. It may come of a rapid development of that 'short work' which God designs to make upon the earth. But, supposing such promises made exclusively to Joseph, and supposing it possible that his descendants found their way to the regions of the North-west, where is there any direct and positive proof of this? It seems to me an interesting speculation, but nothing more as yet. Whether however, or not, the Anglo-Saxon race can thus trace their descent, it is evident that God has given that race great destinies and responsibilities which it behoves them to fulfil."

So far our doubter. He is hardly an opponent! What we wish to say to him in reply is this:—What are the Anglo-Saxons' "great destinies" and "responsibilities"? No doubt he would answer, he is bound to spread the Gospel among all nations, families, and kindreds of the earth, and make known God's holy word to every child of Adam. That is true! But that was to be Israel's "destiny" and "responsibility," as declared in God's word in Gen. xii. 2; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14; Acts iii. 25; Isa. xxvii. 6, and in many another like text. Can God give to Israel (Abraham's afterseed) a certain fixed and unique destiny, and very peculiar responsibilities, exclusively, and by oath, but nevertheless forget His promises and oaths by bestowing the very same on a non-Israelite Gentile people called the British or Anglo-Saxons? Surely not! To that we must all say, "God forbid!" Now our race and none other fulfils, to the jot, to the tittle, and exclusively, every promise God gave exclusively to the children of Israel of the House of Joseph. We, therefore, must be that very chosen race, as God is true, and we see no way to escape this perfectly logical conclusion! But our doubting friend wants "direct and positive proof" that the Israelites found their way to these British Islands from the East. We think we can supply him with what he wants. The component elements of the British folk being Celts and Teutons, that is Celtic Britons, and Picts, Scots, Angles, Saxons, Frisians, Danes, Normans, were, as our ethnological authorities declare, one race under various names. They tell us too they came originally from Central Asia (just where the Ten Tribes were carried away into captivity by the Assyrians); and they left those parts to come Westwards about a hundred years or so after that captivity was complete. One portion of those wanderers now in Wales, the Khumri by designation, bears to-day the very name which in the Assyrian Inscriptions we find bestowed upon the House of Israel or "Beth-Khumri." But how do we know that these British immigrants were the very "seed of Israel" who resided where the British ancestors once resided, and who are not now there, but travelled we know towards the West? Because the modern British possess exclusively every blessing God, who cannot lie, promised to bestow exclusively on Israel! Is not this a chain of evidence historical, ethnographical, chronological and Scriptural, as well as prophetic, which no man can break? We believe it is, and we therefore recommend our doubting friend to study this aspect of the matter to induce conviction. He should procure and read Oxonian's "Wanderings of Israel," Philo-Israel's "Arguments in Proof," and other such treatises, that he may see that our views are honouring to God's faithfulness and truth, and comforting to our nation in these times of trouble, distress, wars and rumours of wars.

That these are the "latter days" is certain. St. Paul affirmed it in Heb. i. 2; St. Peter asserted it in Acts ii. 17. Jacob, inspired by God, avowed that the fulfilments of Judah's promises, and those to Joseph, too, should be witnessed in "the latter days," or our times. Accordingly in the Christian Dispensation we have witnessed the First Advent of the Lord, and the enjoyment by the British of every blessing promised to Joseph and Ephraim in Gen. xlix. 10, 22, 26; Deut. xxxiii. 13—17; Gen. xlviii. 15—19. The "Jewish people," or the Jews, we know obtained their promise when Messiah came in

* May not, from this point of view, a peculiar significance attach to Christ's words when His disciples apprised Him that "certain Greeks' wante l to see Him? Is there not exultation in the words: "The hour is come that the Son of Man should be glorified?" (John xii. 23). May there not be a foreshadowing of the nature of the testimony that early Church was called to bear, if faithful, in v. 26, 27? Does not the "voice from Heaven" attest the importance of that moment?

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humility in A.D. 1. "Joseph" too must obtain his in the Israelitish People (*not the Jewish*) under whatever name or disguise they may now be hidden.

"THE SHEPHERDS OF ISRAEL."

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

The question, who are the Shepherds of Israel referred to in Ezek. xxxiv. is important as affecting the recognition of our views by the clergy who are not likely to accept complacently the application of the prophecy to themselves.

I think it is quite evident that the denunciation of the prophet applies to the time, then present, as well as to a time beyond it and that the cause of God's anger was that the shepherds *had neglected* their duty, not that they would do so in the future, and it is important that we should remember this, as well as the general bearing of Scripture, in suggesting an interpretation of this particular passage.

In Jer. xxiii. 1, 7, we find exactly the same denunciation of the shepherds who had *scattered* the flocks, coupled with a prophecy that God would raise up other shepherds to Israel, after He had gathered them from all countries whither He had scattered them, who would feed the flock and keep it so that none should be lacking; and as the appointment of these shepherds is associated with the raising up of a righteous branch to David, the natural inference appears to be that they are represented by the Christian ministry—if by the ministers of religion at all.

The general scope of both prophecies, that of Ezekiel and Jeremiah, if applied to the teachers of religion, appears to be to express the displeasure of God against the whole body of the Levitical priesthood, and to tell them that their functions were about to cease; but we gather from Ezek. xliv. 9, 15, that one portion of them was particularly obnoxious, "the Levites who had gone away from Him, when the priests, the Levites, the sons of Zadoc, kept the charge of His sanctuary;" and following the succession of the priesthood, its separation into those two classes appears to have arisen in this way:—

After the death of the two eldest sons of Aaron, the succession devolved upon Eleazar, and remained in his family till the time of Eli, in whom it was transferred into the line of Ithamar, Aaron's fourth son. No reason is given for this transfer, but it was not destined to be of long continuance—God having made known to Eli, through the child Samuel, that He would "judge his house for ever," for the iniquity of his sons, which he had not restrained. This judgment commenced with the defeat of Israel by the Philistines; the capture of the ark and the death of Eli's two sons; and culminated in the slaughter of the high priest, Ahimelech, and eighty-five priests with their wives and families by Saul (1 Sam. xxii. 11, 18). From this slaughter, Abiathar, the son of Ahimelech, escaped, and fled to David, who promised him protection, and on his succession to the throne of Judah, made him high priest along with Zadoc, who already held the office. Abiathar joined in the conspiracy of Adonijah, David's son, who aspired to the throne shortly before his father's death, while Zadoc was active in securing the succession of Solomon, whom he anointed king over Israel; and on the accession of Solomon, Abiathar was degraded from the office of high priest, which was held by Zadoc alone. This appears to be the event referred to in Ezek. xliv. 15, which permanently degraded the House of Eli from the priestly office, and in fulfilment of the sentence, that it should be "judged for ever," assigned to his posterity the most menial office in the ministrations of the sanctuary during the next dispensation, while the establishment of Zadoc confirmed the promise of "an everlasting priesthood," made to his ancestor, Phineas, in Numb. xxv. 11—13.

It thus appears that the prophecy of Ezekiel may refer to the time of the restoration of Israel to their own land, and to the House of Eli only, or to the past conduct of the whole body of priests and their impending suspension from their office; for although the suspension of their functions, when, "in the fulness of time," Christ should appear, had been long before appointed in the counsels of God, they did not understand that it was so, and it is quite legitimate to suppose that the "fulness of time" was determined by the abounding wickedness of the priests and people; indeed we have Scriptural warrant for saying that it was, from such passages as Jer. lix. 1—16.

I have proceeded thus far on the assumption that priests, or ministers of religion, are indicated by the term shepherds; but I think it very improbable, because throughout the Old Testament, the kings, not the priests, are held responsible for the idolatry and sins of the people. Besides, in Jer. xxiii., the prophets and priests are spoken of separately, while in Ezekiel, the shepherds are described as ruling the flock with cruelty and violence, which, it is certain, the priests of Israel had no power to do. The term "shepherds," is constantly applied to kings and rulers in the Old Testament, and I think the evidence that it is so used here is preponderating,—for example, the shepherds to be raised up in the room of those found unfaithful, according to Jeremiah's prophecy, are to keep the flock which has been gathered, so that *none shall be lacking*, a condition which is inapplicable to priestly or any other form of spiritual rule, but exactly describes a well-governed and consolidated nationality. According to this view, the shepherds being the Kings of Judah, the denunciation against them would be the overthrow of the polity of Judah; that of Israel having been already overthrown, and the shepherds to be raised up to succeed them would be kings in the female instead of the male line of succession.

At all events, our clergy have not yet got to the length of ruling with cruelty and violence, and we may rest assured they never will; and while we have a fulfilment of the prophetic denunciations of the shepherds, supposing them to be priests, in the Old Testament dispensation; and a very clear prediction that there will be a further accomplishment of them in the millennium, we have no sufficient grounds for the belief that they refer to our own times, but very conclusive evidence against it, because it is impossible to conceive that a people can be under the special blessing of God, which we all hold Great Britain as Israel to be, and at the same time under the heaviest curse that can be laid upon a nation—that of an unfaithful ministry.

NATIONAL PROGRESS IN EGYPT.

A friend of the Banner and its subject, living in the West of England, sends us the following, which we have much pleasure in repeating in our pages for the benefit of our widely scattered readers.

"I have a relation employed in engineering work on the Nile, to whom Banners are regularly sent. He reports, that it is wonderful how the knowledge of Our Identity with Israel is spreading (meaning it is supposed in Egypt). The people, he adds, hold as most precious the tradition of Joseph, the great saviour of their nation from the miseries of famine; and his name here is greatly revered. Now the gratitude they express for what the English are doing for them is scarcely less! What will it be when they recognise Joseph's descendants through the son of an Egyptian mother! The natives here are very Conservative, and do not change much in a thousand years or so. One sees at every step, the force, the truth and accuracy of the Bible narratives; as here are the women going to the well with pitchers on their heads; dressed as they were a thousand years ago, and speaking the same language! It is a grand thing (continues our engineer) to be an Englishman. We are always feared, generally respected, and often loved. In the East, if a man wishes to speak of the height of honour and fair dealing, he talks of English truth! It is a proverb here! I thank God

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ve have a Government which will keep up the old traditions of honour and faith, and make us respected everywhere. I think the end of our dealings with Egypt will be its annexation to the Empire. There are many bands of brigands about now, and one must carry a revolver at night; but they rarely dare to attack an Englishman. The whole of the population is most friendly towards us. A Government engineer can go anywhere, Bush Mahendi (chief engineer) is quite a talisman; for the Arabs, though little above the brutes, quite comprehend the immense value of proper irrigation! Some of the BANNERS sent to me are going to Messina in Asia Minor! to a friend of a person here, who is much interested in the Identity question. The BANNER'S views on prophecy it certainly appears are correct."

So far the Egyptian official, who is of British origin. Our friend who sent us these quotations adds on his own account this remarkable sentiment:—"I must give you an Anglo-Israel point which may be new to you. It is this. It is an observed fact that Englishmen, or Britons if you will, are bad linguists in regard to European languages, and rarely speak them well. But these same men nevertheless acquire oriental languages with remarkable facility." Such are our friend's words. We are not sure we can endorse this last idea. Our own Indian experience rather contradicts it! Passing this by, however, we concur most fully with our correspondent when he says that Israel is evidently doing in Egypt the blessed work which our God sent them there to do. Being Israel, whom God made, created, and formed, to show forth His praise (Isa. xliii. 1, 7, 21, R.V.), it is clear the British are performing the work, as saviours of Egypt, which God gave them to carry out. They are consequently assiduously, earnestly, and in a painstaking way, working for the benefit of the fellaheen of Egypt; steadily raising the condition of the peasantry far above its hitherto normal, wretched, condition.

Correspondence.

BRITAIN'S UPPER HOUSE.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—May I ask for a little space to call the attention of your readers to a remarkable passage bearing upon the changes proposed in our time-honoured House of Lords? It occurs in an article by the Hon. George Curzon, M.P., entitled, "A Purified British Senate," (see *National Review* for March). At a moment when ruthless hands are eagerly outstretched to pull down the Upper House, it will be read with interest by Anglo-Israelites in general, and by those who have made Britain's place in history their study in particular. The extract runs as follows:—

"Like the Church, like the British Monarchy, like the House of Commons itself, like every great and noble institution that we possess, the House of Lords, in its existing shape, is an accident, evolved out of heterogeneous elements by that providential dispensation which has ever seemed to watch over the destinies of the Anglo-Saxon race, converting their errors into blessings, extracting salvation even from their sins, investing the freaks of chance with the stately consequences of design, and by mild and merciful processes of change, averting the tempestuous throes of Revolution."

It is just the recognition of this extraordinary fact, coupled with a spiritual perception as to the cause thereof, which gives us confidence in this crisis. We know ourselves to be "a peculiar people," and we thankfully lay claim to the promise, "This people have I formed for Myself: they shall show forth My praise." We know that ours is the Throne of the House of Israel under "another name." We know that the Constitution of our House of Lords—whether or not in its wisdom it may see cause to modify some of its rules, or to remove abuses which may possibly have crept in—is of Divine origin, and as such cannot be abrogated. It is of older date than some men deem. Mr. Curzon says:—

"The historical aspect of the enquiry will not afford us much help. . . . We should find that the House of Lords has developed quite imperceptibly and unconsciously, by no act of statesmanship or effort of volition, into its present shape; that as originally composed it was never meant to be hereditary, or to play the part of a Second Chamber at all. . . . That the Statute Book may be searched in vain for its legislative enactment; that during the greater part of its history the hereditary element was not in the ascendant in its composition; and that the functions which in process of time it has acquired, no more correspond with any preconceived plan than they do with the precise postulates of abstract reason."

A footnote reminds us that "down to the dissolution of the Monasteries by Henry VIII., the Peers Spiritual greatly outnumbered the Peers Temporal;" and this fact, readily to be understood by all who are acquainted with Rome's pretensions, explains why, during the period that England submitted more or less to her thraldom,—"the hereditary element was *not* in the ascendant." When, however, Mr. Curzon tells us that "it is useless to inquire whether the House of Lords corresponds to its historical design, because no such design exists," and argues therefrom, that "there can be the less hesitation in constructing for ourselves a theoretical standard, &c.," we venture to join issue with him. We think we can supply the date by which to discover its "historical design." What is the date of its creation? Who framed its Constitution? are questions which may indeed perplex the secular historian; but the student of British-Israel's history can give both date and origin.

The creation of our House of Lords is recorded in Exodus xxiv., and the received date is 1491 B.C., making its antiquity about 3,380 years. If this can be proved—and it can be proven to the satisfaction of all who will examine the proofs that link Israel with Britain throughout the ages—it follows that "no weapon that is formed against it shall prosper." The nobles of the children of Israel (ver. 11.) under the Theocracy were *not*, as we see, an elective body chosen of the people; and as the Law of Primogeniture is clearly a Divine ordinance, and never allowed to be set aside, save by God Himself, we gather that the nobles, thus solemnly set apart, were destined to form an Hereditary Chamber. Israel's polity and Israel's Church alike date from the wilderness. Their earliest records have been given by the authorized historian of our earth's earliest ages, and they have been preserved and handed down to us on reliable and well-sifted evidence. This is our Statute Book, and in it we must search for any required records of the origin of either. When Israel was brought up out of Egypt—the cradle of the infancy of the nation—with a high hand and a stretched-out arm, God bestowed upon the newly formed and separated people a Constitution of His own framing. With the State was linked the divinely appointed Church, and "what God hath joined together, let not man put asunder." We may not here enter upon the vicissitudes of the House of Israel. When exiled from the Land of Promise by reason of her idolatries, first as captive, then as wanderer, we cannot look for copious records of her polity. But scanty as is our knowledge of early Saxon history, we find that they possessed an hereditary Upper House, and that the Bishops, as such, sat therein. Therefore, without endorsing the view of the British House of Lords being "an accident, evolved out of heterogeneous elements," we do believe that the marked providential guidance "which has ever seemed to watch over the destinies of the Anglo-Saxon (*i.e.* British-Israel) race," will overrule for good even the present onslaught on our House of "the nobles of Israel."

I am, dear Philo-Israel, faithfully yours,

ELLEN M. ROGERS,

Author of "Britain in History, Ancient and Modern; or, Proofs linking Israel with Britain throughout the Ages."

Glenwood, Weston-Super-Mare, April 9, 1888.

HIGHBRIDGE BAPTIST CHAPEL.—A sermon was preached on Sunday morning by the Rev. James Billington, F.R.H.S., of London, to a good congregation, and on Friday he gave a lecture in the same place on "Who are the Israelites, and where are they to be found?" The chair was occupied by the pastor, Rev. G. H. Lemon. The lecturer argued that the British race are no other than the Lost Ten Tribes of Israel, the ancient Israelites. He was much applauded by the audience during the delivery of his most interesting and instructive lecture. Mr. Billington also lectured at Burnham, Paignton, Dawlish, and Tiverton, Bath.—*Local Paper.*

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

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"HEAVEN'S LIGHT OUR GUIDE."

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Our Ships, and Guns, and Men	173
"What think ye of Christ? Whose Son is He" (Matt. xxii. 42)	174
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. Part X. By Joseph Thomson	175
The Crisis in France. By John T. Gott	176
England, the Modern Israel	1 7
Sabbath Desecration by Israel's "Upper Classes"	178
The Company of Nations and the Fulness of Nations	179
How the Roman Catholic Enemy of Israel is Coming in like a Flood upon us	180
An American Explains why the Anglo-Saxon Race is "The Head and Not the Tail"	181
The Objections of a Vicar's Daughter	181
The Key of the Indian Ocean	182
The Teutonic Theory in Connection with the Review of "My Jewels." By Sarah Sharp	184
Divine World-Regenerating Force	185
Christian Opponents Please Reply	185
Metropolitan Anglo-Israel Association. Special Appeal	186
Anglo-Israel Free Distribution Fund	186
Israel's Scripture and Prayer Union	187
Correspondence	187

"OUR SHIPS, AND GUNS, AND MEN."

LORD GEORGE HAMILTON, as First Lord of the Admiralty, has just issued a statement in explanation of the Naval Estimates for 1888-9, which, for the first time, does duty for the usual exposition of the case on the floor of the House of Commons as heretofore. The result is declared by the Press to be highly satisfactory, and to the lay reader of the document it seems, as regards the navy, to be all that can be wished. We have, according to the First Lord, the three main component elements of a fleet; we have the ships, we have the guns, and we have the men as well. We may add that we have two more needful things, and the last the most indispensable of all: we have the money to pay for our fleets, and we have our God's blessing with our nation, making us "the head and not the tail, above only and not beneath" all other nations, because we are Israel! The concluding remarks of Lord George Hamilton's statement are so excellent and to the point, that we feel compelled to ask our friends' attention to them. They are as follows:—

The experience gained since last year, and the opportunities afforded during that time of making close and minute comparison between the strength of the navy of this country and that of foreign nations, confirms my previous statement that our relative superiority is undoubted, and that we shall, if the present expenditure be maintained, each year increase that superiority. Our organization for war has much improved during the last year, and satisfactory progress has been made in working out and fitting together the complementary parts of a scheme for the full utilization in times of emergency of the naval resources of the country. Looking, however, at the three main component parts of a fleet, ships, guns, and men, we have no reason to be dissatisfied with what we have got, if we take not an ideal standard, but that common to the fleets of our neighbours. The ships recently completed and commissioned have fulfilled on the whole the undertaking of their designers, and although one or two casualties have occurred in the past in the manufacture of our larger guns out of the great number issued during the last 18 months for service, none have in any sense failed.

The determination of the Government to effectively arm the coaling stations abroad and the home ports must largely increase our offensive naval power, for the bases of operation from which our fleet can issue will require little or no naval defence.

But if it is permissible to speak with confidence of our superiority so far as actual fighting power is concerned, when we consider the defence and protection which our commerce may require, extreme caution and reserve must be exercised. The conditions of naval warfare have so changed and are so changing from day to day, that nothing but actual experience could justify any confident prediction as to how a thoroughly effective protection can be given by any fleet to a commerce whose sea-going steam tonnage is double that of the rest of the world.

Here we have some sentences of the First Lord which are clearly Israelitish in their character, and point distinctly to our nation as "the Israel of God." He declares, for instance, that our navy as compared with foreign navies is "the head and not the tail, above only and not beneath" them all in respect to superiority relatively. We have the ships, the guns, and the men we want, to make efficient fleets as compared with our foreign neighbours. Our ships have been a success; our guns recently manufactured have all turned out well. The foreign coaling stations, or Gates, are being effectively armed, that is, our "Doors are being shut about us," and our home ports are being put into a state of defence, that is, our "chambers" are being secured so as to afford a safe asylum when we shall have to enter into them according to the prophecies (Isa. xxvi. 20). Our steam tonnage for purposes of commerce is admitted to be "double that of the rest of the world," and therefore the problem how the empire and this vast commerce is to be defended by our fleets is a question of the first importance, requiring "extreme caution and reserve" in considering how best it is to be solved. We know that the Lord works principally by human means and human intelligence, but without His blessing and control we know that our fleets, and ships, and guns, and men, and money too, all will go for nought; since He can bring the best councils to confusion if it please Him, and He can give the victory to His people against the largest odds. But, being Israel, we have the largest promises; we have the promise of God's continual presence with us as a nation. We find it in Exod. xxix. 45, 46 (R.V.), "I will dwell among the children of

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Israel" is the promise, "and will be their God." He represents Himself as having brought them out of the land of Egypt that He might dwell among them. We have the standing promise to us as "Israel obedient" that we shall be superior to all our foes. Deut. xxviii. 7 (R.V.) records it: "The Lord Jehovah shall cause thine enemies that rise up against thee to be smitten before thee; they shall come out against thee one way and shall flee before thee seven ways." Immunity from attack is not promised; but victory when we are attacked is guaranteed!

Our Identity, then, is full of promise to us as a people, because the Lord is faithful to His oath and to His promise, and because He loves His people, and will do for them what He said He would from the beginning. With these assurances and promises before us, it is a satisfaction to us as believers in God's protecting care, to know that He is providing for our national safety by giving us the means to secure it. Thus it is comforting to learn that we have two new first-class cruisers now under construction by the Admiralty, to be called "The Blake" and "The Blenheim," which are intended "to surpass in speed, in coal endurance, protection and armament, anything hitherto attempted."

These vessels are to be of 9,000 tons displacement each, their speed 22 knots in the measured mile, and 20 knots in continuous steaming at sea. Their armament will be 40 guns of various descriptions, besides four torpedo tubes; two guns will be 22-ton, bow and stern chasers, and a broadside of ten 6-in. 5-ton guns of the new quick-firing type. The armour of these new ships will be only a steel deck of a thickness of six inches maximum to three inches minimum.

These and other preparations that our Ministers of State are making to safeguard Israel, her interests, and her possessions, we accept as God's good gifts to His people. We do not rely upon them, but we rely upon the living God alone who uses these means to effect His purposes for His heritage and inheritance. It is at least allowable to us to be deeply thankful that our nation's interests are safe in the hands of our invincible, Almighty King, and we therefore call upon all our readers to praise the Lord for the satisfactory condition of our naval defences, assured that He is superintending them, and therefore will see that they are adequate to the purposes He has at heart for us His chosen ones.

'WHAT THINK YE OF CHRIST? WHOSE SON IS HE?"—(MATT. XXII. 42).

THE question that the Lord Jesus Christ asked the Pharisees, is one that must suggest itself to Anglo-Israelites, for it concerns their Redeemer and their King. "What think they of Christ?" Was He merely a man like themselves? or was He a Being unique among the sons of men, supernatural, and miraculous in His conception, birth, life, teaching, death, and resurrection? If, like the Socinians, we remove from the life of Christ all that men call "miraculous," then we have nothing which we can call Christian in our belief! We have then but a Being like ourselves to look to; powerless to save, impotent to offer a sacrifice worthy of acceptance by the offended Lawgiver; and unable to redeem. But thanks be to God, the Redeemer of Israel is Jehovah-Jesus, "the MAN that is God's fellow" (Zech. xiii. 7), the equal of the Lord of Hosts; He whose righteousness, which He gives us to appear in before God, is the righteousness of the Holy One Himself. "This is the heritage of the servants of the Lord, and their righteousness which is of Me, saith the Lord Jehovah" (Isa. liv. 17, R.V.), "Him who knew no sin" (therefore unlike sinful men), He made to be SIN on our behalf; that we might become the righteousness of God in Him" (2 Cor. v. 21, R.V.). Anglo-Israelites, then, are bound above all men to have very decided views of Christ, and be able to declare at once whose Son He is. He is the God-Man—the "Son of God," who is yet God the Son. He was, we know, "in the form of God," and yet counted it not a prize, (or a thing to be grasped, for it was His own)—to be on an equality with God—but emptied Himself, taking the form of a servant, being made in the likeness of men; and being formed in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross" (Phil. ii. 6, 7, R.V.). Our King, the Lord Jesus, is the ruler of the whole earth, for one of our promises (Dan. vii. 27), tells us that being "the Most High, His kingdom (that commensurate with the kingdom under the whole heaven), is an everlasting kingdom, and all dominions shall serve and obey Him." He is then "the King of Kings and Lord of Lords," the Alpha and Omega, "the first and the last, and which is, and was, and is to come, the Almighty!" These are the views of Israelites respecting the "King of Israel," who is also "King of the Jews" (John i. 49, xii. 13; Matt. ii. 6, R.V.). He is the great, and good, and chief Shepherd of His people (John x. 2; Heb. xiii. 20; 1 Peter v. 4, R.V.). They cannot therefore fail to love and worship Him as their God and Saviour; their Creator, King, and Husband; their Guide, Preserver, and Brother; for Anglo-Israelites know from the Scriptures that being nationally the people of God, the Lord Jesus died for *them* (Isa. liii. 8, R.V.); that He created, made, and formed them for His own glory (Isa. xliii. 1, 7, 21); that He is their own Saviour (Isa. xlv. 15—17, xlix. 26, lx. 16; Matt. i. 21; Acts xiii. 23, v. 30, 31), that He is their Husband and Guide (Isa. liv. 5; Jer. iii. 14; Isa. xlii. 16; Exod. xxxiii. 16), and has redeemed them (Psa. cxxx. 7, ciii. 3, 4; Luke xxiv. 21). He is with them now, during this dispensation, for He said to His early Israelite Church, (therefore to us to-day), "Lo! I am with you always, even to the end of the world" (Matt. xxviii. 20). The Lord Jesus Christ is "the Chief among ten thousand, and altogether lovely" to those who believe in the identity of the British with Israel; for, without Him, their hopes would be vain indeed! The promises they rely upon were the promises of Jesus the Son of God, "to Abraham and his seed for ever;"—Abraham rejoiced to see His day. He saw it and was glad (John viii. 56, R.V.). Anglo-Israelites know that the Lord Jesus, their coming king, was "made a minister of the circumcision for the truth of God that He might confirm the promises made unto the fathers" (Rom. xv. 8, R.V.). They regard Him therefore as their only hope, and look to His Divine Power as their only guarantee that what He hath promised to our forefathers, He will fulfil to us, their Hebrew children, since on Calvary He shed His precious blood, that as the purchase of His cross He might receive gifts for men (the men of His good pleasure) even for Israel, and so make good His oath (Psa. lxviii. 18; Eph. iv. 8; Gen. xxii. 17, 18, R.V.). But the gifts the Lord has bestowed upon His people He requires that they shall pass on to the heathen races, who are outside the circle of His "chosen ones." "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him, should not perish, but have everlasting life." British-Israelites thus, are only God's stewards,—His almoners, and messengers;—prepared, formed, created, and endowed for this very purpose; to receive His good gifts, the purchase of His cross, and after partaking of them first themselves (for the children must first be filled Mark vii. 27), to distribute them to all nations, families, and kindreds of the earth, according to the promises and prophecies. We praise and bless God, then, for Christ; and what we think of Him is this, that He is our Life, our Light, our Hope, our Rock, our Castle, our Fortress, our Deliverer, our Divine Saviour, and our Redeemer, our King,—nay, our God, Jehovah-Jesus, the Son of the Highest, our Emmanuel, God with US!

THE *A B C Church and Chapel Directory, and May Meeting Hand-Book* will be found a most useful little hand-book for persons visiting the metropolis during April, May and June.

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MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

(*Continued from page* 128.)

PART X.

XXVI.—THE ROBODGHII.

The promontory of Robogh, some suppose, gave its name to the Robogdi, an ancient people of Ireland, inhabiting parts of the counties of Antrim, Londonderry and Tyrone. Camden thinks Robogd is synonymous with Fair-fore-land. It is a showy and imposing cape, and on the water furnishes ever varying and peculiar novelties of view: its modern name is Benmore, or Fair Head. In the old dialects of the Brigantes, *re*, *ri*, and *ro*, are used indifferently for *rae*, or *ragh*, *i.e.*, before; and *vog-diu*, means a wave; so Robogd would express the local position—before the waves of the sea. But it is more probable that the promontory was named after the people living near it, and not the people after the promontory; from the Phœnician *rabh-gad*, *i.e.*, a number of associates, or *rob-gad*, tumultuous allies, plunderers, invaders.

XXVII.—THE HEREMONII.

The Heremonii, or Hermonii (classified as the Elii, Falgii, Caelenii, and the Morii tribes), occupied the whole of the modern province of Leinster. The tradition is that they descended from Heremon, son of Milesius, from Spain. Another belief is that they were so called from residing in the west; the name it is supposed signifying a western tract. But if it be of Irish origin it were better to derive it from *armuinn*, *i.e.*, exiles; but this even Dr. Villanueva does not approve of. He would rather deduce it from the Phœnician *ermin*, *i.e.*, naked, unclothed; or *ermon*, a chestnut tree, in which the hills of that district abounded. "But what," Dr. Villanueva asks, "if I should assert that they were Phœnicians from the vicinity of Mount Hermon, which projects over Paneas" (Dan)? This famous mountain was so high and cold that it was capped with snow in summer; this repelled the natives to the more congenial air of Tyre. Or they may have been so called from Hermonin, a hill between Tabor and Hermon on the other side Jordan, and whose inhabitants are called by geographers Hermonii, or Hermonitæ.

But Dr. Villanueva adds, "the Irish Heremonii may have been so called as being essentially a tribe of the Phœnicians. The Syrians were called Aramæi or Aremin, from Aram, a region of Asia Minor, whose maritime inhabitants were Phœnicians, and their chief cities Tyre and Sidon." This district was not named from Aram, the son of Kemuel, son of Nahor (Gen. xxii. 20—23), but from Aram, the fifth son of Shem (Gen. x. 22), from whom the inhabitants of the coast always boasted themselves as being descended. Hence Shur—*i.e.*, minus a letter Ashur, or Assyria—and Syria itself, which was confounded with the latter, was called by them Aram. Hence, also, the Syrians of Canaan, and the Phœnicians of the sea coast, affected the distinctive designation of Arameans. The Greeks called them Syrians, but they used to call themselves Aramæans, as is affirmed by Josephus and Strabo. In the Old Testament also, we find Aram put for Syria, and Arami for Syrian—*Arami* and *Armai*, also, to the ancients meant idolaters, because the first worshippers of idols recorded in Scripture were Syrians; as Terah, the father of Abraham, and Laban; also later Nahaman. The gods of Syria (Jud. x. 6) were called Elhei Aram, *i.e.*, emphatically *the goddess of Syria*, by which name Juno was worshipped in the East, and had a temple dedicated to her in Hierapolis, a Syrian city. The Syriac language itself was also called Arimith, as in Ezra iv. 7, and 2 Kings xviii. 26, "Speak to us in the Syriac tongue (arimith), and not speak to us in the Jewish (Ihudaith)."

Ireland, perhaps, retains some vestiges of this people in the name of Armoy, a small town in Antrim; in Arman, or Ardman, a village in the county of Wexford. In Spain also we find Armian, a town of the Astures, and Armona, the name of a mountain in the district of the Arragonians.

That the Heremonii were Aremin, or Syrians, will be the more readily admitted when we consider that the names of their tribes were Phœnician. Thus Falgii, from *falg* or *flag*, signifies a division; Elii from *elin*, *ie.*, strangers, also eminent, surpassing; or from *aeli*, *i.e.*, a sacrificing priest, from *ela* a holocaust, or whole burnt offerings: *elil* in the Syriac and Chaldaic signifies idols as it does also, illustrious; Caelenii the ancient inhabitants of a district called Cælan, county Wicklow, conveyed to the Phœnicians the idea of cloked, from *calaen*, *i.e.*, a cloak or outer garment. Nor is it at all improbable that these were a tribe of Babylonians, consisting of those who after the captivity were mixed with the Syrians, for Caleneh was a name given to Babylon. The Morii were so called from being professionally masters and instructors of others, this being the literal and exact meaning of Mori, or its plural Morin. A family in Ireland still retains this name.

XXVIII.—THE FORMORII.

Some think that the Fomorii, or Famoriani, were the aborigines of Ireland. They were celebrated for their predatory attacks upon other settlers, and all agree that with the assistance of the Dannani they succeeded in its conquest, though there is much dispute about the time of their arrival. Some think that they became settled in Ireland before the second arrival of the Belgæ, and were Punic, or Iberic (*i.e.*, from Spain) merchants who had from very ancient times visited the coasts: accordingly they explain their name as meaning "sea-farers," or "mariners," from the Irish word "fomhor," or "fomhorac," a pirate. But Dr. Villanueva rather thinks it is from the Phœnician "fom-or," *i.e.*, a foot shaking the earth before fire; *i.e.*, dancers in honour, and revellers in honour of fire. The sacrificial feasts of the Phœnicians, as well as of many other ancient heathen nations, generally terminated in drunkenness, with lascivious plays and dances. But if the Fomorii be also the Fomhoraice or Formoragh mentioned in Irish minstrelsy, and who are said to have been pirates; and it being known that these latter were a colony of the Pœni, or Phœnicians, Dr. Villanueva considers the name originated from "frima-arac," *i.e.*, a scissure of fugitives: whence Formariz, a town in Spain, and Formiche, the name of two small towns among the Celtiberians. A vestige of these people may also be preserved in Fermoy, the name of a town in the county of Cork; which some think is an abbreviation of Fear-magh, or Fear-magh-feine, *i.e.*, a man living in a sacred level.

XXIX.—THE FIRBOLGS.

The Firbolgs, Bolgæ, or Belgians, numbering about 5,000 men, under five chiefs, either by the defeat or desertion of the Fomorians, got possession of Ireland. The leaders' names were Slaingey, Rughuighe, or Rory, Gann, Gannan, and Sengan, brothers and children of Dela, of the race of the Nemedians. They divided the island into five parts, which originated the Pentarchy, lasting with little interruption until the twelfth century. Slaingey, governor of Leinster, was also chief of the Pentarchy, or monarch of the whole island. These people were known by three different names—viz., Gallenians, Damnonians and Belgians; this last being their general name. Their dominion lasted about 80 years, under nine kings, viz., Slaingey, Rory, Gann, Geanan, Sengan, Fiacha, Rionall, Fiobgin, and Eogha, who married Tailta, daughter of a Spanish prince, and who gave name to the place of her burial, Tailton, in Meath.* The Firbolgs established themselves first in the vicinity of Wexford and Arklow, on the east coast of Ireland. They are often mentioned in the ancient poems and annals of Ireland.

* Mac Geoghegan.

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and it is generally supposed that they came from Britain. They are also called Siol m Bolgæ, and Slioght m Bealidh, and were distinguished into three nations, Firbolgæ, Firdomnan and Firgalion, *i.e.*, Clan Bolus. Clan Domnan, and clan Galion.*

The learned do not agree about the origin of the name Bolgæ. Some think that Clan Bolus points out the Belgæ of Britain, who, having come from Belgium, or Lower Germany, spread through the present counties of Somerset and Wilts, and that the British language which they spoke in Ireland was expressively designated Belgaid, *i.e.*, a Belgic idiom. Others think they were called Bolgæ from "bolg," *i.e.*, a quiver, as excelling in archery; and others from the Irish "bolg," *i.e.*, a poet, or sage, as being eminent in these characters. But more probably those are nearer the truth who consider the name to have some connection with their religion, as being derived from the worship paid to their gods. In the language of the Celts, Germans, and all the northern nations, Bel stood for Sol, or Apollo, the sun; and was variously termed Bal, Beal and Sol, intimating his dominion as lord of the world. This originated from the Phœnicians, who scrupled not at offering human sacrifices to their Baal, as well as the immolation of brute beasts. Hence in Irish the first of May is called La Beal teine, *i.e.*, the day of the fire of Beal. Several Irish mountains are also called Cnocgreine, *i.e.*, the mountain of the sun; and on many of them are discernable the framework of the altars, and dilapidated ruins of the temples of these Gentile idolaters. The old Irish name for the year was Beal-aine, now Bliad-hain, *i.e.*, literally the circle of Baal, the period of the sun's annual revolution. All these terms came from the religious rites and teachings of the Phœnicians. From their bal, too, which means power or wisdom, is derived the Irish "balc," of the same meaning, and "balg," *i.e.*, a man of letters. To the worship paid by these tribes to Sol or Beal may also be traced the names Siol m Bolgæ, and Slioght m Bealidh, "slil" in the Phœnician meaning a cymbal, or timbrel; and "shiol" fire.

XXX.—THE GALLIONII.

The Gallionii or Gallænii, or clan Gallion, a tribe of the Fir-Belgæ or Bolgæ, are thought to be so named from Gallena, a city of the Attrebatii, who bordered upon the Belgæ in Britain, occupying the present county of Gloucester. From them Lagenia, which was formerly reckoned the fifth province of Ireland, was called Coiged-Galian. Villanueva thinks it evident that they received their name from the Phœnician word "gallein," which means departing, or transported to another country; more properly applied to voluntary emigrants, unless it was derived from their idolatrous ritual: for the Phœnicians used to term the heaps of stones huddled up together, on which they sacrificed their victims, "gaelin." Hence many Spanish towns appear to have been named; as Galinda, Galindo, Galinday, Galindush, Galinsoga, Gallinar, Galliner, Galinera, etc. In Ireland also there would seem to be some vestiges of the clan Gallion, or Gallionii; in Gallian the name of that tract of country comprising the greatest part of Kildare, Carlow and Queen's counties; in Gallen, the name of a barony in the county Mayo; in Gallen Hills, the name of a town in Tyrone; and in Gallion Point, the southern point of the harbour of Castle-haven in the county Cork.

(*To be continued*).

* Dr. Villanueva. It will be noticed that these two writers virtually agree respecting the threefold division of the Irish Belgæ.

THE ARK, PARADISE STREET, ROTHERHITHE.—Identity conference is arranged to be held at the Ark, Paradise-street, Rotherhithe, on Whit Monday, May 21, afternoon at 3, evening at 7. Tea will be provided for those coming from a distance. Several well-known writers and advocates of the Identity will be present. Afternoon Subject: "How best to promote the cause."

THE CRISIS IN FRANCE.

By JOHN T. GOTT.

THE French have ever been a fickle people, and they are decidedly addicted to hero-worship. Whether their leader be Emperor, President, or Dictator, he must in their eyes be a hero. The French nation has been a fire-brand among European Powers, more than once, and now that the revolutionary fan is at work again, we are called upon to watch the result of this important sign of the times.

When the Emperor Napoleon III. failed as a hero, in their eyes, by the surrender at Sedan, they demanded and obtained a republic. Now, their self-elected presidents have been so incompetent, and have fallen into such disfavour, that the nation demands a change of government, and somebody to worship. There is every prospect of another dictatorship, and General Boulanger is pointed out as the coming man.

And who is Boulanger? That is a question which many will find difficult to answer, especially when we peruse and consider the number of favourable and adverse criticisms which have recently appeared respecting his character and career.

M. Zola says, "Boulanger is a fetish, as Gambetta was, and may raise himself to the Dictatorship." A fetish is one who fills, in the mind of the French public, the place which has been vacant ever since Gambetta's death, the place of the ideal hero: the object of admiration little short of worship. "Whatever faiths Paris has abandoned, she retains her belief in a fetish. She has had a good many fetishes in her time, and has discarded them one after another, with as much fickleness as that shown by a Gold Coast negro when he burns to-morrow what he adores to-day. But a fetish of some kind is necessary as ballast, for however brief a time for the unstable Parisian mind, and it is General Boulanger who has now been promoted to that pinnacle of dubious honour and precarious security." *Yorkshire Post, March* 31.

M. Zola's opinion of Boulanger is not very flattering, but he knows his country and his kindred, and his opinion is worth noting. Boulanger, he continues, "may heap blunder upon blunder, but that will not damage his popularity. In the eyes of the multitude he represents the abstract idea of a Saviour. The present Government may persecute him, disgrace him, tear off his uniform, knock off his plumed shako, break his sword—but Boulanger will remain as he is—the personality of an abstract idea."

The French lost faith in Napoleon III., and the monarchy ended. They have now lost faith in their presidents, and the Democratic Republic is waning fast. One has well written, "France longs for the dawn of the star which shall presage better things: and who fills the eye to-day so much as General Boulanger? Withdrawn from Paris, he exercised at Claremont a power, none the less feared because it was ridiculed. General Boulanger, is, to-day, the cynosure of every eye, and that in a country where notoriety is the shortest road to supremacy."

There is, therefore, every probability that France is about to be delivered into the hands of a "dictator," and if so, we may look for military projects of a startling nature, ere long.

One newspaper correspondent says that Boulanger "rides about on a black horse,"* and the mob acclaim him "a saviour," "a god." The horse, in scripture, is symbolical of swiftness, and the colour, black, symbolical of calamity, fear, famine, and death. We know not what truth there may be in this report, or

* "When he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo! a black horse: and he that sat on him had a pair of balances in his hand, etc." (Rev. vi.) Plague, pestilence, and famine generally follow every great war. This chapter in Revelation intimates that wheat will be dear, while the reports in the press, at the present time, state that it will be remarkably cheap this year, provided war does not break out. The Holy One of Israel is thus vouchsafing signs to us that we may touch the fringe of the dark prophecies of Daniel, and St John in Revelation, though we are far from being able to handle the garment of prophecy as a whole.

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whether, if true, it portends anything or not. One thing is certain, viz., this European military strain cannot be maintained very long. The sparks of conflagration must burst out somewhere, and the French revolutionary fan is not an unlikely spot on which to turn one's eyes. We know not when nor where it will break out, but we do know that it will be "sudden" and quickly executed. So much the more need is there for more vigilance in noting the signs of the times.

Every newspaper we take up points to a change in France as almost certain, and a sweeping change too. Some censure the French Government for making Boulanger such a "peril to France." Another writer says that "he has the cunning which is seldom found in great men, but which is largely developed in the tiger-monkey class which has often furnished pinchbeck heroes to France."

The above quotations have been culled, during the last three days, from the editorials and letters of men of every shade of political opinion. When we find men so actively engaged in viewing the condition of prospects of France, with the natural eye, and guided only by human experience, how much more vigilant should we be, who may read the signs of the times between the lines of prophecy.

This, in conclusion, is the opinion of a well known Radical leader-writer:—"General Boulanger is piping a tune to which the French people, martial to the marrow, are all too prone to dance. His subtle appeals to the military passions of his countrymen, associated as they are with fervent professions of fidelity to the Republic, may be found to be more serious factors in the great question than many people suppose."

April 4, 1888.

"ENGLAND," THE MODERN ISRAEL.

We have often heard it stated, even by our opponents, that the British people are "the modern Israel," actually enjoying their blessings and literally fulfilling their destiny. The Revd. J. C. S. Kröenig, vicar of Hull, in his sermon on "England's Divine Mission in the East" openly declared that this nation was the modern Israel, identified with the Israel of the Scriptures, being the nation described by our Lord as the one to whom the kingdom of God should be given, because bringing forth the fruits thereof (Matt. xxi. 43). We have now before us the copy of *The English Churchman and St. James's Chronicle* of some months since, in which the following remarkable sentences occur. They corroborate our opinion blindly, while they repudiate, of course, the identity of the British with the Lost Ten Tribes of Israel. The journalist said:—

When Moses bid the Israelites farewell he told them how they might expect to win victories, or incur defeats, in their ceaseless struggles with their idolatrous neighbours:—"When the host goeth forth against thine enemies, then keep thee from every wicked thing!" (Deut. xxiii. 9.) Afterwards this encouragement is given:—"If thou hearken diligently to the voice of the Lord thy God . . . . the Lord will set thee on high above all nations of the earth" (xxviii. 1); but "thou shalt not go aside from any of the words that I command thee this day, to the right hand or to the left, to go after other gods to serve them" (v. 14). In the history of Israel, as every reader of his Bible knows full well, these words are repeatedly illustrated and confirmed. And England's case is exactly parallel. Like Israel we have been "set on high among the nations" as the chief "witness" for the truth of God in these latter times; prosperous and victorious when we have walked in Protestant ways, but chastised with scorpions whenever we have relapsed into Romish idolatry, or allowed the blasphemous sacrifice of the Mass to be again offered in our reformed churches. These are fundamental verities which a nation rescued as England has been from the trammels of Popery can never forget or despise, save at the most imminent risk of its own irretrievable ruin. What is England's predicament at the present hour? Europe is armed to the teeth.

A hasty word or a random shot may light up a universal conflagration. We ourselves have many enemies and few friends. Even the fleet in which we have hitherto trusted to repel agression is now pronounced inadequate. Then, if to the dangers that threaten us from abroad we add agricultural depression at home, and the existence of what is practically civil war in Ireland, it can scarcely be denied that we stand in jeopardy every hour! Nevertheless, were God on our side we need not fear.

So far the journalist. A true pessimist, never thankful for God's mercies, but always looking for divine vengeance for the nation's sins, and giving no weight to the glorious fact that God has never dealt with Israel according to her sins, nor rewarded her after her iniquities. She has not been left unpunished, but has, even as the writer admits, been wonderfully blessed, even in the midst of our national declensions and backslidings. If our case however is "exactly parallel" with Israel's, and like her God has "set us high among the nations" as His "chief witness for the truth of God in these latter times," then it is clear, the Bible being true, that either we are the true "remnant of Israel," the flesh and blood descendants of the Ten Tribes, or God has two nations whom He has "set high above the nations," and "made His chief witness for the truth;" one an Israelitish nation, the other a non-Israelitish Gentile people called the British. But God's word never speaks of two "chief witnesses" or "two nations set high above all the rest," but of only one. "You only have I known," He said in Amos iii. 1, 2, R.V., "of all the nations of the earth." He hath not dealt so with any nation as He hath dealt with Israel in respect to the imparted knowledge of His words, His statutes, and His judgments (Psa. cxlvii. 19, 20, R.V.). We cannot therefore accept the *English Churchman's* teaching on the subject, and are bound to come to the reasonable conclusion that the British are literal not spiritual Israel, inheriting God's promises in A.D. 1888, just as He said we should in B.C. 1872. God's faithfulness would be utterly destroyed if we were to adopt the idea that having given to Israel the rich promises contained in the word we are to expect in these last days that they would be transferred to a people non-Israelitish in origin, Gentile by nature, to whom no such promises were ever made. By the *English Churchman's* admission we British are in enjoyment now of the temporal as well as the spiritual blessings promised to Israel exclusively. We are, the journalist says, blessed with all temporal blessings, seeing we are "set high among the nations." This of course must include military and naval supremacy, commerce, and the resultant wealth, increase of population, which is Empire, and all that Empire involves. But the spiritual blessings of Israel are also admitted to be ours, for it is alleged we are "the chief witness for the truth of God in these our latter days," victorious and prosperous as we have witnessed faithfully for Jesus; but not destroyed, though heavily chastised, when we have proved unfaithful to our God. Blessed with Israel's temporalities, as well as with her spiritual gifts, what doubt can there be with reference to God's faithfulness that this nation is Israel according to the flesh? If that be sure and certain, as we cannot for a moment doubt, then God's promises to Israel (backsliding though she be, and obnoxious to His wrath as she has been from her earliest years), provide the remedy her case requires. The New Covenant described in Jer. xxxi. 33, 34; Heb. viii. 10, 12 (R.V.), is all she wants to recover her from her declining and relapsing state. God's law written in the nation's heart and mind will correct all her evil tendencies and backslidings. She will become then God's people, He their God. They will then all know the Lord, from the least of them to the greatest of them, and best of all, their sins and their iniquities He will remember no more! Will not the *English Churchman* be satisfied with this? Is not that the cure for all British-Israel's spiritual disorders, and will not this constitute the Lord's standard against His people's enemy, when he comes in like a flood against her? To Him be all the praise, for the rich provision He has made for His people's recovery, and for their escape from sorrows and troubles they richly deserve, but which He has put aside by His Atonement made at Calvary.

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SABBATH DESECRATION BY ISRAEL'S "UPPER CLASSES."

THE Resolution passed by the Upper House of Convocation, on March 2, 1888, moved by the Bishop of Lincoln and seconded by the Bishop of London, was to the following effect:—

"The attention of the Upper House of Convocation having been directed to the relaxation of Sunday observation, which appears to have increased of late years, even among those who have fullest leisure on other days, and to the great increase of Sunday labour, the House deems it to be its duty to appeal to the clergy, to all instructors of the young, and to all who exercise influence over their fellow men, not to suffer this Church and country to lose the priceless benefits of the rest and sanctity of the Lord's Day. Its reasonable and religious observation is for the moral, physical, and spiritual health of all ranks of the population, and to it our national well-being has been largely due."

In moving this, his Lordship remarked that there was a great deal of inconsiderate employment of labour, which, he trusted, might be obviated. He hoped the young would be taught by those responsible for their training that it was wrong to enter into undue pleasures on the Holy Day, and that the momentary enjoyment of the lower pleasures would deprive them of the higher pleasures which awaited them both in this world and the next.

The Bishop of London seconded the motion, and trusted that it would have a great effect, particularly upon those who had hitherto, perhaps, allowed themselves a great deal of self-indulgence on Sunday without sufficiently considering what must be the general effect of such indulgence on the Church and on the people.

The motion was put and carried unanimously.

How far the desecration of the national Sunday had gone in London was shown during the debate by the Bishop of Exeter, who quoted from a newspaper the following rather serious statement:—

"How many coaches went out of London this very last Sunday? As many almost as are built. There are still a few sticklers for puritanical propriety, who assemble their guests in obscure mews and leave London by depressingly low neighbourhoods, in which they are not likely to encounter their friends; but, as a rule, the coaches make a bold show in Piccadilly on their way to Hampton Court and Richmond. There is now a club formed for the express purpose of driving to Richmond every Sunday. Its members are miscellaneous, may be, though two-thirds are to be found without much trouble in Burke or Debrett, and the tedium of the old Sunday is utterly lost on them. And, above all, London has the river, only of recent years opened to it on the Sunday any more than the Serpentine was till this summer, 'Sunday up the river' being as much a recognised phrase now as the five o'clock tea. Paddington is crammed with those intent on catching the early train to Maidenhead; Waterloo is packed with those content to take the smaller and the later journeys; and the river from Moulsey to Pangbourne is thronged. There once was a time when this would have been thought wrong, as even now there are those who would oppose the letting out of boats on the Serpentine to men who have no other chance of a holiday. The race of congenital idiots will, in all probability, never die out. A pull in a boat, a run through glorious scenery in a steam launch, are not likely to do anyone harm. And, returning, one need not be bored of an evening, as was wont to be the fashion. At the New Club one can see plays; at the Pelican Club one can see boxing, and hear the pick of the music-hall talent. Sunday dances are now freely given. Some of the best little hops of this year have been given on the Sabbath, to say nothing of the charming entertainment at the Gaiety Theatre. For the present, at least, there is no need of spending the day indoors in a discontented frame of mind, and retiring to bed early, morose and melancholy that there should have been such a day in the week as the old-fashioned Sunday." His lordship urged that a public statement of this character justified some expression of the opinion of the House on this subject.

The Bishop of London's speech seemed rather vacillating. But even he felt that the evil had got to such a pitch in his Diocese that "something" ought to be done, and that if a "protest" would have any effect, a public protest ought to be made by their lordships. He said:—

I think that the allegation in the Petition, "That there has of late been a very marked increase of the afternoon and evening of the Lord's Day for amusements of various kinds in the upper and fashionable classes of society" is true, and I do not think that we can say it is very much exaggerated. I think that the practices complained of have been quietly increasing for a considerable number of years. I do not think that those who indulge in amusements of this kind, and who spend Sunday in this way, do more here than they do in other dioceses. They are, generally speaking, people who come to London for the season, and they very often employ themselves on Sunday in the same way when they are at their own homes in the conntry (hear, hear), and what calls special attention to it in this diocese is not that there is any difference of practice here from what takes place elsewhere, but here it is, as it were, concentrated. You get a very large number of them together, and this mode of desecrating the Sunday is made much more conspicuous by the very large number of people who join together in doing it. I think that the same people will be found to be doing precisely the same things in other parts of England when they are there, but that they do not there attract so much notice. Where some rich man employs his Sunday in this way it is a scandal, and people complain of it, and it is talked of in his own immediate neighbourhood, but there is no special notice of it in the newspapers, and it is not, in the same sense, a public offence; whereas here in London there are papers which make it their particular business to publish everything that is done by the members of the upper classes of society. Here in London that is a very conspicuous and marked thing. There is, of course, one further reason why it is more seen in London than elsewhere, and that is that the London season occupies a time of the year in which these amusements are most easily pursued and enjoyed, and we have therefore more of it here than elsewhere. I think it is very greatly to be regretted; I think that it does a very great deal of mischief—of very serious mischief; and I think that it is particularly to be regretted that the upper classes should use the Sunday, which ought to be to them, more than to any others, especially a day for public worship and for doing honour to God, in such a manner as this. It is, in my judgment, much more excusable in the lower classes of society, where there is unremitting toil through the week, and where the other aspect of the Sunday—that it is a day of rest from toil—must necessarily take up a very much larger space in their thoughts than the aspect and character of it as a day of worship. It is not good in any class of society. I think that the proposal with which the memorial concludes, that we should join in a public protest against Sunday amusements and entertainments, is rather a doubtful one. I doubt very much whether such a protest would have any very considerable effect, but I am not prepared to say that there is not a great deal to be urged on behalf of something of that kind. Your lordships all know very well that protests of this kind, if they are allowed to be issued and fall flat, as it were, are likely to do rather more harm than good, and I am therefore a little doubtful about the expediency of joining in any such public declaration. But, on the other hand, it is quite true that the evil is very serious, and that if we could make a serious difference in it by a public protest, a public protest would be well worth the while. I do not know, your Grace, that I have any other suggestion to offer. I have not heard the discussion of the subject, and I do not know, therefore, how it may have been regarded by others.

So far their lordships in the Convocation of the Upper House. Their resolution was very straightforward and correct, but it lacked that ingredient of Scriptural truth which would have given comfort to their lordships, and made us, as God's people Israel, feel that the Lord had not ceased to guide us, but that He was working with us, and for us, and would never allow us nationally to lapse from the due observance of the Lord's-day, by giving to us, His chosen ones, the sign by which He would know us and we Him (Exod. xxxi. 13—17, Ezek. xx. 20). It seems to be true that among certain sections of our people there is a determined effort being made to get rid of the Lord's-day, and to make it a day for man's recreation and amusement, without any reference whatever to Him who claims us as His own. How is this evil to be cured? Surely by teaching those who wish to dethrone the Lord, that He is our God, and we His people Israel, and that He has given us the day in order that we might be blessed, and realise that He is our Father, and we the sons of the living God (Isa. lxiii. 10,

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Hosea i. 10). The protest and the debate of the Bench of the Archbishops and Bishops on the subject will be no doubt useful in their way. They will, we hope, induce many of the Sabbath breakers to pause in their career, repent and be converted. But how is the heart of this nation, which secretly at present, we fear, is not on the side of the Sabbath, nationally to be brought to see the need there is to keep holy the seventh day, honour God, and obey Him, by keeping all its hours holy and separated from the world? Nothing short we fear of a complete national change of heart will do any good. The action of the Upper House of Convocation will have no lasting effect or influence on the upper ten thousand, who are set upon shaking off the hold of God's day upon themselves. What then remains? That which God Himself provides;—the new covenant blessing which is directed to the very point where the danger lurks. The nation's heart is diseased, the nation's mind is out of order, and contrary to God's word and will. The new covenant looks to both these seats of mischief, and proposes the true remedies for both. These are set forth in the words, to be found in both Jer. xxxi. 33 and Heb. viii. 10, thus: "But this is the covenant I will make with the House of Israel after those days, saith the Lord:—I will put My law in their inward parts, and in their hearts will I write it, and I will be their God, and they shall be My people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more." The Law of God includes His Sabbath Law. If, then, that law be put in the inward parts and in the heart of this nation, being Israel, we have God's word for it that the nation will be His people, acquainted with God and His will, a pardoned and a blessed race, from the least of them to the greatest of them. Then the enforcement of the Sabbath laws will not be required, for none will dream of breaking them; God's gracious purposes in giving us the Sabbath will be fully answered, for we shall all be eager and anxious to obey Him and to keep His day holy, since His pardoning grace will be experienced by the nation, when their sins and their iniquities He will remember no more. May that day soon be here, and then shall the praise, and all the thanks, and all the glory be His, who even now, in our disobedience and our sin, deigns to call Himself the God of Israel.

"THE COMPANY OF NATIONS," AND "THE FULNESS OF NATIONS."

OUR friends who hold the Teutonic theory declare we are wrong in saying that "the nation and company (or assembly) of nations" promised to Jacob by the Lord in Gen. xxviii. 3, xxxv. 11, and xlviii. 4, is the same thing as "the fulness, or completeness, or multitude, of nations promised to Ephraim only in exclusion even of Manasseh, in Gen. xlviii. 19. In the former case they urge that the promise is that "*Goi ookhal Goyim*" should be of Jacob; and in the latter a different expression is used as to Ephraim, whose *m'lo-hag-Goyim*, or "filling up of the nations," was to be the portion, or blessing, his descendants should receive.

How they make this alleged difference of expression work into the Teutonic or Gothic theory, and to what extent they allow a reference here to the British colonies, and the national position many of them have achieved, appears from the following, from the pen of A. S., the authoress of "The Heir of the World," a volume well and favourably known to all Anglo-Israelites. She remarked, in one of the early numbers of "The Standard of Israel" (No. 3, September, 1875), as follows:—

Perhaps it is a question whether the expressions, "company of nations" (kahal goyim), and "fulness of nations" (melo-hag goyim), are yet fully apprehended with reference to this subject. The one may be claimed by the whole House of Isaac, while the other most clearly belongs, and belongs alone, to Ephraim; none other tribe can claim participation in that fulness of nations; even Manasseh, Ephraim's own brother, is most pointedly set aside as a non-participator in this fulness. Surely this is not without deep meaning, especially when it is noted that two different words are used to express these predictions, which those who have accustomed themselves to study the Sacred Volume will not be slow to appreciate. In the event, therefore, we are to look for the Lost Ten Tribes collectively as *many nations*, an assembly, a company, in fact, of nations; while Ephraim, and Ephraim alone, is to be found, not as a collection of many nations, but as an overflowing *fulness of one people*, forming Goyim, or nations of that fulness, yet all of the same stock, the same tongue, and the same nationality.

We must leave it to the judgment of the reader to determine whether this is a correct rendering of the promise; but if so, the fulfilment is before us in our very midst. The Anglo-Saxon race, as has repeatedly been shown by writers on the subject, sends out its teeming population to every quarter of the globe, forming nations everywhere, and thus can lay claim to the appropriation of the term, as no other nations can do, the fulness of nations to come of Ephraim. While many of the nations of Europe who are of the same original as the English—that is to say, the Teutonic and Scandinavian races (Norway, Sweden, Denmark, or the Tribe of Dan), with all the German-speaking population—form a collection or company of nations which looks wondrously like the description given by the sacred penman of the descendants of Isaac, specially when we find that the old annals of some of those nations claim for them a descent from one they term Isaicon. —A. S.

So far a Teutonic theorist as she viewed the subject in 1875. We have reason to know that those who entertain this view, follow A. S. to-day, and regard the Gothic "nations" named as the Israelitish fulfilment of Gen. xxxv. 11; but the British colonial "nations," as the outcome of the promise to Ephraim only, in Gen. xlviii. 19. But the matter is not only a philological puzzle to be determined by the Hebraists, but a Scriptural one which can be brought to the test of God's Word, and determined at once. The blessing promised to Ephraim in Gen. xlviii. 19, it may be conceded, was tied up to him, and therefore wherever we find British colonies developing into nations, as we do now in the four quarters of the world, then we know Ephraim and his descendants are blessed with "multitudinousness," as God said He would bless Joseph's younger son. But in the last days, or our times of the Christian Dispensation, is it a fact, or is it not a fact, that God has provided that wherever Ephraim is, the other nine tribes of the House of Joseph shall be found to be "his fellows"? It is a fact; for Ezek. xxxvii. 16 and 19 (R.V.), assert it! In ver. 16, Ephraim is declared to be accompanied by "all the House of Israel as his companions;" and in ver. 19, Ephraim is described as having for his companions (or fellows—A.V.) "the tribes of Israel." What Ephraim enjoys, then, the tribes of Israel, or "all the House of Israel," enjoy *with him*, but not otherwise! There is no idea here of the tribes being in separation from Ephraim, and failing to be identified with the colonial grandeur of Ephraim. The whole House enjoys them in common with the head of the House, and the idea of separate nationalities broached by A. S. is absolutely negatived by the Prophet Ezekiel in the passage in question! But this is not all. Hosea is equally explicit. He attributes the multitudinousness which was given to Ephraim as the origin of his "fulness of nations," to the children of Israel in common, who were God's "Lo-Ammi" people, yet "the sons of the living God," and these, the context tells us, were not Ephraim only (the tribe), but "the House and kingdom of Israel," the Ten Tribes.

Bishop Titcomb once held this pernicious Gothic or Teutonic theory, but his official continental travels dissipated the delusion, and taught him that nations on the continent who have no respect for the Sabbath or God's laws, who have no colonies and have no company of nations belonging to them, cannot by any possibility belong to Israel.

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A full and complete compendium of the reasons why we feel bound, as a matter of conscience, to reject the Teutonic theory, is contained in our Leaflet (Philo-Israel's Series), entitled, "The Teutonic Theory." We hope our readers will consult it, and learn how vastly important this matter is; for it may safely be affirmed that if the Teutonic or Gothic nations are Israel, then on ethnic grounds, as well as on philological, the British are not of that race at all!

We thought it would be satisfactory to our readers if we obtained for them the opinion of the Jewish Rabbi, now a Christian minister, Eliezer Bassin, and we annex his reply upon the point at issue between us and our Teutonic or Gothic theorists. He said, under date March 26th, 1888:—

There is no difference between God's promise of a "multitude of nations" to Jacob, in Gen. xxviii. 3, xxxv. 11. and xlviii. 4; and "the fulness of nations" of Gen. xlviii. 19. The latter is as much as to say, "His seed shall replenish the nations." That which replenishes the earth is called "the fulness of the earth" (see Psalm xxiv. 1), and that which replenishes the sea, the fulness of the sea (compare Psa. xcvi. 11, and Isa. xlii. 10). The promise was given to Ephraim, that his seed should "replenish the nations."—E. Bassin, 63, South Clerk Street, Edinburgh.

HOW THE ROMAN CATHOLIC ENEMY OF ISRAEL IS COMING IN LIKE A FLOOD UPON US.

The *Protestant Churchman* is a monthly periodical, published by the Protestant Reformation Society of Berners-street, Oxford-street, London. In its January, 1888, No., we have a leading article on "England's danger from the spread of Romanism," which demands our careful attention. The writer is in great terror at the manifest advance of Popery in our midst; and having no hope in him arising from the fact of Our Identity, as a nation, with Israel, and by reason of all the glorious promises we nationally inherit from that position, he is ready to deem all to be lost. He seems to have but one point of comfort and consolation in the dark and dismal horizon he pictures. He believes the "bulk of the great middle class of this country, and especially the working classes, to be thoroughly Protestant." In truth the writer has, in this article, made out a tremendous case in favour of the idea that Romanism is rapidly gaining power, and that the people of this land, once Protestants universally, are falling backward and yielding to the enticements of the Romish Sorceress. He proves it by such figures as these. Since the Emancipation Bill of 1829 was passed, the spread of Romanism has been most visibly manifested:

From 1831 to 1841 the British population increased 14 per cent.
During the same time the number of the Romish priests increased 25 per cent.
From 1841 to 1851 the population increased 13 per cent.; the number of priests 45 per cent.
From 1851 to 1861 the population advanced 12 per cent.; the number of priests 37·67.

The late Dr. Wiseman quoted this, and a great deal more besides, to prove how bright the Roman Catholic outlook now is. The following puts the facts of the case very clearly:—

STATEMENT SHOWING THE ADVANCE OF ROMANISM IN

	1830.	1864.	1888.
Roman Catholic Priests	434	1,242	2,648
R. C. Chapels and Cathedrals	410	900	1,631
R. C. Convents	16	162	425
R. C. Monasteries	—	53	229
Perverts to Rome	—	—	4,000
Church of England clergymen who have become perverts	—	—	300

The above is a sad and discouraging list, showing the portentous advance of Rome in Britain during modern times. The advance, in these recent years, among our own people and country, is remarkable, because Rome desires to recover her hold here. She knows that Protestantism, conquered here, is conquered everywhere; since this is "an Imperial race," which, once subdued and broken under Rome, will bring back the world once more to the obedience of the Papacy. Such are Rome's aspirations, and such, clearly, are Cardinal Manning's hopes, as the following shows:—

The Church of Rome is now bending all her energies upon England to regain her long-lost power, and, humanly speaking, there seems a fair chance of her doing so. With her most zealous and active agency of priests, Jesuits, monks, and sisters of mercy, backed up by thirty-two Roman Catholic peers and eighty members in the Imperial Parliament, all ready to obey the word of command from Cardinal Manning, who says, "Surely a soldier's eye and a soldier's heart would choose by intuition this field of England. No ampler or nobler could be found. What Nice was to Arianism, and Ephesus to the heresy of Nestorius, and Africa to the schism which withered before the presence of St. Augustine, such is England to the vaster heresy of these latter days. It is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world; once overthrown here all is but a warfare of detail. All the roads of the whole world meet in one point, and this point reached, the whole lies open to the Church's will. It is the key of the whole position of modern error. England once restored to the faith becomes the evangelist of the world."

Such are the Cardinal's avowed objects and expectations! He believes God's "witnesses" will be subdued under the man of sin! and that the false Sorceress, the enemy of Jehovah-Jesus, will prevail to wrest the Kingdom from His Almighty hand! In vain! "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Rome has been "cut off" by Israel once, at the time of the blessed Reformation, according to St. Paul's prophecy in Rom. xi. 22 ("*since* thou also shalt be cut off"); and there is no provision in the prophetic Scriptures for the restoration of Israel's Church to the dominion and blighting influence of Rome, which is the enemy of God, of His people, of light, of freedom, of civil liberty, and of religious liberty too, and finally, of God's Holy Word. The only provision we see in that Word is for the recrudescence of evil, once more, in Israel's body politic, and doubtless we are now witnessing, accordingly, the uprising of Israel's Romish enemy in her midst, who vainly imagines that the time has come for her to recover the position she once held (but lost) in these our favoured lands. In vain! The edict has gone forth! "The enemy shall come in like a flood," but "the Spirit of the Lord" will rebuke him, and "will lift up the standard of the Word against him," and down he must consequently fall! This Roman Catholic enemy is a conquered foe! He has been judged by the Lord once, and is being gradually consumed now, till the end will come. The temporal power is gone, and that was the beginning of the end in 1870. His spiritual power, which is that he is using to terrify us now, is opposed by the spiritual power of Him who met and crushed him at Calvary, and will destroy him at last by the brightness of His coming. Meanwhile, the forces of the enemy are being collected in Israel's stronghold, that here they may be united to be destroyed at once. So Napoleon's armies converged on Waterloo, that there they might be overwhelmed at once by the power of Israel, and of Israel's God. We have nothing to fear when we see Rome's spiritual cohorts gathering to the decisive battle, any more than we had reason to fear because Napoleon gathered his armies on the field of Waterloo, or his ships, and those of his allies, in the Bay of Trafalgar. The gathering must precede both the fight and the concluding victory. So God's word itself declares in Isa. liv. 15, R.V.: "Behold, they may gather together (or stir up strife), but not by Me; whosoever shall gather together against thee, shall fall because of thee." Let us, then, praise the Lord, because of the consolation this promise gives.

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AN AMERICAN EXPLAINS WHY THE ANGLO-SAXON RACE IS "THE HEAD AND NOT THE TAIL."

A QUOTATION from "The New York Sun," which appeared in the *Daily Telegraph* of Launceston, Tasmania, has been forwarded to us from the Antipodes that we may read, mark, learn, and inwardly digest, the remarkable reasons assigned by an American for phenomena which we explain on very different grounds. He declares that the Anglo-Saxon race is younger in its career than any other European race. It lacked for centuries the territorial advantages of other races, and still lacks their advantages in population; yet it has done more for civilization than they all have combined! It has given a language and literature to 100,000,000 of people, and the beauty and power of that language is greater than that of all the Continental nations! In regard to wealth, says the American, that of the Anglo-Saxon equals, if it does not exceed, that of all the world united.

It is, in short, he says, "the Anglo-Saxon race against the world, and in most practical things it is the Anglo-Saxon race alone; and there is no competitor!" "But why is this?" asks the New York correspondent of "The Sun." The answer shall be given in the very words of the American. He says:—

"If we trace the growth of Anglo-Saxon civilization we find the answer to this question. The race advances more rapidly than other races, because it makes use of better agencies for promoting the interests of society than its rivals, and cultivates a more stolid spirit of self-dependence. From the reign of the earlier English kings down to the American revolution, and following through all the earlier and later years of our own republic, there has been a persistent and an almost unintermittent contest in favour of personal independence and the right to inaugurate, carry forward and control personal affairs without let or hindrance from superior authority. The traits implied in this contest have not found their most adequate expression in England. The emancipation of Englishmen, struggling to obtain a firm foothold among the continually crumbling debris of feudal institutions, has been a slow process. But it has been continuous, and in all Anglo-Saxon communities the individual and society have long been the first objects of consideration, the government being held only as their dependent and servant. The former lead, and the latter, through its official representatives, whether hereditary or chosen, is only expected to follow and sustain.

So far the correspondent of "The New York Sun." But it is suggested to one's mind, that if the Anglo-Saxon race predominates over other races only because it makes use of better agencies than they for promoting the interests of society, and cultivates a more stolid spirit of self-dependence, how did they acquire these two remarkable qualifications? God is the God of the nations, and He cannot be deposed from His throne in His own dominions! He made the Anglo-Saxons what they are, and gave them the peculiar endowments they possess for the objects achieved. These are just those He promised to the people of His choice, even Israel, whom "He made, created, and formed for Himself that they might show forth His praise" (Isa. xliii. 1, 7, 21, R.V.).

The nation whom God "made, created, and formed" is bound to have been so fashioned as to excel all others, since it was intended they should dominate over them" (Dan. vii. 27; Rom. iv. 13). It was sure, then, to have been endowed with these qualities, which the American sees to have been essential to that result. The Anglo-Saxons have these qualities, and the consequence is what God designed for Israel—namely, the chieftainship among the nations. She is "the head and not the tail, above only and not beneath" them in all respects. But surely the American writer has not hit upon the whole truth? The qualities he names might exist among a petty nation, like the Swiss or the Dutch, without leading in any way to their superiority over their neighbours as a nation? There are, in fact, national blessings to be secured before those qualities named in the "Sun" can be of much avail. The nation, for instance, to excel must be "a great and mighty nation," blessed with multitudinousness to enable it to colonize and to settle its infant States in the four quarters of the world. It must be a rich nation, possessing, therefore, the commerce of the globe. To do that, it must be supreme at sea—in possession of the Gates of the world as its coaling stations, and as its ocean fortresses, to protect its vast marine. It must be a nation, too (and this is chief of all), blessed of God, with the custody of His Holy Word, with His Sabbaths and His laws, confessing Christ as their "chiefest among ten thousand" and "altogether lovely," their King, Redeemer, Husband, Saviour, Friend, and so filled with the love of souls for His sake, as to be ready to spend and be spent that they may make known the Gospel of His grace to all nations, families, and kindreds of the earth, whom God so loved that He sent His only begotten Son, in order that "whosoever believeth on Him should not perish but have everlasting life" (Gen. xii. 2, 3, xviii. 18, xxxv. 11; Hosea i. 10; Numb. xxiv. 7; Deut. viii. 18; Gen. xxii. 17, 18; Psa. cxlvii. 19, 20; Exod. xxxi. 13, 17; John iii. 16, all R.V.).

These are the gifts promised of God to His people Israel as their birthright, and these very blessings the British portion of the Anglo-Saxons have in a very marked, and the American section of the race in a less, degree. Having these, the other two qualifications for mastery among the nations specified complete the picture, and reveal to us a race which is supreme and dominant in the world, simply and solely because they are Israel, and because God has given to them all those endowments which He promised "to Abraham and his seed for ever," in order to make them fit to fulfil their world-wide destiny, as His messengers and ministers to the nations of the earth, and thus to show forth His praise (Isa. xliii. 21, R.V.).

It must never be forgotten, in dealing with this subject, that God has given supremacy and dominion to the Anglo-Saxon race because they are Israel, and because, as His chosen ones, He demands their willing, spiritual service as His missionaries to the whole world. Foreign missions are thus the "end all and be all" of their existence; for this He "made, created, and formed" them. To enable them to do this service, dominion, power, wealth, spiritual strength, faith in their Lord Jesus Christ, all were needed as essential. Without them it could not be performed. Therefore, God grants them as Israel's endowment for their work, and He expects them as His stewards to perform His will. Psalm lxvii. is the explanation of the whole matter. "God's mercy, blessing, and shining face" are first needed for Israel, *in order that* His ways may be known upon earth, "His saving health among all nations." "God blesses us," and the result is that "all the ends of the earth fear Him." The American writer in "The Sun" probably does not see his way to admit all this? But it is, nevertheless, true. For the Word of God declares it, and facts respond to Israel's prophecies and history.

THE OBJECTIONS OF A VICAR'S DAUGHTER.

ONE who seems greatly interested in Our Identity, and does all he can to make known this truth, lent a certain Vicar's daughter, a pious lady, several of our books. Among the rest was a copy of "Poole's Fifty Reasons."

In regard to these, the fair reader has submitted some doubts and queries, which are forwarded to us to answer:—

The first of importance is that, according to "the wisest and most learned commentators," the last 27 chapters of Isaiah refer to "the call of the Gentiles," and that the people so "called," were "not My people," destined to be "betrothed for ever." We reply, that the best and wisest of the commentators have never seen the scriptural distinction of Israel from Judah, or the fact that while Judah exists to-day to testify

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that God is true, Israel, too, must be somewhere to give evidence that He exists, and is faithful to His promises to that House. The last 27 chapters of Isaiah relate, we are told, to God's "not a people." These must be His "Lo-Ammi" ones, which is just our own contention. They are His "Gentilized Israelites," "not His people," as Hosea i. 9, 10, affirms, and yet the Ten Tribes of Ephraim after all! Besides, in Isa. xxvii. 6, Israel is "to blossom, and bud, and fill the face of the world with fruit;" it is not the Gentiles who are to do this at all! Surely, then, the former must be the people described in Isa. xliii. 1, 7, 21, who, named as Israel, are declared to be "the people of the Lord," made, and created, and formed for Himself, to show forth His praise.

The "servant" of the Lord, as described in Isaiah, is declared, by our Vicar's daughter, to be the Lord Jesus Christ only. We demur to this statement in part. No doubt He was "the Lord's servant" (Isa. xlii. 1, seems to prove that). But "the Lord's servant" was also His "witness" as Isa. xliii. 10, R.V., declares; and "His servants" were the "tribes of His inheritance"—the Ten Tribes whom Judah hath failed to recognize (see Isa. lxiii. 16, 17, R.V.). Another objection made to "Poole's Fifty Reasons," p. 22, is that St. Paul was the apostle of the Gentiles; while St. Peter and St. James went to "the Jews and to the dispersed," but that, now, there is no difference between Jews and Gentiles at all, as Gal. iii. 7, 9, 14, 26—29, show, for all are in Christ under the new dispensation. In reply we have to ask our lady opponent, why, if these texts are to abolish "Jews and Gentiles," and cause the Israelites to vanish away, there yet remain "male and female" in the world—bond and free? all are one in Christ. Why, then, are there ladies and gentlemen remaining? prisoners and captives, as well as free-born Britons? Surely, if these are with us, and our Vicar's daughter cannot deny the fact, her array of texts cannot do away with the equally undeniable fact that Jews are extant still; also Gentiles; and that, therefore, very probably, and very presumably, Israelites too, of the House of Ephraim, remain upon the earth.

Our lady objector enters into some reflections as to the probabilities of the future happy condition of the Israelites in "everlasting joy." These we cannot deal with, as they are future events, which will explain themselves. But when she speaks of "the image of lost Israel, returning to Zion, as a picture of the joyful gathering of all the Redeemed in the heavenly Jerusalem," then we ask in amazement if the splendid prophecy of the two sticks of Ezek. xxxvii., respecting the nations of Ephraim with Judah and with the Tribes of Israel, "the fellows" of the former, mean also nothing in particular? If we are to read Scripture in that "fast and loose" manner, no wonder the infidel is able to upset the faith of our weak ones, and turn the word of God into mere senseless folly.

Our lady opponent concludes with the old objection that our race cannot be Israel, because we are cosmopolitan in origin, made up of "mixed races" and "different peoples." This is an error often exploded, and need not be refuted again. We have shown over and over again, that the Celts, the Saxons, the Angles, the Jutes, the Danes, and the Normans were all of one race—all Asiatics from the region of Central Asia, Media, and Assyria, and that they converged to these islands—as God said they would in Ezek. xi. 16, 17,—soon after the Ten Tribes were expatriated. But the final stroke by which our good Vicar's daughter demolishes our claim to an Israelitish origin is too good to be missed, and it shall be given in her own words, without note or comment; saving that we hardly think she is a patriotic British lady, or one well read in current literature! She says, "It must strike every student of history that the day of England's glory is over! She is no longer supreme by land or sea! In Egypt, in the Transvaal, and elsewhere, our armies are now constantly (?) defeated; our navy is rotten (?); our trade is leaving us (?); we are the laughing-stock of all Europe—as a glance at the leading papers of other countries shows us daily." So far the lady! And yet this miserable country is daily extending her influence and adding to her territories. Her trade is gigantic; and her wealth stupendous! Her work for Christ is twelve times as great as that of all other nations put together, and we have all the blessings God promised to Abraham and his seed for ever! Our Vicar's daughter is not quite correct in her facts.

THE KEY OF THE INDIAN OCEAN.

WE find in the *Times* newspaper of March 3, 1888, what may be deemed a monograph of "Ceylon under British Rule," wherein the island is styled "The Key of the Indian Ocean." It is verily its Gate. It became a British possession in order that it might serve to safe-guard British India, and it does that duty excellently. We think we shall do well to transfer the whole article to the BANNER, although it is somewhat long, because we have here the outlines of a history very little known, and we see how our countrymen, being Israel, have taken hold of Ceylon, and are there "blossoming and budding and filling that land with fruit." There is yet, no doubt, much work to be done in the island; but good progress is being made, and more is sure to follow. The article speaks for itself, and requires no comment from us. It illustrates Isa. xxvii. 6, and furnishes another proof that the British are Israel, to whom God has shown "the power of His works by giving them the heritage of the heathen," as promised in Psa. cxi. 6 and ii. 8; also in Rev. ii. 26, 27. That Israel has blessed Ceylon in consequence, is, we think, apparent from the account which we annex.

CEYLON UNDER BRITISH RULE.

(*From a Bombay Correspondent.*)

PART I.

I have just returned from my third visit to Ceylon. On each previous occasion I left the island in a state of great depression. The people were suffering as people must suffer when they put all their eggs in one basket and the basket is upset. Everybody had put their faith and their money in coffee, and the coffee fungus had spread ruin throughout the island. But tea has now taken the place of coffee; cacao and cinchona and other cultures have been superadded, and prosperity is returning. But while my impression is one of returning prosperity I do not feel sure the prosperity is universal. The progressive spirit of the West has certainly taken hold of the island, but I am not sure whether it continues to take sufficient thought of the Eastern races and Eastern immobility it found there. The tendency of late has been rather to pass the natives by in the schemes of development, and to regard the island too exclusively as a field for European capital and enterprise. I propose to illustrate my meaning by a description of the island as it is with the various reforms and improvements that have been carried out and that are proposed in the future. I may add that I not only in the course of the last visit saw much with my own eyes, but I gathered information from those who were best informed, natives as well as English, officials as well as non-officials.

To make my picture complete I must go back a little in time. England took over the island permanently from the Batavian Republic at the Peace of Amiens. We had already dispossessed the Dutch in 1796, and in the general redistribution in 1802 we preferred to retain Ceylon rather than Java, on account of the proximity of the former island to India. In the one harbour of Trincomalee the whole British fleet could ride with safety, and in British hands the island would be a permanent safeguard to our Eastern possessions It was hoped, too, that the natural wealth of the island, its gems, its pearls, its spices, would enrich the British Exchequer, while finally, the island was to serve as a sort of nursery garden for political and administrative experiments in the government of Eastern races.

As yet no experiment in Ceylon has been utilized for the benefit of the natives of India, and that country has only profited by the security it derives from our possession of an island which from its geographical position is THE KEY OF THE INDIAN OCEAN. At first, the island, financially speaking, did not pay. The natural

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wealth was more or less of a traveller's tale. The gems never added a sixpence to the Exchequer, and their value as an export is only a few thousands a year. The pearl fishery merely gave an intermittent revenue of some £60,000 every few years, the cinnamon was of little value until the government abandoned its monopoly and threw open the trade. Coffee was treated as a mere ornamental shrub whose flowers made a pretty temple offering to Buddha or Vishnu, and whose tender leaves formed one of the many ingredients of a Ceylon curry. Tea, cinchona, cacao, cardamons, and indiarubber were unknown in the island. Cocoanut palms were the only commercial success. Even the supply of rice, the staple product, was not enough for the needs of the people. The vast artificial lakes which formerly studded the northern provinces as centres of cultivation had become mere malarious swamps, the jungle had smothered the great cities of the past, and the population had fallen from numbers variously estimated at five and ten millions of people to less than a million souls.

In short, an uphill task lay before the English rulers of Ceylon at the beginning of the century. But they put their shoulders to the wheel as only Englishmen can. They first established the Pax Britannica throughout the island. Previous conquerors—Dutch, Portuguese, Arab, Tamil, Chinese, had been content to rule over the plains. They had often defeated but never conquered the hardy dwellers in the mountain zone, and the Kings of Kandy still ruled supreme on the heights. An ancient Kandyan proverb declared their rule eternal unless a stranger pierced their mountain rocks. This was literally done by the English. In 1815 they took the town of Kandy, and in 1820 a road was built from Colombo to Kandy, which climbed the passes and tunnelled the rocks, and thus fulfilled the ancient prophecy. Field guns and trained soldiers henceforth made short work of any resistance, and the whole island settled down quietly under English rule, until even 1,000 troops are now found more than sufficient for the service of the island, and it might be left wholly to the care of the police and volunteers.

The work of development and civilization followed the work of the conquest. The Kandyan King was deposed, but the chiefs were left in possession of their lands, and the Buddhist priests were undisturbed in their temples and temple lands. But the oppression of the lower classes, who were held in bondage as *adscripti glebæ*, was ended in 1833 by the abolition of the whole system of forced labour, and slavery itself was abolished in 1844. The island was rapidly opened out by a perfect network of roads, made and maintained partly by a local cess and by tolls, partly by a poll-tax of about 3s. a head, which can be paid in kind by the performance of six days' labour. At the present day there are in Ceylon, an island one-sixth less than Ireland, 2,200 miles of made roads, which cross the numberless streams by excellent bridges.

In 1830 the present system of government was established. The Governor is at the head, with an Executive Council composed of the four leading officials, the Home Government, of course, retaining a controlling and vetoing power. Legislation, subject to the same control, is in the hands of a Legislative Council, composed of the Governor and eight officials, with six unofficial but nominated members. A hint might be taken by India from this unofficial minority, which is composed of a Cingalese, to represent the real natives of the island, who number 1,850,000; a Tamil, to represent the immigrants from Southern India, who number 800,000; and a Burgher, to represent those of mixed European and Asiatic blood, who number 18,000; and three Europeans, representing the planting, the commercial, and the general European interests respectively. As the Europeans of Ceylon number altogether only 5,000 in a population which has nearly reached 3,000,000, this proportion seems scarcely fair. The scales of justice would be held more evenly if the eight provinces of the island were each given a native member, Cingalese or Tamil, in addition to the three who already represent those interests.

In other ways also this Council might be improved. At present all the unofficial members are nominated for life. The work would be done under a greater sense of responsibility if the post were held for a five-year period. Then, again, education, has so much advanced under the influence of schools and a free Press that the principle of representation might be tried for a fixed period, with due checks and limitations. A moderate property qualification—say Rs.100 a year or Rs.1,000 freehold—as a condition of the franchise, would secure an intelligent electorate. The change would give great satisfaction. The island is loyal to a degree, and free from all dangerous political agitation. Broad *versus* narrow railway gauge is the only burning question in the country. The experiment would be a useful one in view of the agitation for a similar reform in India.

Local self-government has been for some time in operation. The towns have municipal councils, while village councils, with petty judicial as well as larger administrative powers, are established throughout the country. The natives are thus being trained to public work. But the Covenanted Civil Service of Ceylon as at present constituted is almost entirely English. There are only five native civil servants out of a body of 80, in whose hands is placed the main executive and judicial administration.

The examination for the service may be passed up to the age of 23; but the place of examination is London, and this almost excludes the native element. The present number of civilians seems much too large. In the Presidency of Madras, with its 31 millions of people, 157 civilians suffice, while Ceylon, with its three millions, is given 80. The civil servants have not enough genuine public work to fill their time, and the pension list has become an intolerable burden. The careful amalgamation of some of the higher posts, and the delegation of all subordinate work to native agency, is a much needed reform. As long ago as 1841 the Governor of Ceylon laid it down as a principle of government "to recognize no distinction of caste or colour, the only ground of promotion being talents and qualification." That declaration should be always borne in mind in the selection of public officers.

To pass on to another subject, it seems strange that in a land where Buddhism prevails the distinction of caste should be retained. True Buddhism is as democratic as true Christianity, and Buddha himself declared the virtuous man was the only true Brahman, and the vicious man the only out-caste. But true Buddhism is rarely to be found. That austere faith which teaches goodness without a God, existence without a soul, happiness without a Heaven, redemption without a Redeemer, and a cessation of existence as a final end, hardly exists outside the ranks of the priesthood. The Buddhism that obtains in the islands has largely borrowed from Hindooism, and is best exemplified by the Great Temple at Kelanega, near Colombo, where I saw the statues of Buddha and Vishnu side by side, the figure of Siva on the opposite wall, and the votaries praying and offering their fragrant *champak* and jessamine flowers to all three without distinction. Moreover, the Tamil population, a powerful and energetic minority in the island, have inoculated the Cingalese with the caste prejudices of Southern India. There are now, according to the latest authorities, four pure Cingalese castes, but the Vellalas of various gradations are the highest and best known. They will neither eat nor intermarry with the lower castes, to which the mass of the people belong. Fortunately for the morals and physique of the country, the Indian system of infant marriage and enforced widowhood does not prevail with either Cingalese or Tamils. But just at present there is a mischievous revival of caste pretensions in other social matters, which goes so far as to revive even distinctions of dress. Thus, to wear a particular kind of comb in the back hair and to cover both shoulders with their garments is claimed as an exclusive privilege of a man of high caste. Of course such pretensions are laughed out of court. But it would be well if the authorities would steadily set their face against the movement in more serious matters, such as public appointments. Though there is this caste feeling, there is no race feeling, and Cingalese, Tamils, Burghers all live in harmony. If, therefore, the Government would adopt the Indian rule laid down by Lord Lytton, that one-sixth of the higher public posts should, if possible, be given to Cingalese, Tamils, or Burghers, together with most of the subordinate posts, and if at the same time all other native claims save that of merit were ignored, this caste revival would speedily die a natural death, and all inhabitants, under the influence of trade, education, and railways, would ultimately become one people. Strangely enough, the English are not included in the ostracism which the higher Cingalese castes impose on their countrymen. An Englishman, as one of the governing class, is considered a sort of rajah, a member of the warrior or Kshattriah caste, and a Vellala, who will refuse to eat with his countrymen, will sit down to dinner with an Englishman without demur.

(To be continued).

MEN are unconsciously making history, unconsciously fulfilling prophecy, and unconsciously working out the Divine intention.—*Dr. Wild.*

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THE TEUTONIC THEORY IN CONNECTION WITH THE REVIEW OF "MY JEWELS."

By Sarah Sharp.

(*Concluded from page* 144).

Manasseh.—Gen. xlviii. 19: "He 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." Through these two sons of Joseph, God's covenant birthright blessings were to descend, and Israel is commanded to bless in these words, "God make thee as Ephraim and Manasseh." Also Heb. xi., R.V., "By faith Jacob . . . blessed each of the sons of Joseph." In my former article I briefly traced the fulfilment of God's promise to Ephraim as witnessed in our nation. Let us now consider His dealings concerning Manasseh, whom we believe can be recognized in the great American people.

It is often declared in Scripture that these brothers were to grow into a multitude in the midst of the earth. In Deut. xxxii. 8, 9 we read: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." Thus we see that the posterity of Jacob were inalienably the people of God's choice, and that they were to possess and occupy the utmost parts of the earth, the waste places, coasts, Gates, &c., until they formed a complete circle of the globe, as they now do, and to become the greatest nation the world has ever seen.

Old Testament prophecies do not leave us in ignorance of the period when this nation was to be developed and recognised. Bible history announces that all is to take place in the latter days, when the Ten-Tribed House of Israel, re-covenanted with God through faith in Jesus Christ, was to receive all the promised blessings. And the nation that answers to the above description, and is recognised as the greatest nation the world has ever seen, is Great Britain, her empire and her colonies, which, together with the United States of America, make up the House of Israel, the Lord's portion, the lot of His inheritance.

When Jacob pronounced the above-named blessings on Joseph's sons, the position in which he placed his hands seemed to indicate that it was under the cross they were to be fulfilled. History fully confirms this, for gradually, after their conversion to Christianity, the promises became realised; but after the glorious Reformation, when England, by God's especial grace, threw off the yoke of the idolatrous Church of Rome, the pent-up blessings, both spiritual and temporal, descended in showers on this favoured nation. "There failed not aught of any good thing which the Lord had spoken to the House of Israel" (Josh. xxi. 45; 1 Kings viii. 56).

When our country became too narrow for its multitudinous population, the time seemed to have arrived for the fulfilment of the promise to Manasseh. Israel must now mourn over the loss of one tribe, to form the great American nation. Of all our more than 50 colonies, America is the only one that has passed from under our absolute rule, this being in accordance with God's will that Manasseh should become a great and independent people. England struggled to avert this loss, but there was consolation from God in store. He says, "The children thou shalt have, after thou hast lost the other (Manasseh), shall again say in their ears, The place is too strait for me; give place to me that I may dwell." Thus did God make up for the loss, by again increasing our numbers, and more than making up to us the loss of America.

History states: "The secession of the United States of America caused a great diminution of the extent of our possessions, but the loss has since been more than made up by the acquisition of Guiana, Cape Colony, Malta, vast possessions in India, the West Indies, the formation of settlements in Australia, &c., which now number more inhabitants than the United States contained when they shook off their dependence on the mother country" (Life of Longfellow). Manasseh also shall become a people, &c. Thus he commences his promised career.

In A.D. 1612, "Under the signal interposition of Divine Providence, the grand old Pilgrim Fathers set out in the 'Mayflower' to become the founders of a great nation, taking with them the Book of sacred laws, dearer to them than life itself, little foreseeing the wonderful course of events to follow on that great American shore, when Mary Chilton tremblingly leapt from the Mayflower's pinnace at Cape Cod, and fluttered on to America's rocks, like a dove from a new ark. John Alder, who rowed her to shore, allowed this daughter of Manasseh to be the first to land in their new world." No doubt the damsel had some of the spirit of her kinswomen of old, the daughters of Zelophehad who did not forget their claim to an inheritance in Manasseh (Joshua xvii.). From that period to the Declaration of Independence, 1776, America, being God's Manasseh, has been blest in the fulfilment of the promises made by Jacob to him, her population at that date, including slaves and emigrants, numbered 2,614,300. Strangers and foreigners were all welcomed, and allowed, after five (or seven) years to become citizens, but subject to American laws, &c.

On the occasion of the declaration of their independence, the Americans caused a beautiful seal to be engraved, on the reverse side of which the Great Pyramid is represented in an unfinished state, surmounted by the headstone of the corner forming a triangle, in which the All-seeing Eye is represented giving forth rays of light or glory. This is raised at a distance from the unfinished flat surface, so that the original height of the pyramid may be discovered. On the top of the seal is the motto, "Annuit Cœptis" (He has been favourable to our undertakings). Surely we may read between these lines, and hear Manasseh exclaim, "Yea, I (too) have a goodly heritage" (Psa. xvi. 6). Below are the words, "Novus Ordo Seclorum" (the new order of centuries). In this seal seems wonderfully recalled to Manasseh's mind the days of his sojourn in the land of his birth, under the shadow of the Great Pyramid, which is still testifying to our being the Israel of God (Isa. xix. 19). On the obverse side of the seal appear, in a circle with rays of light, 13 stars—(the stars of the heaven for multitude?)—indicating the 13 States, significant of the 13th Tribe. On a ribbon of blue the words, "Pluribus Unum." Below is an eagle, whose right claw holds a branch, and the left 13 arrows, no doubt alluding to the noted skill of this tribe also in the use of the bow and arrow. In the centre, on the breast of the bird, appears a shield with even perpendicular lines. These lines are also seen on the gem on the high priest's breastplate which has Manasseh's name, again suggesting the Psalmist's words, "The lines are fallen to me in pleasant places," perhaps meaning the strangers who have fallen to him. Population in 1881, all free, 50,152,886.

Having now briefly traced the marvellous dealings of a faithful God with His chosen, yet unworthy nation, we cannot omit to say a few words in reply to the still oft-repeated remark, "*Cui bono?*" People say, We have the Gospel, and are secure by our faith. You all seem to put the Identity in the place of the Saviour, and say, however wicked our nation may be, God is bound to save us, being Israel. But this is untrue. None know or value more than Anglo-Israelites the testimony that "There is none other name given under heaven whereby we must be saved," &c. (Acts iv. 12). Scripture admonishes us to declare the whole counsel of God (Acts xx. 27). Our Lord declares many precious truths, and among them that He was sent to the lost sheep of the House of Israel, who were in exile in far countries, what time the Jews, the House of Judah, crucified Him. Moreover, He declared to them that the House of Israel would receive His salvation, which Judah had rejected and despised. We therefore teach that the lost sheep are found in our nation.

Also we must notice that in these days, the time of the end, the long shut up mysteries were to be unsealed, when "the wise shall understand" (Dan. xii.). Here is wisdom, to recognise God's glorious promises historically fulfilled in our race, who are the Lord's portion, the lot of His inheritance. Again, God declares that the manifestation of His people is an event on which He has set His whole heart and His whole soul (Jer. xxxii. 39, &c.). Moreover, He says, "For this will I be enquired of by the House of Israel to do it for them." But how shall people inquire for a matter they are utterly indifferent about? Once more, infidels, who object to the Bible because, they say, the great prophecies in favour of God's people, He has failed to fulfil. When shown, however, that all has literally come to pass in these last days, they, by God's help, see and believe. Lastly—this is a powerful weapon to grapple with Ritualism and its head, the idolatrous Church of Rome. This old heresy has again revived in our midst. Priests, unfaithful to their vows, point out for admiration the ritual of the so-called "Ancient Church." We can show in the Anglo-Israel Church a far more ancient one, even that founded by God in the wilderness under Moses, and preserved until its union under the apostles as a Christian Church.

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Here in these Islands this British Christian Church flourished long before Augustine came on his Popish mission in A.D. 597, whom the Britons, holding a purer faith, withstood. For Rome had corrupted and paganised the ancient faith once delivered to the saints, before the close of the second century after Christ. Augustine slaughtered 1,200 British monks for remaining true to their faith. This faith, now the true Protestant faith of our Church, should satisfy our nation, who came in full possession of her birthright privileges on throwing off Romish idolatry. Let us therefore praise the Holy Trinity for this and all the mercies we have been considering, and for performing His gracious promises.

"DIVINE WORLD-REGENERATING FORCE."

THIS was the title of an interesting and instructive lecture delivered at the Guildhall on Friday evening by the Rev. R. Douglas, Vicar of Kidsgrove, in connection with the Bath branch of the Anglo-Israel Association. The Rev. E. J. Wemyss-Whittaker, an active and earnest supporter of this doctrine, presided, and there was a very good attendance. After a hymn had been sung and the Rev. F. M. Caulfeild had read a portion of the Bible, the Rev. T. P. Williams offered prayer.

The Chairman then said, in standing up as he did always on that subject, he felt he was standing on holy ground, because they trusted and strove in all their teaching without regard merely to this doctrine, to lead those they were speaking to, to the feet of Jesus and the word of God. They did not try to bring out and prove their theory only from things outside the word of God, for although there were various ways of proving their assertions, it was the word of God that they went to, and it was on the word of God that they advised all who were desirous to learn the truth of that subject to cast their eyes. They had the feeling that they had never yet been met by opinions, or by any arguments that were too strong for them, because their chief arguments were from God's word, which could never lie or change, and, however they might like to interpret it, would be carried out in the fulness of His knowledge and in the way He devised. He then called upon the

Rev. R. Douglas, who said, he wanted them to remember they put forward this Israelite teaching as a Providential relation. It was not that it rested on any human pillars—he should be sorry if in any degree it rested on him—it was, if they were at all right in their conclusions, making bare of the Almighty Arm in our history, and in the history of this world, he would say, in a manner almost absolutely unique and unparalleled in the whole history of the universe. The Lecturer then dwelt on the scriptural meaning of the word "regeneration," and spoke of the perilous times they were now passing through, remarking that no earnest Christian could look abroad and in the light of scripture carefully study the signs of these times, without feeling that they needed something that should revive in all its fulness and in all its energy the testimony of God's holy word, and it was on this that the lecturer based his subject. They had all kinds of evils in these days, and they believed that God had brought this doctrine they believed in before them by His acts, fulfilling His word by Providence, accomplishing prophecy by history, manifesting the truth of the old covenants promised, and had brought this truth and was bringing daily more and more to light, not only that they might admire the everlasting fact of His love, but that they might see that, because He was the Lord that changed not, He had put into their hands a mighty weapon, whereby to overthrow and destroy all the evils that threatened the world and society, and the church, until the glorious coming of the kingdom of our Lord and Saviour Jesus Christ. British-Israelism, he argued, annihilated infidelity. The rev. gentleman spoke of the great amount of practical unbelief that existed. They had besides political infidelity. He well remembered the time, more than thirty years ago, when he heard a discussion between a clergyman and Mr. Bradlaugh in Liverpool, and he well remembered how he felt bound by the preaching of the Lord, and if any one had said to him, "You will live to see that man a leading member of Parliament and possibly a member of a British Cabinet," he could not possibly have believed it. Mr. Bradlaugh was, of course, the representative of a great body, which proved to them that their old boast that all their legislation was based upon the Word of God was certainly weakened in the present day. He contended that these revelations were a complete vindication of the truth of scripture, and he most firmly believed that the whole of the Old Testament and its covenant promised to Abraham were rendered marvellously real and strictly and literally true at the present day. He argued that the British nation were fulfilling prophecy in such a way as to show they were God's chosen people, and that this nineteenth century had seen the fulfilment of the promises of the covenant made nineteen hundred years before Christ. But, the lecturer said, they had reason to desire spiritual forces with regard to the preservation of true evangelical religion amongst them. They all knew the prevalence, not only of direct infidelity, but what Mr. Spurgeon called "down grade theology." Did British-Israel truth tend to stop this "down grade tendency"? and he answered with the utmost confidence, it did. The lecturer dealt with other evils which threatened them, and asked his hearers, in conclusion, to carefully consider the question.

We take the above report of what was clearly an interesting and instructive lecture from the issue of the *Bath and Cheltenham Gazette* of December 7th. We are glad to see from the report that the Rev. Mr. Douglas considers "the British nation are God's chosen people," but he did not say whether they alone in his opinion represent them, or if they constitute one or two only of the Ten Tribes, the rest being elsewhere in Europe. Knowing Mr. Douglas' views as expressed in "Ephraim-England," the report of the lecture at Bath seems to put aside the Teutonic Theory altogether, and to give only the British aspect of the question, which is hardly fair to the lecturer or to those who read the lecture as published by the local journalist.

CHRISTIAN OPPONENTS, PLEASE REPLY.

IT is now generally admitted that the day for ridiculing British Israelites has passed, and that the question must be seriously faced by every section of the Church of Christ; our attitude must be aggressive, not simply defensive; we therefore place the following important enquiries before every Christian, without respect to denomination or creed, and confidently await their replies.

Why should the British be the people to begin an agitation to free the slaves?

Why should the British be the people to send forth Missionaries all over the world?

How comes it that the British are the most Christian people in the world?

How is it that they are above all nations in ALL things, socially, morally, intellectually, commercially, and spiritually?

Why have not other people the blessings that the Anglo-Saxons enjoy?

Why are the Anglo-Saxon race the most prosperous, the most courageous, the most energetic of all people?

Why are they the head and not the tail in all things?

Why are they successful in war, against all odds?

Why does Britannia rule the waves?

Why does Britain's fleet—naval and commercial combined—outnumber the naval and commercial fleets of all other nations put together?

Why are the British folk the wealthiest of all people?

Why is London the capital of the world?

Why have the British folk greater freedom, and more just and humane laws than other nations?

Why is the English language fast becoming universal?

Why is the Empire continually extending, until it now owns about a fifth of the habitable globe?

Why are Britain's sons—(including the United States)—free from the conscriptions to which other nationalities are subject?

Why does the Anglo-Saxon race increase in numbers much faster than any other people?

Why is Britain the Asylum for all refugees?

Why is the Anglo-Saxon race (the Jews included) the only Sabbath-keeping people?

Israel must be a nation.

Israel must be a monarchy.

Israel must be the greatest, the wealthiest, the most successful in battle, a Sabbath-keeping nation—must be a multitudinous nation—a nation and a company of nations—possessing the Gates of the world, the blessed nation. "You only, saith the Lord, have I known of all the peoples of the earth. Ye shall show forth My praise."

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"Israel shall blossom and bud, and fill the face of the world with fruit."

The Anglo-Saxon race only is fulfilling all the promises made to Israel.

If the Anglo-Saxon race be not Israel, where is Israel? And who are the British?

JOHN WISHART.

—*The British-Israelite and Prophetic Messenger, March*, 1888.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

SPECIAL APPEAL.

DEAR SIR,—It will be remembered by Members of the Association, that, last Spring, with the view of extending their operations in the diffusion of Anglo-Israel truths, and for the better accommodation of their Members, the Council determined to remove into their present commodious premises, where are provided a lecture room, reading room, library, Secretary's office, and other conveniences.

The Council were aware that, in taking this step, they were incurring extra expenditure; but this was done for the benefit of the Members, the good of the cause, and with a view to making the Association more generally attractive. They are thankful to state that the necessary means for furnishing the new rooms were generously subscribed by Members of the Association, by whom a special fund was raised for the purpose. The extra annual expenditure, for the maintenance of these premises, is due almost entirely to the increased rent payable for the same, and this can only be met by additional subscriptions from existing Members, and an increase in the number of subscribers.

The very reasonable expectations of the Council, that this result would naturally follow the steps they had taken, have, they regret to say, not been realised; and they consequently find themselves under the necessity now of appealing to the liberality of the Members of the Association, and to other friends of the cause, for the sum of £80, to enable them to meet their accrued liabilities. If the Association is to continue to exist—which all sincere Anglo-Israelites must desire—and to continue to perform the important functions in the future that it has, so far as its means have permitted, carried on during the last ten years, it is absolutely necessary that those who have the truths it advocates and promulgates at heart, should rally round the Council, and enable them to place the Association in a position of increased usefulness and efficiency, BY LIBERAL DONATIONS AND INCREASED ANNUAL SUBSCRIPTIONS, BOTH IN NUMBER AND AMOUNT; and it will be necessary that their reliable income should, to this end, be increased by at least £100 per annum. A list of donations and increased subscriptions already promised is appended.

With regard to the past, it may be here stated that this Association inaugurated an Anglo-Israel Free Distribution Fund, for the gratuitous distribution of Anglo-Israel literature, at its second Council Meeting in January, 1879; in April following, it commenced the formation of a Reference Library of Anglo-Israel Literature, and it now possesses a large number of valuable works; in June of the same year, it organised a Conference of the Clergy at Wimbledon. In May, 1880, it commenced Anglo-Israel Bible Readings; in August following it succeeded in obtaining permission to advocate its principles from the pulpits of certain Churches in the Metropolis, and the late Right Rev. Bishop Titcomb preached two sermons for the Association. Since then many other important works, such as hundreds of lectures; meetings, and drawing-room addresses, have been carried out under its auspices in various parts of the United Kingdom, forming a record at once honourable to the Association, and such as can be claimed by no other Anglo-Israel Association.

The Council believe that all this has only to be brought to the recollection of the Members, and to be made known to outside sympathisers, to call forth from them an increased support, sufficient to carry on the Association without anxiety to the Council.

It is well known that the belief in Anglo-Israelism is rapidly on the increase, but the Metropolitan Anglo-Israel Association, as the Central representative of that belief, has hitherto been supported by but a small proportion of its adherents. The importance of such a Central Association, for the diffusion of any truth, is a too-well recognised fact to need any demonstration, and the Council cannot but feel that to allow this Association to collapse for want of support, or to struggle on without the proper means to enable it efficiently to fulfil its functions, would seriously prejudice the cause it advocates, and indefinitely retard the fulfilment of its hopes and desires.

In thus strongly recommending the claims of this Association to your earnest consideration, the Council can but express a hope that you will with kind liberality respond to their appeal, and also induce your friends to come forward for the support of the cause.—I am, dear Sir, yours faithfully,

(By order of the Council), E. W. BIRD (Philo-Israel),
14, King William Street, *Chairman.*
Charing Cross, London, W.C.

LIST OF DONATIONS AND SUBSCRIPTIONS ALREADY PAID OR PROMISED.

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Miss J. Docker	0 10 0	—	
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ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FIFTY-THIRD MONTHLY REPORT.

THE following donations and subscriptions, from Mar. 17th to April 13th, are very gratefully acknowledged:—

By the Treasurer: A reader of "Words of Help and Wisdom," 5s.; Mrs. H., Derby, 10s.; A Sower, Bridge of Allan, £2; Mr. and Mrs. H., Cheshunt, 10s.; Mrs. P., Leamington, 5s.; Miss H., Lymington, 5s.; J. F. (per Mr. May), Malta, 5s.; C. R., Southsea, £1 1s.; Mrs. S. T., Lymington, £5. Per Miss E. M. Rush: Mrs. A., Weston, 2s. 6d.; Israel's Identification Association, Norton Woodseats, 5s.

By Mr. C. Horner: G. W., Barnsley, 1s.; W. T. W., Crewe, 2s. 6d.; Mrs. M. C., Tenby (monthly subscription), 2s. 6d.; B. W. H., Richmond, 2s. 6d.; Mrs. T., Sheffield, 2s.; J. R. D., Sunderland, 5d.; Mrs. C. B., Weston-Super-Mare (monthly subscription), 5s.; W. W. (monthly subscription, for BANNERS), 3s. 6d.

Total, £11 7s. 11d.

J. LAWRENCE, *Hon. Treasurer.*

DONATIONS OF LITERATURE.—The following gifts are thankfully acknowledged: Thirty-five copies "Canadian Advance," from Messrs. Yeigh and Co., which have been circulated amongst our Sowers, Sundry parcels of BANNERS, etc., from Streatham, Bristol, Maida Hill, Stretford, Workington, and W. W., have been forwarded to Thames Church Mission, Mission to Deep Sea Fishermen, Market Weighton, and Dover.

LITERATURE DISTRIBUTION. — Twenty-two parcels of various pamphlets, leaflets, etc., have been forwarded during the past month as under: Glasgow, Edinburgh. Great Yarmouth, Carlisle, Alvaston, Farnworth, Devonport, Canterbury, Westminster, Sheffield, Lydling, Birkenhead, Gravesend, Tenby, Weston-Super-Mare, Barnsley, Wigan, New South Wales, Tasmania, Auckland, New Zealand, British Guiana.

BANNER DISTRIBUTION.—The distribution has varied during the month from 100 to 147 weekly. Canterbury may now be included in the list published in January report.

It is particularly desired by the Secretary that when any Sowers are in serious need of literature they will kindly communicate with him at once. Owing to the large staff, it is impossible to send out supplies to each every month, but as far as funds permit as frequently as may be.

CORRESPONDENCE.—The chief of our Sheffield Sowers reports very gratifying progress on all sides. A case is cited that, through reading the Bible in the light of Israel, "the man who had never attended a place of worship, has now become a consistent Christian." And another speaks of having received

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spiritual good through reading the Bible in the new light revealed.

From Manchester we hear of advances. "Out of a class of 15 boys in a Sunday-school," writes our Sower, "a short time ago I put the question—after six months' teaching—'How many of you now believe that the British are Israel of the House of Joseph?' All hands were put up without dissent. This, I think, shows very great progress, for which we need to praise the Lord."

Our correspondent at Malta finds a large field for spreading the "Revelation of Israel." Constant changes occurring in the garrison, with unintermittent arrivals and departures of ships, allows of much distribution being done. The consequence is that much literature is judiciously expended by our indefatigable agent there.

From Barbadoes we have the following: "I very thankfully acknowledge the receipt per mail of a well-filled parcel of pamphlets and miscellaneous papers. We in Barbadoes are becoming more alive to this very interesting question, which, however it may still be ignored by many, is, I believe, destined ere long to be the absorbing subject of the day. I shall be very glad to receive from you, for distribution, as much of this valuable literature as you can spare, and especially any plain Gospel tracts, which I find very handy in scattering among the soldiers." 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. 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.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of cards now issued, including those in the hands of the local secretaries, is 1,450, three new members 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*, etc.

A donation, received towards the expenses of the Union, of 7s. from Mrs. H. C., Guernsey, is most thankfully acknowledged.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for May is appended:—

1st ...	Malachi	iv.	12th ...	Matthew	xi.	23rd ...	Matthew	xxii.
2nd...	Matthew	i.	13th ...	„	xii.	24th ...	„	xxiii.
3rd ...	„	ii.	14th ...	„	xiii.	25th ...	„	xxiv.
4th ...	„	iii.	15th ...	„	xiv.	26th ...	„	xxv.
5th ...	„	iv.	16th ...	„	xv.	27th ...	„	xxvi.
6th ...	„	v.	17th ...	„	xvi.	28th ...	„	xxvii.
7th ...	„	vi.	18th ...	„	xvii.	29th ...	„	xxviii.
8th ...	„	vii.	19th ...	„	xviii.	30th ...	Mark	i.
9th ...	„	viii.	20th ...	„	xix.	31st ...	„	ii.
10th ...	„	ix.	21st ...	„	xx.			
11th ...	„	x.	22nd ...	„	xxi.			

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."

MY DEAR PHILO-ISRAEL,—I send you with this an interesting account of an assembly of Jewish Rabbis held some years ago, to decide as to the advisability of endeavouring to purchase the Holy Land from the Turk, and how the meeting ended. The faith of one of them on the promises of God saved them from carrying out what was the intention of the gathering. The story was related to a clerical friend of mine, who has very kindly given me his notes on the subject, and which I have copied for you, thinking the subject might be interesting to you and to many BANNER readers, if you will find room for it in the columns of your valuable paper.

With kind regards, yours very truly,

ST. GEORGE PRIAULX.

The Avenue, Brixton Rise, S.W., March 27, 1888.

"About a year ago I had some conversation with a Jew, who attended a service on board ship which I conducted. It was after this service that he spoke to me, and said it was the first Church of England service he had attended, and that he saw in it nothing to object to from his point of view. This led me to speak of the Jews, and of their return to the Holy Land. I think I suggested to him, Why not buy it from the Turk, for at such a time as the present the Turk would be only too happy to let them have it for a reasonable sum. He said this was no new idea, for a number of years ago it was in contemplation, and the wealthy Jewish community, headed, I think, by Baron Rothschild, had had the question submitted for consideration to an assembly of Rabbis. The prevailing sentiment at this meeting was, that the project was feasible, and numbers of them expressed themselves as favourable to its being done. One very aged Rabbi, however, was observed to remain silent, not availing himself of any opportunity of making even a remark. When all had spoken on the subject except him, some one remarked, just as the question was to be put to the vote, that Rabbi —— had not yet given his opinion, whereupon he was requested to state what he thought of the subject. His reply was something to this effect: That he felt great reluctance in expressing his opinion, since the rest of his brethren were favourable to the proposal, and therefore he would willingly have continued silent; but now that he had been requested to speak, he felt bound to express his opinion, although it was opposed to the views entertained by the others. 'I base my opinion,' he said, 'on faith in God. He has promised to restore us to the land of Canaan. He has told us that that land would be the possession of the children of Abraham. It is ours,' he said, 'without money and without price, and it would be a mistrusting of His Providence if we should agree to purchase it. I believe,' he said, 'in the promises of God, and am assured that He will in His own good time restore His people to their own land.'

"This opinion so influenced the rest of his brethren that they were won over to his views, and came unanimously to the conclusion that the purchase of the Holy Land was contrary to the Divine promises."

DAWLEY DISTRICT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—My work amongst the distressed poor during the past four months has been greatly aided by the following friends, most of whom mentioned your BANNER or their love to Israel as a cause of their offerings:—An offering for the poor from a Young Reader of the BANNER OF ISRAEL, 5s.; A Constant Reader of the BANNER 4s.; Sheffield, £1; Mrs. T., Bath, 5s.; Miss Jessie Lawrence, 5s.; E. C. B., Leicester, in appreciation of your *Israel's World*, 4s.; Mrs. J. Cosserat, 10s,; Mr. J., Dudley, 5s.; For the Poor, 5s.; C. P., 4s; Miss E. Remington, 10s. and 5s; Alice Powis, a parcel of clothes for the poor. With these gifts I have helped to feed fourteen families—some of them pious, Christian members, who have been compelled to beg from door to door for daily bread. As there is no prospect of the Public Works being re-opened, I am assisting a family this week to go to their relatives in America.

Next July the scene of my ministry changes from here to Wellingborough, Northamptonshire, whence I hope you may never hear from me on distress, as the subject has been very depressing to my spirit. I trust that all the ministering human angels who have so fed my poor people and encouraged my work are receiving, and will ever receive, the fulfilment of this beautiful promise of our Father to Israel: "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." I do not wish however that any of my letters should be regarded as "begging."

Yours in the trials and glories of Israel,

HENRY ROE, *Minister.*

Dawley, Salop, April 11, 1888.

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NOTICES.

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

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Just published—Cloth, 2s. 6d.—a re-issue of

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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Contents.

	PAGE
The Alarming News from France, from Berlin, and from Roumania	189
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. Part XI. By Joseph Thomson	190
The Nation and the Company of Nations	191
Old Testament Idolatries, and the Connection Between Druidical and Hebrew Worship. By Rev. T. Lowe, M.B.A.S.	192
"The Land Which the Lord thy God Careth for." By E. Reep	192
The London *Echo* Gives Evidence	193
The Testimony of P. Virgilius Maro	194
Correspondence	195

THE ALARMING NEWS FROM FRANCE, FROM BERLIN, AND FROM ROUMANIA.

APRIL 17, 1888, will be remembered as a day of alarming tidings. From France we got then the information of the rapid success of General Boulanger in the French elections, even the sober Nord returning him at the head of the lists with 172,000 votes, as compared with 76,000 and 9,000, obtained by the other two candidates. Boulanger's success as Dictator of France after a revolution, would be a severe blow to the European peace, and end probably in the trial of strength between Germany and France for which events are doubtless preparing.

From Berlin grave and distressing tidings reached us, for the Emperor Frederick was publicly reported by his physicians to be in a very critical condition, bronchitis having supervened "with high fever and quickened breathing," which led to painful apprehension that his life was in danger. From Eastern Europe there came the same day news of a movement of Russian troops towards the Austrian frontier, which may or may not be meant as aggressive, and an outbreak of what looks like the beginning of a revolution in Roumania, fomented probably by Russian agents in order to keep alive that unrest of the Eastern States which can so easily be kindled into war. A provincial paper, commenting on the tidings of the day, justly remarked, "all the signs of the times point to the approach of a deadly struggle among the nations, such as the world has never yet seen." Here we have the secular response to the prophetic declaration of Rev. xvi. 18, R.V:—"And there was a great earthquake such as there was not since there were men upon the earth, so great an earthquake, so mighty." What are the nations to do? Disarmament is out of the question! While Metz, Alsace and Lorraine, Sedan and Strasbourg, remain rankling in French memories, the German nation never can relax their precautions. They must add to, rather than reduce their armies. Russia sees her opportunities approaching respecting the coveted Gate, and therefore will not allow affairs to settle in Bulgaria, or Austrian Poland to be at peace. She adds to the turmoil by fomenting revolution in Roumania, and so prepares the way by-and-bye for the occupation of that province as a step in advance towards Bulgaria. In Germany the Emperor's condition leads to serious apprehensions. In the case of his removal we have in the Crown Prince William a man of strong will, ready implicitly to follow the policy of the iron Chancellor, Prince Bismarck, in the matter of French threats. The Crown Prince is not credited with over much respect or deference for France!

The whole aspect of affairs leads to the conclusion that we are near "the beginning of the end." Not far off seems to be the great earthquake War-woe, when in Europe two Powers will be arrayed against three, and three against two. The questions which await decision by the stern arbitrament of war are such as no compromise can settle. They are simply whether France shall recover her provinces by conquering Germany, or fail to do so, and therefore be vanquished by the Teuton, never to rise again. In the Eastern Question Russia will attempt to drive out the Sultan from "The Gate" and take his place therein. This is "the last word in the Eastern Question," but the Western question is one of death or life to France or Germany. How Italy will interpose and fare in this mighty shock of nations, we may not yet surmise. But it seems sure she will be drawn into the mêlée, and take her part gallantly in the defence of Israel's Gate, giving Germany the while some help in her unequal contest with her two mighty enemies, to the East as well as to the West.

Whether recent complications will bring on the cataclysm early, or whether, as is probable, a longer period will be requisite to complete the purposes of God before the outbreak of war, none may certainly declare. It is ours to watch and wait, and note how God fulfils His purposes towards His people, according to the prophecies. Humanly speaking there seeems no reason why the troubles on the continent should not be pacified for the time being. The conspiracy of General Boulanger would not seem to be very fordmidable if he has failed to secure the support of the army. The condition of the Emperor of Germany, even if it should terminate as no one desires it should, will make no alteration in the policy of the Fatherland. She must arm and keep armed, to resist her enemies whenever they may spring forward to carry out their projects of revenge. Russia's plots in the direction of Constantinople are sure to be opposed by three first-class European Powers: Austria-Hungary, Germany and Italy; and this is a coalition which, backed as it would be

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by the Turkish armies, and those of the Balkan States, will make Russia pause before she decides upon an onward step.

It is remarkable that in the face of occurrences and probable events on the Continent which are filling the nations abroad with consternation and perplexity, our own people in the British Isles are calmly pursuing their own aims and objects, mending their own constitution, and attending to the pacification of Ireland, without the slightest fear of foreign foes, or terrors lest the French should turn their arms against our shores, and attempt an invasion which has often enough been threatened by boastful French colonels, but has never yet been accomplished by our vivacious neighbours. This nation is Israel, and that explains the enigma as it explains so many more. Israel was promised a safe refuge from her enemies in "a place of her own," "appointed" for her domicile in security. There she 'dwells alone" "carelessly and confidently in her isles," glorifying God and presenting a picture which the nations of the world cannot but envy.

Here then is another answer to the *Cui bono?* querist, and another reason why Israel should praise the Lord! (2 Sam. vii. 10; Numb. xxiii. 9; Exod, xxxiii. 16; Ezek. xxxix. 6; Isa. xxiv. 15; Jer. xxxiii. 9, R.V.)

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

(*Continued from page* 176.)

PART XI.

XXXI.—THE MILEDH.

There is a people called Miledh frequently mentioned in ancient Irish poetry, and who are supposed by more modern antiquarians to have been the same as (or connected with) the Milesians. These latter are also supposed to have been the descendants of some Carthagenians who sailed from Spain, led by Heber and Heremon, the two sons of Milesius, king of Spain, and settled in Ireland with all their followers. MacGeoghegan writes that Heber, after having gained a footing in the island and "refreshed his troops, advanced into the country to make further discoveries, in hopes of meeting some of the colony that had been scattered by a storm some time before; after a long and fatiguing march he arrived at Invear-Colpa, where he found Heremon with his division, by whom he was informed of the disasters which had befallen his brothers Aireagh and Colpa, who had perished on that coast. The brothers now uniting their forces, formed their plans for a campaign. He decided to go in quest of the enemy, who, according to the reports of their scouts, were not far off. They began their march, and after a few days came up with the three princes of the Tuatha de Danains, in the plains of Tailton, with a formidable army ready to meet them. The action began; and this battle, which was to decide the fate of both parties, was for a long time doubtful, both sides making extraordinary efforts: the latter to defend their patrimony from the invaders, who wished to wrest it from them; the former, less to revenge the death of their countrymen, than to obtain possession of an island which had been destined for them, according to the prophecy of the Druids. At length the three princes of the Tuatha de Danains, together with their principal officers, having fallen, the army was thrown into disorder, and the rout became so general, that more were killed in the pursuit than on the field of battle. That day, so fatal to the Tuatha de Danains, decided the empire of the island in favour of the Milesians."

In the poetical histories of the Druids, it is said that Ireland was inhabited by the Miledh Slioght Fene, and the Miledh Espaine; which names have been supposed by later writers as equivalent to Milesius the Phœnician. Other learned moderns, however, think that Miledh is an abbreviation from Mbealedh, *i.e.*, the worshippers of Baal, and figuratively, the noble Druids. Fene, they also say, means wise, so that to them Miledh Fene would represent the wise and noble Druids; and Miledh Slioght Fene, a wise and generous offspring. Similarly some make Miledh Espaine, the son of Golam, under whom the Iberi arrived and settled in the south of Ireland, to mean Milesius the Spaniard: though others assert that *easpainne, espaine*, or *hespin*, in the old Celtic meant a bare, arid, and barren country, and so understood the words, "*miledh espainne mac golam*, noble, from the barren mountain country of the Cael."

But it being an accepted fact that the Miledh, or Milesians were a Phœnician race who arrived in Ireland from the coast of Spain, their name may have been derived, not from Milesius King of Spain, whose only existence is in the realms of poetry and imagination, but from one of the Phœnicians who had arrived in Spain from Miletum, in Ionia, which was an early Phœnician colony. Greek history tells us that Miletum was first colonised by Phœnicians from Crete; and that it was attacked by the Persians, who transplanted its inhabitants into Persia: and that the Phœnicians and Milesians joined with the Persians against the Ionians at the battle of Mycale, and that they were made slaves by the Persians, but kindly treated by Alexander; and that in the time of Psamiticus a colony of Milesians settled in Greece. The Sacæ joined the Persians at the battle of Marathon, and broke the centre of the Athenians. The "Liber Lucanes," an ancient Irish MS., tells us that one colony of the Milesians arrived in Ireland in the last year of Camboath (Cambyses) son of Ciras (Cyrus). It then describes the division of Alexander's empire among his generals and says another colony arrived in that year wherein Alexander defeated Daire, *i.e.*, Darius. (See Vallancey). The Phœnicians, after gaining Miletum, disseminated themselves as tribes in every direction. They pursued the Thessalonians from Caria, and took up their residence, in the first place, on the coast of Anatolia, founding the cities of Trebizon, Heraclea or Penderaclea, Sinope, etc., afterwards landing in the Crimea, and founding the cities of Theodosia, or Kaffa, Chersonesus, and Oliera on the Dnieper; and besides other cities, built Odessus, or Barna, on the western coast of the Black Sea. Their principal city seems to have been Appollonia or Sizeapolis, which was strongly fortified, and built partly in the peninsula and partly on the little island of Pontus, where the famous statue of Apollo, brought afterwards to Rome by Lucullus—was worshipped with all solemnity. Money coined at Appollonia by the Milesians, had an impression of Apollo's head, with the motto, "Dorionos," *i.e.*, the bountiful.

Thus we see that Miledh is not the name of a particular race, but of the city of Miletum: and Milesian is not a proper name, but a national one; as the Milesii were the inhabitants of Miletum, and anything belonging thereto was called Milesian; as Thales the Milesian; Anaximander, Anaximenes, and Hecateus the Milesians: also Milesiourgos signified anything done by Milesian art, as Milesian tapestry, and Milesian wool, which was celebrated throughout the known world.

But the name of the city itself may have been coined by the Phœnicians from *milet*, to escape, or be liberated; which accords with the history of the first tribes of the Canaanites, who fled before the face of Joshua and the Israelites. It should also be noticed that Miletum was otherwise called Anactoria, from Anach, a descendant of Anak, whom many of the Phœnicians used to boast of as the founder of their family. In Ireland there seems some traces of the name Miledh in that of Malahide a town in the county of Dublin, and in that of Malahidert, a village in the same county.

XXXII.—ESPAINE, OR SPAIN.

Espaine, Hespin, or Spania, is a word not of Celtic, but of Hebraic and Syriac origin, from "Span," or "Sapan," *i.e.*, a

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rabbit. Hence Spania, a country abounding in them; and this is the epithet by which Catullus distinguished that part of Spain now called Celtiberia. But the Phœnicians applied the name to the country at large, from the number of these animals being so immense, that they seemed almost as though they would dispute its possession with man himself: not only did trees, plants, roots, and vegetables give way before their dense and desolating myriads, but castles were not safe from their attack, and whole towns were undermined by them.* Many ancient writers, impressed with these facts, speak of the rabbit as if it were an animal peculiar to Spain. Hence we see how slight is the probability attaching to the derivation of Spain from Pan, the Arcadian, one of Bacchus's associates, as Lusitania was so named from *lusus*, *i.e.*, play. For Hispania, (Lat. *i.e.* Spain) some of the ancients wrote Espaine, and now frequently Spania, which Vossius and Bochart confirm by the testimony of St. Paul, Theophilus, Eusebius, Epiphanius and others. Eulogius has written Ecclesia Spaniœ (*i.e.*, the church of Spain), which Ambrosius Morus erroneously transcribed into Ecclesia Hispaniæ. The colour black, is called "spanus" by Nonus; and "Spanicum argentum," for Hispanicum (*i.e.*, Spanish silver) occurs in Athanasius Bibliotheca in his Lives of the Pontiffs.

XXXIII.—THE FEINE, OR FENIANS.

Frequent mention in ancient Irish chronicles and ballads occurs of the Fene, or Feine, Fane, Fine, or Fion, an ancient Irish clan. Some derive the etymology of these names from the Irish word *fine*, *i.e.*, a tribe or nation; others from *feine*, the celebrated ancient Irish militia; while others from *feine*, *i.e.*, a steward or husbandman. Some also think the words denote a standard or ensign, or whatever is erected in a high and conspicuous position; when connected with sacred matters the high priest or sacrificer; a learned man; a Druidical temple, as the Romans gave the name of *fana* to the shrines where they worshipped their idols.

But it is more probable that by these names is indicated some one of the ancient Phœnician colonies in Ireland. It is an admitted and established opinion that the Phœnician name was invented by the Greek in imitation of the Hebrew form of expression, *phene-anak*, *i.e.*, the sons of Anak, or Anaceans. Anak was a giant, and the son of Arba; whence (plu) Anakim, *i.e.*, giants: and being the founder of that race, the Greeks thought that the inhabitants of all Syria had sprung from him. It is indeed more correct to say Bene-anak, but the Greeks always soften the Heb. B in this way, as Josephus writes Sopho instead of Soba, a region of Syria. It is therefore no wonder that Bene-anak, Phœnices, and Punici, or Pœni, should all designate the same people, the Phœnicians. Beanak, or Phianak was anciently used as an abbreviation of Ben anak; from the name thus shortened the African Phœnicians were called Pœni, and those of Iberia, Fene; retaining in either case only the first member of the name, Fene-anak.

That the Phœnicians claimed the name of Bene-anak, *i.e.*, sons of the Anaceans, and desired to be so designated, is inferred from their calling Carthage, built by them, Chadre Anak, *i.e.*, the seat of the Anaceans (see the Pœnulus of Plautus); and from their calling Miletum, a colony of theirs, Anactoria (see above), from Anacte, *i.e.* a descendant of the great Anak. For although but few of the Phœnicians really owed their origin to the family of the Anaceans, (as Bochart observed), yet the celebrity of the race had such charms, that many wished to claim it as their parent stock. In all nations it is handed down as a presumptive usage that they select their name from the *elite* of their nobility; and among the Canaanites no family could compete with that of Anak, either in personal valour, or the influence of a splendid name. They were superhuman in strength, and so gigantic in stature that the Israelites appeared like so many locusts in comparison (Numb. xiii. 28, 33).

* Rabbits have similarly increased in New Zealand, until they are such a plague that men and dogs are now employed in their extermination, 1883.

XXXIV.—THE CLAN CUILEAN.

Another ancient people of Ireland were called Clan Cuilean, and lived in a part of the county Clare, by the Shannon, comprising the tract formerly known by the name of Thomond. "Clain" in Irish meaning sprung from, or genitive, the name of this people is by some supposed to indicate the growth or harvest of wheat near the water. They were also called Hy na mor, which sounds to the natives as the maritime region. But Dr. Villanueva thinks that Clan Cuilean is compounded from the Phœnician *clain culain*, *i.e.*, the summoned together from different, or mixed nations, thus intimating their motley composition. Or from *Clann Culain*, *i.e.*, the summoned Babylonians; for the Chaldeans who accompanied the Jews on their return from the captivity, attached themselves afterwards to the Phœnicians in their maritime expeditions, as well as in transplanting their colonies; and in the Chaldee language Clann, and Calnah meant Babylon. Hy na mor is also a Phœnician name, from *inamor*, *i.e.*, a variegated or party-coloured people in a sea-girt province.

(To be continued.)

"THE NATION" AND "THE COMPANY OF NATIONS."

In response to an inquiry addressed to the Rev. C. W. Hickson, M.A., in reference to his view of the probable connection between the Company of nations of Gen. xxxv. 11, and the Fulness or multitude of nations of Gen. xlviii. 19, we have received from him the following original and remarkable observations which have occurred to him as probable, but which, of course, future consideration may lead him to modify. He writes distinctly that the promise in Gen. xxxv. and that in chapter xlviii. relate to the same Company or Assembly of nations, and there is not the faintest idea in the writer's mind favouring the Teutonic or Gothic theory. He said what follows:—

"Just looking at Gen. xxxv. 11; as the promise there is earlier than the blessing in Gen. xlviii. 19, it must be taken as limited as to the channel of its fulfilment by the later passage. Gen. xii. 3 is limited by Gen. xvii. 19; Gen. xxvi. 4 is limited by Gen. xxvii. 33; so Gen. xxxv. 11 is limited by Gen. xlviii. 13—21. Not only does the latter passage show in what particular channel the blessing promised in the former was to flow, but it distinctly specifies the channels respectively of fulfilment of (*a*) 'a nation,' and (*b*) 'a company of nations'; for '*a* nation' was to come of Manasseh (Gen. xlviii. 19), but a 'fulness of Gentiles,' or a 'company of nations' from Ephraim (Gen. xlix. 19).

	Manasseh.	*Ephraim.*
Gen. xxxv. 11,	'a nation;	and a company of nations.'
Gen. xlviii. 19,	'a people,' 'great';	'a fulness of nations,' 'greater.'

"This has suggested itself to me as probable; the parallel seems so complete; but it it does not agree with our usually given explanations of 'a nation' in Gen. xxxv. 11. The fact of the matter seems to be this:—The past and future occupation of the land belongs to all the Twelve Tribes alike. The spiritual seed (Messiah) and the throne of David are Judah's distinctive blessings. 'A great nation' or 'people' were to come of Manasseh, and 'a fulness' or 'company of nations' of Ephraim. The other tribes seem to me to have nothing more very distinctive, and to come in for what they enjoy in conjunction with Ephraim (Ezek. xxxvii. 16, 19). 'Ephraim,' in Hosea, Ezekiel, and Zechariah means all the Ten Tribes collectively, and they are never that I remember, contemplated since their captivity until the reunion with Judah as anything but one undivided stick."

ERRATA.—Page 167, column 1, last paragraph, for 1573, read 1588; and page 179, column 2, line 42, for "then" read "there."

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OLD TESTAMENT IDOLATRIES, AND THE CONNECTION BETWEEN DRUIDICAL AND HEBREW WORSHIP.

By Rev. T. Lowe, M.B.A.S., Stratford-on-Avon.

With reference to the idolatries of Egypt, Moses solemnly warned the Israelites (*vide* Deut. iv. 16—20). From the final exhortation of Joshua, we find that the Tribes of Israel still retained some relics of idolatry; but what sort of gods were they which they worshipped? The gods of the Chaldeans, fire, light, the sun; and those of the Egyptians, Apis, Anubis, reptiles, vegetables; and those of the Amorites, Moabites, Canaanites, and Baal-peor, Astarte, &c. (Josh. xxiv. 14, 15).

These early idolatries lacked the mystic grandeur, and the mythic and classical beauty and charm, which characterises the mythology of the lands of Homer and Virgil with reference to the divinities of the Pantheon, celestial, terrestrial, and infernal.

In the ruins of Druidical Temples, we have "sermons in stones"; and what manner of stones are here? Other mighty piles of antiquity fall piece-meal; but here, a single stone is a ruin, prostrate like the giant carcase of Goliath. "The smoke rests on the altar stone; the image of the god is gone."

It has been well said by a distinguished antiquarian, of Offa's Dyke, King of Marcia, of Welsh renown, that "it hangs like a precious jewel round the neck of Time." Druidical ruins possess a far richer historical interest, wherever found, from Stonehenge to Mona or Anglesey, where the priests bravely perished by the Romans, under General Suetonius, 55 A.D. "A tale hangs thereby."

It is, to say the least, not at all improbable that with the Phœnicians came the Druidical religion to our shores, and with them came some of the Lost Tribes of Israel.

The Druids were a very mysterious and ancient people. Some of their religious ceremonies certainly remind us very much of early patriarchial times, and of after epochs of Israel's reign. In their social life and in their worship, we find ideas and customs coincident with the ceremonial rites of the Israelites, and of their national life.

Weaver, in his "Monumenta Antiqua," remarks: "In the course of his readings, he has noticed such and such monuments of antiquity; in his course of scripture reading, it has repeatedly occurred to him that certain historic facts, there recorded, would account for their erection." One Scriptural fact is sufficient. By the direction of Samuel, "the people went to Gilgal, and there made Saul king, before the Lord in Gilgal" (1 Sam. x.; Jos. iv. 20—22). It was at Gilgal that the twelve stones, that had been taken out of the Jordan, had been set up.

Now what is all this intended to prove? Why, from this historical and antiquarian stand-point alone, the great fact—for fact it is to us,—the British-Israel Identity Theory, the fact of the Israelitish origin of our ancient British ancestors. Many of the dispersed, exiled Tribes of Israel came and settled in the Isles of the West—"the Isles afar off."

Nearly 1,000 years, B.C., when the merchants of Tyrus came over to our shores to look for minerals, Ezekiel spoke of them as bringing from the isles of the sea, iron, tin, and lead. (Ezek. xxvii. 12).

On every hand proofs, from both sacred and profane history, ancient and modern history, proofs clear and cogent, accumulate for our proud and supreme position as the "Israel of God." The seal of the Holy One of Israel is manifestly upon us. We have ample proof, direct and collateral, in support of our sublime theory.

In the Celtic nations, the meteors known as shooting stars, are called "the death of a Druid," implying that their souls ascended in fiery chariots. That is most probably an Israelitish idea (*vide* 2 Kings ii. 11, vi. 17).

Collaterally, there is another fact in the history of the ancient Britons in the time of the Druids, worthy of note. Mitford says, "That it is surprising how the distant Britons should arrive at such perfection in the use of chariots, which they possessed when the Roman legions first invaded this island, especially as that mode of fighting was little, if at all, practised by the Gauls and Germans."

Cæsar says that the British chariot forces possessed the celerity of the horse. In the light of our theory, this fact presents no difficulty (*vide* Isa. ii. 7; 1 Kings x. 26.)

Britain is the "stone of Israel,"—Shakespeare, with a true prophetic gleam, well says of our invincible insular position,

> "This happy breed of men; this little world;
> This precious stone, set in the silver sea;
> Which serves it in the office of a wall,
> Or as a moat, defensive to a house,
> Against the enemy of less happier lands."

"THE LAND WHICH THE LORD THY GOD CARETH FOR."

By E. Reep.

"Babylon, Troy, Tyre, Palestine and early Rome have passed or are passing into fiction," wrote Emerson in his essay on history, a statement we may accept or not as we please, provided we strike out of the list Palestine. It is no uncommon error to regard the Land of Promise as a land accursed; a land upon which no good thing can spring forth in this dispensation. A totally different story is told by travellers and explorers well acquainted with the resources of the country. It is, they say, as fruitful where cultivated as in the days of the patriarchs.

Mr. Finn, in his "Byeways in Palestine," speaks of fields and vast wheat plains that would do credit to English farming; and he saw barley reaped of superb quality. The modern practice, he states, is to sow wheat very thinly, and from such sowing every seed is expected to produce thirty to fifty stalks, and every stalk to give forty seeds. Most astonishing, he affirms, will be the amount of produce, and its rapidity also, when the obstacles now existing against proper cultivation are removed.

Dr. Porter was much struck by the fertility of the land wherever cultivated, even in a slight degree.

From another traveller we gather that it is a "mere superstition to suppose that the soil of Jerusalem is cursed and can produce nothing; all who know Palestine unite in saying that the husbandman's reward might be a hundredfold." Everything relating to the coming restoration of the Holy Land is of absorbing interest, and ought to engage our attention. In the study of the Bible we read much of the debasement of the children of Israel in the great and goodly cities given them as a heritage from the Lord their God; much also of what was to befall that splendid inheritance in the event of disobedience to the statutes of their God, as set before them by His servant Moses. But we must not dwell too much upon Israel's violation of all that was holy and just, for we must bear in mind that there was to be a limit to their punishment and exile, which we know was to culminate in their return to God's favour, and that in the latter days (Hosea iii. 5). A sign of this return being nearer than we think, may be read in the interest which of late years has been taken in the scientific exploration of Jerusalem and the mountains and valleys round about, stretching from the river of Egypt to the river Euphrates, this being the extent of Israel's possessions as given in Gen. xv. 18. That a general interest in the land may be taken as symbolising its restoration receives confirmation from the words of the Psalmist, who ever kept in sight the future glory of the city of the great King:—"Thou shalt arise and have mercy upon Zion: for it is time that Thou have mercy upon her, yea, the time is come, and why? Thy servants think upon her stones and it pitieth them to see her in the dust." These words speak volumes to those who have considered the work of research in

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Palestine of the last twenty or thirty years. Some curious details are given in the records of discovery published by various writers upon Syrian exploration. Mr. Finn mentions a district in the coasts of Tyre and Sidon which has been called the Stonehenge of Syria, from which he thinks we may derive data useful in enabling us to understand the Celtic remains still found in Europe. Near Geba, the Gibeah of the Bible, are some strange stone parallelograms of great antiquity, and around Soof, though Mr. Finn saw none of the Druidical remains mentioned by Irby and Mangles, there are several rude erections resembling Celtic cromlechs, and which it is said are plentiful all over the hills.

In the Peninsula of Sinai the Rev. F. W. Holland was fortunate enough to come across many traces of ancient inhabitants, and ruins of houses similar in form to the "botham" or beehive houses in Scotland, built of rough and massive stones. These houses are generally found in groups, and near them are often seen ruins of tombs, similar to those which in England and Scotland are called Druid circles. They are of the oldest form of architecture known to us, and they evidently were made by a large and powerful people who inhabited the Peninsula at a very early period. Mr. Holland is of opinion that possibly some of the circles may mark the spots where the children of Israel buried their dead. (See Captain Wilson's "Recovery of Jerusalem"). Further information about these extraordinary dwellings may be found in a work entitled "Our Work in Palestine," in which we are told they exactly resemble the shielings of the Shetland Islands, and the chambers discovered in the large caverns at Clava, near Inverness.

Palestine, from Dan to Beersheba, is no larger than the Principality of Wales; it is 140 miles long and 40 in average breadth. Within such narrow limits it would not be possible for the chosen people to return in a body, more especially as they were bidden to enlarge their tent, to stretch forth the curtains of their habitation. That they will not do so seems to be plain enough from a passage in Jeremiah, wherein we are told that the Lord will call His people to return representatively, one of a city and two of a family (Jer. iii. 14). In an age when men are searching out the phenomena of nature with intense zeal, it would be a shame on the intelligence of the present day did Biblical phenomena stir up no less enthusiasm in men's minds, by which they may be urged to pick up the broken threads of Hebrew history, and to read their Bibles with more careful criticism. With full life infused into the dry bones of their theology, we should hear no more of Palestine passing into the realms of fiction.

It is conjectured that there may yet be discovered long-hidden treasures which will throw light on the ancient history of this country of countries; for if the empire of Rome comprehended the fairest parts of the earth, Palestine was, as it has been said, the theatre of the most stupendous drama in the world's history. That drama is not yet played out. Christ came to redeem the whole world; He came specially to save the Ten-Tribed House of Israel, which was to be found in His day beyond the Euphrates, out of the bounds of the Roman empire, an immense multitude, as Josephus tells us, not to be estimated by numbers. Professor Sayce doubts the entire deportation of the House of Israel into Media and Persia; however that may be Captain Conder* states that there was a Jewish belief, about the Christian Era, that the Ten Tribes had wandered East under a great leader, crossing over some river in the direction of Central Asia. And it is remarkable, he says, that a similar story of migration is preserved in Persian legends. One fact is prominent in these stories of migration, and that is, that the Ten Tribes were in early times a migratory people. Curiously enough there is another legend of a migratory people contained in Scandinavian lore; who strange to say found their way North from Asia under a great leader.

* See "Syrian Stone-Lore."

The goal to which the Scandinavians were pushing is no mystery; they had the British Isles in view. The migrating Israelites may also have had an island home as the end and aim of their migrations; and this is the more likely from the frequent mention of islands in Scripture in connection with Israel. In the forty-first chapter of Isaiah the people of Israel are exhorted to renew their strength in the islands, to fear not, for God had chosen them, and not cast them away.

It is to be regretted that so many people calmly disclaim an interest in the vital history of the House of Joseph; they are fully persuaded that in no manner are they affected by it. And yet if Palestine were to finally fall into other hands than those who have an historic right to it, and have it also by Divine promise, serious consequences would result to the whole world, consequences which must have been patent to Mr. Finn (for twenty-five years British Consul at Jerusalem) when he wrote that the future possession of Jerusalem would be the key to universal dominion. Palestine is and will continue to be the wonder of the world so long as the world lasts. Under the dominion successively of Roman, Saracen and Turk, it will in due course pass under the dominion of its rightful heirs, when its warfare will be accomplished, and the glory of the Lord revealed before the eyes of all flesh. Before drawing this article to a close a curious circumstance may be mentioned as related in "Byeways in Palestine." The Armenian church in Palestine still follows the ancient custom of summoning the congregation by the use of the Nakoos, a sort of resonant board or plank; a similar custom prevailed amongst the ancient Britons, who called their people to service by means of "sacra ligna," and Mr. Finn asks if it be not likely that these were the same as the above, seeing the Celtic nations were derived from the East.

Englishmen have made it their business to carry the Bible to the uttermost parts of the earth. How long will it be before they realise that they are actually the chosen witnesses of its truth? In whatever time that revelation may come to them, Palestine at least will keep her place in history.

THE LONDON *ECHO* GIVES EVIDENCE.

A REMARKABLE article appeared in the London *Echo* of March 5th, 1888, on the subject of the condition of the world at the present time, and the contrast which the Anglo-Saxon races present to the other alien nations in respect to the prospects of peace or war in the world. It is remarkable how the writer, quite regardless, if he be not ignorant of Our Identity, yet nevertheless forecasts the future as confidently as the Anglo-Israelites are wont to do. In fact he may be accounted a "blind witness" of the truth of our Israelitish origin, as his words will convince our readers. Discussing the unsatisfactory condition of Europe, where the nations seem to be bent on perfecting the arms of precision wherewith to destroy each other, as well as on acquiring an enormous store of the same against the time of trial, he goes on to say:—

All acknowledge the unbounded magnitude of the evil, but comparatively few are agreed as to the most efficient way to remove it. Say what we may, Russian ambition, fed by Sclavic aspirations, will contemplate and promote aggressive designs on weaker neighbours; Austria will look with longing eyes towards the waters of the Mediterranean; France will prepare for emergencies to regain her footing on the Rhine; and Germany will remain armed from top to toe to maintain her territory intact. Even Italy, divided and decimated by war for twenty centuries, must bend under crushing taxation to keep an army and a navy for appearances at home and for iniquitous raids in Africa. It is almost as well to whistle to the wind as to ask the nations of Europe to obey the behests of common sense, and settle differences by arbitration instead of war. What, then, is to be the condition of the future of mankind? Are expensive armaments, which are provocative of war, to exist for ever? Is the great army of work-

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ing men to be ever weighed down, and for ever to writhe in poverty, in order that militarism may flourish? We think not. We believe the Anglo-Saxon race is destined, gradually through the ages, to teach mankind a more fruitful lesson than history has yet recorded. That race is increasing in numbers, in prosperity, in power, and in freedom at home; and what is far better, it is increasing still more rapidly in numbers, in prosperity, in power, and in freedom in lands where it has more room for expansion. That race is increasing all over the world at the rate of about 3,000,000 annually, and fortunately between the different members of the family of the British race the war spirit diminishes in force. This fact is full of significance. There is no fear of war, and no even remote prospect of a war between England and her Colonies. These Colonies are daily developing, and must, by virtue of their respective geographical positions and the productive capacity of their various soils, continue to develop for ages. Fortunately for them they will not have to contend with war, and all its blasting realities, as the mother has had to encounter. But the most significant fact of all is that the United States, with their present prosperity and their magnificent future, are going to war with us no more. The Fisheries dispute, which carried with it seeds of bitterness, seeds which might have germinated into troubles, is likely to be settled. Mr. Joseph Chamberlain has deserved well of his country in the part he has played in domestic politics during the last ten years.

The *Echo's* anticipations for the future of the European non-Israelite nations we see is as gloomy as it well can be. Russia, Austria, France, Germany, and Italy, the fatal five Powers destined to take sides against each other, three against two, and two against three, are painted as armed to the teeth, fretting under the ambitions which impel them against each other, weighed down by expensive armaments, which point to desolating wars close at hand, filling them with fears, and perplexities, and sorrows. The Anglo-Saxon race, which the *Echo* does not know to be Israel, is described in colours that correspond exactly with God's picture of the chosen heritage and inheritance of the Lord. They increase, he says, abnormally, their wealth, and power, and freedom, advancing as those of no other people do. They prosper and increase, he affirms, in their Colonies as they do at home, and their total increase in population is about 3,000,000 per annum, an abnormal ratio indeed, for it implies a doubling rate of a little over once in 30 or 35 years! Peace, too, it is declared will certainly prevail between the members of the Anglo-Saxon Confederacy, even the United States being resolved never to go to war with us at all in future. What other nation, or company of nations, are there in existence at all to compare to the increasing, powerful, prospering, peaceful nation, and company of British-Israelite nations, who respond to every lineament of the *Echo's* picture, and to dozens more of such-like grand points and marks, that God's word puts upon lost Israel, to which our nation, and ours alone, exclusively responds? On the one side we see the nations of Europe, including the Germans and Scandinavian races (that some among us declare are Israel like ourselves), about to be engulfed in an awful war such as there has not been since there were nations upon the earth, and on the other a powerful increasing confederation of homogeneous nations, who differ in no respect from God's picture of Israel, bringing forth the fruits of righteousness to God's glory, and to the benefit and blessing of the other nations, willing and ready to receive the gospel of the grace of God, as seen in the face of the Lord Jesus Christ, the Son of God. Men fail to notice the likeness which God has so obviously stamped upon the British folk, proving their Identity with the children of Israel, His chosen ones, because they are wedded to the idea that the Jews are Israelites, which no doubt they are. They do not realise that there are Israelites who are not Jews, and that as the latter are only two Tribes and the former ten, the Israelites must be a people five times as numerous as the modern Jews, or a solid nation of at least 35,000,000 of souls! They must be further found in "the North Country," in "the Isles of the West," "afar off" from Palestine—a maritime nation, supreme at sea, holding their enemies' Gate everywhere, with their own safe and secure from every foe, a people numerous as the *Echo* declares we are, developing into a company of nations in the four quarters of the globe, having a Heathen Empire, which is the envy of the world, a commerce whose volume is inconceivable, yielding wealth abnormal and unique in the history of the nations. These all are marks of Israel described in the texts noted below, and they one and all are exclusively the possession of our British nation, but of no other on the face of the globe. The texts referring to the above, in the order of notice, are these:—Jer. iii. 18; xxiii. 8; Isa. xxiv. 15; Jer. xxxi. 10; Gen. xxii. 17; Num. xxiv. 7; Isa. lx. 11; Gen. xlviii. 15—19; Hosea i. 10; Gen. xxxv. 11; Deut. viii. 18; xv. 6. Our opponents reading these, and then comparing with them the obvious characteristics of our own nation and of the empire attached to it, cannot surely err in coming to the conclusion we have arrived at, namely, that the British people are Israel of the Lost Ten Tribes. To God be all the praise for this discovery.

THE TESTIMONY OF P. VIRGILIUS MARO.

VIRGIL, the talented Roman poet, B.C. 70, in the first eclogue of his pastoral poem (Bucolica), addressed to Tityrus, makes one of his characters, Melibœus, thus address Tityrus:—

> "At nos hinc alii sitientes ibimus Afros,
> Pars Scythiam, et rapidum Cretæ veniemus Oäxem,
> Et penitus, toto divisos orbe, Britannos."

This, freely translated, means this:—

"But we will go hence, some of us to the parched-up Africans, others to Scythia, and the rapidly flowing river Oäxes of Crete; also to the far-off Britons, who are totally separated from the whole world." Where did Virgil get his Scriptural knowledge? How did he repeat the prophecy of Balaam respecting Israel's "dwelling alone," and where did he get his knowledge of Jeremiah's prophecy describing "the Isles afar off," as the abode of the House of Israel? (Num. xxiii. 9; Jer. xxxi. 10, R.V.). Men taunt us with what they believe to be a fact—namely, that whereas Israel was to "dwell alone," that is, be "cut off" from all the world beside, the British at any rate do not "dwell alone," so "cut off" since they are "the chief of nations," surrounded by the many nations of Europe. But here is Virgil, who lived when Britain was well known to the Romans, was then about to become a Roman province, and to feel the weight of the power of Pagan-Rome, telling the world that the Britons were then what Balaam declared Israel was to be—namely, "divided, or separated, from the whole world" beside, living, in short, "alone."

The Islands where the Britons dwelt, too, he properly described in the very language of Scripture (Jer. xxxi. 10) as "afar off." Those Islands, "afar off" as they are from the spot whence Virgil as well as Jeremiah viewed them, are cut off and separated from the whole world by their insular situation, by their position geographically at the north-west extremity of Europe, at "the very ends of the earth." To the ancients the British Islands were the "terminus," or "ends of the earth," and so Clement, of Rome (says the late Rev. T. C. Price), described Britain when declaring that St. Paul visited these Islands. "He taught righteousness to the whole world," and in so doing "travelled to the utmost bounds of the West." *Epi to terma tes duseos*, those "Isles of the utmost far-off West," then so described and known.

This was the spot which was "the wilderness" of Hosea's prophecy (chap. ii. 14, R.V.), "the appointed place" of 2 Sam. vii. 10, R.V., the spot which was to be Israel's own, where, separated from the rest of the world, and distinguished by God's constant directing and blessed presence, they were to "dwell alone," separated physically, morally, and religiously, from all the other nations by reason of Jehovah's constant direction,

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blessing, guidance, and supervision in their midst (Exod. xxxiii. 16, R.V.). Tertullian, in his book against the Jews, A.D. 209 (says Mr. Price), declared that the prediction in Psa. xix. 4, "Their words have gone out to the end of the world," was fulfilled by "the wide preaching of the Gospel," and he instances, "districts of Britain, which, unsubdued by the Romans, had been subjugated to Christ" (chap. vii.).

The early fathers of our Christian Church, then, saw the truth regarding Britain, and recognised it as "the ends of the earth" and "the utmost bound of the West;" but a heathen Roman poet placed upon the Islands the very description which Scripture attaches to Israel's habitation, according to Balaam's prophecy—namely, the "far-off," separated country of the Britanni, divided off totally from the whole of the rest of the world; therefore, "dwellers alone." To some, the Western habitation of Israel, an Eastern people, is a stumbling-block; but it need not be so. In Hosea xi. 10, R.V., we have a distinct intimation that the children of Ephraim-Israel "shall come trembling from the West," what time they shall hear the roar of the Lord like the roaring of a lion just prior to the restoration of the Tribes to their own land (ver. 11). In Isa. xlix. 12, R.V., we have a corroboration as to the Western home of some of the House of Israel, since it is stated that "some shall come from the North, and from the West," and some from the land of the bushes, or "bush lands"—that is, from Australia and South Africa (Sin-im). The connection of "scattered Israel" with "the Islands" and "Isles of the West" is well established by such passages as Isa. xxiv. 15, xlii. 4, li. 1, xlix. 1, and Jer. xxxi. 10, R.V., etc.

Correspondence.

THE TIMES OF THE GENTILES.

To the Editor of the "Banner of Israel."

SIR,—It is written in Luke xxi. 24: "And Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*" It is generally agreed that Russia's ultimate aim is the possession of Constantinople and Jerusalem; it is also generally agreed that England will never permit such possession; but it does not seem observed, even by Anglo-Israelites, that the fact of the English taking possession of Jerusalem, must, necessarily, bring about "the end of the times of the Gentiles." England being Israel, and not a Gentile nation, Jerusalem would, consequently, no longer be in the possession of the Gentiles. How very near this *may* be, is obvious to all.

Yours truly, A. W. FYFE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Fireside News* for Feb. 3, 1888:—"If to be prepared for war indicates a wish for peace, there never was a Government that so earnestly desires peace as that of Germany."

Such are the words of a contemporary on the warlike attitude of the German Fatherland. Armed to the teeth already, with a conscription so searching as that few can escape its demands, and with a standing army so colossal in its extent, it would seem as though the German nation had got to the end of their tether, both as to money and men, for the behests of military service. And yet we are now reading of another and a greater draught on the national strength as to the larger supply of men, and of a deeper plunge into the national pocket as to the supply of money. The War Minister has asked his Parliament for leave to add seven hundred thousand men to the Imperial Army, and for an outlay, to begin with, of fourteen millions sterling to equip and maintain them. And the War Minister has not appealed in vain, for his request has been granted.

There must be a very unmistakable feeling of loyalty in the German people, and a very implicit faith in their rulers, that these demands should have been so ungrudgingly acceded to by an Empire already pledged to the hilt to maintain its position in Europe. The strain upon the industries of the country will be seriously felt by the drafting of so vast a number of new men into barracks and camps. And, as to the additional war-tax, it is estimated that the fourteen millions of money mean as much to Germany as five times that amount would mean to England if the Chancellor of the Exchequer were to include such a sum in his budget as an addition to the present war estimates. But when we come to realise all that is intended, and what it all means, it almost takes one's breath away. It means, that if Germany is to hold her own against the threatened ambition of one neighbour, and the ever-threatening envy of another, she must have a standing army of efficient men, two million strong! These vast forces are to face in opposite directions—one million turned to the East, to watch the action of Russia, and the other million toward the West, to be ready for France; and these two gigantic contingents are to act independently the one of the other. We must also make room for another million or two for Austria, Hungary, and Italy. How many men, and how much money, is England to contribute? And what contingent will Turkey, the most interested of all, send to the battle-field?

No wonder, when people say, "The very figures are appalling." In truth, we must ask, "Where is there an Armageddon to be found that will answer the demands of this vast duplicate armament and its allies, together with its counterparts, on the French and Russian frontiers?" All Europe must assuredly become a field of blood: and if this old world's history is to wind up with some great "boom" of sorrow and some great tale of woe, then it can hardly be said that the end is for very long to be delayed. But what a terrible contradiction it is to say that everybody earnestly longs for peace, and therefore most energetically prepares for war!

Dear Sir,—how terrible it would be for us, as a nation, if we are not Israel; let those who say we are Gentiles, deny it if they can. I remain, yours in hope of Israel,

G. WELLS, JUNR.

38, Dudley-road, Tunbridge Wells, March 5, 1888.

To the Editor of the "Banner of Israel."

DEAR SIR,—It may be interesting to you to know what progress is being made in the glorious truths contained in God's Word respecting the Identity of the British with the "Lost Ten Tribes." I have, for the last two years, taught a class of youths, who are well convinced (though they had not heard of it before) that long "Lost Israel" is now found in Britain; indeed, many of them speak in rapture to others of the wonderful story; and from a private source, I have been told how some of the youths have carried home the news, and their parents have taken the Bible to see if the thing were so. But it has not only been confined to my Sunday-school class, for, by the aid of Literature, so kindly sent me by the Secretary from time to time, I have spread the news with good result. A young man, member of a Wesleyan Bible-class, to whom I made it known some few weeks ago, was so much interested in the subject, that he also spoke of it in their class, with a desire that it might be taught them. But as there was some objection offered by their teacher and secretary, I engaged to give them a short address in their school on some Sunday afternoon. This was not accepted. But being determined that they should not be longer kept in the dark, I invited as many as would come, to my house. Eight men came a fortnight ago, and after speaking for two hours to them, they left, all believing that "Lost Israel" was found in the "isles of the West." They requested that I would again address them, and as I promised to do so, they came again, bringing five others (thirteen in all). The whole, I believe, were fully persuaded, and rejoiced, one present declaring, "It was wonderful." One of the men I saw to-day told me that it had caused him to read his Bible. Every half hour he had to spare he had it in his hands. Another of the party told me, that as they were passing a public house together, after leaving my place, one of their number remarked: "They are not having as pleasant a time in there (the public house) as we have had to-night!" Surely this thing is of the Lord, if it will cause men to exclaim "what pleasure they found in the subject." Above that of the gin palace! If it causes men to do the Lord's bidding, "Search the Scriptures," can it be a farce? Ah, no! I can now rejoice and give thanks to God, Almighty God, that He has opened my eyes to see the glorious fulfilment of all His covenant promises to Abraham and his seed, the "Ten Lost Tribes," now found in the British people. The men are coming again, and have promised to bring others who have not heard or know anything of the matter. But I fear my house will soon get too small for them!

Yours truly,

Manchester, March 19, 1888. JOHN LEVER.

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NOTICES.

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

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
A Fresh African Protectorate	197
Coals	198
Doubling the Absurdity. By J. G. Taylor	199
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. Part XII. By Joseph Thomson	200
The Company of Nations By S. Sharp	202
The Key of the Indian Ocean. Part II.	202
Correspondence—Letter from Sir Arthur Cotton, etc	203

A FRESH AFRICAN PROTECTORATE.

IT may be news to our readers, as it was to us on April 24, 1888, to learn from the *Times* article on "Recent Events in East Africa," that our present government had made another addition to the British Empire, and one too in a highly strategic portion of the globe. It is in fact the horn of Africa which has now become British. This territory, just opposite to Aden, forms the southern shore of the gulf of that name, and extends from the neighbourhood of Perim Island (a British Gate) Eastward to Cape Guardafui forming "the Horn" of Africa. It terminates at Ras Hafun to the South, and is the new "Coastland" added to the jurisdiction of Great Britain. The new British province, if it may be so called, is about 500 miles in extent West to East, and extends from Perim in the Red Sea, to the neighbourhood of Socotra, also a part of the Empress of India's territory. British influence thus stretches from Berbera and Tajurah Bay East and South, right round, past Cape Guardafui, to Ras Hafun, about 100 miles to the south of "the Horn." This coast-line includes "of course" a certain section of the interior of the country. The government thus is making the access to India and the East from the Red Sea more and more difficult to the navies of the European Powers. For not only have we as a nation placed ourselves at the southern outlet of the Red Sea, but we have made Aden a fortress to support Perim; and the Island of Socotra close at hand as a further buttress to make surety sure. But even this has not seemed enough! The opposite Somali coast and the frowning Cape at Guardafui might be used by the enemies of the Empire, and therefore now a Protectorate has been established there, adding an important strategic position to the same, which is sure to lead to increased influence inland as "time rolls on." The magnitude of British possessions on the coasts of the Black Continent is hardly realised by our readers, and therefore we shall endeavour in a few sentences to place before them a short statement of the facts. We have in the first place the virtual Protectorate of Egypt. The coast appertaining to that country on the Mediterranean and Red Sea are under British supervision. At Suakim and the neighbouring shores of the Red Sea, we have a British Governor exercising jurisdiction. From Berbera, near Perim, round the Horn of Africa, we have just added 600 miles of African coast-line to our Empire.

Then, as explained on pp. 38 and 39 of this year's BANNER, the land leased to a British Company on the East coast about Mombassa, and extending far into the interior, confers for 50 years at least, a large dominion, 50,000 square miles in extent, on our country. Proceeding southwards at about 27° S. Lat. we have British territory again confronting us, and extending through the coasts of Zululand, Natal, Kafirland, Cape Colony, Namaqualand, and Port Nolloth as far as the Orange River on the West Coast under the 28° S. Lat., giving a coast line there only, of about 1,500 miles at the very least! The West African settlements at Sierra Leone, Bathurst, the Gold Coast, and the slave coast, add largely to the ends and coasts of the African Continent which the British (being Israel) have already secured. Just as settlements on the coasts, forming Gates, have at last given us the whole of India, though we were opposed by the Portuguese, the Dutch, the French, and the native princes of the land in succession, so the British power, now securely seated in Egypt, in the Gulf of Aden, and at the entire "end" or "uttermost parts" of South Africa, will, we may be sure, end by our acquisition of the entire Black Continent, to the exclusion of the Portuguese, the Germans, the Belgians, the Boers, the Arabs, and the other races, native and foreign, who seem to be ready to oppose us, but will be unable to stop our march, because of Our Identity.

At the present moment a singular incident is taking place on the Eastern coast at the mouth of the Zambesi, by reason of the sudden assertion on the part of the Portuguese of a claim to sovereignty over that river, which is the only mode of access to the Lake country in the interior. This is clearly the attempt of a non-Israelite Gentile Power to usurp "the coasts and ends of the earth" wherewith God has invested Israel exclusively. The effort shall prove abortive, as God is true! And Portugal in Africa, as in India, will have to yield to the owners of the world, and therefore of Africa. The country about Lake Nyassa and Tanganyika was discovered by our British-Israelite apostle, David Livingstone. He urged the British missionaries who have been working there 28 years to go out to the spot. They did so under the protection of the British Govern-

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ment, and now the Portuguese authorities, fancying we have lost our power, have refused to allow any but Portuguese vessels to navigate the river, though regularly established British lines of steamers and boats are plying on it now at British cost. The Portuguese have further shown their *animus* by placing a duty of 10 per cent. on all goods belonging to the commerce of foreign nations plying on that river! Portugal is a thoroughly degraded Power, which destroys commerce, ruins trade, debases all native races with whom it deals, corrupts religion, and places impediments in the way of all civilizing influences. Indignation meetings are being held in London and Scotland to protest against this action of Portugal, and the result will be, we conclude, the establishment of a better state of things for British missionary and commercial interests, so that a curb may thus be placed on the overbearing claims of the Portuguese to a monopoly of Central Africa. The difficulty with which our Government is hampered in dealing with the Portuguese is that which concerns Delagoa Bay. It is highly desirable to persuade Portugal to make over the Bay to our possession, that we may acquire the railway route that is to do so much for us in South Africa. But Portugal will not yield up that prize, the true Gate of the Cape Colonies to the North-east, without a large and valuable compensation. Where and how she will require it, is the problem diplomacy has to settle; and meanwhile, we may depend upon it, God has this matter, like all our other matters, in His own hands, and will see His people safely through their difficulties. We cannot remedy them ourselves, and therefore must wait His time, and His mode of freeing us from our troubles. But of one thing we may be quite sure. The Gospel must go to Central Africa, and the Portuguese will not take it there. For 28 years our own race has been spending men and treasure on the African lakes to bring the races inhabiting their shores to Christ. He will see that their cause shall be maintained, and that "His word shall have free course and be glorified." To Him thus will be all the praise!

COALS.

In Deut. xxxiii. 15, 16, R.V., we find among the blessings allotted to Joseph, the owner of Israel's birthright, the following remarkable gifts, which, we suppose, are quite beyond the powers of our opponents to spiritualise:—"Of Joseph he said,

"Blessed of the Lord be his land. . . .

"For the chief things of the ancient mountains.

"For the precious things of the everlasting hills.

"For the precious things of the earth, and the fulness thereof."

These blessings, which include all that the labour and the skill of men succeed in drawing from the bowels of the earth, must embrace those valuable treasures of coal fuel which God has so marvellously given to our own race in these Islands of the West, and wherever our people are domiciled throughout the earth. Being Israel, we have this gift, which may almost be said to be the foundation of all the rest, far in excess of the supplies given to other nations. As to coals and the mines where they are found, we are, as a nation, decidedly "the head and not the tail, above only and not beneath" all other peoples on the face of the earth. This disposition in our favour amounts to an Identity, and affords additional proof, if such were required, that we are Israel.

It has often been feared that the enormous consumption of this precious fuel going on in our midst must end in time in the exhaustion of our coalfields. The result of the Coal Commission in 1871 went to prove that "there was no reason to apprehend a proximate exhaustion of our coalfields, and at the present rate of working that is a contingency very remote indeed." This is indeed a comforting fact to know, since the consumption of 160 million tons a year now taking place seems enormous. There is reason, however, to know that the demand for coal will hardly increase in the future, but is likely to diminish, both in the shipping trade and in manufactures in general. For domestic purposes our consumption yearly is a constant amount not likely to diminish, but at sea economy in the consumption of coal has enabled us to effect a reduction of 50 per cent. This is also the case as to the iron trade. Besides which substitutes for coal are being constantly found which naturally restrict the demand. Thus petroleum is being used in India and elsewhere to drive engines where good coal is expensive; electricity is used in place of gas, also to drive light tramcars.

In the *Times* of January 4th much useful and interesting information was collected regarding our coal industries, which it will be well for us to consider in connection with our national promises given by the Lord to our forefathers Joseph and Ephraim. The following is noteworthy to begin with:—

The extent of the obligation of the people of the United Kingdom to the coal industry is not probably so well understood as it deserves to be. Coal not only affords direct employment and a fair rate of wages to over half a million employés in and about the mines, but it supplies our chief ports with a large part of their export trade, provides the merchant marine with the chief source of its power, and a very important source of its economy, sustains the pre-eminence of the English iron and steel industries, is the largest factor in the traffic of our railway system, provides the means of carrying on under successful competitive conditions the myriad other industries of the country, finds employment for a large fleet of steamers and sailing vessels in transporting the coal from the ports nearest the collieries to the ports that are remote therefrom, alike at home and abroad, constitutes the basis of a number of other industries, of which the manufacture of coke, the production of gas, and the preparation of coal-tar colours are the most important, and, finally, lies at the root of our industrial and economic fabric.

No other nation, it appears, has ever eclipsed ours in the coal industry, either in respect to the quality of the product or the range of its price. We produce "the cheapest fuel in the world that is produced on a large scale. In quantity of production our nation stands far at the head of the list, and in average price per ton we bear away the palm. One American State, Illinois only, produces more cheaply than we do. But ours is far in advance as a nation in respect to the incomparable steam coal of Northumberland and South Wales, the fine coking coal of South Durham, and gas coal, including Cannel, produced in different collieries."

The following returns show the production for different countries, the official and the average value per ton, during the year before last, as well as the average number of hands employed and average output per man. It will be seen that in most of these particulars the British are far ahead of all nations:—

Statement showing the Production of Coal, the Official Value of the same, and the Average Value per Ton in 1886:—

	Production.	Value.	Average per Ton.
	Tons.	£	s. d.
United Kingdom ...	157,518,482	38,145,930	4 10½
United States	96,055,000	29,422,400	6 1½
Illinois only	10,279,000	2,230,000	4 4
Germany	58,056,598	15,036,384	5 2
France	19,527,120	9,605,900	9 10
Belgium	17,285,533	5,701,680	6 7

Statement showing the Quantities of Coal raised in different Countries or States, the number of Employés engaged therein, and the Average Quantity of Coal raised per employé per annum.

	Tons raised.	Hands employed.	Average out-put per employe per annum.
United Kingdom ...	157,518,482	519,970	302
United States	96,055,000	No returns.	—
Illinois	10,278,890	26,804	383
Germany	58,056,598	217,581	266
France	19,527,000	109,426	178
Belgium	18,041,000	105,182	171

It will be seen that our production of coal is nearly double

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that of the United States, nearly three times that of Germany, our most dangerous rival, seven times that of France, and nine times that of Belgium. The reason why our coal is cheaper than that of other nations, and especially that of the Germans, is explained by the *Times* correspondent thus:—

The main cause of the greater cheapness of the cost of producing British coals is, of course, the excellent system of working generally adopted, allied to the thickness of the seams and the facility with which they may be operated on. But a good deal is also due to the superior efficiency or intensity of British labour. The cost of British labour is generally supposed to be considerably higher than that of Continental countries. It is not, however, materially higher in South Wales and in Scotland than in France and Germany, and these two districts unitedly produce some 46 millions of tons of coal per annum, or, in round figures, nearly one-third of the whole produce of the United Kingdom. It is unquestionable that the hours on the Continent are longer—perhaps on an average from 25 to 30 per cent. more. But, in spite of this fact, the miners on the Continent are unable to produce the same average annual output as in England, which is evident from the returns.

In short, the system here is better, the British workman is a better working-man than his continental rival; and God has given to our favoured land larger and better seams of coal than He has to the non-Israelite Gentile nations, making us and our brethren of Manasseh in respect also of coal "the head and not the tail, above only and not beneath." He has not dealt so with our foreign rivals, and hence we retain our superiority according to the prophecies. We pause to ask our opponents how they account for all these facts. How is it that in every jot and tittle our case is perfectly parallel to Israel's as portrayed in the promises? In respect to the coal mines, the diamond, silver, and gold mines, as regards the lead and tin mines, the treasures "of the ancient mountains, the precious things of the everlasting hills, and the precious things of the earth, and the fulness thereof," are all found in our nation's possession, but not at all in that of our Gentile neighbours; and so God has provided for our retention of "the power to get wealth," according to the prophecies, because we are His people Israel. To Him be all the praise!

DOUBLING THE ABSURDITY.

By J. G. Taylor.

One of the most distinguished characteristics of a lunatic is that he imagines other people are mad, and considers that he himself is the only sane person in the vicinity. Something of this fundamental error prevails extensively in the domain of polemics, and it certainly flourishes with rank luxuriance amongst the critics of the Identity. They are profoundly alive to the apparent but fictitious impediments which stand in the way of the Anglo-Israel case, and stone-blind to the remarkable follies which their contest with it compels them to sanction. A short while ago we wrote an article (Banner, Jan. 18th) in which the ignorance of the nation as to its Israelitish origin was the particular theme touched upon. This utter forgetfulness on the part of our race is deemed a very extraordinary circumstance, and, as we then implied, the rejectors of it may be placed in two divisions,—those who deride it as inconceivable, and those who, admitting the ability and the right of God to bring it to pass, can perceive no practical reason why He should have done so. The latter were in a manner answered, and the former will perhaps be the better of an answer as well. Of course an answer in the proper signification of the word is impossible, just as it is impossible to fight the air or slay a shadow. Ridicule is not argument, and, until it has been clearly demonstrated that no community ever did or can become oblivious of its remote ancestry, candid inquirers will continue to look upon the objection raised against us on this score as a mere subterfuge for the prejudiced and the shallow.

But let us see whether the subterfuge is more secure than the alternative from which they fly, or less deserving of contempt. We are told that the English, Scotch, Irish and Welsh have always claimed to be Gentile and Japhetic. They have no recollection of Abraham or Palestine, and not the trace of a link exists in their traditions to connect them with the Israelitish stock. It is reckoned farcical to think that every Hebrew reminiscence could have been so effectually obliterated from our memory, and many is the smile indulged in at the expense of the poor deluded creatures who can entertain the thought; but our learned enemies do not seem to grasp the fact that their view of the matter involves an infinitely grander farce. For, if the Ten Tribes are extant at all, they must be either unconscious of their lineage, or conscious of it. There appears to be no third proposition at our service. If they are unconscious, we have in this a simple and satisfactory explanation of the enormous difficulty which has been experienced in detecting them, since if Israel has actually forgotten her own genealogy it is scarcely natural to expect that foreigners would remember it. And, further, if the ravages of time have obscured her primitive traits to such a degree that they are unrecognized by Israel herself, it is not surprising that they should have escaped the notice of aliens. But if, on the contrary, Israel is quite cognisant of her Hebrew descent, we must then suppose that she has entered into a solemn conspiracy to conceal it from the eyes and ears of humanity. We have to believe that, among the nations we are in the habit of styling Gentile nations, there is a people who, from some unknown but no doubt dreadful motive, are jealously and successfully suppressing the valuable and coveted information that they are the veritable Israelites wanted for ages. It is a dead secret. They never mention it in their conversation—not even with the breath called bated; never teach it in their seminaries; never allude to it in their books. But in spite of this they manage by some peculiar process to preserve the knowledge of it, and are laughing in their sleeves (if they wear the same) at all the strenuous efforts to unmask them. Our opponents will probably say that this is an extremely silly idea, and we agree with them. Its eminent stupidity would be hard to surpass, but we would observe that the idea is their own, not ours. Anglo-Israelism does decidedly demand an open mind, and a liberal exercise of the logical faculties, but it does not exact that total abandonment of common sense required of those who are given to attacking it with whatever weapons they can construct.

In order to account for the prolonged absence of Israel, it is usual for the "refuters" of the Identity to profess, with pious resignation, that God has hidden her away for a season, and it is evident that if her recovery depends on any exertion of theirs, the season will be an excessively lengthy one. If, however, they are really anxious to throw a little light on the question, they could narrow it substantially through revealing to us what is meant by "hidden away." Have we to understand that the missing tribes are below the ground, beneath the waves, or beyond the skies? Or is it suggested that they are roaming in a yet unexamined region of the globe? If so they ought, like Alexander, to weep, instead of mock, for it is now a good deal too late to rely on this fancy. That mysterious and unapproachable land, on which so many hopes have been built, has vanished as a mirage before the advance of the explorer. It cannot be in Europe or Asia, as every cranny of these continents has been ransacked. Nor can it be in Australia or America, which are already drawn and quartered by the pale face. Even Africa has been crossed and recrossed without the slightest sign of a population bearing Hebre marks. It is true that the immediate neighbourhood of North Pole has hitherto baffled close investigation, but has it that only a solitary individual is on the spot.

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granting that the precincts of the Pole were packed with Israelites, there would still remain an awkward problem to grapple with, because it is pretty safely established that when the Esquimaux and his fellows are torn from their bracing clime and unstinted supplies of raw whale, they droop and die; which is a serious obstacle to the restoration.

As this completes the survey of the universe, we are forced back upon our previous contention that the Ten Tribes are sojourning within the range of vision, and that, obviously, they are either aware of their Hebrew extraction, or unaware of it,—the former notion bringing in its train a catalogue of absurdities which no rational being would have the courage to put on paper. Far from meriting the satire it often receives, the opinion that Israel has lost sight of her paternity is the only sensible solution of the puzzle. It may be stigmatized as craziness from morning till night, but, on the other hand, the theory that she could retain familiarity with her pedigree and screen it from the world for a single year, not to speak of centuries, is pure imbecility. Our opponents have therefore to choose between two evils. They must allow that the "strange blank" in the memory of the British people is at least admissible, or bury their heads in embarrassments which are vastly stranger. If the public would take the trouble to fathom the charges levelled at us so freely; if they would consent to sift both sides of this dilemma, and sundry equally interesting involvements flowing from a similar source, the confidence they repose in plausibilities would be severely shaken, and their estimate of the Identity acutely changed. But this is precisely what the public will not do. We are accustomed to associate the term of rabble with the lowest grades of society, swayed by demagogues, and deaf to wisdom. But, unfortunately, this definition is incorrect, for there is a scientific rabble, and also a religious rabble, who are guided not so much by the dictates of independent judgment as by the ruling spirits in their respective schools. With these docile masses, one barren sentence delivered by a Man in Authority is of more weight than a folio of sound logic. Argument is indeed almost waste material, for, with lamb-like penetration, they discern the voice of their shepherd, and follow. All else are robbers.

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

PART XII.

(*Continued from page* 191.)

XXXV.—THE DEASSII.

The Deassii, or Decies, formerly Deassies, an ancient people of Ireland, inhabited the south of what is now county Meath, and the northern banks of the rivers Liffey and Rye, and which whole country was known as the country of Ean, or Magh Ean, *i.e.*, the region of waters. Their chief is said to have been named Magean, or Ean-gus, afterwards shortened to Œngus, *i.e.*, a prince of the region of Ean. A tribe of this people afterwards settled in the county of Waterford. This region is now divided into two baronies, viz., *Decies within Drum*, bounded on the east and south by the Atlantic, and on the West by the Blackwater; and *Decies without Drum*, which bounds the former on the north, and is itself the other part of this track.

Their name Deassies, or Deassii, is thought to be from the Irish word *deas, i.e.*, southern, and hence indicates a southern people, which may not be improbable; though on the other hand they may have been a Phœnician tribe; in which case they were so called from *deassin*, or *deassain*, or rather *deazzin*, exulting; from *daiz*, which means exalted with joy; to which *daizz, i.e.*, joy, corresponds. Everyone knows something of dancing and rioting indulged in by idolators at their sacrificial feasts. As Hurd remarks, "Although it is difficult to discover any relation between religion and dancing, among the Pagans it was constantly part of their worship. It was usual to dance round the altars and statues; at Rome there was an order of priests called Salii dedicated to the service of Mars; they danced through the streets on particular days in honour of their god, and were called from that ceremony. Religious dancing was so congenial to the Pagans that their poets made the gods dance with the Graces, the Muses, and the Virtues. When the Israelites worshipped the golden calf, they sat down to eat and drink, and rose up to play, *i.e.*, to dance, and undoubtedly they learnt this in Egypt. Arnobius, an ancient Christian writer, asked the Pagans if their gods were pleased with the tinkling of brass and rattling of cymbals, or with the sound of drums and musical instruments? Even to the present time idolators in other parts of the world observe this custom, the greatest part of their worship consisting of dancing. Probably dancing was first practised by the heathen as part of their religious worship in their temples, indicating their gratitude to the gods for particular or general favours. Christians have not been altogether free from this custom. The Christians of St. Thomas honour that saint by dancing, before which they cross themselves and sing a hymn: the men dance in one room and the women in another, both observing the greatest propriety. At present there are but few Roman Catholics who regard this ceremony much, and as it is fast falling into disrespect, it may soon cease to be practised." The barony of Deece, in the county Meath, formerly called Decies, or Desies, and another barony Decies, or Desies, in county Waterford, are vestiges of the Deessii. In Spain also the Phœnicians seem to have had a tribe of this name from that of the old Cantabrian city of Decium, surrounded by the river Aturia.

XXXVI.—THE DARENI.

Baxter thinks that the Darenii, or Darnii, the ancient inhabitants of Voluntia noticed by Ptolemy, gave the city Derry its name; as also Dairmach, *i.e.*, the oaken city, also called Armach, *i.e.*, the lofty city, now Armagh. He thinks these people were so denominated as if descendants of the oak, as Ptolemy calls them Darinoi, or Darnii; for, in the British, "dar," is an oak, and "eni," or "geni," is to be born. But Villanueva thinks the name may be Phœnician, from "darin," *i.e.*, foreigners, sojourners; or villas, habitations. From the Dareni, or Darnii, the island of Darinis, in the Blackwater, near Youghall, county Cork, was named. After the Christian era, it was re-named Molana, from St. Molanfid, who founded a convent in the sixth century there. Similarly another island near Wexford was named, where St. Nemham erected a monastery in the seventh century.

In Spain there is an old town called Dapnius, on the river Muga, whose inhabitants in the ancient Spanish chronicles are called Darnii, like these Irish.

XXXVII.—THE GADELIANI.

The Gadeliani, an old Irish tribe, are generally thought to have been so named from Gadelas, a progenitor of the Milesians. But whether this Gadelas be a real historical character of Ireland, or like Milesius, the reputed Prince of Spain, only an imaginary fiction of the poets, must be "left to the decision of more competent judges" than himself, Villanueva says. He also entirely "disregards" what Giraldus says of the Irish Gaidheli being so called from some grandson of Phenius who was distinguished as a linguist: and this notwithstanding the support given to Giraldus by Nennius, Malmura, Eochodius, and other writers of the ninth century, and approved of by O'Connor in modern days.

But may not Gadelas, or Gadhelus, have been some conspicuous and honourable person belonging to a Phœnician tribe, whose descendants were called Gadeliani after him? Gadel, in the Phœnician language means great, illustrious;

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and gadelin, eminent, superior men. Hence the inhabitants of two ancient cities, but now only small towns, of the name of Gadella in the country of the Astures and Edetani, in Spain, were called Gadelin, or Godelani. Dr. Villanueva is satisfied that these cities obtained this name "as expressive of their magnitude and magnificence."

XXXVIII.—THE DEGADES.

The Degades, another ancient people of Ireland, some suppose were a colony of the Leinster Scoti who settled in the west of county Kerry some years before the birth of Christ. The name is thought by some to be made up of the Irish words *de ga deas, i.e.*, a situation at the south of the sea. But Villanueva thinks it intimates a colony of Phœnician fishermen, for *degah* in Phœnician means fish, collectively; *deg*, to fish; *dughioth*, fishing cots, or wherries made of rushes; *deg*, a fisherman, and *adesa* profit; so that Degades may be a name for *deg-adesa*, as intimating fishermen who lived by the profits of that calling. The people of Leinster fought with an axe, or spear, termed leighan; hence the country was called Leinster from *leighan*, and *ter* a territory.

XXXIX.—THE TUATHA-DE-DANAAN.

The Tuatha-de-Danaan, or Danans, usually rendered the *northern race*, were an ancient colony in Ireland, situated behind the Fir-Bolgœ; they are supposed to have come from Britain, and as a tribe of the Caledonians, to have emigrated from Cantire, or the Mull of Galloway, full 100 years B.C. The old Irish poets seem to know nothing of the chieftains of the first colony of the Caledonians, or the Danani, as they term them; but they are diffuse on the subject of their arrival, which Villanueva says "happened only a few years B.C." O'Brien, on the contrary, in his work on the "Round Towers of Ireland," says that the Tuath-de-Danaan were the head tribe of the Indo-Scythæ, or Chaldean Magi, and that they effected an establishment in Ireland peaceably, where they studied their peculiar religious rites so ardently as to obtain for the island the epithet of "sacred" ("Roundtowers," p. 58). Also in a note to Villanueva's "Phœnician Ireland" (p. 231), he asserts that the Tuatha-de-Danaan had nothing to do with Britain, and arrived in Ireland under the leadership of three brothers, about 1200 B.C.* They immediately gave battle to the Firbolgs on the plains of Moytura, county Mayo, whom they defeated. The Danaan chieftain Nuaga lost a hand in the battle, and had one made of silver, whence he was called *Airgiodlamh, i.e.*, silver hand. This tale had long been thought a *day-dream* of fiction; but O'Brien says the hour at last "arrived for the restoration of truth," and he rejoiced in being the first to announce to his countrymen that this relic, or silver hand, was still extant. It was exhibited to the "Society of Antiquaries" (Ireland), a short time before he wrote; but they knew nothing of it. When O'Brien saw it, he at once said to the gentleman (T. Crofton Croker, Esq.), who had gained him access to their museum, that it was the *long missing* arm of Nuagha Airgiodlamh. On a plate in Villanueva's "Phœnician Ireland" (p. 233), he gives the inscription on the relic, in old Irish characters, and for which he acknowledges his indebtedness to Mr. T. Crofton Croker.

Villanueva goes on to say that the Danai styled themselves Ulleigh, which some understand as meaning worshippers of the sun; "ull" in the Celtic being the same as sol, or beal, *i. e.*, the sun. Hence their country was called Ulladh, or Ullin, now the province of Ulster. The tract of country immediately comprising the county Down, was called Ulla in ancient times. Other relics of this name are found in Ullard, a village in the county Kilkenny; and in Ulloe, a little town in the county Limerick.

But as some will have Ulleigh, and Ulladh, to be Celtic names derived from their worship of the sun, so perhaps the name Tuath de Doinan may also have arisen from the form of that worship, which the Phœnicians offered to their idols, prostrate and silent before their banquets. In that language *tuath donian* means those who meditate in silence and in fasting. In this connection the fact of *tuath* being an Irish geographical term, signifying the due north, also should not be forgotten.

* See above, pp. 61 and 62.

XL.—THE CALEDONIANS.

The Caledonians were so called from Caledonia, now Scotland, after the Scoto-Brigantine Irish, and formerly Valentia by the Romans after their Emperor Valentinian. The Caledonians were of Brigantine origin, and their allies or vassals in their several wars. Their name is supposed to have been derived from the woods which they inhabited, in the British being called Kelydhon, or Colydhon, and the woods themselves *coit kelydohn*. Indeed the foreign Brigantines called Keloi were so named for no other reason than their living in the woods (which the ancients generally did), as also were the Caletes, a people of the Attrebates, so denominated for no other reason.

In the Scoto-Brigantine dialect *coil* means a wood. In the Greek *kalon* means the same; as also *cala* in the ancient Roman: hence come *caliga, i.e.* a wooden shoe, and *calones, i.e.* hewers of wood.

Dr. Villanueva, however, suspects that the Caledonians were Phœnicians, expert in astronomy, if not Chaldeans associated with Phœnicians, for Chaledain or Chaldein has this signification; and Caledonia would therefore be named after them, and not them after the country.

XLI.—THE GANGANII.

The Cngaani, or Ganganii mentioned by Ptolemy as an ancient people of Ireland, were settled in the west of the present county Clare, on the south of Galway Bay. Baxter thinks they were descendants of the Ceangi, or shepherds of the Damnii, who dwelt in a district from its southern exposure, and the habitual recumbency of shepherds, called Somersæten, or æstival sitters; Tacitus calls them Cangi. But as from the singular, "cang," is formed the Latin ceangus; so from the plural, "ceangon," they also form canganus. Many think that each state had its own Ceangi, who were a colony of youthful shepherds passing their time in mountains, villages, marshes, or fens, as suited their pastoral interests. Trogus Justinus says, "They transfer their flocks now to summer, now to winter lawns. As formerly, the ancient Romans had amongst the Calabrians and Lucanians, so now have the Spaniards also amongst the Cantabrians and other states, distinct pastures for their flocks, as well in summer as in winter." Those who think thus, derive the word *ceangus* from the British *ceang*, or *cang, i.e.*, a branch, as with the same figurative license "youths" in Greek, are styled "branches of Mars." Others think it compounded of *cean gan*, and interpret it the external promontory. Hence Canganii, to them, means a people living on such promontory. Others conceive that they can discover the etymology of this word in the Hebrew *chanoc*, or *chanic, i.e.*, vernal; while some get the word *ceangi* from the god Ceangus, the tutelary genius of the Cumbri. Dr. Villanueva, however, ventures to guess in this perplexed and undecided matter that the Canganii, or Cangani, were a people of the Cantabrians in Hespania Tarraconensis, who were a colony of the Massagetæ, or else a tribe of Phœnician agriculturalists; and that their name is from the words *cangannin, i.e.* a society of gardeners: from *gan*, a garden, applicable to both trees and herbs; or from *gan-ganin, i.e.*, the Gangani, who excelled in that profession.

(To be continued.)

NATIONS have their crises, when revolution and anarchy threaten their very existence. It was a good thing for us, as Britons, that in the time of our agonising struggles for the maintenance of liberty and freedom of conscience that Prince William of Orange ventured to espouse our cause; and led the hosts of Britain in defence of all that is sacred and good.—*Dr. Wild.*

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THE COMPANY OF NATIONS.

By S. Sharp.

I believe it was first suggested by Mr. Wilson that "a Company of Nations" seemed to indicate the Protestant countries of Europe. He gave a course of lectures on Anglo-Israelism some forty or fifty years ago; and Bishop Titcomb fell into that error, but latterly distinctly avowed his altered opinions. Mr. Wilson, however, had not the light that we now have, viz., the fulfilment of Scripture promises to our nation and in our nation *alone*, and we hope, as time more fully develops this truth, that our friends of opposite views will also *discover* and acknowledge, or see, their mistake.

It seems clear that "Company of Nations" and "Fulness of Nations" (Gen. xxxv. 11, xlviii. 19), are the promises to the one heir of Jacob, Ephraim of the Ten Tribes. Both these promises are fulfilling in the British race, and Mr. Wilson could *foresee* but little of what has now come to pass; for it is only within the last twenty years that we have seen the rapid and gigantic increase of our possessions in all the world; so that we are on the eve of being declared to be a "Nation and Company (or Federation) of Nations." We have India, the colonies, and *parts* of every quarter of the globe, with the coasts and Gates, and the dominion of the oceans. Is not this a company and fulness of nations?

Then another point named is, "Kings shall be of thee." This we can also claim from the first King of Israel down to the present time, and we need not seek for *them* amongst our neighbours. The early and later tribes, as they settled in these isles, had their races of kings; England, Wales, Ireland and Scotland, all had their lines of kings, until Britain became united under one monarch. Our Saxon and other ancestors, as before-mentioned, were "sifted out" of continental countries (Amos ix. 9). The Hebrew element from among the native Saxon was driven hither, as M. Guizot says:—"Des *côtes* de la Saxe, arrivèrent trois, viasseaux (449 A.D.) qui portaient des étrangers, *chassés* de leur *patrie* et conduits par deux *vaillants* frères, Hengist et Horsa;" and in a similar manner in the course of many centuries all the tribes came over.

Other passages of Scripture referred to as applying to the Protestant Teutonic nations are, 1st, Isa. xxxii. 15, "So shall He sprinkle *many nations*," but these are not meant to be Israel. Again, "The nations of them that are *saved* shall walk in the light of it," &c. (Rev. xxi. 24-26.) Here Israel is in possession, and this does not refer to her. Again, the 2nd verse of the following chapter indicates what nations are meant—"the leaves of the tree were for the HEALING of the nations." Israel is then a spotless bride, and needs no healing. But the Pagan and other heathen nations, such as China, Japan, parts of India, Africa, &c., do need healing, and Israel is to be the favoured instrument to do this glorious missionary work. The united Twelve Tribes will be employed to bring these nations to their Saviour (see also Ezek. xlvii. 12.) Add to all this our Lord's words, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43.) And these fruits we may humbly acknowledge we are endeavouring, though imperfectly, to bring forth. We are the people formed by God Himself to show forth His praise, and most of all this is manifest in our declaring His Name and His Salvation in all the world.

THE KEY OF THE INDIAN OCEAN.

(*Concluded from page* 183.)

PART II.

Passing over the introduction of railways, cheap postage, telegraphs, gas, and many other minor material improvements, I come to the fiscal system. Ceylon is almost free from public debt. Two and a half millions sterling is all the country owes, and that has been spent on works of a reproductive character, which will soon clear themselves of debt. Most of the railway debt has been already paid off. There only remains unpaid the cost of a small portion of the line, and the expense of the Colombo Breakwater and Waterworks make up the rest of the public debt. The people are lightly taxed; they pay only a few shillings a head. But the system of taxation is by no means perfect. The Customs duties, the railway receipts, a tax on rice lands, an import duty on foreign rice, a salt monopoly, and the sale of Crown lands are main sources of revenue, which amount to a million and a quarter sterling. There is no land tax beyond the tithe taken from the rice fields. There is no income-tax. There is no tax on the cocoanut or other palm tree cultivation. Salt and pearls are the only monopolies. The richest people in the island escape almost scot free. The wealthy native pays nothing for his cocoanut palms and his fruit trees. The English owners of all the coffee, tea, cacao, and cinchona estates, covering an area of 360,000 acres, do not pay a cent of direct taxation. Yet I was shown over a tea plantation the other day which returned a net profit of £26 per acre last year. Of course, the planters constitute the powerful interests of the island, and they would probably resist to a man any readjustment of taxation which would cast a burden on their land. They would argue that when they bought the land from the Crown they bought the fee simple. They would have the aid and sympathy of all the native landowners. An attempt to tax fruit-bearing trees caused a rebellion in 1798.

But something will have to be done. The Government has used as revenue all the proceeds of the land sales, and that source of annual income must dry up before long; yet more, not less revenue is required. The railways have paid so well that the State might leave their extension to private enterprise. But what is wanted more urgently than railways is the steady development of the irrigation schemes which the present Governor has so much at heart. The vast ruins of ancient cities reveal a former prosperity which might in his opinion be revived by the restoration of the old artificial lakes. The monsoons which supply the rest of the island so abundantly with rain leave the northern provinces almost dry, and these great reservoirs were constructed over a thousand years ago to supply the deficiency. A whole valley into which poured a river would be dammed at its lower end by a huge masonry wall miles in length. Repeated invasions and the consequent insecurity and disturbance led to neglect of the dams, all these tanks fell into ruin, and their districts became mere jungle. It is these inland lakes that are now to be restored if money can be found for the work. Sir Arthur Gordon has already restored one which covers 5,000 acres with a depth of 17ft. of water, and feeds a district of many square miles. His predecessor, Sir William Gregory, by another restoration, recalled a still wider district to cultivation. But this work of irrigation is only begun, and money is wanted for its progress. No public works do more for the purely native population. They are agriculturalists and nothing else. Give them land where they can cultivate their rice or other grain and plant their palm or their jak tree, and they are content, however small their gain; but ask them to work in the tea plantations for hire, and nine out of ten will rather starve. Tamil coolies do the whole of the planters' hard work. About 70,000 Tamils come over every year from Southern India to swell the number of those who are already settled here. The Cingalese have a terrible character for laziness, and there is a grain of truth in the charge, but they will work hard enough at their own little plots of rice. Nobody who has watched their labour at the Kandyan terrace culture can call them incorrigibly lazy. They only want their own kind of work.

The proposed restoration of old lands to rice and dry grain culture by irrigation would enable the Government to revive the industry of the people as well as the richness of the soil. The English colony view this irrigation policy coldly. But it must be remembered that Ceylon, save in its mountain heights, is not a colony that offers a permanent home to the European. To English settlers it is a big forcing-house, full of heat and damp, where vegetation of all kinds runs riot, and the Englishman can only come as a sojourner, whose one object is to make his fortune and take it home before his health breaks down. He brings his capital, and enriches the people in many ways by his planting enterprise. But he does not open out the island for the natives, nor does he keep his savings in the island, and the Government must think of the natives as well as the planter.

The development of the island must be for native benefit. The planter has energy to bring the jungle and the forest into cultivation for himself, but the native waits till Government does it for him. This irrigation policy is, therefore, both benevolent and far-seeing, and either a light land assessment or a moderate income-tax should be imposed in order that the policy can be systematically carried out.

Development in another direction is equally necessary. The amount spent on education is barely £70,000, and perhaps more is done by missions than by Government. The various churches have reached the remotest villages. Twenty-eight per cent. of

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the children go to school. English is far more commonly talked than in India. But the teaching is very elementary, and too purely literary. What is wanted is more funds, which can be furnished by increasing taxation in the direction I have suggested, or still better by the utilization of the Buddhist temple lands, which were given originally in trust for the poor, but are now wasted by the priesthood. As education funds increase education must be made technical, so as to restore old industries and encourage new trades and new cultures. The character of the Cingalese themselves, with their caste contempt for all handicrafts, will gradually change. Schools, railways, more intercommunication, and perfect equality in the State will destroy caste distinction. In any case it is our duty to do more than what we are doing now for the natives. European industry should serve as an example to the natives, and everything should be done to increase their energy, to widen their agriculture enterprise, and to give them new occupations.

I do not mean in any way to disparage the planters of Ceylon. They are kindly and hospitable, full of pluck and ability and persevering energy. Since 1837, when planting first began, they have suffered blows that would nave prostrated men of any but Anglo-Saxon blood. I remember some years ago travelling through the island, and for miles together I saw nothing but the dead stumps of the coffee plant. Millions of pounds were irretrievably lost on those slopes. But the planters rallied after a time. They tried cinchona, they tried cocoa, they tried cardamoms, they tried tea, and every one of those new cultures turned out a trump card. In 1872 only a few pounds of tea were exported; in 1887 at least 10 million pounds of tea went to England. The island in the planting districts is now as busy and as flourishing as ever it was. The people look healthy and are fairly dressed; the houses are well built; there is a pervading air of prosperity. As one of many proofs of the good planting has done I may mention that in 1800 there was hardly a cart in the island, and now there are over 20,000. But there are districts where the planter does not go, where poverty and suffering still reign, and it is to these districts that our Goverment must turn its attention, and by the restitution of the old tanks bring plenty within reach of all the three millions that people the island.

I have completed my picture. Much, very much, no doubt, has been done since we came into the country. A few figures will show a striking degree of material progress. The population has trebled in the century. The revenue is five times, the imports are 20 times, and the shipping is fiftyfold what they were in 1800; 35 newspapers are published, 120,000 children go to school, and there are 16,000 depositors in the Government and Post Office Savings' Banks. But all this material progress co-exists with much poverty and backwardness in what I may call the non-planter provinces. Progress is not equal all along the line. The taxation is not just; the development is one-sided. Eastern passiveness and immobility have no chance with European civilization, unless the Government lends a hand and does all that is possible to develop the activity of the people, to raise their standard of enjoyment, and to give them a fair chance of becoming a free, industrious, and progressive people.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Several kind friends have responded to the appeal for literature, which appeared in the BANNER last week. We have received six packages, for which we return our thanks. We shall try to make the best use of them we possibly can. There was one mistake in the report, which said we had thirty-two members. I think I said there was thirty who believed in the subject, and that a small number had united to spread the news of Our Identity. We have made a little progress since I last wrote. We know about sixty now who believe in the Identity, among whom are two policemen. One of our men lent a policeman "The History of the House of Israel," and he said that he had learnt more from it than from any book he had ever read. One of our men went to Londesbro', and met a man from Shipton. They got talking, and the man from Shipton said, "Somebody at Shipton had been saying that we were descended from the Lost Ten Tribes;" the man from Weighton said, "So we are!" and then he explained the subject to him, and showed him clearly that there had not failed any good thing which the Lord God promised to Israel. He had met the right man! That is how Our Identity spreads. The news has spread hence to York, Selby, Milford Junction, Newbald, Holme, Shipton, Sancton, Londesbro', Hull, and Pochlington. I believe, if the ministers would only announce all this from their pulpits, all about those villages would receive it gladly.

W. WADE PARKER.

Market Weighton, April 12, 1888.

To the Editor of the "Banner of Israel."

SIR,—In the letter from Australia, addressed to Her Majesty, it seems a pity that the writer omitted to call attention to the fact mentioned in Jer. xli. 10, and again, Jer. xliii. 6, that the king's daughters were with Jeremiah, in Judæa and in Egypt, after the captivity of the rest of the royal family. It is most remarkable, first, that these daughters were not carried to Babylon, the reason of which we cannot imagine; and second, that this should be twice recorded. This record greatly supports the tradition in Ireland of the immigration of a royal maiden, who was married to the supreme king in the island. For my own part, I feel assured that our glorious Queen and Empress, now ruling the vast Empire that dominates the world, is directly descended from the Royal House of David.

Yours obediently,

ARTHUR COTTON.

Dorking, April 18, 1888.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am concerned about your "Special Appeal" in this week's BANNER OF ISRAEL. To me, as an English workman, if this Anglo-Israel theory is worth anything, it is worth everything in this world. What a glorious God is ours, "there hath not failed one of His good promises" to His people, unworthy as we are. Can you give a hint how to interest the clergy in this matter? They ought to know about it. The Church and Dissenting ministers seem to ignore it, and receive any communication on the subject with a polite smile of incredulity. One of our curates, to whom I gave Dr. Alder Smith's pamphlet on the "Ten Tribes," brought it back, with the remark, there was "something in it." Another says it is very interesting, and his wife believes in it. Another, who, in one of his sermons, made a sad muddle of Ephraim and Judah together, upon my venturing a remark about the distinction between the two Houses, cut the conversation short by declaring "he had no time for that," thinking them, I suppose, "vain and foolish questions." Still, he is a dear good fellow, who never preaches but what he holds up Christ as "the way, the truth, and the life." What shall we say to such? It is true, as a rule, our clergymen have no time to spare.

Pardon the length of my letter, and kindly receive postal order for 5s., as my mite towards expenses of the Metropolitan Anglo-Israel Association; I wish it were more, but hope to give the same next year. I remain, yours obliged,

JOHN P. B.

7, Bedford-row, Streatham, S.W., May 2, 1888.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think the following interesting piece of news is worth recording in your widely-circulated journal, as it goes to prove that the British administration of the affairs of Egypt is a blessing to its inhabitants. It is taken from the *Manchester Courier*, July 28, 1887:—

"A RESTORATION OF AN ANCIENT CULTURE.

"One of the regrets of the Israelites, when they, 'in their hearts, turned back again to Egypt,' was for the onions which they used to eat in the land of their bondage. It is to be noted that Egypt is again becoming a land of onion-culture. A consular report from Alexandria states that one of the most noticeable features in Egyptian exports is the rapid development of trade in that esculent. A very few years ago the trade hardly existed, while during two months of last year 14,000 tons were shipped to Liverpool." Yours truly,

F. S. GANDY.

27, Phelan-street, Collyhurst,
Manchester, April 30, 1888.

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NOTICES.

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

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THE TENTH ANNUAL MEETING

WILL BE HELD (D.V.) IN

EXETER HALL, STRAND, ON THURSDAY EVENING, MAY 24, 1888,

COL. THE HON. OLIVER LAMBART in the Chair,

AT SEVEN O'CLOCK PRECISELY. Addresses will be delivered on the following subjects:—

The Rev. H. JOHN HATCH, M.A., Vicar of Linford, Beds., "The Things which are Beginning to Come to Pass, and Our Consequent Duty."

The Rev. ROBERT DOUGLAS, M.A., Vicar of Kidsgrove, "Which is It, a New Heresy, or the Truth of God"?

E. W. BIRD, Esq. (Philo-Israel), of Bristol, "Our Facts, and What They Teach Us."

The Rev. J. IDRISYN JONES, M.A., of Birkenhead, "Why I Accept Anglo-Israelism."

The Rev. JAMES P. BRITTON, Vicar of Chapple, Essex, "Misguided Zeal in the Cause of Anglo-Israelism."

W. H. PETERS, Esq., J.P., and DOUGLAS A. ONSLOW, Esq., J.P., will also speak.

The **ANNUAL MEETING** of Members and Subscribers, in the Association Rooms, 14, King William-street, Charing Cross, London, W.C., on WEDNESDAY EVENING, MAY 23, to receive the Report, and elect Officers for the ensuing year. Chair to be taken at 7 o'clock.

E. W. BIRD, Esq. (Philo-Israel) is expected to preside. JAMES BILLINGTON, *Sec.*

MR. EDWARD HINE has returned from his lecturing tour in America. Friends wishing to arrange for him to lecture can communicate with Isaac Loveland, Shoreham, near Sevenoaks, Kent, at present fixing no dates. Mr. Hine's publications have had a large circulation, and can be obtained of F. W. Parry & Co., 29, Paternoster Row, London, E.C.

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Our Irish Queen	205
The Coming Disaster	206
The Power of God Unto Salvation	207
More Evidence Connecting the Ancient Inhabitants of Ireland with the Phœnicians and Hebrews. Part XIII. By Joseph Thomson	208
Benjamin. By Sarah Sharp	209
Annual Report of the Metropolitan Anglo-Israel Association	210
Messrs. Chambers' Encyclopœdia	211
Which is the True Church?	211
Correspondence	211

OUR IRISH QUEEN.

THE Irish people of the South and West desire, it appears, to enjoy Home Rule for themselves. They wish for autonomy and for separation from the Government of Great Britain and the Monarchy which rules to-day over the two sister Islands. But why should the South and West Irish wish for such separation, when already the throne of Great Britain and Ireland is occupied by a Sovereign descended from an Irish race, and an Irish sovereign therefore in a sense rules over the United Kingdom? This can be easily shown to be a fact, and should satisfy any Irishman that his race already reigns over the hated Saxon! His separation from the Throne of Great Britain would be a separation from an Irish throne, and therefore should be repudiated and avoided.

It can be shown thus. Queen Victoria is in the direct descent from King James I. of England and VI. of Scotland. James's pedigree can be traced back to King Kenneth II. of Scotland (A.D., 854) and to King Feargus More of Argyleshire (A.D. 487). The latter came from Ireland, and his ancestors through a long line of Irish kings date back to B.C. 580, by a more or less ascertained chain of descent, till we arrive at Heremon, king of Ireland, who is said to have married Tea Tephi, an Eastern and Hebrew Princess, the daughter of a king of Judah. Placing the latter point on one side, there seems no reason to doubt that our Queen's pedigree carries us back to a long line of Irish kings, who 1,400 years ago inaugurated the Scottish and English chain of descent, and thus lead to the conclusion that the reigning dynasty to-day was Irish at one epoch of its existence. This enables us to affirm that the sovereign of these realms is Irish, as the result. The Irish, therefore, in the person of their Queen, now rule the Saxons of Great Britain, and not otherwise! Therefore, there should be no desire on the part of the Irish people to separate from their glorious Sovereign! Separation in fact is simply out of the question. The two islands are inseparably united physically, and no power on earth can disunite them, since they are placed by God Himself side by side in close contiguity. For our own safety's sake, we cannot afford to allow Ireland, hostile as she is or seems to be in respect to the majority of her inhabitants, to become independent. Any attempt at Home Rule and separation would be resisted by the Irish Queen of these realms, as well as by the Anglo-Saxon and Scottish fellow-subjects of the Irish. Home Rule, as explained by the Parnellites and those who sympathise with them, is a dream which never can be realised. It is opposed by the Identity of our race with the Lost Ten Tribes; for these islands are the habitation, God-appointed and provided, for the people of His choice. They never can be separated or sundered on any grounds whatever, as God is true. Those who entertain apprehensions on this score may abandon all their fears, because God's word has given both islands to His people, and has granted to the Irish race, in the Irish Queen, an assurance that they vainly strive to separate that which He has joined together. "The Isles," He says, "shall wait for Me" (Isa. lx. 9, R.V.), "the Isles afar off" from Palestine, where the word of the Lord Jehovah is to have its attentive audience (Jer. xxxi. 10, R.V.). Who then can interfere between God and His determinations? Who can sever a union which He has made for the benefit of His "chosen ones"? The political combinations of the day have resulted in that wondrous sight we behold now, namely, the grand majority of the nation standing as one man, under the designation of "Liberal Unionists," for the defence, by earthly means, of what God declares shall never be parted or put asunder. "*Quis separabit?*" is a motto well adapted as an answer to the "Home Rulers" of our times. For they look to separate Ireland from Great Britain in view to establish two hostile nations side by side in these "Isles of the West" (Isa. xxiv. 15). In vain! God's word forbids it! His declared purpose refuses to allow it! The majority of the British-Israelites will never listen to the proposition! The Liberal Unionists, the grand majority of the British nation, will never consent to it! And the Irish Queen, ruling the Ten Tribes of Israel in the British Empire, will never consent to allow her Irish subjects to reject her regal authority, which God has given her, over the British Islands, including Ireland itself!

The Irish believe that they are a conquered people serving an alien prince, and therefore strive for liberty. They are, in fact, the conquering race, whose Queen, of Irish descent, rules the British-Israelites to-day. Is this not honour enough to

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keep them loyal? Loyalty to the Irish-British Israelite Throne now supreme in our Islands, will constitute the Irish partners with the British in all the Abrahamic blessings, which are neither few nor insignificant. Is this not worth retaining? "Home Rule" is suicide, war, and destruction! But union gives to Ireland, in common with the United Kingdom, all the blessings that lie at the right hand of the Lord God of Israel, our King! Let Ireland and the Irish therefore praise the Lord for their Irish Queen, and be content to serve her and prosper!

THE COMING DISASTER.

LORD WOLSELEY is in very low spirits regarding the state of the nation; and believes that our system of Government is so bad, from a naval and military point of view, that if we persist in it "it will sooner or later land this country in disaster." He uttered his sentiments on the occasion of the dinner given to Sir John Pender in April last, and some of his statements are alarming enough, regarded apart from Our Identity. He declares we are not as strong as we ought to be, considering the state of Europe, and that while all the great nations of the continent are "armed to the teeth, we British are the one exception"! Our Government by party, he declares, is responsible for the fact that we have too small an army, and too small a navy. Each ministry, as it comes in, tries to cut down the estimates and to pose as a saving Government, whereas the saving is at the expense of the State, which is left in peril at the hands of its foreign enemies. The distance to which his lordship's pessimism carried him on the occasion in question can be best judged by his own words; and these we quote. He said:—

It is really very curious that though John Bull goes to considerable expense in paying those whom he considers experts to advise him and the country both on the army and the navy—admirals and generals who advise him on naval and military matters—that the opinions of those experts which are so highly praised are never published, and John Bull, who pays for them, is never made acquainted with what those opinions are. We have from time to time long statements made as to the army and the navy by the gentlemen in power. I have to listen to them myself, and I often wonder how much those speeches are affected by the party exigencies of the moment, and how much they represent the real opinions of the first Lord of the Admiralty and Secretary of State for War. I confess myself that it is a system of which I cannot approve, and I do not believe that any admiral or general in office or who has been in office approves of it, because one and all of us believe that it is a system which sooner or later will land this country in disaster. We live in times when, I think, it behoves the people of England to not only know the truth, but the whole truth with respect to its army and navy. We see all the nations of Europe—certainly all the great nations of Europe—with the one exception of England, armed to the teeth. As you look around on the political horizon of Europe you can gather nothing promising from it; storms threaten, but certainly no good for this country. Those who, like myself have to study matters connected with the defences of this Empire, not only at home but abroad, put this question to ourselves—Is the army, and is the navy, as strong as it ought to be? I think very few who have studied this question would deny that it is not as strong as it ought to be. But why is it not so strong as it should be? Assuredly, as Lord Derby has said, the people of this country have never refused the Ministry for the time being any money they have asked for, either for the army or the navy; assuredly the taxpayers of this country never grudge any money they are asked to pay for the efficiency of those services. No; the answer to the question why the army and the navy is not as strong as it ought to be, is to be found in the system of our Government by party—that curse of modern England, which is sapping and undermining the foundations of our country, which is depriving our statesmen of the manly honesty which was once their characteristic. What do we see when any new administration comes into office? What directly takes place? It is the same with all parties. The first thing is the endeavour made by the Minister in office to obtain some clap-trap reputation by cutting down the expenses of the army and navy. If he is enabled to produce an army and navy estimate which in some degree represents a smaller sum than that of his predecessor, he plumes himself upon the victory he has gained, and he is proud that he has succeeded better than, perhaps, his opponent, who sits on the bench opposite him, and as he chuckles over this success he says, "See what a good boy am I!" (Laughter and cheers.) This is the result of what? The result of a low and vicious standard of morality which is now uppermost in men's minds. In speaking so lightheartedly of such a matter, he forgets, in his pride of having reduced the estimates, the fault he has committed, the crime he is guilty of against the country. (Cheers.)

It comes then to this, according to Lord Wolseley; that we have not enough officers or men in our army, and not enough ships in our navy! The Duke of Cambridge declared, in his evidence before the Select Committee on Army Estimates, that we required at least 11,000 men and more officers before the army could be deemed to be in an efficient state. He thought our fortifications were in an unsatisfactory condition, and their armaments and equipments also defective. Of course if our safety as a nation depends on the arm of flesh, and we are exposed to the dangers of the continental nations, who are not Israel, and have none of Israel's promises, then we are in considerable danger of a disaster some day, and may expect to incur one as time goes on. But Lord Wolseley puts God altogether aside in this matter, and as to Our Identity with Israel he never gave that a thought, even if he ever heard of such a trifling and wretched delusion as that view is held to be by the great ones of our land! He cries for the moon, like the proverbial infants of our time, and demands as the price of safety what is perfectly unattainable, namely, the abolition of party Government in our midst. Such being the case, and there being little or no chance of any great increase in our military or naval estimates, what are we to expect? Is disaster to come in the shape of an invasion by the French? or are the Russians and French, joined perhaps by the German armies, about to try a united descent upon our shores to subdue a proud race whose boast is that their Islands have never yet been successfully invaded by the foreign foe? Lord Wolseley has yet to learn that our God foresaw these dangers nearly three thousand years ago, and provided against them. This nation is Israel, and God gave assurance to David the king, that He would appoint a place for His people Israel, a place of their own wherein to dwell and be moved no more. There He promised him that the children of wickedness should afflict them no more as at the first. By Isaiah His prophet the Lord gave His promise to Israel that though their enemies might gather together against them it would not be by Him. "Whosoever shall gather together against thee (He said) shall fall because of thee" (Isa. liv. 15, R.V.). "He ordains peace for us" (Isa. xxvi. 12, R.V.), and in the coming times of trouble for the world, of the advent of which Lord Wolseley seems to be fully conscious, our God bids us, being Israel, "to enter into our chambers, shut our doors about us, hide ourselves for a little moment, until the indignation be overpast," in safety (ch. xxvi. 20, 21, R.V.). Why then should we fear and tremble with Lord Wolseley and his Royal Highness the Duke of Cambridge, when God tells us we are safe under His own protection, and the Lord Jesus Christ declares, in Luke xxi. 28, R.V., that when the tribulation of the nations commences, we must "look up and lift our heads because our redemption draweth nigh," and we have absolutely nothing to fear? Under these circumstances, we do not feel inclined to indulge in panics and terror at the suggestion of our only General, but making all reasonable preparations for defence, think it wise to trust in the promises of the living God, and bid our pessimists go and study Our Identity for their own comfort and consolation. God has protected our islands from foreign invasion for a thousand years, and has never suffered our Home Gates to be closed once by day or by night, against the arrival of the peaceful imports of alien races. Why should

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we now begin to distrust Him who has never failed us at all during our whole history, and has declared He never will? (2 Sam. vii. 23, 24, R.V.).

We verily believe that our military authorities, when they speak and write as though a few thousand more men and a few more ships would save the country, would never be content with the men and ships they demand if their requests were acceded to. The 11,000 men and additional officers the Duke wants, would be found on trial utterly inadequate to oppose the French army, for instance, and therefore we should soon be told that the nation was in the greatest peril without a fresh 50,000 men and a dozen ships added to the list. We require men and ships in moderation to guard our colonies, India, and the Gates. God seems to require us to safeguard them. But He has bidden us have no anxiety about the defence of our appointed place, these islands of the west, since He has engaged to undertake that defence Himself. Lord Wolseley, of course, may say that our arguments proceed on the assumption that this nation is Israel, and that God has promised to extend His protection of them to these our latter days. Ours however is no assumption. We have demonstrated by many lines of proof and by unanswerable evidence that the British are the Lost Ten Tribes, the heirs of the promises made to the fathers; and we say that our military experts are wrong to dismiss this feature of our nation's case, without inquiry or consideration, since, so doing, they are fighting against God, and clamouring for what He will never grant them! He is the King and Guardian, Saviour and Redeemer of Israel, her Creator, Former, and Maker. He has fashioned Israel to show forth His praise and to glorify Him. He will protect His people and keep them as the apple of His eye, and will allow no harm to happen to them in their appointed home, since He is Almighty, omniscient and faithful to His word. Therefore, let Israel praise the Lord!

THE POWER OF GOD UNTO SALVATION.

THE Gospel is the power of God unto salvation, as Rom. i. 16 distinctly teaches us. This Gospel, or good news, is founded on material, literal facts, stupendous in their character and results—facts so real and so substantial that they cannot be spiritualised, or evaporised, or explained away. And yet the facts are doctrinal, and the doctrines they teach depend on the reality of the facts. These facts of this wonderful "good spell," or good news, are succinctly set out for us by St. Paul in ver. 3 and 4 of his Epistle to the Romans, chap. 1. Thus, the Gospel to which he was separated concerns (he tells us) Jesus Christ, our Lord, who is the Son of God. This Being was made or derived, in the supernatural course of prophetical events, from the seed of David, according to the flesh. His was a material body, born of a woman, therefore human and mortal, capable of death; and He was declared to be the Son of God with power, according to the Spirit of Holiness, by the literal resurrection of His dead body from the dead. By Him, through Him, and for Him, there came grace and apostleship, for obedience to the faith among the Gentile non-Israelite nations, on St. Paul, and on the Roman converts, for His name's sake. On these facts, divine in their character, the Gospel depends. These unique facts constitute this Gospel, "this power of God unto salvation," and it operates on every believer, independently of nationality, clime, or colour; with precedence, however, in regard to two races only, namely, the Jew and the Greek (ver. 16). The Jew is first but with him also ranks the Greek, then the rest of mankind. But these two are first! Who were, then, these two distinguished races? They were Hebrews both, the seed of Isaac both. The Jews were of Judah, one of the sons of Jacob. The Greeks were the representatives of Ephraim-Israel, civilised and cultivated, but outcast, Lo-Ammi. They were Dan, who joined Greece or Javan, traded in the fairs of Tyre in B.C. 588, as Ezek. xxvii. 19 tells us, in company with Javan or Greece (Zech. ix. 13, R.V., *margin*, Javan-Greece). Dan abode in ships, when he should have come to the help of the Lord with Deborah and Barak against Sisera, the Captain of Jabin, king of Canaan, in B.C. 1296 (Judges v. 17), and Dan early disappeared from the Scriptural history of the Tribes of Israel. The Lacedæmonian Greeks claimed relationship with Israel, as Josephus and the Apocrypha narrate. The High Priests at Jerusalem allowed the relationship, after careful reference to the sacred records (see Joseph. Antiq. xii. 4, 10; xiii. 5, 7; 1 Maccabees xii. 6, 7).

We see, then, why "the Gospel, the power of God unto salvation," came to the Jews first. It was because Jesus Christ sprang from Judah, and He came to His own first to bless them, but they would not. Next He turned to the other House, to Israel exiled under "another name," to Javan-Greeks, the Lo-Ammi race, in whose language, as the then polished nation of civilization, the New Testament was wholly written. These two, the Jews and Greeks, were the first to feel "the power of God unto salvation," as recipients of the Gospel, in order that by the latter it might be passed on to the other nations of the world. This Gospel St. Paul called in Rom. i. 1 (R.V.) "the Gospel of God," also in Rom. xv. 16 (R.V.); but in ver. 19 he described it as the Gospel of Christ. In Mark i. 1 (R.V.) it is mentioned as "the Gospel of Jesus Christ, the Son of God." This Gospel, then, must be that of the God-man, and constitutes a proof of the Divinity of our Lord. This Divine Gospel, or good news, is entrusted as "the Word of God" to His people Israel of the House of Joseph, to publish and promulgate it to the world. It becomes, in a sense, then, their Gospel, just as St. Paul called it "his Gospel"—"my Gospel" (Rom. ii. 16, xv. 25; 1 Tim. i. 11; 2 Tim. ii. 8); since to him its notification as the messenger of the Lord was entrusted (Acts xiii. 47; Isa. lii. 7, lxi. 6, R.V.). Ephraim-Israel, the British people, are also His ministers and messengers to all the nations, families, and kindreds of the earth; since God's promises to them are explicit in this respect: "In days to come shall Jacob take root, Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.) "He showeth His Word" (therefore His Gospel) "to 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, R.V.) "All that see them" (God's covenanted people) "shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.) What honour, then, rests on us as the House of Israel in reference to this Divine Gospel, which is God's and Christ's, and yet ours by delegation. The Jew has a vested right in it whether he will listen or forbear. His must be the first offer; and in the same rank of title to the good news our own people have the priority of claim over the other nations, since "the children must first be filled" (Mark vii. 27, R.V.) When these are filled, and the Spirit of the Lord begins to move them, theirs is the glorious privilege of going to all the world, to every creature, to all nations, families, and kindreds, telling them the good news, 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, R.V.).

A missionary clergyman to whom we recently suggested that Our Identity throws much comforting light upon the work on which he was engaged, was at first unable to comprehend what Our Identity was; but when the matter was explained to him, he promptly declared that the promulgation of the Gospel was of such vital importance that it dwarfed the considerations we brought before him as to our origin; and that this subject, therefore, did not appear to him sufficiently important for him to spend any time upon its investigation. Yet St. Paul's declaration in Rom. i. 16 ought to suggest to such an objector that if the Jews and Greeks in his day had a priority of claim

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to the Gospel, God's plans and purposes may involve to-day the existence of a chosen people especially blessed and endowed for His sacred use. To reject these, and yet to carry out the objects for which God chose His people, seems as outrageous a proceeding as a soldier's act would be, who would undertake to fight his Queen's enemies while he flouted her uniform, her standards, and her military arrangements and orders. It would be like our missionary's own conduct, who, spending his life preaching to the heathen, as the servant of the Church Missionary Society, should elect in so doing to ignore the Society's rules, commands, and precepts; denying the Society's existence, while enjoying its pay; doing virtually the work it commissioned him to do in his own, but not in their prescribed mode and manner, in grievous insult of his employers.

We must not be wiser than God; He arranges for the evangelisation of the whole world, and He has fixed on and appointed His agents to do the work. The agency, like the work, is God's own, and we cannot safely repudiate the one or neglect the other; we must respect both, and praise the Lord.

MORE EVIDENCE CONNECTING THE ANCIENT INHABITANTS OF IRELAND WITH THE PHŒNICIANS AND HEBREWS.

By Joseph Thomson.

PART XIII. (*Concluded from page* 201.)

XLII.—THE AREMORICI.

The Aremorici, in Irish Armhorac, or Armhoraice, some think were transmarine Britons, *i.e.*, the ancient Belgae, or Alobrites, the remains of Belgic Britannia, who were driven by the Franks (or Sicambri) into Celtic Gaul. They are usually thought to be refugees of the Belgae, who settled in the British Isles, having come thence at the time of the Saxon wars. The Aremorican tract, or line of country which they inhabited, is by some termed the Saxon shore of the Gauls, otherwise called Celtic Gaul, Neustria, and Britannia in the Marshes. Cæsar and Pliny, however, call it Aquitania of the Vascens.

Baxter thinks they were named Aremorici from *armor*, or *arvor*, *i.e.*, a shore; as the Morini were called from the Celtic *mor-eni*, as if *marigenæ*, *i.e.*, sea-born. Villanueva, however, ventures to guess on the contrary, that this was one of the Phœnician tribes who first arrived in Ireland, and afterwards passed over from it into Belgium and Gaul. Probably from them the ancient city of Ardmore, county Waterford, had its name; also the promontory of Ardmore on the east of Youghal harbour; and Armoy, a town in the county Antrim: just as the Phœnicians of Aram, in Asia, were indifferently termed Aramæans, Syrians and Phœnicians, and by joining these two last, Syro-Phœnicians. Hence, in the Syriac version, the Syro-Phœnician woman (Mark vii. 26) is said to have been "from Phœnicia of Syria." Josephus says that the Aramæans were called Syrians by the Greeks, and Strabo also asserts that some take the Syrians for the Arimi, whom they now call Arami.

The Irish name Armorhac would thus seem to be from the Phœnician words Arami-arac, *i.e.*, a people, or nation, from Aram, *i.e.*, Syria, or Phœnicia. For *arac* means a state or nation, and Arami, an Aramæan, or Syrian, *i.e.*, a native of Phœnicia. It also means an idolater; for the first worshippers of idols, as recorded in the Scriptures, were Syrians.

XLIII.—THE ALOBRITHII.

Alobrith may be an Irish name, meaning a portion of an ancient tribe; *all*, in Irish signifies extraction, or lineage; *allod*, antiquity; and *brith*, a part or fraction of anything. This is more rational than to assert with Baxter, that they were called Alobrites as intimating they were Galo-Britones. Another derivation makes it a Phœnician name indicating a tribe who had concluded a treaty by the solemnity of an oath; *alah*, in the Phœnician means an oath, and *brith*, a league or covenant. It is thus seen to be most probable that Alobrith is an abridgment from Baalbrith (or berith), *i.e.*, the lord of the covenant, viz., "the idol with whom the children of Israel, after the manner of the Phœnicians, had made a treaty; and in whose honour the Phœnicians had erected a temple in Gebal,—a mountain and city at the foot of Libanus," and from which the surrounding country was named Gebalene. Dr. Villanueva says that this temple was restored in the time of Alexander the Great, and consecrated "by some despicable enthusiasts of the Pagan priesthood," to "Olympian Jove, the patron of hospitality." He goes on to say that, "Few things are better known than that the Alobrites, as well as the other nations of Gaul, of Belgae, and of Britannia, had embraced the idolatry and rites of the Phœnicians" ("Phœnician Ireland," page 240).

That many of the ancient inhabitants of Britain had come direct from the East, and brought their idolatrous worship with them, is also assuredly equally evident; and hardly less so is it that many of these emigrants from the East were Hebrews, as well as of other tribes of Palestine.

XLIV.—THE MORINI.

The Morini were probably those whom the ancient Irish called Morintinneach, *i.e.*, high-spirited; or the Phœnicians, Marin, *i.e.*, lords, or Morin, *i.e.*, teachers. Though it is just possible that they may have been inhabitants of Jerusalem, and so called from Mount Moriah, which is situate close by Mount Zion. Like other ancient nations, the Phœnicians and Hebrews made it a practice that whenever they emigrated into foreign countries, through natural affection, and a desire to preserve the memory of the parent stock, to give their tribes and families the names of the cities, provinces, mountains or rivers, with which they were associated in childhood; and then again transfer these names to the new localities in which they eventually settled. This fact is provable by many examples both among the ancient Phœnicians, the Celts, the Greeks, the Romans and the Arabs in Spain, and more recently in the history of the Spaniards themselves in North and South America, and finally in very modern times by the British colonists throughout the world, until now on the North American Continent, a second Britain, as regards its names of places, is visibly in existence.

XLV.—THE ARADII.

The Aradii, ancient inhabitants of Ireland, who were associated with the Phœnicians in several maritime adventures, were originally inhabitants of the island of Arad, on the coast of Phenice, at the mouth of the river Eleutherus, and with part of the adjoining continent, as Antardus, Marathus, Laodicea, the principal city of the island, and which bore the same name (Arad), Strabo says was built by some Sidonian exiles, and that the Aradians did much to advance naval science. There is therefore nothing wonderful when, in allusion to this, we read in Ezek. (xxvii. 8) that *rowers* from Arad and Sidon had held possession of Tyre; and when in ver. 11 we find they had mounted their forces upon its walls and fought nobly in its defence. Pliny also tells us that not only Tyre, but Tripoli, the most illustrious city of Phœnice, was inhabited partly by Aradians, and partly by Tyrians and Sidonians. From this island the Aradians in company with some Phœnicians sailed into Spain, and there built the town of Arades, amongst the Astures; Aradilli amongst the Vaccei, and Araduenigа amongst the Carpetani. Also Ardisa, formerly a city, now a small town of Celtiberia; Ardisalsdo, and Ardesana, villages in the country of the Astures; Ardaiz amongst the Cantabrians, and others of similar name in various parts of Spain, it is highly probable were colonies of the Aradians. A learned man referred to by Villanueva says, that the river Araduey was called after them, although others derive the name from the Greek *ardens*, *i.e.*, to moisten.

That from Spain, in company with the Phœnicians the Aradians crossed over to Ireland, and there established a

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permanent colony, may be considered proved by the names of the old districts of Ard and Arad Cliach, which comprise a large part of county Tipperary; the tract of Ardes, in county Down; the citadel of Ardea in county Kerry, and in the names of other towns beginning, like the Spanish, with the word Ard, and still used popularly in Irish geography.

XLVI.—ARMENIANS.

That a tribe of Armenians along with the Phœnicians, also arrived in Ireland, may be inferred from the names of Cany Roch, a town on the sea coast of county Dublin; of Knordoe, a town in the county Galway; of Cahirdonel, a village in county Kerry, where are the ruins of an old circular, and almost impregnable fortress constructed of wonderful sized stones; of Cahirdowgan and Cahirdriny, ancient camps or forts in county Cork; and of Cardangan, a small town in county Tipperary. For the Phœnicians called Armenia Cardu; and an Armenian, Cardanun; and hence Ptolemy calls the lofty mountains of that country Gordoi, and Quintus Curtius, Cordei.

That this Cardenian, or Armenian people, had, in conjunction with the Phœnicians, also settled in Spain there is clear proof in numerous names of places in that country. As Cardena, the name of a river of the Vaccei; Cardenu, or Cardenus, a river of the Ilergetes; Cardenas, a town of Cantabria; Cardenchosa, a little village of Bœtica; Cardona, a very ancient city of the Ilergetes; with the towns of Cardenosa, Cardenete, Cardena, Cardenueta, &c., in various parts of that kingdom.

XLVII.—THE ATTACOTI, OR CUTHEANS.

The Attacoti are mentioned by Jerome as ancient inhabitants of Ireland, and giving their name to the country or province of Attacottia, which the Emperor Constantine afterwards termed Flaira Cæsariensis. It is evident, however, as is noticed by O'Brien, that the Attacotti were not Irish at all, and their country a province of Britain. And as they are not met with in Ptolemy's commentaries, Baxter thought that the Silures, with their dependents the Demeti, the Cornavii, and the Congani obtained their designation at a later period of the Roman Empire. For what does Attacotti mean, he asks, but dwelling in the woods? *At-a-coit*, written loosely, means in the woods; which he confirms by some verse from Condelia, called Prydydh Maus, *i.e.*, the great poet: whence he infers that the Irish Attacotti were named from the synonymous terms, Argoet, and Argoetnys, *i.e.*, men beside woods; or as old Leomarchus would take it, Guyr Argoet. The condition of the country, which was woody and uncultivated, even so late as Norman times, agrees well with this conjecture; and Ammianus Marcellinus testifies that the Attacoti, assisted by the Saxons, the Picts, and the Scots had ravaged and laid waste the Roman province.

Villanueva, however, supposes that their nation was more ancient, and is disposed to refer their arrival in this country to the earlier times of the Phœnicians, who, it is more than probable, were accompanied by the Chutæi in their maritime enterprises. The Chutæi, or Chuti, were natives of the country of Persis called Cuth, who, after the deportation of the Ten Tribes were carried from Chuthah and the other cities of Assyria into Palestine by Shalmaneser king of Assyria; and they and their posterity, for the most part, were so called because the greater number of them were from the city of Chuthah. Being intermixed with the Phœnicians, they introduced among them the worship of the idol Nergel, supposed by some to have been *tharingol*, *i.e.*, a dunghill cock, which they perched upon a pole as the herald of day. The word Attacotti, therefore, Villanueva argues, means the same as Atha-Chuthi did to the Phœnicians, *i.e.*, the arrival of the Cutheans; or as Athar-Cuthi, *i.e.*, a place or country where the Cutheans dwelt; or, as Chuthean scouts; which is in keeping with the character of the people who are designated by Sosimus as a warlike nation.

From this people may have come the name Annacotty, a town in county Limerick, for "anna" (in the Phœnician, hanna), means delightful, acceptable. Hence Hanna-Chutai means a place acceptable to the Phœnician Chutheans: or, if it is from Anakia-Chuti, it will then mean the offspring of the Phœnician Chutheans. It may, however, have reference to the idol Ana-Meloch, which the Phœnicians borrowed from the Chutheans and other Assyrians, when it may be rendered, the *oracle of Moloch*,—"aonah," or "onah," being an answer. These points, however, must be decided by each for himself; Villanueva volunteering his guesses chiefly to elicit those of others.

Other vestiges of the Cutheans may be traced in the name "Cots Rock," now Castlemary, county Cork, where is an immense stone altar. Inis Cathay, now Inis Saatery, an island at the mouth of the Shannon where there is still standing in fair preservation one of the round towers of Ireland; Cath, the name of a rock on the coast of county Cork; Cotton, an extensive district in county Down, and Cotland, a small town in the county of Kildare.

The important character of the evidence producible to prove the Hebrew-Phœnician origin of the early colonists of Ireland, is our only apology for the length of this article. A similar survey of the religion which anciently prevailed, not only in Ireland, but throughout the British Isles, would also clearly show its essentially Israelitish character, more or less corrupted tnrough Pagan practices. This must be left for the present; though, by kind permission of the Editor of the BANNER OF ISRAEL, we may take it up at some future time.

BENJAMIN.

By SARAH SHARP.

THIS is the third of the trio, represented on Ephraim's division, on the High Priest's breastplate. 1490 years B.C. God had caused Benjamin's name to be engraven on the beautiful amethyst gem, as prophetic of the divinely appointed mission he was to fulfil. This stone from its colour denotes Royalty and Redemption. The royal purple was taken from Judah and conferred on Benjamin, a token that this Tribe, at the prophetically appointed period, should receive and minister to Messiah, whom His own tribe (Judah) refused and rejected. How wonderfully throughout his career does Benjamin seem to realize the words of blessing God directed Moses to utter. "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders." This Tribe was especially protected during the fearful calamities that overtook the Jews after they had sealed their own fate in the blood of their Messiah. For a long period the identity and career of this Tribe can be traced—as they remained by God's command with the Tribe of Judah—and did not go into the same captivity as the Ten Tribes, to whom they properly belonged, as Benjamin is part of the House of Joseph. At the time of the division of the two nations, when "all Israel of the Ten Tribes revolted against Rehoboam—Solomon's son—Benjamin was commanded by God not to rebel, as in His mercy He remembered His promise to David when He said, "Behold, I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee (Jeroboam). But he (Solomon) shall have one Tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the Tribes of Israel" (1 Kings xi. 31, 32). Thus, by the special ordering of God's Providence, the two nations were completely severed, never again to be reunited, until the Twelve Tribes are restored to the land of their inheritance. So Benjamin, placed in Judah amidst an obstinate, rebellious people, was patiently to await and welcome the Saviour of the world, and to witness the awful treatment He received at their hands, often warning their Lord of the treachery of His own Tribe. "Master, the Jews of late sought to stone Thee" (John xi. 8). Wilt Thou again go up to Jerusalem; and again, "for fear of the Jews"? So that these disciples of our Lord, who were mostly Benjamites, had no sympathy with that people to whom they had been lent for "a light." When the long-predicted vengeance from God overtook the fated city, the beloved of the Lord called to mind the warning twice told, first by the prophet Jeremiah, in chap. vi. 1, "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, . . . for evil appeareth out of the north and great destruction."

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And again, the notice given to them by our Lord Himself, "Let them which are in Judæa flee to the mountains, . . . for these be the days of vengeance. . . . They shall fall by the edge of the sword. . . . Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 21, 22). Blessed word "until." Jesus is bringing that "until" to a speedy close, for He is as anxious as we are for the happy period of the "restitution of all things," and the manifestation of His people as "the sons of God!"

It may interest my readers if I give a short description of a celebrated picture I saw in the Munich gallery, called "The Destruction of Jerusalem." It shows how vividly the great artist grasped the prophecies concerning this terrible event. The canvas on which it is painted covers nearly the whole space of one side of a court. At the top of the picture the four prophets, who warned the Jews of God's anger, are depicted in life-size, with their open scrolls in their hands. Beneath these are four destroying angels hovering over the city. Here are depicted the awful scenes of misery, with each terrible circumstance foretold by Moses, taking place. Outside the city the armies of Titus are drawn up, waiting; and on the right hand, close to the gates, a little band of Christian Benjamites are collected, angels conducting them, and leading the children out of the city. The painting is by Kaulbach, a very eminent modern artist. Thus again the "beloved of the Lord" is safely brought out, and dispersed over all lands to work for His Master, and became a harbinger of the Gospel. Many of this tribe afterwards settled in Normandy; then they were divinely guided to these islands to join the other tribes, and form a united strong kingdom. Their brethren soon forgot that they had arrived as conquerors, in the advantage of many useful and cultivated arts which they brought with them. Thus "little Benjamin" became their ruler. He brought from Normandy our now accepted national standard or insignia, the Lion. William the Conqueror had two on his shield; in about the 12th century a third was added; later on the prophetic "young lions" were placed on the shield. All these emblems of our nation are mentioned as attached to Israel in Num. xxiii. 24, and xxiv. 9; also again in Ezek. xxxviii. 13, as England—"the merchant of Tarshish—with all the young lions thereof," our young colonies.

We have now briefly traced the history of our Ten-Tribed nation, under its heads Ephraim, Manasseh, and Benjamin, and shown how all these wonderful prophecies concerning the chosen people of God fit in exactly, both literally and spiritually, to our history and experience; and we hope that those who do not wilfully shut hearts, and ears, and eyes to all our conclusive evidence regarding these glorious truths, as the revelation of God in these "latter days," will give heed to the teaching of Scripture on this important subject, and be convinced of these things to the glory of God, whose name be blessed and praised for all His unmerited goodness to British-Israel, in our Lord Jesus Christ.

ANNUAL REPORT OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

In presenting their Tenth Annual Report, the Council of the Metropolitan Anglo-Israel Association desire to recognise the continued help and blessing God has been pleased to accord them during another year's labours in one of the most important enterprises for the promulgation of Scripture truths. In common with all kindred institutions, the funds of the Association have been affected by the continued great depression in commerce all over the country, which has unfortunately increased the number of calls for help from every quarter. This has had its corresponding effect upon the ability of friends to assist this most important organisation as heretofore; nevertheless, the income of your Association is so far encouraging as to show the need for its existence and maintenance as an institution holding an important position in Christian work. The number of those friends who have laboured with us in the past, bearing the burden and heat of the day, but who have entered into rest since the last Annual Meeting, include the learned and scientific Joseph Baxendell, Chief of the Observatory at Southport, Lancashire, who joined your Association and became a Vice-President some seven years ago. Of his kindness of heart and simplicity of disposition, the local papers, when recording his decease, fully testified. He was one of those true friends to our cause who had the courage of his convictions—ever ready to acknowledge that the British are Israel. They have also to lament the decease of another member of the Council, the Rev. John Gore Tipper, M.A., Chaplain of H.M. Convict Prison at Dover. He was one of the speakers at the first annual meeting of your Association in Exeter Hall ten years ago, and was ever ready to help on the great work of making known the fact of "Our Israelitish Origin." These gaps in the ranks of our workers should be regarded as a call to the work by those whom God has fitted to become teachers among men, in order that the truth may be more widely disseminated that lost Israel is found in the British nation.

The premises occupied by your Association have proved of great advantage to many of its members, as well as for the carrying on of the general work of the Society. During the past year 24 meetings were held on Tuesday afternoons for Bible readings, conducted by various friends. In addition, 26 lectures have been delivered in the Association's Rooms since our last annual meeting, the lecturers including, among others, Miss E. M. Babington, Miss V. M. Cox, Mrs. Treverton, Gen. Beresford, Mr. Douglas A. Onslow, the Rev. Hibbert Newton, D.D., the Rev. James S. Forsyth, M.A., and the Secretary. Your Secretary has been privileged to give 26 other lectures in different parts of the country, extending from Banff and Inverness in the North, to the extreme West of Devonshire. Lectures have also been delivered in London and the Provinces by General Beresford and other friends. To each and all of these friends the Council tender their heartiest thanks. It is with satisfaction that the Council are able to point to 100 lectures and addresses given during the past year in connection with your Association, thus bringing the testimony of God's faithfulness to His covenant people before many thousands of persons who would not otherwise have heard, or thought, anything concerning these grand foundation truths of the Bible.

The occasion of Her Most Gracious Majesty's Jubilee was made a special opportunity for the Association to approach Her Majesty as British-Israelites. Accordingly, a dutiful Address was prepared, and most handsomely illuminated (the cost of which was defrayed by Mr. H. H. Pain, a member of the Council). This Address was forwarded to Her Majesty on June 19, who most graciously accepted and acknowledged it.

Several valuable gifts of books have been generously forwarded by members and friends for the Library. The Council take this opportunity of thanking, among others, Lady Jane Ellice, Miss L. H. Southcombe, Miss Marriott, Mrs. Rogers, Messrs. Isaac Loveland, and Rowland Mackworth, for the interest they have taken in the welfare of the Society in this direction. There is still room for other books, if friends will remember this department of the Association's work.

During the year forty-six new members have joined the Society, and several of the first members have renewed their Subscriptions.

The Free Distribution of Literature by your Society has been successfully carried on during the year, and some thousands of Leaflets, small Pamphlets, BANNERS' OF ISRAEL, &c., have been distributed all over the country. This department of the Association's work is only limited by the supply of funds for this purpose. All contributions for this special work should be sent direct to the Secretary, at the Offices of the Association, 14, King William-street, Charing Cross, London, W.C.

The total income of the Society, for the twelve months ending April 30, 1888, amounted to £239 10s. 7d., and the total expenditure for the same period amounted to £232 2s. 1d., leaving a balance in hand of £7 8s. 6d. It is clear to every thoughtful mind that a large amount of work has been accomplished for a little money, but the Income of the Association is far short of what it ought to be for carrying on the important work it has undertaken. Every year numbers of converts to our views of divine truth joyfully acknowledge God's faithful-

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ness to the House of Israel; but how few of them contribute anything to sustain an organization such as your Association presents, although, possibly, through its agency they were led to understand this great truth.

Your Council therefore appeal to all true and steadfast Christians, engaged in the warfare against infidelity and sin, to all earnest Protestants battling against the insidious encroachments of the Roman Papacy, to all true and loyal citizens of a God-honouring and Bible-loving country, especially to all who recognise their connection with the House of Israel, to strengthen their hands by uniting themselves as members of the Metropolitan Anglo-Israel Association, contributing, as their means will allow, towards increasing the income of so useful and important an Institution.

By order of the Council,
JAMES BILLINGTON, *Secretary.*

MESSRS. CHAMBERS' NEW ENCYCLOPÆDIA.

MR. S. HARLEY KOUGH, Solicitor, of Church Stretton and Shrewsbury, finding an unfavourable notice published in Messrs. Chambers' new Encyclopædia, on the subject of Our Israelitish Origin, thought it his duty to send the proprietors of the work the following very straightforward letter. We quote it in justice to Mr. Harley Kough, whom we have known to be an ardent Anglo-Israelite for some years, and in hopes that the public protest, made to Messrs. Chambers, may be the means of drawing their attention to the matter, as well as that of others, to whom our own pages may be submitted. Mr. Kough wrote as follows:—

"Dear Sirs,—The following notes, upon the Anglo-Israelite theory, may prove useful (if pigeon-holed) to the writer in a third edition of your admirable Encyclopædia before this 'theory,' or as I call it, 'wondrous true story' of the Identity of the British race with Israel, is again written upon. May the demand for your work be so large that a new edition may be, ere long, called for.

"The origin of this our nation, a great, mighty, and innumerable one, was Asiatic, and Central Asiatic too; so God's people Israel were deported, before they were lost, to Central Asia, and thence journeyed Westward to fulfil the prophecies, by becoming there a great, mighty, and numerous nation (Gen. xii. 2, 3; xviii. 18; xxii. 17; xxxv. 11; Hosea i. 10; xi. 10; Isa. xxiv. 15). The splendid gifts God has given our race inhabiting these islands, all such being His special inalienable blessings conferred on the House of Israel, to the exclusion, as facts prove, even of the House of Judah, and of all the non-Israelite Gentile nations. Such gifts are, *inter alia*—The Heathen Empire (Psa. cxi. 6; ii. 8—11); multitudinousness (Gen. xxii. 17; xxxii. 12; xxxv. 11; Num. xxiii. 10; Hosea i. 10); domination over Gentile nations (Deut. xv. 6; Jer. xxxi. 7), but no subservience to them (Amos vi. 1); the ever continuing monarchy (1 Kings viii. 25; Jer. xxxiii. 17, 26); the secure home with open Gates (2 Sam. vii. 10; Isa. lx. 11); the Bible (Psa. cxlvii. 19, 20; Matt. xxi. 43); the Decalogue (Deut. vi. 7—9; xi. 20; Exod. xxxiv. 27, 28); the love of lost sinners' souls (Isa. xxvii. 6); the evangelising function (Gen. xxii. 18; xxviii. 14; Matt. xxviii. 19, 20; Luke xxiv. 47, 48; Acts xx. 28, 29; xiii. 47; iii. 25); Israel's Colonies must be in all zones (Psa. cxxi. 5, 6; Isa. xlix. 10); a nation and company of nations—Israel, of the House of Joseph: Ephraim, even to the exclusion of Manasseh, being destined to this high honour (Gen. xlviii. 9; xxxv. 11).

"Now—(1) God is not a man that He should lie; (2) God made certain promises to Abraham, to be enjoyed by his seed in the Christian dispensation; (3) we possess and enjoy all those blessings as far as time permits; (4) therefore, since we have the Hebrew blessings, we are Hebrews; (5) and being Hebrews, we must, since we are not the Jews, be the lost Tribes of Israel, or the House of Joseph; (6) this corollary follows, because God would not promise to one and give to another; He would not promise to Joseph, then cast his seed off, and give his birthright to the Gentiles.

"I do not think, that in a future edition of your Encyclopædia, this wondrous Identity story, no longer a mere theory, can be so unhesitatingly condemned, if the foregoing references are prayerfully and carefully considered. Yours truly

"S. HARLEY KOUGH.

"WHICH IS THE TRUE CHURCH?"

ON Monday evening, at a meeting of the West Hill Protestant Educational Society, a paper entitled "Which is the True Church?" was read by Mr. J. R. Mitchell. The chair was taken by the Rev. G. N. H. Tredennick. The paper, which was of a most interesting character, showed that, notwithstanding Christianity had been preached for 1,900 years, there were still great divisions amongst the believers of the Christian faith. The Church was national and not sectarian. It did not follow that the religion of Christ was confined to any particular body, but that the nation, as a whole, must worship Him, and have their laws founded upon a righteous foundation. Wherever was found a people having these requirements bearing upon them, there they also found the Kingdom of Israel and the one true Church. This fact cut the ground completely from under the feet of the Romish Church, and its claim to absolute supremacy. Passing on to review the different countries in the four quarters of the world, to find out if any would answer the description required, of being the one righteous nation, Russia, Spain, France, Italy, and others were named, but were found not to contain the sufficient requirements. Great Britain was tried, with better success, and Mr. Mitchell shewed that the Gospel was brought to England, not from Rome, but direct from Jerusalem, and that, instead of Britain being indebted to Rome for her Apostolic succession, Rome was indebted to Britain for her first Bishop. The English also corresponded with the promises of Abraham. They alone, of all peoples, had the great sign of the Sabbath. Their missionary labours spoke for themselves throughout the world. What other country had spent twenty millions of money to free the slaves and the oppressed?—and the amount of money spent in other charitable purposes was also enormous; their commerce, race, and language, together with their laws of the Bible, were increasing to such an extent, that the people and the language bid fair, before many more years, to fill the earth.

—*Hastings and St. Leonard's Observer*, February 4th, 1888.

Correspondence.

NOT RECKONED AMONGST THE NATIONS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I see that the old objection that England cannot be Israel because she is reckoned amongst the nations is coming to the front again. It is obviously impossible for a nation to exist and not to be reckoned in the sense of being known to exist by the nations around it, but it is quite possible for it to exist without being reckoned in the sense of being identified or recognised.

There is, however, another view of the matter which I do not remember to have seen noticed, although the whole scope of the prophecy seems to point to it. Israel was to be as a sleeping lion amongst the nations which they would fear to rouse, so that it was evidently not by them that she was not to be "reckoned;" and this being so, the only natural conclusion seems to be that in the sight of God she was to be a "separated" people (Exodus xxxiii. 16), not "reckoned amongst the nations" by Him who had "formed her for Himself, that she might show forth His praise" (Isa. xliii. 21).

The idea that England cannot be Israel because she is reckoned amongst the nations, is so palpably absurd that we might well distrust the future mental development of any child that we might hear expressing it, and it is certainly impossible, by any stretch of courtesy, to regard the objection as an argument, because argument pre-supposes the existence of reasoning power!

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

Cheltenham, April 23, 1888.

P.S.—I notice that in answering the doubts of a clergyman in to-day's BANNER, as to whether these are the latter or last days, you omit what is, I think, the strongest evidence that the Bible supplies, that they are so as far as the future greatness of Israel is concerned; I mean Num. xxiv. 14—17, where Balaam, in summing up the long catalogue of blessings to be bestowed upon Israel in "the latter days," clearly indicates the time referred to as the Christian dispensation, by saying that there shall come a Star out of Jacob, and a Sceptre out of Israel, which shall smite the corners of Moab; and we do not expect Israel to be a smiting power in the millennium, which will be a reign of peace.—J. M. GRANT.

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NOTICES.

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

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METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE TENTH ANNUAL MEETING

WILL BE HELD (D.V.) IN

EXETER HALL, STRAND, ON THURSDAY EVENING, MAY 24, 1888,

COL. THE HON. OLIVER LAMBART in the Chair,

AT SEVEN O'CLOCK PRECISELY. Addresses will be delivered on the following subjects:—

The Rev. H. JOHN HATCH, M.A., Vicar of Linford, Beds., "The Things which are Beginning to Come to Pass, and Our Consequent Duty."

The Rev. ROBERT DOUGLAS, M.A., Vicar of Kidsgrove, "Which is It, a New Heresy, or the Truth of God"?

E. W. BIRD, Esq. (Philo-Israel), of Bristol, "Our Facts, and What They Teach Us."

The Rev. J. IDRISYN JONES, M.A., of Birkenhead, "Why I Accept Anglo-Israelism."

The Rev. JAMES P. BRITTON, Vicar of Chapple, Essex, "Misguided Zeal in the Cause of Anglo-Israelism."

W. H. PETERS, Esq., J.P., and DOUGLAS A. ONSLOW, Esq., J.P., will also speak.

The **ANNUAL MEETING** of Members and Subscribers, in the Association Rooms, 14, King William-street, Charing Cross, London, W.C., on WEDNESDAY EVENING, MAY 23, to receive the Report, and elect Officers for the ensuing year. Chair to be taken at 7 o'clock.

E. W. BIRD, Esq. (Philo-Israel) is expected to preside. JAMES BILLINGTON, *Sec.*

MR. EDWARD HINE has returned from his lecturing tour in America. Friends wishing to arrange for him to lecture can communicate with Isaac Loveland, Shoreham, near Sevenoaks, Kent, at present fixing no dates. Mr. Hine's publications have had a large circulation, and can be obtained of F. W Parry & Co., 29, Paternoster Row, London, E.C.

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Defence of London	213
The Papal Decree Regarding the Irish Conspiracy	214
The Might and Grandeur of a United Empire	215
The Pastoral Offices of the Lord Jesus Christ	216
A Criticism of a Sermon. Being a Paper Read Before the Cashel Clerical Union. By the Rev. Denis Hanan, B.D.	217
A Barmouth Israelite's Way of Proclaiming His Belief	218
East-Central Africa	219

THE DEFENCE OF LONDON.

THE military experts are in a panic, as usual, in regard to the "defenceless condition of London." In the May number of the *Nineteenth Century*, an article appears from the gifted pen of Gen. Sir Edward Hamley respecting this subject; in which he declares that the metropolis is in a bad case, and requires an organised scheme for its defence by land, since the sea defence is now found, in these days of steam, to be not impregnable. It might be made so in Sir Edward Hamley's view; but the naval administration of this country cannot be made to see it in a proper light, and therefore there is nothing to be done, but make the safety of the heart of the Empire what it should be, and safeguard it once for all, by human means.

The means which the military expert would use are simple. He would not fortify London as Paris is fortified; but he would defend it by the use of three agencies. First, the Metropolitan volunteers, augmented by 25,000 riflemen who should be employed; secondly, by troops resident in and near London, specially trained for this work; and thirdly, by permanent works around London, to be occupied at the time of crisis, where the volunteers and troops designated for the purpose, might be carefully trained. These guards of London, the writer thinks, would be sufficient to make an enemy pause before he landed in the neighbourhood to attack the City. The *Times*, which reviews the general's project, approves of it generally and supports it, but inclines to the idea that, after all, the sea is our first line, and indeed, our only line of real defence for the metropolis and the country. It calls on its readers to recognise that they must not depend on London's land defences, but that they must, rather, make the navy so strong that invasion shall be impossible. The words of the journalist are so remarkable, that we think our readers should study them, and notice how entirely the secular writers of the day lean upon the arm of flesh, denying to the God of Israel any place in His own dominions. "Look to your land defences," is Sir Edward Hamley's cry, "and you are safe." "Nay," says the *Times*, "Trust the navy entirely, and that alone will bring you the security you require!" The *Times* said:—

> The navy is and must be England's first line of defence. To consider how London may best be defended on land is to assume that its defence at sea has been neglected. For all practical purposes Sir Edward Hamley acknowledges this at the outset. He proposes to appeal to Londoners to recognise their defenceless position and to take effective measures for defending themselves. Would it not be quite as easy and far more effective to go to the root of the matter at once, and to urge upon Londoners and upon Englishmen generally that if they wish to be permanently safe against the dangers and consequences of invasion they must insist upon having a navy strong enough to make invasion impossible? A territorial force for the defence of London could only be a security, precarious at best, against the worst consequences of invasion. It would only indirectly protect us against the terrible confusion and loss which a hostile landing upon our shores would inevitably entail. Let us organize and train our volunteers with that object in view by all means. But let us recognise to the full, with Sir Edward Hamley himself, that "if the navy were augmented to the extent necessary for the full defence of our foreign possessions, our commerce, and our home waters, that would be all that we could desire."

But this is just the point where we fail, according to our alarmists. Our navy does not suffice to defend our foreign possessions, our commerce, and our home waters too; therefore we are in imminent peril of invasion, and the only thing to be done, is to have some powerful land defences, and the object is attained! The *Times*, more far-seeing than the military expert, insists upon it, that the sea alone can defend us, and if we lose our supremacy there, the game is up and our country is ruined! Nothing can or will save us if the navy fails; for the hour of trial will come, and the ships being conquered, the territorial defence of London will be "nowhere." The *Times* then recommends that the latter be taken as the second string to our bow, but that we rely entirely and wholly upon the navy, "strong and well administered," for our chief city's safety, and our national security. Such are the sad conclusions of the secular writers and scientists of the day! God is not in all their thoughts! They reject the Identity and all its teachings, and consequently are utterly dejected and miserable about their country's future, and as to the safety of its metropolis! They see the people of this land will not expend their money to create a vast and ruinously extravagant navy, and they therefore recommend what others on the same side are perfectly aware is no remedy at all! The sea defence on an adequate scale is unattainable, and the land project is vain and worthless!

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Despair therefore ought to be the portion of both Sir Edward Hamley and of the editor of the *Times*! It will yet be seen, however, that the people of these Islands by no means share the terrors of their advisers and friends. They will not spend 100 millions or so to create a navy which shall be everywhere and defend everything; and they are not likely to follow Sir Edward Hamley in a project for territorial defence, which the *Times* sees will be vain and futile, if the fighting ships fail us in the last extremity! What then is to be done? We prefer to accept Our Identity and its teachings; resting satisfied that the British, being Israel, God has promised to keep them as the apple of His eye, and their land from the insult of the alien's intrusion! The promise in 2 Sam vii. 10 stands good still. These islands are the "place" appointed for Israel's safe domicile under the guarantee of God's own protection, and here they may and always will rest secure, as He is true! Their Gates are to be open continually, and never shut by day or night, that men may bring to them the wealth or imports from alien lands and nations. The Lord distinguishes them by every species of goodness and mercy, giving them wealth and commerce abnormal, riches phenomenal, and dominion and extension quite unprecedented. He has blessed them in their city, their stores, their armies and navies, making them the head and not the tail, above only and not beneath all the alien races of the earth.

With rich spiritual blessings, He has also endowed them, giving them the Word of God to enjoy, and then to disseminate throughout the world. He has granted them His Sabbaths, His ten true laws, the evangelising function, and almost universal respect for His holy precepts as contained in the Scriptures of truth, that they may live thereby according to His holy will. So favoured, is He likely to leave His people a prey to their enemies, and put them, after a thousand years of safety and protection such as no other people have enjoyed, to open shame in the sight of the whole world? Impossible! Therefore we counsel our readers to cling to their most comforting Israelitish belief which has for its support the experience of God's dealings with us for the past millennium, and those promises, for the whole future of the race, which are so abundantly recorded in the Word of God for our especial learning. We can get no true comfort from attending to either Sir Edward Hamley, or the *Times* newspaper. No extravagant preparations for defence will ever satisfy minds that refuse to recognise the God of His people Israel! Do what we will, the impossible will yet be demanded by minds which, deprived of the satisfaction God has provided for us, still require greater and yet greater sacrifices, to secure that which God Himself has promised us without money and without price. Besides, of whom are we to be afraid? There are but three great maritime Powers likely to attempt the invasion of England! There are France, Italy and Russia. Germany we can hardly yet describe as a "great naval Power." Of these, Italy is our friend! Russia has no chance of coping with the British navy, or sparing the 100,000 men needed to land a successful invading force in these islands. There remains, then, only France! But France has her quarrel to settle with Germany, and is she likely to provoke a powerful enemy like the British in her rear while she is fighting her duel with the Germans! The whole thing is absurd! Our security is from the Lord! He will keep us, His people, as the apple of His eye, and if He be for us, who can be against us? Therefore, let Israel praise the Lord, and taking all due precautions that are possible, leave her national safety in the hands of Him who truly cares for her, and loves her, because of the anointing!

THE ANNUAL MEETING of the Metropolitan Anglo-Israel Association was held at Exeter Hall, on Thursday, the 24th inst. The Hon. Oliver Lambart presided. Speeches were delivered by Rev. H. John Hatch, M.A.; Rev. Robert Douglas, M.A.; E. W. Bird, Esq.; Rev. J. Idrisyn Jones, M.A.; and Rev. James P. Britton. A full report of the speeches will be given in our next issue.

THE PAPAL DECREE REGARDING THE IRISH CONSPIRACY.

THE wonderful fact, that the Pope of Rome and the Holy Office have come forward as the guardians of public morality, and fulminated "a bolt from the blue," stamping out the iniquity of "Boycotting" and "the Plan of Campaign," deserves notice in our pages, and some explanation of the matter from the standpoint of Our Identity. The first thing that strikes the imagination is, that the Pope and his Holy Office have, in Catholic countries, and over his Catholic spiritual subjects, enormous power. What the British Government is laboriously trying to put down in a legal and constitutional way, the Pope effects by a single blow, as a spiritual Power. He promulgates a decree, and forthwith the Irish Bishops, the Irish Priests, and the Roman Catholic conspirators, banded in iniquity, receive a blow which fells them all to the ground, and obey they must, by abandoning "the Plan of Campaign," as well as the cruel device of Boycotting, under pain of the forfeiture of absolution at the hands of the priests! The force of the decree is well stated by a writer from Rome, corresponding with the *Times*, who, on May 12, thus described the effects of the Pope's fulmination in its pages:—

> If any Bishop refuses to publish the decree as ordered to his clergy he will be subject to the discipline of the Church; and if the clergy charged by the Bishop do not publish it to the people, they, in turn, are subject to the admonitions of the Bishop; and once the publication is made, no priest can give absolution to a member of his flock who persists in the practice of Boycotting or the Plan of Campaign; and any Bishop who opposes the decree will have a chance to explain his position to the Pope in person. There has been no question of Dr. Walsh resigning; he must undo the ill he has done; but if he refuses to conform, which is not regarded as a probability, he will be liable to removal, though any attempt to foresee what the Pope will do in any given case is futile and presumptuous.

So great and so imperious is the Roman Pontiff in matters wherein he has jurisdiction! Such would be his authority and power if British-Israel were ever, unhappily, to fall under his iron rule! The Roman Catholic Church, it appears, regards "the Plan of the Campaign," as well as "Boycotting," as "demoralising and incriminating," which, doubtless, they both are. But the Roman Catholic Bishops and the Romish Priests of Ireland have never discovered this during the past many months, while they have been urging the infatuated people of Ireland, their unhappy co-religionists, to put both in practice! They have, on the contrary, aided and abetted them in all sorts of violent and illegal practices—murder, robbery, and cruelty toward men and animals, being carried out as the secret and final sanctions to enforce the orders of the irresponsible tyrants of the people. The Irish Roman Catholic Bishops and Priests are, morally, responsible for all the crimes and miseries of the Irish in the disturbed districts; and now they stand condemned before the world by their own spiritual authorities, the Pope and his Holy Office! The veiled rebellion almost killed by steady Government, and the unflinching operation of the law put in force against all those who break it, receives its *coup de grace* from the Pope of Rome, who appears suddenly as the supporter of law and order, and the ally of those who are endeavouring to beat down the enemies of the Union. How do we account for this strange phenomenon? Does the Pope act simply from love of law and order, and hatred of the rebellion of his Irish, spiritual children against the good Protestant Government of Queen Victoria? We think that hardly likely! The fact remains, that for whatever cause and with whatever object, the congregation of the Holy Office has declared that "Roman Catholics, who are members of the League, are guilty of sin, and, *eo ipso*, rendered incapable of receiving absolution!" No Priest of Rome dares to resist this decree, confirmed and published as it is by the Pope, with his

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imprimatur. It follows, then, that Irish rebellion, as conducted heretofore, is cut in two, and must crumble into dust!

We see no reason to search for the cause of this sudden reinforcement to the cause of British law and order, in the direction of some promise of help to Rome, on the part of the British Government. No Government would dare, we think, to purchase victory in Ireland at such a price as that! We incline to the belief that the Pope's strange action, so long delayed, has been taken for very shame at the scandal brought upon the so-called Catholic religion, by the flagrant support of crime by his Bishops and Priests in Ireland; and a scandal, which should never have been winked at at all, has at last been visited with sudden condemnation, to the great advantage of our body politic, and of Irish happiness and well-being.

In the face of the coming European troubles, and the mighty convulsion so close at hand, it was needful that Israel should be in security in her isles. God has shown us, then, that all powers, even those wielded by His enemies, are available for Himself and for His people, when He calls them forth; and therefore, He has permitted the Papal Decree to issue to put down Irish rebellion, after the facts have proved the complicity of Irish Romanist Bishops and Priests in sickening crimes. The long acquiescence of the Papacy in their conduct, till further silence would have been discreditable in the eyes of other Roman Catholic subjects throughout the world (the large majority), shows, also, its long deferred interference does not now arise from the love of truth and justice, but because further silence would have been inconvenient and inopportune. The event brings us, as its result, a blessing, for which, as the good gift of God, we must be thankful. Ireland, with the Pope's assistance, we hope, will now be reduced to submission. Peace and prosperity restored, the Gospel will, we trust, "have free course" among the now rebellious Irish, "and be glorified." Then will Israel, in peace and safety, dwell "carelessly and confidently," according to the prophecies, in her island home, hidden in her chambers, and within her closed Gates and doors; what time the earthquake "war-woe" desolates "yonder ill-consolidated Europe," and spares her in her blessed abode, by the mercy of the Lord. To Him shall then be all the praise for the pacification of Ireland, by whatever means it may have pleased Him to effect it.

THE MIGHT AND GRANDEUR OF A UNITED EMPIRE.

"UNION is strength," and at the present moment the government of the day rules by virtue of that sentiment which declares that the political union of the kingdom is essential to the Empire's safety.

The watchword of the times we live in is Union—Unionists on the one side, and Separatists who would ruin the Empire, on the other, constitute the two political parties who are struggling for power in our midst. This question is the burden of most of our public political meetings, and it was undoubtedly the text on which most of Lord Salisbury's great speech at Carnarvon was based, on April 10th. The adhesion of the better portion of the Liberal party to the Conservative government, making it a strong and irresistible combination on Unionist lines is one of the most remarkable facts of our day. Had this section of the Liberals held aloof, and preferred their party to their country, no doubt Mr. Gladstone would have returned to power; the union between Great Britain and Ireland would then have been probably dissolved, and the end would have certainly been the disruption of the Empire, and the disappearance of the British nation from among the great and mighty Powers of the earth. Lord Salisbury, in the peroration of his speech, brought the fact before the country very forcibly, and declared the nation's duty to-day, in terms which cannot be mistaken. He said:—

It is futile to say that because the Irish can boast of a separate nationality, or, rather, as I should put it, can boast of two separate nationalities, that therefore they must have, whether for their prosperity or not, separate political institutions. If that doctrine is to be carried out, Ireland must be separated, Scotland also, and Wales, and probably Northumbria and East Anglia. Surely this is not the future to set before those who desire to raise their people and their country in the scale of human beings. We have difficulties enough to face and problems enough to settle. We have a population constantly growing in a limited island. We have all the difficulties of vicissitudes in prosperity and adversity, the increasing claims of the poor, the increasing difficulties of the rich. We have looming before us political questions such as never were presented to the world to settle before, the relations between capital and labour, and the like. All these things we have to do in the midst of other nations who are striving by our side, envying our Empire, occupying our markets, encroaching upon our sphere, and whose efforts, unless we are wideawake and united and enterprising, will end in diminishing still further our means of supporting our vast industrial population. (Hear, hear.) We have to perfect to the utmost the great industrial and political Empire which our forefathers have left us. Surely we may turn to you to join in saying this—that it is better we should, instead of wasting our time and resources and faculties in carrying out our own separate antagonisms and neutralizing mutually our forces thereby—it is better, far better, that we should teach the people that their inevitable and indissoluble fate is to be united together; that a great future lies before them; and that, together, they will carry forward to a splendid destiny the might and the grandeur of a United Empire. (Loud cheers, during which Lord Salisbury resumed his seat.)

Such are the means, and powerful they are, which God is using to defeat the enemies of His people, who would divide, and so destroy and reduce the power of the great and mighty nation (which God determined they should become), and bring them to the condition of one of the fifth or sixth rate races of the earth. Mr. Gladstone, seeking for political support, deems that the cry of "Separation" will bring it to him, and so votes for Irish "Home Rule." Those who use Mr. Gladstone as their willing servant, have aims and objects behind them which he conveniently does not profess to see. But the object is really "separation," disintegration and ruin; and God has defeated it by combination—Unionism—and common sense, But all this has taken place according to the prophecies. For the British are the Lost Ten Tribes, and to them as their "appointed place," of safety and of refuge, God has granted the Isles of the West, the Isles afar off from Palestine, described in Isa. xxiv. 15, xli. 1, xlii. 4, xlix. 1; Jer. xxxi. 10 (R.V.) These Isles are theirs unitedly; and no hint is contained in Scripture showing in the remotest degree that the time will ever come when these two sister Isles, appointed as Israel's own, shall be divided asunder politically, and form the abode of two hostile peoples, who have parted from each other in anger.

These islands are "the place of their own" mentioned in 2 Sam. vii. 10. These, Israel must enjoy as their domicile for ever, under a divine decree, which is therefore immutable, and safe from all the attacks such men are capable of making, as Mr. Charles Parnell and his Irish friends, even when reinforced by a political, but happily now, aged giant, like William Ewart Gladstone, ex-Prime Minister of England, and leader of Her Majesty's Opposition! Lord Salisbury, then, and the Liberal Unionists who help him, are fighting a winning battle! The victory is certain from the nature of things. Israel's empire is to be universal, and never divided at all! It is already a nation and a company of nations, according to the prophecies; and there can be no rift formed in the company of nations, which ever look to the United Kingdom of Great Britain and Ireland for their inspiration, example and government. Lord Salisbury, in his speech at Carnarvon, told us that he looked for might and grandeur in the nation whose destinies he is at present guiding, as Her Majesty's chief servant or minister. But, so says the Word of God of Israel's race. "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in

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him," is the testimony of God Himself in Gen. xviii. 18, (R.V.) The might and grandeur of Israel (therefore of Great Britain,) can only accompany a united empire—Lord Salisbury being our witness, and consequently we affirm that this empire, which is certain to be what God declared it should become, must remain united and consolidated, according to the prophecies,—to dominate and rule the world by beneficence, and love, and Christian, righteous government and rule. If the subject be carefully considered, it will be easily perceived that for the work the Lord created, made and formed Israel, it was necessary she should be, to qualify her for the work, a great, mighty, grand, as well as a united empire. Without these qualifications she had had no influence in the world, and the heathen could have had no necessity to listen to her counsels, or to obey her teachings. Without greatness she had had no wealth; and wealth, God declares, He requires in Israel, that He may establish His covenant which He sware unto their fathers as it is this day" (Deut. viii. 18, R.V.) We thank God that we answer in every respect to the Scriptural portrait of the long lost people, and that not one feature is missing or doubtful in the original. Let Israel therefore praise the Lord for her nation's might and grandeur; and see that the united empire bring the praise and glory that He demands to the King of Israel, the Lord Jehovah-Jesus.

THE PASTORAL OFFICES OF THE LORD JESUS CHRIST.

THE subject of the Clifton Conference during Oct. 4, 5, and 6, was "The Pastoral Offices of Christ"; and the subject was regarded from three points of view. These were, "Christ the Good Shepherd in His vicarious death" (John x. 11), being the leading text. Next, "Christ the Great Shepherd of the sheep, in His triumphant resurrection," referred to in Heb. xiii. 20; and lastly, "Christ the Chief Shepherd at His second appearing," described in 1 Peter v. 4. Many and beautiful were the ideas which the openers of these topics enunciated, and those who followed shed light upon the subjects proposed for discussion at the Conference. We are not prepared to raise any objection at all to the views of the various speakers, in reference to the functions, the glory, the majesty and power of the good, the great, the chief Shepherd of the flock, because we know that He is the King of Israel, the Lord of Lords, the King of Kings, the Redeemer of His chosen people Israel, by whom and through whom they are delivered from the power of darkness and translated into the kingdom of God's dear Son; having redemption through His blood, and forgiveness of sins (Col. i. 13, 14). What we do regret, however, is, that from first to last during this edifying and successful Conference, the sheep for whom the Good Shepherd died, for whom the Great Shepherd rose from the dead, and to glorify whom the Chief Shepherd will appear a second time in power, were described throughout as "the believers in the Lord Jesus Christ," represented chiefly by the members of the Conference, so far as they were His true disciples; but not a word was said recognising the Ten-Tribed House of Israel as His sheep, to redeem whom He died, rose again, and will come down the second time to raise them to glory as His subjects. We quite admit that the promises of the Lord to the whole House of Israel are applicable in all respects to each individual member of the flock, as if they were made only to each. Two instances by way of proof occur to us. The first is found in Psa. xxiii., where the Lord's office of Shepherd to Israel is claimed by the Spirit for each member of the House. "The Lord is *my* Shepherd, *I* shall not want; He maketh *me* to lie down in green pastures, He leadeth *me* beside the still waters. He restoreth my soul: He leadeth *me* in the paths of righteousness for His name's sake"; and so on. Here all the blessings are individualised and claimed by David for himself, and for each individual who can honestly use the words. Here is Christ—the full Christ—the Shepherd, good and great, of His people claimed and accepted for each separate soul or sheep of the flock.

The other instance is St. Paul's appropriation of the Christ of the New Testament as his own Redeemer, as though He had died and risen again for him alone. The words occur in Gal. ii. 20: "I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in *me*, and the life which I now live I live by the faith of the Son of God, who loved *me* and gave Himself for *me*"! St. Paul appropriated the full Christ to himself, and declared, as though Christ had died for him alone, "He loved *me*, and gave Himself for *me*." While this is quite true, what we want to observe with reference to the Clifton Conference is, that while the individual sinner's needs and blessings were dwelt on with immense and proper emphasis, not a word was said of the other tremendous fact, that the Good Shepherd, the Lord Jesus, died for His people, the Tribes of Israel; that He rose again as the Great Shepherd in triumph to redeem them; and that as the Chief Shepherd He will come again to glorify them and to glorify Himself in them.

These facts can easily be proved from Scripture, from the New as well as from the Old Testament alike. Why did the speakers and offerers of prayer at the Clifton Conference utterly ignore these facts as irrelevant to their object? Let us glance at the proofs of these matters, taking the Scripture for our guide.

The Good Shepherd and His vicarious death were illustrated by John x. 11. What does the context teach us? In chap. ix. 40, 41, we find the Lord's audiences were the Pharisees, who objected to His doctrine, which pointed to the fact that they were "blind" and sinners. In chap. x. the Lord replied to them by a parable which they failed to understand (ver. 6). The parable asserted that there was a "fold" of sheep enclosed and secured by a door. The Shepherd, Jesus said, was He who entered by that door, who was no stranger to the enclosed sheep. "He came to His own," and for His own He had to lay down His life, thus proving that He was the Good Shepherd of that flock—no stranger, no hireling, no robber (ver. 5, 8, and 12). Do not these indications prove that the Lord spoke by parable then of the House of Judah—that flock folded in Judea, to whom He came, and who, rejecting Him, caused Him to die for them? Of Caiaphus, in chap. xi. 52 (R.V.), it is distinctly asserted that he prophesied that "Jesus should die for that nation, and not for that nation only, but that He might gather together into one 'the children of God' (comp. Hos. i. 10) that are (and once were) scattered abroad." This distinctly pointed to the other fold, whom the Lord said in chap. x. 16, "He must bring (or lead), and they SHALL hear My voice; and they shall become one flock, one Shepherd." Surely here is an indication of the call, not of the Gentiles, but of the Lo-Ammi Gentilized Israelites of Joseph or Ephraim. Isa. lxv. 1 proves that call was to be the call of "a nation" not called by Christ's name; a nation "who inquired for Him, but did not ask for Him;" who found, but did not seek for Him; to whom the Lord Himself said, "Behold Me! behold Me!" while Judah was in rebellion (ver. 2). Ezek. xxxvii. 15 to 28, tells us that the final result will be the union of the two flocks in one fold, with one Shepherd over them both; and Matt. xxi. 43, declares that after the Shepherd's vicarious sacrifice the kingdom of God was destined to be taken from the Jews and given to a nation bringing forth the fruits thereof, therefore fulfilling Israel's rôle as described in Isa. xxvii. 6 (R.V.). The sheep, therefore, described in the first passage which furnished the key-note to the Clifton Conference, related to the Israelitish sheep of Israel and Judah, but not to Gentiles; including, no doubt, all who from the outside world should believe through their means, and so become "adopted sons" of Abraham themselves (Isa. lvi. 3 to 8).

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The next text relied on was Heb. xiii. 20, to show that "the Great Shepherd of the sheep would prove the fact by His triumphant resurrection." The passage is contained in a book addressed to Hebrews converted to Christ. The Great Shepherd, the Lord Jesus, was a Hebrew of the House of Judah. The covenant referred to sealed by blood was made with Abraham, Isaac, and Jacob, and Israel in Egypt and Sinai, but with no other race whatsoever; and our Lord Jesus was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, who were the Hebrew fathers, but not otherwise.

The last text relied upon to establish the third aspect of the question, namely, that the Lord Jesus is the Chief Shepherd at His second appearing, was quoted from 1 Peter v. 4, an epistle addressed to the Ten Tribes converted to Christ, as 1 Peter i. 1, 2 (R.V.) prove, and to them is addressed this comforting promise, "When the Chief Shepherd shall be manifested YE shall receive the crown of glory that fadeth not away." Here is a Ten-Tribed promise, and it was right, and just, and proper, that this view should have been put before the Conference as well as the one adopted, to the glory of the grace of Him who came to redeem Israel, to be their Governor and Shepherd, as stated in Matt. ii. 6, quoting Micah v. 2: "And thou, Bethlehem, land of Judah, art in no wise least among the princes of Judah; for out of thee shall come forth a Governor which shall be SHEPHERD of My people ISRAEL."

A CRITICISM OF A SERMON.

Being a paper read before the Cashel Clerical Union

BY THE REV. DENIS HANAN, B.D.

THE following is a cutting from the *Daily Express* newspaper, Dublin:—

THE JEWISH NATION: A MIRACLE.

A special sermon to Jews and Christians was preached in St. Peter's Church on Sunday evening last by the Rev. M. Wolkenberg upon the above subject. There was a large Christian congregation, including some 50 Jews, who came in response to the invitation of the rector, the Rev. Canon Jellet. His Grace the Lord Archbishop of Dublin was attracted by the novelty of the occasion, and he gave the benediction at the close of the service.

The preacher—himself a Christian Israelite—basing his discourse on Jer. xxx. 11, xxxi. 34—40, said—Miracles and prophecy were the two indispensable credentials and the bulwarks of revealed religion, and these were designed by God for the purpose of preparing men to receive the message delivered in His name. Mosaism, as well as Christianity, were ushered into the world with signs and wonders, which ceased only when they had taken such deep root as to admit of a spontaneous growth and expansion. Miracles and prophecy were such signs, yet with this difference, that while the former, having lost their evidential force in process of time, are now only objects of faith or dispute; the latter are becoming more and more confirmatory as the events announced are being accomplished. Where is this more strikingly illustrated than in the continued national existence of the Jewish people? Though not possessing at the time of the prophet Jeremiah those ties by which a nation is held together they were still to remain a distinct and separate people. Whilst the Babylonians, the Assyrians, the Persians, Greeks, and the Romans, who, each in turn, swayed the destinies of mankind, have passed away, and nothing but ruins remain to tell of their former glory and magnificence, Israel alone has survived the wreck of the ancient world. Oppressed and ground down by each in turn, He has seen them rise one after the other, like so many bubbles on the stream of time, and vanish, to appear no more. In spite of the universal conspiracy formed against them in all ages, the Jews are, probably, as numerous and as full of vital energy to-day as they were in the days of David and Solomon; and it is because he has yet a mission to fulfil, that, by Divine grace, they had been kept a separate and distinct people until now, and, according to the text, shall remain as such until his mission shall have been accomplished fully.

This report, although so condensed, may safely be taken as giving the exact views of the preacher, insomuch as that they are the views generally accepted, viz.,—That the Jews to-day, by their continued separate existence, manifest the truth of God, and fulfil the prophecies concerning Israel. To show this the preacher selected as his texts the statements of Jer. xxx. and xxxi. The special verses taken being inseparable from their context, was he justified in assuming that the Jew fulfils these prophecies, or that they were applicable to Judah as a separate nation?

I maintain that the predictions given in these wonderful chapters (xxx. to xxxiii.) do not refer to a Jewish nation, that Judah has a very secondary place in them: that the Jews are not now, and never will be, the alone instruments in their fulfilment, and that the present position of the tribe of Judah can never convince the infidel, or the unprejudiced believer, that these prophecies are fulfilled in that people.

Let us in the first place consider the present position of the Jews. By the preacher's statement they are about as numerous and as full of vital energy to-day as at the period of their greatest glory: thus, although the peoples of the world have increased enormously, they are at least stationary, and in comparison with modern nations they are no more remarkable than the present day representatives of the past glories of Egypt, Babylon, Assyria, Persia, Greece, or Rome.

Prophecy declared that these nations should be represented to the end, and they do exist; so also Judah has a destiny to fulfil, and she continues to exist. But wherein does this continuance of Judah in her low estate witness to the truth of prophecies concerning Israel's glory, or partake of a more "miraculous" character, than does the continued life of the other nations, or if her scattered and comparatively wandering state be mentioned, wherein—with reference to the texts quoted,—is she more remarkable than the gipsies, wanderers in all lands but not amalgamated? It is predicted in chapter xxx. that "their nobles shall be of themselves and their Governor shall proceed from the midst of them, *i.e.*, that the people should be independent,—self-governed,—Judah is not a nation, has no autonomy, but is ruled by strangers in all lands, the race oppressed everywhere (except in England), has no fount of honour, no nobility, and no rulers of its own.* It is predicted that none shall make them afraid: this is not fulfilled in the Juden-hate and Juden-hunt of Germany and Russia. It is predicted in the special verses selected, that as surely as the sun and moon continue Israel should never cease to be a nation, and in chapter xxxiii. it is repeated, until sun and moon depart the house of David should rule over the nation, the seed of Abraham, Isaac and Jacob. Judah is no more a nation than are the Zingri; she has no king, much less one of David's heirs. In fact, if the preacher's object was totally different, and had he desired to show that Judah's existence was not a miraculous fulfilment of prophecy, he could not have done better than select the chapters from which he has taken his texts.

The preacher may have meant to convey that the prophecies have yet to be fulfilled, and that Judah has been preserved in her subordinate position in order that she may yet become a self-governed and powerful nation. But the prophecies were to have a constant development, as constant as the shining of the sun and moon. The new covenant has been in operation for close on 19 centuries, and no mercy has been extended to Judah; it is all very well to say that it will be, but wherein is Judah's miraculous evidence to be discerned now? Nevertheless, these chapters are among some of the most wonderful in our wonderful Book. As they declare, "In the latter days ye shall consider it," and the literal fulfilment to-day to the people of whom the statements were made is a wonderful and miraculous

* The effort made in the Speaker's Commentary upon Jer. xxx. 21, to shew that this is solely a prophecy of Messiah, overlooks the fact that He did not spring from those of "the captivity of Jacob's tents:" and is manifestly a piece of special pleading caused by the supposed exigencies of the case.

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testimony to the covenant faithfulness and overruling power of God, Who gives to His first-born the birthright blessing, and to the other tribes their allotted portion.

The prophecy was concerning Israel and concerning Judah. "The captivity of Jacob's tents" had taken place when Jeremiah wrote in Jerusalem in the midst of the yet undisturbed Jewish commonwealth. "The land of Judah" is distinct from the "mountains of Samaria." It was the captivity of Jacob's tents,—*i.e.*, the captivity of Ephraim-Israel, that was to be overthrown; God then, B.C. 606, reminds Ephraim that he was "His firstborn," (*i.e.*, about 140 years after the Assyrian captivity). It was Ephraim-Israel who was to become independent, self-ruled, their nobles and their governors being of themselves; it was this house of Jacob that was to be a nation forever, made afraid by none, and of whom it was said, "Sing with gladness for Jacob, and shout among the chief of the nations." Now, first, because it is expressly stated that Judah is to be blessed with Israel, and just because Israel's captivity is expressly mentioned, and Ephraim's birthright position reaffirmed: it is absolutely necessary that the two lines of prediction should be recognised, and that the notion that one house could represent the other, or receive the portion entailed upon the other, should be overthrown. The remnant of Judah, sprung from the 42,000 who returned from Babylon, can no more be the firstborn, Joseph, than can the descendants of Esau be the inheritors of Jacob's blessings.

It is only by a complete lethargy of the critical faculty that Bible readers can imagine that Judah is to fulfil Ephraim's destiny, and I think I have shown that such a notion would be compatible only with the non-fulfilment, and not with the fulfilment, of the promises to Israel.

It would be as reasonable to assert that because all greyhounds are dogs, therefore, all dogs are greyhounds, as to say that because all Jews are Israelites, therefore all Israelites are Jews; and yet this is the ludicrous, nay, rather, the deplorable error which by some mysterious obliquity of mental power is uttered and repeated again and again in pulpit and from platform, in books and papers, without awakening a sense of its ridiculousness, or an effort to correct it.

Those whom we now know as the Jews are the people mentioned in the prophecy as Judah: their history is well known from the time of their overthrow by Titus. Their future is plainly told: they are to remain separate from Israel until the fusion takes place which Ezekiel distinctly foretells, and which is also referred to in our chapters.

The history of the other house, Ephraim-Israel, God's firstborn, to whom belongs, "the blessings of heaven above, blessing of the deep that lieth under, blessings of the breasts and of the womb," blessings "unto the utmost bound of the everlasting hills," the becoming a multitude in the midst of the earth, a nation and a company of nations, of whom it shall be said, as the acme of blessing, "God make thee as Ephraim and as Manasseh," is not known. Since the Assyrian captivity Israel has been hidden, yet it must exist, for not a grain was to fall to the earth: and Judah cannot be restored until the other house be manifested (Jer. iii. 18). Because of redemption of the firstborn (xxxi. 11,) they shall come and sing in the height of Zion. And yet strange to say, Christian men who pray for the peace of Jerusalem, and make efforts for the evangelization of Judah, do not manifest any interest in the house of Joseph!

One explanation of this apathy I would mention. It is said, chapter xxxi. 31 and elsewhere, that God would make a new covenant with the House of Israel and with the House of Judah. The new covenant is the Christian. Because Judah has not accepted this covenant it is assumed that Israel is yet outside it. But this does not follow. Ephraim might have been evangelised centuries since. Ephraim was represented as bemoaning himself at the time that Jeremiah wrote, and Hosea distinctly tells that during her expulsion—her wilderness state—she was to be rebetrothed and greatly blessed, and Jeremiah says the people that were left of the sword found grace in the wilderness, even Israel when I went to cause him to rest. 2 Esdras xiii. 40 records that they did repent, and Heredotus incidentally confirms the statement.

Our blessed Lord, when predicting that the kingdom would be taken from Judah, said that it would be given to a nation; and so great was His well-known sympathy with the lost sheep of the House of Israel, that, when He said that He would go where the Jews could not find Him, they immediately conjectured, will He go to the dispersed among the Gentiles and teach them? Now supposing that these prophecies and predictions and divine sympathies led to the bringing of Ephraim-Israel into the new covenant, what would be the result? Israel would then be "obedient," and upon Israel obedient the fulness of blessing would be poured out (Deut. xxviii.). Numbers, Empire, wealth, power, the Gates of the world, the capacity to exercise the goel's duties, to free the captive, and to bless. Obedient she must become a nation and a company of nations, and the heathen become her inheritance, the blessings to come upon Joseph obedient, are unto the utmost bound of the everlasting hills, they "prevail above" all others, they are temporal and spiritual, material and religious, in a word, they are the inheritance of the firstborn nation of God.

But each and all of these great gifts have been made the inheritance of the Anglo-Saxon race. There is no room in this wide world for a reduplication of them. England reformed and obedient is in possession, and if England is the rightful and predestined owner, then the English nation is *the miracle*, and the witness to the truth of God.

Just as conspicuously as Judah fails to fulfil the portraiture, so perfectly our race fits it, and if God has so changed His purpose, as to give to a non-Abrahamic race the birthright position of Israel, then it is vain to expect that Judah will be more faithfully treated. Instead of shirking the question, and being content with regarding "the Jewish nation a miracle," it is the part of a wise man to look the inevitable in the face, viz., If Israel is not in existence, or if, though in existence, God has transferred her inheritance and her witness to a Gentile race, then any and every other covenant promise to Judah, to the Church, to us, may share the like fate, and the truth of God turned into a lie. But if (and as we shall one day acknowledge) each promise, prophecy, covenant and blessing has been bestowed upon us because of the covenant with our forefather Abraham, which covenant (note this well) was confirmed in Christ, then there is hope for Judah, comfort for the Church, continued blessing for our race, and peace upon the Israel of God.

A BARMOUTH ISRAELITE'S WAY OF PROCLAIMING HIS BELIEF.

ALL honour to Mr. Hugh Owen, of "Gomerian House," Barmouth! We have been favoured by some visitors to that spot, during the present summer, with the outside of one of his business paper-bags, showing how, as the head of a millinery and drapery establishment there, he has resolved that his customers shall learn something of the Identity, and see "the reason why" of the matter, as well as a few of the Scriptural proofs of the position he has taken upon the question. It is not given to us all to have the courage of our convictions in so bold a fashion as that exhibited by Mr. Hugh Owen. We may all imitate him, however, in our own degree, according to our opportunities, if only we take advantage of the opening God puts in our way, and make known "the Identity of the British with Israel," on such occasions, in such ways, as lie open to us. Mr. Owen's notice on his bags is this:—

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HEAD, AND NOT THE TAIL.

"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.

"Mine heritage is unto me as a LION in the forest." Jer. xii. 8.

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The Wealthy Nation.	Deut. xv. 6; xxviii. 11, 12.
The Nation great on Land and Sea.	Isa. xli. 15; Lev. xxvi. 8, 9.
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EAST-CENTRAL AFRICA.

YESTERDAY afternoon a meeting was held at the Westminster Palace Hotel to consider the question of the attacks and threatened attacks on mission stations in East Central Africa by slave-raiding Arabs and by the Portuguese.

The chair was taken by Lord Balfour of Burleigh, and among those present were Lord Roseberry, Lord Aberdeen, Sir Charles Dalrymple, M.P., Sir George Campbell, M.P., Sir Donald Currie, M.P., Mr. William Hunter, M.P., Mr. Allison, M.P., Professor Henry Drummond, Bishop Smythies (of the East Central African Universities' Mission), the Rev. J. M'Murtrie (Convener of the Church of Scotland's Foreign Mission Committee and of sub-Committee on Africa), the Rev. T. M. Lindsay (Convener of the Free Church of Scotland's Foreign Mission Committee), Dr. Geo. Smith (Secretary of the Free Church of Scotland's Foreign Mission Committee), and the Rev. Dr. Macleod.

The Chairman in opening the proceedings, said they were met to discuss the critical state of matters as regarded the apprehended extension of Portuguese interest over that portion of Africa in which they were all so much interested. It was not only in the interest of the missions, but of British trade and commerce that they wished to speak. The trade of that district was, so far as it had been developed, entirely in the hands of those who were friendly to the missions. Their apprehension was that the Portuguese might have their claims recognised by European countries over a large tract of territory. Their desire was that such steps as were possible should be taken to awaken the Government of this country, and the public opinion of this country, to a sense of the danger involved, and to endeavour to impress upon the Government the extreme inexpediency of giving any sanction to those claims. (Cheers.)

The Rev. J. M'Murtrie read letters of apology and regret at inability to be present from the following noblemen and gentlemen, among others:—The Duke of Argyll, Lord Watson, Mr. A. J. Balfour, M.P., Sir H. E. Maxwell, M.P., and Sir R. N. Fowler, M.P.

The Rev. Dr. Scott said the question was one of territory and limitation; they had been in possession of that land for 28 years, they had in actual possession in that territory 50 British representatives of the Scottish Churches, there were 18 British representatives of the Universities' Mission, and 25 at least of the African Lakes Company. They had the title deeds of their land; they had the treaties in existence, and the copies of those treaties were to be found in the Foreign Office to-day. With regard to the results of their occupation during that short period, they could show rivers and lakes navigated and roads constructed by British enterprise, and a company that was existing there and paying a dividend out of the legitimate profits of the undertaking. The natives had the utmost confidence in every British man, and the native chiefs sent their sons to the mission schools, and committed their daughters to the care of the missionaries' wives.

The Rev. Professor Lindsay, D.D., said that if they could not get a free inroad for British goods up the Zambesi or the Shire, their missionaries were separated from the world, and if that route was closed it was like taking the missionaries by the throat and strangling them. They asked for the recognition of that central district, altogether apart from German claims or Portuguese possession, as a sphere of British influence. They did not go into Lake Nyassa-land without encouragement from the British Government. Lord Clarendon's despatch made them go there. The missionaries were bound to take their lives in their hand, and they did so; but he thought that when Churches had been practically invited to go into a district to help the Government, following up the lines of that dispatch, the Government ought not, from questions of simple international policy, to abandon them there. They desired if possible to put down the slave trade which, since 1883, had increased enormously.

Professor Drummond said that question was one of the gravest political questions of the day. It was whether the Arab or the European was to rule in Africa. The Arabs were scattered everywhere, up and down the country. They were united; the Europeans were scattered and were not united. The Arabs were there only to prey upon the people; they had no homes, but settled down for a year or two, broke up a community, then disappeared. The Arabs had large sums of money supplied to them from Zanzibar, as well as weapons, and to put down the Arab invasion of the country pressure must be brought to bear upon the Sultan of Zanzibar. The Portuguese question was a different one to the Arab question. The Portuguese had never insisted that the country belonged to them when put to a really practical test. Nyassa-land had always been a kind of *protégé* of England. It was not enough for England to keep an eye upon the country, they wanted, at least, a protected Consul in the country. (Cheers.)

Bishop Smythies said that things on Lake Nyassa were in a very critical condition. There was no doubt that the English Government could help them if it would, but he thought great pressure would be necessary before it would do so. The reason why the position was so critical was that while there was a movement on the part of the Arabs there was also a movement on the part of the Portuguese on the Zambesi. After all the encouragement that had been given to British subjects to settle in the country and on Lake Nyassa, the Government should, at least, keep a free opening to the coast for them, and insist on a definite tariff at the mouth of the Zambesi. (Cheers.)

Mr. A. Silva White (of the Royal Scottish Geographical Society), Sir George Campbell, Sir Donald Currie, and other gentlemen having made some observations.

The Chairman moved the following resolution:—

"That this meeting having heard the statements made by the representatives of the Universities' Mission, of the Church of Scotland's Foreign Mission Committee, and of the Free Church of Scotland's Foreign Mission Committee, resolve to express their sympathy with the missionaries and other British subjects exposed to various dangers in East Central Africa, and to press upon the Government the necessity of considering the points brought before them in the statements submitted to the meeting—viz., (1) to secure free or favourable transit for British goods in British vessels from the coast into the interior; (2) to impress on the Government facts as to the increase in the slave trade, in connexion with the political changes at Zanzibar, and to take such action as may be required to check the slave trade; (3) to take what measures seem best to them to secure the safety of British subjects and British interests in Nyassa-land."

Mr. Buchanan seconded the resolution, which was thereupon agreed to.

Lord Aberdeen proposed a vote of thanks to the speakers, and the meeting concluded with a vote of thanks to the chairman.

—*The Times*, April 25, 1888.

THE ARMADA CELEBRATION.—The Committee of the Portsmouth Protestant Institute have unanimously passed the following Resolution: "That the Committee of the Portsmouth Protestant Institute learn with astonishment that the Committee appointed to make arrangements at Plymouth for celebrating the Defeat of the Spanish Armada in 1588, have asked the Duke of Norfolk to become President; they deeply regret that His Grace has been elected to this position on the specific understanding that religion should be ignored in the celebration, because His Grace cannot participate in anything tending to a triumph of Protestantism; and the Committee solemnly protest against the action of the Plymouth Committee, which they deem a dishonour to Him who blew with His wind and scattered an enemy which all history attests sought the destruction of Protestantism."

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NOTICES.

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

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Contents.

	PAGE
The Sea is English Territory	221
The Metropolitan Anglo-Israel Association	222
The Things which are Beginning to Come to Pass, and Our Consequent Duty	222
Which Is It?—A New Heresy, or the Truth of God? A Trinity of Evidences. By Rev. Robert Douglas, M.A., Vicar of Kidsgrove, Stoke-on-Trent	223
Our Facts, and What They Teach Us. By Philo-Israel	226
Why I Accept Anglo-Israelism. By Rev. J. Idrisyn Jones	228
The Church Missionary Society	229
An Attack on the Strongholds of Our Opponents. A Lecture by V. M. Cox. Part I.	229
Israel Blossoming and Budding and Filling the Face of the World with Fruit	231
God's Three Great Covenants with Man	232
There is None other that Fighteth for Us, but only Thou, O God	233
Israel's Wealth	234
Anglo-Israel Free Distribution Fund	235
Israel's Scripture and Prayer Union	235

"THE SEA IS ENGLISH TERRITORY."

THESE "burning words" are contained in a leading article of the London *Standard* newspaper, published on May 9th, 1888. The article had reference to the alleged defenceless condition of our British territories, the inadequacy of our Navy for the vast work it is called upon to carry out, and the danger which the Metropolis would incur in case of a great war, of successful invasion by some Continental maritime Power, meaning, we believe, France.

The fact is, the writer in the *Standard*, and many more besides, have, we suppose, been reading the French pamphlet, "Down with England!" and the Russian writer's brochure, "The Russia's Hope;" in both which it is demonstrated to perfection, to French and Russian readers, that the conquest of Britain will be a very easy task, and the transfer of her enormous Empire to those who mean to rob her of it, if they can, a work of small difficulty. The writers in our English newspapers, therefore, aided and abetted by Lord Wolseley, the Duke of Cambridge, Sir Edward Hamley and divers others, are becoming seriously alarmed, and desire to see the British Navy largely increased, and the Army here so re-organised that absolute safety may be assured to the nervous British folk. In regard to London, this is what our alarmist editorial in the *Standard* said:—

London, as the commercial centre of the world, is bound, by motives of the most patent self-interest, to take the lead in rousing the nation to a due sense of its obligations. Both as the Capital of the Realm, and the commercial Metropolis of the Empire, London would be the first to feel the deplorable effects of any weakness in our defensive armour. To capture London, as London now is, would be to capture the greatest prize ever seized by a victor in war. More than seventy years ago, the spectacle of its wealth extorted from Marshal Blucher his memorable and oft-quoted exclamation. Compared with the London of to-day, the London of that period was a poor and insignificant town. But London is not only itself stupendously rich in all that conquerors covet; it is the source of wealth, and even of existence to large portions of the British Empire. Lord Beaconsfield said, in one of his latest speeches, that India, to be securely defended, must be defended from London. It is certain that, London once prostrate at the feet of a victorious fleet and army, India could not be retained. Let the citizens of London, therefore, second with zeal and energy the movement now set on foot. When London speaks the country listens, and generally throbs in harmony; and when the country is moved, Governments, even the strongest, must obey. In face of the eloquent and reiterated sermons on "profligate expenditure" which politicians have from time to time pronounced in the House of Commons and on public platforms, apparently with the tacit approval of public opinion, Cabinets may well be forgiven for believing that there is something the tax-payer loves better than greatness, or even than security, and that is—economy.

So far the journalist. He gives, besides, in his article, an exellent reason why the nations of the Continent, like Marshal Blucher, would like to sack London, and subdue and appropriate the outlying portions of the Empire. "Our wealth is so enormous," he declares, "the area of our territory so vast, our position so conspicuously splendid, our commerce so widespread, that we are a tempting prey, if once it were imagined that we are too weak to defend our possessions." "The Navy," it is asserted, "is required for a double duty—to guard our own shores against the insults of every conceivable foe, and to sweep from the sea the prowling forces of every possible enemy." The nation, however, is doubtful, it seems, whether the Navy is big enough for the work, and people are beginning to be in a panic, lest "the colossal struggle" prophesied by the wisest and calmest of men will find us unprepared. The question is, will "England" be on the winning or losing side? The writer sees that the inevitable conflict will be between the five great Powers, France, Germany, Russia, Italy and Austria, "three of whom are our very good friends, whilst the other two" (France and Russia, of course) "regard us unquestionably with little love, and much envy."

It is admitted that our policy would be absolute neutrality in the coming wars, but this even, the *Standard* declares, cannot be, because the Powers would all hate us, if we acted as if we wanted "to grow rich on their losses, and strong on their enfeeblement," by a policy of selfish isolation. We ought not, therefore, to act as if we were sure not to be involved, but ought to spend our money, and multiply our ships and guns

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and soldiery, in order that we may frighten France and Russia into being at peace with us, and at any rate prepare for attacks which only those Powers, about to join in deadly conflict with Germany, Austria, and Italy, may possibly, in some remote contingency, force upon us.

We hardly see matters in the light the *Standard* puts it. The question arises, who is going to fight us, and why? Certainly not Russia. The ice blocks up her ships for half a year, and she could have no quarrel with us which can lead to war till after her attempts on Constantinople have been made and defeated by our fleets. France has her duel to fight with Germany and it is inconceivable that she will weaken herself by a war with us till that fatal quarrel has been fought out and decided in her own favour. Besides, all these plans and arrangements seem to put out of the question God Almighty and His people Israel—the British. This view of the matter sheds a wondrous light upon the whole case! The British Islands are Israel's appointed place, where God guaranteed them absolute safety for all times in 2 Sam. vii. 10. Why are we to distrust Him, and vainly squander our money on preparations for invasion that never can take place, and never can succeed? Of course, if these are means God is using in order to deter the alien from attempting the mad project which is the subject of "Down with England," we have nothing more to say. But we are sure of this, that anxiety on the subject is quite out of place in the minds of Anglo-Israelites, for the invasion of England is as impossible a feat for the French, or any other foreign nation as the attempt to dethrone the Lord Jehovah, or to pluck His sun from yonder firmament. With a portion of the editor's remarks, however, we are quite agreed. He has grand ideas regarding British supremacy at sea, and he is perfectly correct. "Britannia does rule the waves!" The sea *is* English territory! He wrote thus:—

But, if we are attacked, we ought to feel confident from the outset that we shall be able to compel the enemy to keep his own ports and to hug his own shores, while not our ironclads and our gunboats only, but our vessels of commerce likewise, ride the waves in safety. It is as indispensable that we should keep the highways of the Ocean open to ourselves and closed to our enemies, as it is to a Continental Power to keep its own territory intact, and to invade that of its hostile neighbour. The sea is English territory; open in times of peace to the whole of mankind, but in times of war to be traversed only by ourselves and our friends. If this should seem to some a high pretension, it is a pretension whose maintenance is absolutely necessary, not to our safety only, but to our very existence. It would, however, be worse than idle, it would be contemptible and fatal, to maintain the pretension in words, while not vindicating it by deeds. The vindication by deeds renders it imperative that our Navy should be stronger, very considerably stronger, than it is at the present moment. If other nations would relax their endeavours to possess powerful and efficient Navies, then we also might consent to slacken in our efforts. But we have no control over their ambition. All we can do is to outstrip it, at least, on the water; and this we can unquestionably do if we choose.

God commands us to shut our doors, or Gates, and He has given us the dominion of the seas, by giving us the possession of our enemies' Gates, and the assurance that our own shall be open for ever. This, humanly speaking, must be secured by a powerful Navy, larger than those of all the maritime nations beside. Let us, then, by all means increase our navy, and see to the defence of our coaling stations and ocean fortresses at once, before the hurricane is upon us. But let us beware of panic or alarm, for God has promised our absolute security in our island home, and our preponderance and dominion in the empire of the sea! To Him be all the praise!

To our Readers.—The present number of the Banner of Israel will be found particularly useful for distribution, as it contains the addresses delivered by two clergymen and two nonconformist ministers at the Annual Meeting of the Metropolitan Association. Will friends assist the circulation by distributing this number?

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

The tenth meeting of the Metropolitan Anglo-Israel Association was held at Exeter Hall, on Thursday evening, May 24th, 1888. The hymn, "We praise, we worship Thee, O God," was sung, after which prayer was offered by the Rev. James S. Forsyth, M.A., of the National Scottish Church, Holloway. The Secretary (the Rev. James Billington, F.R.H.S.) then gave an abstract of the report.

Col. the Hon. Oliver Lambart occupied the chair, and referred to the fact that the day on which they were celebrating their anniversary was also the birthday of our Sovereign, Queen Victoria, and that Her Majesty had no more loyal subjects than Anglo-Israelites. Reference was also made to Bishop Titcomb's last work, "The Message to the Church from the Nineteenth Century," and also to the influence of the late Mr. Glover's work on the mind of the speaker, who concluded his address by moving that the abstract of the report, as presented by the secretary, be adopted, which was seconded by E. W. Bird, Esq. (in the absence of Douglas A. Onslow, Esq., who was detained in the country). The officers for the ensuing year having been duly elected, the chairman called on

The Rev. H. John Hatch, M.A., Vicar of Linford, Beds., who said: Dear friends, ladies and gentlemen, children of the seed of Abraham, When our friend Mr. Billington wrote to me to ask me to do my part at this assembly I selected, as I suppose you all well know, the subject of

"THE THINGS WHICH ARE BEGINNING TO COME TO PASS, AND OUR CONSEQUENT DUTY."

Well now, when I gave that I did not, I confess, comprehend or think about the immense scope which this subject must naturally embrace. I must therefore ask your indulgence if I merely confine myself to some of those things which are beginning to come to pass which strike myself, and I trust possibly they may strike you. Now the prophet Isaiah distinctly tells us that the time is to come when God will remove the covering that is over all nations, and the veil that is over all people. Now I take it that that veil and that covering have been chiefly instrumental in God's way in keeping quiet, our keeping, if I can so say, in abeyance the knowledge of the distinctions, first of all between the kingdoms of Israel and Judah, and secondly the fact that Israel is still in existence, and has found a home in the British Isles. The veil has kept this from view. Now perhaps I may be pardoned if I venture to say it is almost impossible for people to understand these great truths unless they are taught. It is true that all will be able, or should be able, to read their Holy Bibles, but I take it that the great truths which spring out of the study of prophecy should be first brought before them by the ministers of our church. (Cheers.) The thing which is beginning to come to pass is, that the veil is being removed from their hearts, their eyes, are beginning to be opened, and that there are many more now than there were a few years ago who take up this subject with full and free belief in it. I trust in God that they may increase in number, because I cannot but think that such people—although, thank God, there are many who do take an interest in the subject—I cannot conceive that the people will really interest themselves in this sufficiently until they find that their ideas are supported by those to whom they are bound to look up and respect. Now, one of the other things which I think seems to be about to come to pass is, that of which our Saviour talked when He said: "There shall be earthquakes in all parts, and kingdoms rising against kingdoms, nations against nations;" and there can be no doubt, if we only cast our eyes over the state of the Continent, that the preaching of the great truth is now at hand. There can be little doubt, I think, that the end of all things is at hand; and one of the signs of the end of all things being at hand is, the great earthquake, which we know God has stated

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shall come upon the nations of the earth. I need not point out, brethren, that there has been, and may be still, something like a scare, something like a distrust, in the power of England. I look back to the time, brethren, when little Gideon, the smallest and youngest of his tribe, inspirited and inspired by God, gradually raised an army of 22,000, when the Amalekites and Midianites were against them, and like the grasshoppers for multitudes; and what did God say? "The people are too many for Me to give victory to them, lest the people vaunt themselves against Me, and say that it is Mine own hand that hath saved Me:" and what is the result? He reduced that mighty army to 300. Now, though we are told that enemies are to come against Israel like a flood, shall we fear? Certainly not. Defended by the Lord God, we know that He will take care of us, and we know that the world is to be full of the knowledge of the Lord, as the waters cover the sea. All are to see and acknowledge His glory. Can that be by all the missionary efforts which we may send out to the uttermost parts of the earth, when the enemy shall come in like a flood? Then will God raise up a standard, then will He give such abundant proof, and clear undeniable proof, that He is the God of Israel, and Israel are His people, that all the nations of the world shall be compelled to pass it no longer, but every one shall know the Lord, from the youngest to the oldest. This, brethren, seems to me to be one of those things which is now coming to pass.

Our Saviour told us that when these things came to pass our duty was to look up because our redemption draws nigh. Then look up, and lift up your heads, for your redemption draws nigh. I take it that He did not mean the redemption of the sins of the whole world which He was about to offer upon the cross. I take it that it had nothing whatever to do with that; but that the redemption to which He alluded was the second time when God shall call His people as He did of old from Egypt. He shall set His hand against it, and Israel and Judah shall walk together to Jerusalem, and take possession of the land which has been promised by Abraham, and Isaac, and Jacob, and promised by God to them. Then I take it that the redemption which we are to look forward to is the union of the two kingdoms, the removal of the blindness of those who ought to teach our people better. Then, brethren, I think, will the time come when we shall really and truly know the Lord God as we ought to do. At present Our Identity is almost hidden. At present whatever our efforts may be, and they are great, still, comparatively speaking, the numbers of those that entertain this doctrine are comparatively small, at any rate much smaller than they ought to be. When these latter times come—when the things to which I have alluded begin to come to pass, then we may look up to our heavenly Father, then we may feel that He will remove the veil which is over all nations, and the cover which is over all, and they shall see Him as He is. They shall one and all acknowledge that He is the God and we are His people. Then we may look forward to the time when the King of Israel shall be ruler over all the kingdoms of the world, and the kingdoms of the world shall be the kingdoms of God and His Christ. (Cheers.)

The Chairman then called on the Rev. Robert Douglas, M.A., who addressed the meeting on the following subject:—

WHICH IS IT—
A NEW HERESY, OR THE TRUTH OF GOD?
A TRINITY OF EVIDENCES.

By the Rev. Robert Douglas, M.A.,
Vicar of Kidsgrove, Stoke-on-Trent.

An esteemed Israelite friend informs us that a well-known Canon in a town in Kent, and a leader of the Evangelicals, has lately pronounced our doctrine, "A New Heresy." Tertullus applied the same term to the Christian revelation in the first instance (Acts xxiv. 25). To us, who value the pure gospel of God above all things, the charge is a grave one. And yet we are glad that our friend is beginning to look seriously into our views. Some years ago, when we met at a clerical dinner in Sheffield, he could only make sport of them. He said he had a lady in his congregation who held them, and who was also afflicted with rheumatism, and to whom his pastoral consolation was, that "it was because she was one of Ezekiel's dry bones." We prefer his solemn anathema to such unseemly levity. For if British-Israelism be not God's revealed truth, it is one of the most pernicious delusions these last days have produced. We deliberately accept this alternative, and on the strength of it challenge and demand from all sober-minded Christians the most ample investigation and most unhesitating decision. For mark well the following points,—

(1) The Providential Revelation we insist on, besides being an old treasure out of God's word, is also a new discovery, one that absolutely revolutionizes the accepted interpretations of Prophecy and History. As a consequence, it vitally affects our general views of the Bible Revelation and divine Providence. It involves another Reformation in Theology and the Church, and a re-writing, *ab initio*, of the world's history. It reduces at once nine-tenth's of the literature of popular Biblical exegesis, sermons, glosses, commentaries, &c., to little more than the value of waste paper. It is equally sweeping and unsparing of popular histories. If true, a great light has indeed sprung up. But just in proportion as it is of value if true, it is unspeakably mischievous and misleading if false.

(2) The claim we thence put forward, of being God's chosen Covenant Nation, and the rightful heirs of the promises, if it be unreal or fictitious, is an act of grievous pride and presumption—a kind of spiritual Tichbornism on a large scale; and one that justly exposes us to the condemnation of those who "say they are Jews and are not."

(3) British-Israelism cannot be regarded as a mere abstract theory, a barren or passive opinion. When believed, *it must be acted upon*. It presents to the Church and Nation a goal of glory, a destiny of untold excellency, and it bids us pray and strive incessantly after its realisation. It re-echoes with tenfold emphasis the divine command, "Speak unto the Children of Israel that they go forward." It is therefore evident that if false, it cannot be harmless. In that case it puts us religiously and politically on a wrong track. It misdirects the policy of the nation. It misconstrues the work of the church. The interests it deals with, or affects to dominate, are too solemn and important to be trifled with; and if, after all, we are deceivers or deceived, we are of all men most miserable. It is either the duty of all earnest Christians and patriotic Englishmen to espouse our cause with enthusiasm, or oppose us openly with all their might. To treat this slowly but surely advancing movement with indolent indifference, or sneering contempt, is irrational and inexcusable.

Such then is the great issue to be tried, in God's name, and which we are fearlessly prepared to face and fight out. We can here but briefly indicate the offensive and defensive strength of our position. We shall do so in three lines, or under cover of a Trinity of Evidences, by which the Truth of God as maintained by us, is infallibly ascertained and demonstrated.

Our first Evidence then is the Bible as a whole, and in each of the acts or stages of its progressive communication by God.

(A) British-Israelism is identical with Bible truth in its initial patriarchal stage. This has been so often shown that its repetition may weary some of our readers; but let the strong bear the infirmities of the weak. Israel, then, was the grand final cause or object in the mind of God *from the Creation*. "When He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." (Deut. xxxii. 8.) After the flood, Israel, with God dwelling in the midst of it, is the promised blessing of the Semitic race

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(Gen. ix. 26, 27.) The Abrahamic Covenant was the formal and final definition of this purpose.

(*a*) We have often proved before, and it is obvious on the face of it, that its object was to produce "A Great Nation," a "Seed as the dust or stars, or sand, for multitude," "Many Nations," and that these should become ordained channels of blessing to all other nations, and should occupy the Holy Land for ever.

(*b*) We have seen that the chosen representative of this covenant in the receipt of its promises was Joseph, through his two sons Ephraim and Manasseh. Joseph is the crown of the patriarchal covenant benediction. His typical life-story is the charm of Genesis. The 48th chapter fixes for ever his covenant primogeniture. *In the birthright sense, Joseph is Israel.* To him pertains the blessing of Abraham, Isaac, and Jacob. His is the fulness of GOYIM. From thence is the Shepherd, the Stone of Israel. Hebrews xi. 21, is an end of controversy on this point.

(*c*) These covenant blessings were not to accrue to Joseph-Israel till Christ came. They are relegated to the "last days," "the latter times," or the days of Messiah. The plain theological reason for this was that they required for their actual bestowal and enjoyment the Atonement of Christ, the ratification of the Covenant in His blood, and His High-Priestly Intercession. Hear again St. Paul's determination. "Christ redeemed us from the curse of the law, that upon the nations might come the blessing of Abraham in Christ Jesus." (Gal. iii. 13.) Consider the whole argument, as well as that in Rom. iv. The "nations" or "many nations" of these chapters, self-evidently correspond to those which were *to come out of Abraham's loins*, through Joseph, "the lost Sheep of the House of Israel," which Christ came to seek and to save. No other supposition is possible, consistently with the truth and harmony of Scripture.

Now these things being so, we ask, who maintain the truth of the sworn promises, seven times personally made by Jehovah to Abraham—we or our opponents? Unless they can produce or show Ephraim's Christian "fulness of Nations," as now visibly marked by these covenant blessings, they must deny the truth of that promise which God gave Abraham with its two immutable seals. And this virtually is what they do. According to them, the "many nations" have not proceeded from Abraham; Ephraim is nowhere; and Christ has not saved Israel's lost sheep. But on our principles and teachings, the truth of the promises given in the patriarchal stage of Divine Revelation is as evident as our own existence as a nation.

(B) We equally manifest, in contrast with our opponents, the truth of the Mosaic Covenant. Glance at its leading facts. God comes down to deliver Israel. He sends Moses and Aaron. He works stupendous miracles. He brings them out with a high hand, and divides the sea before them. He feeds them with manna, and preserves them forty years. He gives them His Law. He visibly tabernacles among them. Under Joshua of Ephraim, they possess Canaan. He rules them by Judges until Samuel's days. He gives them Saul, David, and Solomon, and also Jeroboam. Thus for 800 years, from Moses to Hoshea, he has them under special government and instruction. At one period, the nation in a political and military sense is conspicuous among the nations, as it always was morally and religiously their superior.

Now we have before proved that a nation like this, multitudinous, intelligent, enterprising, and possessed of a divine civilisation, must, by the barest philosophy of history, as well as by the plain words of Scripture, have been thus produced, guided, chastened, by God for some useful end. If the Law could have killed it outright, it would have done so at Mount Sinai, when it brake the covenant while it was being given. (See Exodus xxxii.) But mark what prevented this. The 13th and 14th verses show that Moses' all-prevailing plea was *the Abrahamic Covenant.* The Law itself was given a second time *because of this.* But the same "immutable" cause, or instrument operated equally in after ages to save the people from destruction. In neither case did it avert, but rather implied the correction or chastening of forty years, or of seven times, in "the wilderness;" for this was the very means of final preservation and recovery. The Mosaic stage of divine revelation, then, equally with the preceding patriarchal, necessitated Israel's Historical Continuity, and the persistent and unalterable carrying out in her and by her of God's declared purposes. The truth of God demands it. The truth of the recorded facts, in themselves, demands it, and, as just seen, the truth of the covenant with the fathers requires it.

But again, we ask our opponents, where, in accordance with this infallible deduction, is this divinely called, trained, preserved, and chastened nation, *i.e.*, Ephraim-Israel. According to them, God brought it out of Egypt, and into Palestine, and then dispersed it, to annihilate it. This son of God became a miserable abortion. The magnificence of their opening miraculous history, ended in a *cul de sac.* Eight centuries lied unto them! In their case, the self-evident laws and axioms of racial evolution have contradicted themselves. We say Ephraim-Israel of the Mosaic, or Palestinian, period must be accounted for, and we can account for them. We say that under their still ever present divine Leader, as He promised, they became the Anglo-Saxon race. Our solution reconciles history. It asserts eternal providence and vindicates Jehovah's counsels. If this is "Heresy," may we live and die heretics. For "after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law and in the prophets, and have hope toward God which they themselves also allow, that there shall be resurrection of the dead;" even of "the whole House of Israel."

(C) We only can show the truth of the Bible IN ITS PROPHETIC STAGE. When historical Israel failed and disappeared off the Bible platform, it reappeared as the subject of prophecy. When Ichabod was written on the historic page of the Old Testament, Israel's Covenant glories shone out on the prophetic. Ephraim was to repent and believe the Gospel. (Jeremiah xxxi., Hosea xiv., &c., &c.) It was to possess the multitudinous seed and inherit the nations. (Isaiah liv., Hosea i., Zechariah x., &c.) It was to inhabit the Holy Land, returning with Judah. (Jer. iii., Hosea i., Isaiah xviii., Zephaniah iii.) In one word, the prophets reiterated and reproclaimed every iota of the old covenant promises to Israel, as made sure to them in "the last days," after and in spite of their national disappearance under the Law, as the result of the first Advent, and prior to the second Advent of Messiah. The climax of the prophetic fulfilment of these promises to Ephraim-Israel, we have also, as in our last number,* shown, must mark this present century. In A.D. 1800, Israel's seven times of foretold chastisement from the Assyrian captivity (Leviticus xxvi.) began to run out. Synchronising exactly with this, is the Chronological prophecy of Israel's revival in Hosea vi., as we are now in the middle of the Lord's third day of 1,000 years from that date, when Israel's national resurrection should be consummated. And what Prophecy thus postulates by these extraordinary or miraculous predictions of Israel's nineteenth century history, we show to correspond exactly with the unique and equally extraordinary, aye, miraculous, contemporary phenomena of our British experience.

And thus, in the third place, while the truth we set forth fulfils and establishes all the prophets' spoke; our canonical opponents, by denying that truth, virtually deny the prophecies, and concede their failure to the infidel.

(D) British-Israelism is identical with the truth of Christianity. It would be waste of time to recapitulate in detail again, the passages wherein God, by angels and by Christ Himself, by evangelists and apostles, shows that Messiah took on Him the seed of Abraham, or became incarnate, died on the cross, rose from the dead, went up to the right hand of God, to "perform

* See the "*Two Witnesses*" for May.

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the oath which He sware to Abraham;" "to fulfil the promises made to the fathers;" "to restore the Kingdom to Israel;" "to give it repentance and remission of sins;" "to bring the Twelve Tribes to their promised national resurrection;" "to save all Israel;" to make her a "holy nation," instead of Jezreel; as "having obtained mercy, instead of Lo-ruhamah;" "the people of God," instead of "Lo-Ammi;" to make "the Twelve Tribes," begotten by the word of the truth of the Gospel "a kind of first-fruits of His creatures;" to give the Hebrews "a kingdom which cannot be moved;" "to make Jerusalem to be no longer trodden down of the Gentiles," when "the times of the Gentiles should be fulfilled;" "to graft Israel again into their own olive tree, when the wild Roman graft was cut off from the true Church of God; to seal 12,000 out of each of the Twelve Tribes, and then to reveal Ephraim's fulness gathered out of all nations, as celebrating salvation to God and the Lamb;" to constitute the elect saints of the two chosen families or houses, His "two witnesses," or "two anointed ones;" and then to write on the gates of the New Jerusalem, coming down from God out of heaven, "the names of the Twelve Tribes of the children of Israel."

The more our readers critically examine the texts put in evidence by these references, the more they will see how inevitable is the conclusion that Christ did not come to destroy the Law and the Prophets, but to fulfil them to every jot, *from the date of, and in virtue of, His suffering and entering into His glory;* and therefore, unless Christianity has failed of its object, Ephraim-Israel, as God's "First-born," "the Heir of the world," is, *at this moment,* to be recognised as the stars of the sky in number, as a fulness of nations, as pushing the nations to the ends of the earth, and, above all, as witnessing, or protesting, in the world for the pure worship of God, the depository of His living oracles, the observer of His Sabbaths, and the disseminator of His gospel throughout the world; and as evincing, in its historical development, the near approach of the destined setting up of its national sovereignty in the Holy Land, thence, when thoroughly purged, converted and sanctified, through its many nations, or company of nations, to rule all nations for God, in righteousness and peace.

In this way, British-Israelism is nothing more nor less than a Revelation of the truth and triumph of Christianity, as the manifestation of God's faithfulness, love and "zeal" on behalf of Israel. And apart from this grand latter-day evidence for the veracity of Scripture, all the "aids to faith," "Christian Evidence Societies," anti-infidel lectures, &c., are futile and vain.*

The second in this trinity of Evidences for the British-Israel Revelation as the truth of God, is THE ANALOGICAL CONSEQUENCES OF CHRISTIAN DOCTRINE, AS HELD ALWAYS, EVERYWHERE, AND BY ALL EVANGELICAL CHURCHES.

"If any man prophesy, let him prophesy according to the proportion of the faith;" is a sound and safe Apostolic rule. Now although we might give, as above, much direct testimony from all parts of Scripture, for the views we hold, yet if we found in these views anything essentially opposed to what the Scriptural Churches have professed as saving truth, we might have some cause to suspect our conclusions. But precisely the opposite of this is the fact. When therefore we are charged with "heresy" by the avowed champions of Evangelical orthodoxy, we may justly ask,—"On what point, or with respect to what admitted doctrine of the faith, are we heretical?" If Churchmen, we maintain as firmly as you do, and we believe more consistently, our Protestant Liturgy and Thirty-nine Articles. If Nonconformists, we are equally faithful to the Confessions of faith of our respective Churches. Will those who make this grave accusation against fellow clergy and ministers, be good enough to show in what respect our answer to the sinner's question, "What must I do to be saved?" differs from theirs.

But this is not all. Our argument goes a great deal farther. We affirm and prove, that British-Israelism is the logical deduction, and necessary corollary *of the doctrines of the Reformed Churches, the natural offspring or outgrowth of the principles so gloriously vindicated and established in the sixteenth century.*

Firstly, it follows directly from that cardinal doctrine of Protestantism, JUSTIFICATION BY FAITH, as taught in the Word of God. Our opponents fail to grasp the true and proper meaning and scope of this central Gospel truth. St. Paul puts it very plainly when he says to the representatives of circumcised Israel, "Be it known unto you that through this man . . . . all that believe are justified from all things, *from which ye could not be justified by the law of Moses.*" Properly speaking, "Justification," here and everywhere, means Israel's spiritual and national justification *from the curse entailed by the Law.* The same is evident from the prophets. This is Isaiah's doctrine. "In the Lord shall ALL THE SEED OF ISRAEL be justified and shall glory." It is Jeremiah's doctrine. "This is the name whereby he shall be called, the Lord OUR Righteousness," *i.e.,* as the whole passage demonstrates, Israel's Righteousness. Hence, in the very next verses, the regathering and restoration of the Children of Israel are set forth *as the immediate historical inferences and sequences from this doctrine.*

But where in our opponents' bodies of divinity, is the actual application of this Righteousness of Christ, flowing from His finished redemption, to Israel as a nation? It is nowhere. We never heard a hint of it from them, at least in any practical or historical sense. In our teaching, it comes out gloriously. It is carried forward to its legitimate goal. *It is the grand basis of our national existence, preservation, progress and prospects.* It is the ground of those special providences which have blessed us hitherto, and made us to differ from other nations. "Our land has been covered with a sin-offering," and therefore we are not consumed. Christ died for us as a covenant people, or an elect race, and therefore Britain lives and shall live for ever. We are the national trophy and triumph of "Jehovah-Tsidkenu." We say then that we are the living monuments and witnesses, and the only ones, of Israel's national Justification by faith as explicitly taught in the Scriptures. We are accordingly not down-grade but up-grade theologians, reaffirming with all the emphasis of our national life and Christianity the fundamental doctrine of Luther and Calvin, Ridley and Latimer; and thus bulwarking the whole system of evangelical truth; while this latter in its turn establishes the truth we hold.

Secondly, our thesis logically follows from our claim to be the true Church of God. As we have before so fully shown, the Bible knows nothing of any church but One, the truly *semper eadem* Israelite Church. In it alone, even when cast off, God dwelt (Ezekiel xi. 15, 16). By it alone, He would cause righteousness and praise to spring before all the nations, and fill the world with fruits of salvation (Isaiah lxi. and xxvii.). This is the only abiding Church St. Paul, at all events, knew anything about (Roman xi.). The Church of the Prophets is only Israel. "I will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them. The nations shall know that I Jehovah do sanctify Israel" (Ezekiel xxxvii.). "Jehovah-Shammah" is Israel's, or Jerusalem's, everlasting name. If then we ever were, or are, or shall continue to be God's church, enshrining His Spirit, His Word, His Doctrine, and doing His work in spreading salvation, these being the eternal and essential attributes of Israel, we are thereby proclaimed to be, and do virtually, nay, as in our Prayer Book services, *avowedly* claim to be the true Israel of God. The Bible doctrines of the Church and our own most

* A striking testimony has just come to hand showing the value of British-Israelism as an Evidence of Christianity. On May 3rd, our friend Mr. E. O. V. Lloyd, of Cheltenham, wrote,—"I have to inform you that Mr. Digby Dawson, Christian Evidence Lecturer, has read your book "Ephraim Israel" twice, which I sent him after hearing his lecture. He says the case is proved, and he is finding it of great assistance to him in his work."

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solemn professions force us to be British-Israelites; and unless our opponents are incapable of logical deduction, they must recognise our conclusion as inevitable. And the position we thus take up is our only impregnable stronghold against the false and rival Church of Rome, and the only position from which spiritual and political popery, now so active and influential, can be finally overcome.

The crowning illustration of this Triune Evidence for British-Israelism as the Truth of God is that its general influence and effect harmonise and concide with those of the Truth.

We are sometimes told, as by a Cheltenham clergyman lately, that "Holy Ghost men and women" do not espouse our views. That, however, is a matter we must leave to a higher tribunal. Of one thing we are confident, *viz.*, that the Holy Ghost's book and doctrine are with us. We are also sometimes pointed to some sad instances of inconsistency on the part of some who have propagated our views. If this disproved British-Israelism, however, it would equally discredit Christianity in the ordinarily accepted sense. We are reminded on the other hand of a remark lately made to us by a good and intelligent Israelite, that the perverters and perversions of British-Israelism, were to his mind *the strongest evidences of its divine truth and origin*; because if ever a doctrine could have been destroyed by the mistakes of its advocates, this would long ago have perished. Its survival, in spite of its friends, indirectly evinces its truth. But the question is not as to the conduct or opinions of certain individuals. It is what are the proper and legitimate tendencies of our principles? These we believe and affirm are under God designed to produce—

(1) National humiliation and repentance.
(2) National Faith and Religion.
(3) National Holiness and love of God.

(1) If we are Israel, the Bible is not only the Grand Charter of our Rights, and Bulwark of our Faith, but also our authoritative Code of national morality and spiritual obligation. We must fulfil Israel's duties, as well as inherit her privileges. The prophecies concerning Israel repenting and turning to the Lord, become our divinely prescribed course of conduct. We must fulfil Ezekiel's prophecy, "Ye shall remember your own evil ways, and your doings that were not good, and ye shall loathe yourselves in your own sight, for your iniquities and for your abominations" (xxxvi. 31). Jeremiah's description of latter-day Ephraim must also be realised in us. "They shall come with weeping, and with supplications will I lead them. . . . . I have heard Ephriam bemoaning himself . . . . Surely after that I was turned, I repented: and after I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth" (xxxi.). Every Israelite indeed must have the spirit, and adopt the prayer, of Daniel in the ninth chapter. "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; unto all Israel that are near and that are far off, through all countries whither Thou hast driven them, for their trespass that they have trespassed against Thee." Where are they who allege that we foster national pride and presumption? We verily believe that *it is the profoundly humbling nature of our doctrine, when rightly understood, that prevents its spread in this age of universal pride.* Nay, we must come down ere we can rise. We must take Joel ii. for our programme and pattern. "Sanctify a fast. Rend your hearts, and turn to the Lord your God. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord."

In another sense, too, our doctrine is plainly productive of self-abasing humility. One great damning sin of this generation is its over-weening conceit of its own wisdom, Its men of science, its theologians, its rulers, have, so to speak, quite got beyond the Bible. But look and list, says British-Israelism—"the Bible is ahead of you yet." Like wild asses' colts ye are ignorant (1) of the simplest facts of your origin; (2) of the simple philosophy of your exceptional condition and privileges; and you positively and absolutely owe everything to that covenant of your ancestors, of which you know nothing! You have been led on blindfold, and are what you are in superior attainments, not only not through, but in spite of yourselves! In fine, British-Israelism is the stone striking the Goliath forehead of nineteenth century presumption, and laying it, like Job, in the dust before God.

(2) As we are to abolish national pride, and bow in national penitence, we must also cut off its offspring, Unbelief. It is evident, that our successful maintenance, as above, of the historical verification of all Old Testament and New Testament prophecy, is the death blow of rationalism and infidelity in all their forms. But it is more. It generates and cherishes the "faith that works by love." It reveals the National Fatherhood of Jehovah. It unfolds His boundless grace to His Prodigal Son,—Ephraim. It kindles *the faith of the heart*, as well as that which enlightens the head. It produces perfect trust, confidence, rest in God's faithfulness. Hence it yields a new divine force in *Religion, i.e.*, a *Rebinding* or *Recovenanting* with God, in the bonds of faith in Jesus. Its watchword is, "they which are of faith,"—and they alone,—"are blessed with faithful Abraham." "If Christ's, ye are Abraham's seed;" for he is only in truth, "the father of the faithful."

(3) The British-Israel Revelation, having achieved for us a more glorious deliverance than that from Egypt, brings us not indeed to Mount Sinai (Exodus xix.) but to Mount Zion, the city of the living God, and not with "ifs and ands," but in the sovereignty of effectual calling, says,—not "ye *shall* be unto Me a kingdom of priests and a holy nation,"—but, "ye are an elect race, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness with His marvellous light" (1 Peter ii.).

Such, then, are the real and necessary fruits of our teachings, and "by their fruits ye shall know them:" and let every one of us, by daily producing these fruits more abundantly in our lives, "put to silence," as St. Peter enjoins us, "the ignorance of foolish men." And let us remember that the truth brought to light in this Trinity of Evidences, is deeply practical and all-exacting. Convinced of it, we must publish and display it. Like all God's unfoldings of truth out of His word, it has come out now, *because the needs of the times require it.* It is the Gospel divinely *adapted* to the salvation of souls *in this age.* It is the voice of God to this redeemed nation, "Arise, shine, for thy light is come." The Lord is at hand. It demands our enthusiasm, our self-sacrifice, our personal devotion.

First, we must be Witnesses for what the Lord has done, is doing, and will do. The guilt of our opponents consists, like that of the old spies or the Jews, in not seeing or believing in, God's Acts fulfilling His Word, in the sign of the times. We, on the contrary, must manifest what God hath wrought.

Secondly, we must pray God without ceasing to continue His gracious work, and by the outpouring of His Holy Spirit, cause all His people to see "the fellowship of this Mystery of Christ among us, the hope of glory."

Thirdly, we are called to search the Scriptures with ever increasing diligence, and to maintain an attitude of spiritual vigilance and expectancy. The days are pregnant with dangers and alarms. We may well ask what next? and next? in human affairs, and still more in God's interposings. Watch, therefore!

The subject of the next address was—

OUR FACTS, AND WHAT THEY TEACH US.

By Philo-Israel.

Mr. Chairman, Ladies, and Gentlemen,—I have been dealing with facts all my life. As an Indian Magistrate, and then for years as an Indian Judge, I have had to do with facts as the foundation of the evidence of truth, and I assure you, I

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have a great respect for facts! But I am aware that facts alone, especially when there are too few of them, sometimes—nay, often—deceive. You must, therefore, carefully examine your facts; see how they hang together; and what credible, oral, or documentary evidence you may have to corroborate and explain them, before you come to any conclusion regarding them. When I speak, then, of "Our Facts," I mean, of course, "the facts" which go to establish "Our Identity" with the Lost Ten Tribes of Israel. Now the first point I must insist on is this:—That our facts would be nothing, and have no probative value at all, if we had no infallible Bible—no sure Word of prophecy on which to lay the foundation of our superstructure. We have that, blessed be God, and we lean the whole weight of our case upon it as "the Word of the living God," which cannot fail or deceive. But how is it to be interpreted? Just as it is written, and just as literally and simply as such messages as these, which no one thinks of evaporising and spiritualising away:—"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life:" and "there is none other name, under heaven, given among men, whereby we must be saved, but the name of Jesus Christ"—"in none other is there salvation."

Accepting, then, the Book, and the proper way to understand it, we may apply ourselves to the facts of our national position, and ask ourselves what they teach us? The facts are, themselves, stupendous, and they afford a kind of evidence which is "cumulative." Singly, each fact is of perhaps no great value, but in their united bearing these facts carry all before them! This is the character of all true evidence in support of questions of Identity. Apply the rule to the case of our Lord Jesus Christ's identity with the Messiah, and see how it corresponded. The apostles saw its power, and freely used it to convince the Jews, His opponents. Thus (I quote from St. Matthew's chapters): A virgin was with child; she brought forth a Son; His name was called Jesus, Immanuel, God with us; He was born in Bethlehem of Judæa; born a Governor of God's people Israel; He was taken to Egypt; was re-called thence; dwelt in Nazareth; hence, was called "a Nazarene." He was preceded by a forerunner; He preached in Galilee; showed great light there; and so on, right through His whole life; in His death, His burial, resurrection, and ascension; facts, each small in themselves, but mighty in their *cumulative* value, testified that Jesus Christ fulfilled, by the facts of His life, death, and resurrection, the whole body of prophecy concerning Himself, and therefore, proved that He was the Saviour of the world. Now our national facts are on "all fours" with this. With this difference, that the facts which go to make up the prophetic fulfilments of prophecy regarding our Lord, were what we should call, humanly speaking, a mass of small coincidences. They seem almost trivial, regarded separately. But united, they formed an adamantine chain of cogent proof, which the Jews were held guilty for rejecting, by God Himself.

Are our facts similar in kind to those held sufficient to prove our Lord's identity? Nay, are they not, again humanly speaking, of vastly greater magnitude? Taken separately, they seem almost sufficient, each of them, to found thereon the whole case! Their number is great, their importance is national in each instance, and they are of such a kind, that they are unique and decisive as to the identity they are adduced to prove. For instance, in the matter of "multitudinousness." See into what varieties of directions it leads you; each point yielding evidence to prove corroboration of prophecy, or capable of throwing the whole case completely over, by establishing irreconcilable divergence. On this predicted quality of increase there depends the formation of the Colonial Empire of British-Israel, the Federation of the States so formed, the power to occupy the earth, to rule over many nations, and to spread abroad, West, and East, and North, and South. Let the numerical increase of this people fail us as a fact, then this nation cannot be Israel, cannot have Colonies, or Colonial Empire, nor world-wide commerce, nor wealth, nor the Gates, nor the dominion of the sea! But the facts accord with Scripture, and testify, therefore, that we ARE Israel! So it is in respect to wealth, the lending power, the commercial greatness which wealth brings, and the use to which we put our wealth. So it is again in regard to our spiritual blessings; those given us to bless, therewith, other nations; which would be useless to us for this purpose, without the temporal blessings just enumerated, to make their exercise possible. Here, then, are a mass of "facts," all connected with our nation, all unique in their character, and exclusively experienced by our own people. Our vast increase in numbers leads just to the very results God promised Israel's increase should produce in them. It has given us nation-Colonies in the very throes, to-day, of Federation. It has enabled us to spread West, and East, and North, and South. It has given us a Heathen Empire too, such as the world never saw before. It has given us most of "the Gates" of the world, with more, obviously, to follow, and all this *according to the prophecies in Israel's favour*. These gifts have led to our acquisition of "wealth." For we have somehow got "the power to get it"—*God-given*—because we use it largely in such wise, that He thus "does establish His covenant which He sware unto our fathers, as it is this day."

Our spiritual blessings are testified, also, by facts, such as our possession of the Bible, and our dissemination of it to all nations, as Israel was directed to publish it; by our observance of the Sabbath, as God directed Israel to observe it; by our reverence of the Decalogue, as God commanded Israel to reverence it; and by our willing evangelisation of the world, as Israel was directed to perform that blessed work for Christ. These mighty, unique facts have all their foundations in the Word of God, and tell us that they are part and parcel of our current history, simply and solely, *because* we are Israel, and because God's Word declares that to Israel they would happen and belong.

What, then, is the upshot of this argument? Surely this, that these indisputable, magnificent facts of our own times, call on us to compare our national condition with God's declarations of His purposes towards Israel, His people, in these "the latter days," and, as the result of that comparison, to accept the evidence as conclusive, that we are the Lost Ten Tribes. Believing it, we are to praise the Lord for His great and undeserved goodness to our faithless race, praying Him to give us, as a nation, that, without which all the rest were vain—namely, that new covenant blessing described in Jer. xxxi. 33, 34, and Heb. viii. 10—12. Therein He promised to His people "to write His laws in their heart, and put them in their mind; to be to them a God, making them to Him a people, so that they shall no longer need every man to his neighbour, and every man to his brother, to say, 'Know the Lord,' because all shall know Him, from the least of them to the greatest of them; and their sins and iniquities He will remember them NO MORE!"

This, my friends, is the chief answer to our *Cui bono?* inquirers; and the facts of our case, rightly estimated and appreciated as evidence, will lead thus, by God's blessing, to national repentance towards God, and national faith towards our Lord Jesus Christ. Individually, "Our Facts" are a call to us to support Home and Foreign Missions (for the children must first be filled), the message we send being, "Believe on the Lord Jesus Christ, and thou shalt be saved, and all thy household." For God's purpose in the whole plan, is to cause the earth to be filled with the knowledge of the glory of the Lord, as the waters cover the sea. To effect that object, He uses human instrumentality—namely, the House of Israel—even ourselves, duly endowed. Therefore, let us live up to our high calling. This, then, is the lesson our facts teach us. First, God's glory, and then man's salvation.

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The subject of the Rev. J. Idrisyn Jones' address was—

WHY I ACCEPT ANGLO-ISRAELISM.

Mr. Chairman, Ladies and Gentlemen,—I think it is right to assume, that in a meeting of this kind there are some who are not believers in the particular theory that has been so ably and so fully advocated to-night. I would therefore just give, in the compass of the few minutes allotted to me, one reason how an unbeliever became a believer. While referring to myself as an unbeliever, I am happy to record the fact that I was not a bitter unbeliever. I always said: Well, I cannot quite see my way to accept it, but I have no objection to the theory if it is true, and I was always glad to hope that some day I might be willing to believe that I was an Israelite.

You referred, Mr. Chairman, to Her Majesty Queen Victoria. I do not know that there is a society in the kingdom which could pay her such a compliment as this Society: That she has the honour of presiding over the Empire of Israel (cheers). Now we are right, or we are wrong. Nobody will dispute that. If we are wrong, we are as well off as those on the other side after all, and if it is a delusion, I venture to say it is a very blessed delusion. There are no people to-day so happy in Her Majesty's Empire as the Anglo-Israelites. England in danger! The answer of this Society is, England in safety. John Bull has become very nervous of late. He has become very unsteady in his nerves. He is afraid that London is going to be captured. I can prescribe for the patient,—a dose three times a day of Anglo-Israelism (laughter), and I think he would soon recover his strength of nerve. The fact is this. The covenant forbids us to fear. It provides for everything—that remarkable covenant. It has the marine section—the abundance of the seas; the agricultural section—the fruit fields. There is the political section—the law to go forth from Jerusalem.

Well, then, just a word why I became a believer, and I will confine myself to one point, and that is this:—That Anglo-Israelism is the only theory that meets the broad dimensions of the covenant. Now what are the theories in regard to the covenant to the patriarchs? There are two theories. The popular one is this: that the covenant was to stretch from Abraham down to the coming Messiah; but then the people of Abraham were to march into what is called the Christian Church, and then there will be an end of Israelism, one Christian Church to spread throughout the whole world. So that to do this, their mind is in harmony with the conception of the great majority of Christian people. That is the covenant which has been fulfilled. Then there is a second theory that goes a little further. That Israel is now in banishment, and that at the coming again of the Lord, at the Second Advent, Israel shall return to the land to possess it as one nation under the Messiah. That is the second theory. Now both of those theories fall short of the broad dimensions of the covenant. In what way? In the fact that there was promised in the covenant many nations. Now it is on that point there is so much ignorance. There my eyes were blinded so long. There in the covenant you will find that many nations are promised to Abraham. Now take the very words of the covenant. God said, "Thou shalt be a father of many nations." The same covenant transmitted to Ephraim contains the same point. His seed shall become a multitude of nations. Now the other two theories do not meet that, because there is only one nation. You must have many nations, and you lessen the area of the covenant in anything else until you come to Anglo-Israelism, and the great fact is this:—That England, the great manufacturing Power of the world and the age, and the manufacturer of iron and cotton and all sorts of things, has become above all things to-day a manufacturer of nations. Now I know the answer which is given to that point: that Ephraim was to have a multitude of nations. I know the answer given by Christian ministers. Only a short time ago I had the pleasure of speaking to a Church of England minister, whose answer was this, "The spiritual seed of Abraham is meant there, and all believers spread over all the nations are the fulfilment of that item in the covenant."

Well, there are two fatal objections to that theory. The first is this—that the spiritual seed of Abraham, the Christian Church, the spiritual seed of all believers, are to-day the children of Israel; but the Christian Church is not national, it is a family. The national idea is obliterated in the Christian Church, for it is neither Jew nor Greek, nor Syrian, nor bond, nor free. All nationalities are obliterated in the Christian Church to-day, because it is a family—all brethren in the Lord. That is one objection. And the other is this:—That granting the unbelievers are the children of Israel, yet you must remember that the same promise of many nations was made to Sarah, who had no faith, and who cannot have spiritual seed therefore. And yet the promise to Sarah is as definite as it was to Abraham. These are the words in regard to Sarah, "and she shall be a mother of nations; kings of people shall be of her." Now, then, that cannot be the Christian Church, because she had no faith. She lived in her unbelief, and yet to Sarah is promised a great inheritance of nations; and, therefore, you must have a theory that meets these broad dimensions of the covenant. And because Anglo-Israelism is the only theory that meets the breadth of this covenant, I am compelled to accept it, and with this result to my mind—one of the grandest thoughts that we behold to-night, the integrity of the Bible. It is the grandest of works on earth. The hope of millions to-night is bound up in the Bible, and if you can show that the covenant with Abraham has failed, if that covenant has broken down, if it has collapsed, then the whole Bible has gone. One broken promise will blast the Bible. We are standing up for the integrity of the Bible. Supposing, then, an anxious soul should cry to-night, "What must I do to be saved?" you bring to that soul the gracious promise, "He that believeth on the Son of God hath everlasting life," and yet that sinner finds that the covenant with Abraham has broken down. Can he trust the other? The same God in both cases; the same Book in both cases. I tell you, you destroy the hope of the sinner if you destroy the covenant made with Abraham. There is this going out from Anglo-Israelism to-night, the Bible is true. How is it that Christianity must overlook this fact, that the covenant gone, has broken down the whole Bible? Infidels have not overlooked it. They have opened their eyes to see it, and they see the covenant is broken down; and we who are standing up thus for the entire Bible, compromise the truth of the Bible, and you see the hopes of Christianity withering. There is no virtue in the balm of Gilead. Where shall we go then? We have a splendid nail to put in the coffin of infidelity, and as the hope of Abraham holds true in its grand integrity, the promise to the sinner is quite safe and sound. God speed, then, this mission of ours. It is a stone in which we have an interest—a stone not cut with hands, filling the whole earth; so shall Anglo-Israelism. Do not, therefore, despise the day of small things. We are at the very door of the glorious time. The land of Israel is nearly ready. I believe that the nations are linking to-day in Federation to fill the earth with peace. God shall bless us, and that right early; and all the ends of the earth shall fear Him, because we are so near the time. I say to you to-night, Be up and doing! I am a thousand times sorry it came to me so late. The shadows of the evening are gathering on our path. Oh, brethren and sisters, Be up and doing! We are very near the glorious triumph, when we shall have a new creation, free from all the tumult and the strife. I hear the music ringing. It finds an echo in my soul. How can I keep from singing? (Loud cheers.)

The Rev. James P. Britton, Vicar of Chapple, Essex, gave

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an address on "Misguided Zeal." He referred to the grievous harm that might be done, unintentionally, to the cause of British-Israelite Faith by the writings of over-zealous, well-meaning, but misguided and incompetent persons issuing works on the subject, that would not stand the test of criticism.

Mr. W. H. PETERS, J.P., said: Friends, ladies, and gentlemen, both equally energetic in this God-like cause,—I am sorry to say that I am not able to address you, but I am able, before moving a vote of thanks to our excellent chairman, to say that I have known him for 30 years, and during the last 10 years he has been an energetic, earnest, and good advocate of the British-Israel cause. Mr. Oliver Lambart is brother to the late noble Earl of Cavan, who was with me for seven years in Her Majesty's 7th Dragoon Guards, and whom I valued very highly, having known him so long, more and more, that his loss will scarcely ever be filled as a Christian nobleman and missionary. I therefore propose a vote of thanks, which you will cordially agree with me is due to the late noble earl's excellent brother for coming forward so kindly and advocating this great, noble, national cause. (Cheers.)

The vote of thanks was seconded by Dr. Alder Smith, and carried unanimously and heartily. The benediction was pronounced, and a verse of the National Anthem sung, and the meeting terminated. (It was remarkably well attended; many men being present.)

THE CHURCH MISSIONARY SOCIETY.

IN the BANNER OF ISRAEL, of Aug. 3, 1887, No. 553, Vol. xi., p. 317, we drew attention to the fact that Anglo-Israelites as a body do not merit the foolish charge that some have brought against them to the effect that because they believe in their Hebrew origin they have therefore ceased to work for Christ.

We proved this by reference to a graceful act performed by the Committee of "The Society for Promoting Christianity Amongst the Jews," in appointing the editor of this journal, an "honorary life governor of the society," in recognition of the "good and valuable help he had rendered as treasurer of the most important auxiliary at Bristol for many years." We declared that that letter from the Rev. Secretary of the London Jews' Society was a full and complete answer to those who so untruly maintain that the profession of belief in Our Identity is tantamount to a cessation of work for Christ.

We are gratified and thankful to be able now to say that a second and perfectly independent testimony has reached our hands of the same glorious fact that adhesion to Identity belief does not induce supineness in direct work for the Lord in other directions. In the case we beg to bring to our readers' notice, the cause of Foreign Missions is the one in regard to which we have received acknowledgment of acceptable services rendered. We ask our readers to peruse this testimony not because it reflects favourably on our poor efforts, but simply as a fresh proof that a most ardent and zealous acceptation of Our Identity doctrines does not in the least damp ardour in Christian work for Foreign Missions, but on the contrary stimulates and enhances the love which all true Anglo-Israelites must and ought to feel for it. The letter in question is an official document addressed by the Rev. Fred. E. Wigram, Hon. Secretary of the Church Missionary Society, Salisbury Square, London, to Mr. E. W. Bird, Clifton, Bristol, and is dated May 7th, 1888. It reads thus :—

"MY DEAR SIR,—I have much pleasure in officially announcing to you that the Committee, in consideration of the very essential services which you have been enabled to render to this society, have added your name to the list of one hundred honorary governors for life. As Secretary of the very important Bristol Association, your labours must be very real, and we are thankful for the measure of success vouchsafed to that Association. May you be long spared to continue to co-operate in the great work, which the Lord has entrusted to this Society, and on which He is manifestly granting His blessing.

"I am, my dear sir,

"Yours very faithfully,

"FRED. E. WIGRAM.

"*Hon. Sec. C. M. S.*"

We need not assure our readers that such a letter as the above filled us with gratitude, and with praise to the God of Israel for His signal blessing to our cause in enabling us thereby to furnish the crushing reply it gives to those who malign us. To the Church Missionary Society's Committee in London we have returned our heartfelt thanks; and to God we give all the praise for any approval our conduct in the service of the C. M. Society may merit. To our opponents we would present the thus publicly expressed approval of the Church Missionary Society and of "The venerable Society for the Promotion of Christianity amongst the Jews," as final and decisive answers to the charge that work for Christ is incompatible with a firm conviction that the British are the Lost Ten Tribes. So far from that, we know as a fact, that, therefore, Foreign and Jewish Missions are our special privilege and work for the Master's sake. We consequently glory in Our Identity and praise God for giving us a clear knowledge of the same founded on true and sufficient evidence. We desire, what all who share our belief should wish for, namely, that all possible hindrances to the acceptation of Our Identity may be removed, if possible: we should deeply regret it, if it were true that our principles in any way hindered work for Christ or interfered in the least degree with Missionary operations to the heathen or to the Jews. But how could they hinder them? Our teaching is that God created, made, and formed Israel, in order that they might show forth His praise and so prove to be a blessing "to all nations, families, and kindreds of the earth (Isa. xliii. 1, 7, 21; Gen. xvii 18; xxii. 18; Acts iii. 25). Israel's very function is "to blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.).

It follows then that Our Identity is only another mode of expressing "Foreign Mission;" British-Israel being the active agents God deigns to employ to carry them out. He chose this people first; then educated and endowed them for their foreign Missionary work; and finally sent them to do it in these, "the last days," or the Christian Dispensation. We thank God they are doing it; and that the Society whose Committee has just now so highly honoured us (to God be the glory), is hard at work carrying out the nation's allotted destiny! Let Israel, therefore, praise the Lord!

AN ATTACK ON THE STRONGHOLDS OF OUR OPPONENTS.

A LECTURE BY V. M. COX.

INTRODUCTORY.

WHILE engaged in the preparation of this paper, a circumstance occurred which compelled me to admit that in the matter of a title for it I had not chosen wisely or well. A fellow-believer in Our Identity, who knew that I was occupied in writing an Anglo-Israel lecture, enquired, "What is your subject?" I informed him that I proposed to make "An attack on the strongholds of our opponents." "Indeed," he replied dubiously, "but *have* they any *strong*-holds?" This set me thinking, and the more I considered the question, the more powerfully I felt the force of his observation; for the "*holds*" of our opponents are *weak!* We think we Anglo-Israelites have proved that. Their arguments have a certain amount of superficial plausibility, but are not of a character to satisfy clear thinkers. We are not aware of one of their defences which has not been successfully stormed, nor of a single argument they have advanced which the champions of our cause

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have not wholly refuted. Briefly to review some of these flimsy objections, and to show how one and all have been proved valueless, is the design of this lecture; and, therefore, perhaps the title, even with the inappropriate word "stronghold," may be allowed (at all events temporarily) to stand.

PART I.

It is a statement which few will deny, that opposition to Anglo-Israelite teaching is considerably on the decrease. Whether this is altogether matter for rejoicing may be open to question. It is always easier to cope with downright, active opposition than to arouse men from the languor of easy indifference by which the majority of those whom we meet are characterized. Still, our opponents are not an extinct genus, and we are very glad of it. Where there is opposition there must be interest, even though it may be only exerted in order to effect our defeat and discomfiture. But of an honest opponent there is always hope. Some of our warmest advocates have been opponents formerly, and no defenders are more valuable to our cause than those who once strove to prove that cause a weak one, for they have examined its weakest points, and have also estimated the strength of the opposing forces; therefore, none are more qualified to become champions of our glorious truth than men who at one time were chiefly concerned in the effort to prove it a fallacy. But we never can understand why any should show such anxiety to overthrow a belief so consolatory. It would be strange, indeed, if a man should expend the best powers he had in the desperate attempt to prove that he was *not* the heir to a magnificent inheritance, despite the fact that there existed a mass of evidence to attest the legality of his title. By such an overwhelming accumulation of evidence is the title of the Anglo-Saxon races to the Israelite birthright supported, that we, for our part, can never understand how average opponents read their Bibles at all. Prejudice blinds them, otherwise, surely they could not fail to perceive that which stands out so prominently on well-nigh every page of the Holy Volume, God's eternal purpose regarding Israel, the nation of His choice—a purpose never changed, never modified, and which can no more undergo variation or alienation than the sun, moon, and stars can be for ever swept from the blue vault of heaven. We need not apologise for using so bold an illustration, since God Himself, by His prophet, has put it on record for all to read; and if He says it, we are surely guilty of unpardonable presumption if we dare deny it or call it in question.

But prejudice will so operate on men's minds that it is possible for them to read again and again the sublime declarations of the inspired writers, and yet to remain wholly in the dark as to their true signification. It has been thus, in reference to other truths beside that of Our Identity. In the *Quiver* for October, 1887, there appeared a capital paper on "Prejudice," by the Rev. R. H. Lovell, from which I will quote a short paragraph. The author says: "We get so enamoured, prejudiced in favour of one set of opinions, one pole of the magnet, that the other realm of truth lies practically closed to us. Then our minds lose the value and benefit of search; the still pendulum makes no progress on the face of the clock of destiny; repose has already shut the door of truth, has lost the key, and is too idle to look for it. Said Dr. Taylor, of Norwich (a stout Unitarian): 'I have been through every word of the Hebrew Scriptures seventeen times, and if the doctrine of the Atonement had been there I should have found it.' 'I do not think you would," replied John Newton, "for I once went to light my candle, and I could not, because the extinguisher was left on it."

This is, in point of fact, just the position of those persons who cannot see Our Identity in the Bible after it has been once clearly expounded to them. They do not wish to see it; they start with the idea that it is not there, and, therefore, it is scarcely to be wondered at if they fail to find it. For, though you should point out to me the sun in all its meridian glory, I might with perfect truth affirm my inability to perceive it, provided that I first closed my eyes and turned my face in an opposite direction. Nevertheless, the sun would still shine on none the less brilliantly, and my own egregious folly would be the only thing I should demonstrate. Thus it is with those who deny the existence of Anglo-Israel truth within the pages of the Bible. We were, a few months since, made the subject of animadversion by the *Echo*, which was pleased to designate our faith, "The Anglo-Israel *superstition*." Now what *is* superstition? Nuttall informs us it is "a belief in the existence of certain facts and phenomena, produced by supernatural agency, of which the existence is not proved by expeperience nor countenanced by revelation." Is that a correct definition of our Israelite teaching? Superstition is the offspring of ignorance and credulity, and we suppose that we Anglo-Israelites are commonly regarded as an exceptionally credulous set of people! If it be credulity to regard God's Word as a safer guide respecting Israel's destiny than the traditions of men; if it be credulity to believe God means ALL He has said, and will bring to pass all He has purposed; if it be credulity to trace in current events the realisation of what the prophets spoke and wrote about more than 2,000 years ago, then, indeed, we are credulous, and we are content to remain so; but we must yield our opponents the palm here, for such credulity as they in some cases display, we cannot essay to emulate. We certainly are not credulous enough to believe that Lost Israel will be found speaking Hebrew as a vernacular, after the lapse of 25 centuries. We cannot believe anything so grossly improbable as that some semi-barbarous oriental race, as yet sunk in ignorance and paganism, will suddenly develop into a great and powerful nation, and display all those characteristics by which alone Israel can be recognized, possessing the Gates, colonizing the earth, and evangelising the world; to the detriment and displacement of the present Gate-holders, colonizers, and evangelisers, who must perforce hide their diminished heads, and make way for the Israel of the future! We are not credulous enough to believe that such a stupendous event as the reunion of Israel and Judah is shown by Holy Writ to be, can have already taken place, secretly and silently, none having taken cognizance of it, no record of it having been inscribed on the pages of history. And as to ignorance! Well, while reverend divines fail to recognize the distinction between Israel and Judah; while ordained ministers are unable to answer the simple question, "Who was the heir of the Abrahamic birthright?" while Christian ladies continue to enquire, "Which is the lost *tribe?*" surely the less said about ignorance the better! But we venture to suggest a fair test as to the relative Scriptural knowledge of Anglo-Israelites and their detractors. Let our opponents select a dozen "trained scholars" from the ranks of clerics or laymen as they will, and let our Association likewise select a dozen persons from among Identity writers or lecturers. Then let each be set to answer a score of questions on the subject of Israel's mission and destiny, and we should see who would come off best. It is even conceivable that so profound a scholar as the writer in the *Echo* might find himself LESS able to supply satisfactory replies to such questions than some of those despised, ignorant, and credulous people who have embraced "the Anglo-Israel superstition," and who actually are not ashamed of it, but intend to avow and advocate that belief, in spite of anything the *Echo* scribe may say against it. Are we ignorant of our Bibles? Personally, I can testify that prior to accepting the Identity, I knew very little about the prophecies at all, never imagining they had any present-day bearings, or contained any matters of special interest for nineteenth century Gentiles. But within six months of the time I learnt that we were Israel, what a mine of treasure had opened up to me! Pages that had been devoid of interest now presented a fascinating field for study. Portions which till then had been a dead letter, suddenly be-

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came instinct with significance and beauty. We are constantly receiving such testimonies from those to whom our Identity comes as a new revelation. Again and again we read how one and another says "The Bible is a new book to me." Shall we not praise the Lord for the glorious light that has irradiated for us the pages of His sacred Word, and shall not we strive to diffuse its rays in such a manner that all with whom we are associated may share that light and rejoice in its rays, as we have ourselves been privileged to do?

(To be continued.)

ISRAEL BLOSSOMING AND BUDDING AND FILLING THE FACE OF THE WORLD WITH FRUIT.

WE often quote Isa. xxvii. 6, as a prophecy which is at the present day being fulfilled by the British people, who thus prove that they are Israel of modern times, the literal flesh and blood descendants or "remnant" of the seed of Abraham, Isaac, Jacob, Joseph, and Ephraim. The following description of the work some of our leading societies are doing in the world illustrates our often repeated allegations very fully.

The Colonial and Continental Church Society, for instance, has issued the leaflet we annex as a summary of their proceedings. This paper grandly supports our contention that the British are Israel on many points which our well instructed readers will easily comprehend. To assist them in doing so we have here and there added a few texts of Scripture in brackets, which will, we hope, be useful:—

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

Established 1823. Incorporated 1887.

endeavours to provide for the spiritual needs of

OUR OWN COUNTRYMEN

abroad and in the colonies (Isa. xxvii. 6; Gen. xxii. 18; xxviii. 14). "He first findeth his own brother * * * and brought him to Jesus." John i. 41, 42.

The following classes benefit by its operations.

Our Emigrants who are now leaving our shores at a rate fast approaching half-a-million a year (Gen. xxxv. 11; Hosea i. 10; Zech. x. 6).

Aboriginal and Coloured Races with whom our Emigrants come into close contact (Gen xxii. 18; xxviii. 14; Acts iii. 25).

Our Sailors at Foreign Ports, where they are exposed to many and terrible temptations (Numb. xxiv. 7; Psa. cvii. 23).

Our Invalids wintering on the Continent, who would often be uncared for in their loneliness but for the ministrations of the Society's Chaplains (Zech. x. 9).

Our Tourists on the Continent, during the Summer. This branch of its work is self-supporting (Zech. x. 9).

Our Artisans, Miners, &c., who have settled widely over the Continent, and are employed in Coal, Iron, Engineering, Silk and Railway Works. (About 300,000 being so engaged.—Deut. viii. 18; Zech. x. 9; Isa. xxvii. 6).

It has agents in 29 Colonial Dioceses.

Its total income last year was £38,697.

Its principles are those of the Evangelical Church of England, and great pains are taken to send forth only such agents as know and love the Gospel.

Its plan is to elicit and supplement Local Effort, by contributing towards the support of pioneer clergy in the Colonies, until the offerings of newly-gathered congregations render such aid no longer necessary. It helps our Emigrants to help themselves.

WILL YOU HELP ITS WORK?

9, Sergeant's Inn, Fleet Street, E.C.

If we turn to the Religious Tract Society and its doings we find its operations are world-wide, Christian and beneficent. They are decidedly Israelitish, and illustrate Isa. xxvii. 6. The following proves that:—

THE WORK OF THE RELIGIOUS TRACT SOCIETY.

The Religious Tract Society was founded 88 years ago; it proclaims the Gospel in 186 languages; it is supported by and aids Christians of all Evangelical denominations. Circulated nearly 82 millions of publications last year, of which 27 millions were tracts granted free or at a greatly reduced price. It does not expend one shilling of its subscriptions or donations on management or other expenses. Required each working day of last year for its missionary work, nearly £152 9s. or £917 per week. Uses all its missionary funds for the object for which they were subscribed, but pays all its expenses out of trade funds. Has aided in printing the "Pilgrim's Progress" in over 70 languages. Has published its New Testament Commentary in Ten languages—Chinese, Arabic, Syriac, Mahrati, Bengali, Tamil, Canarese, Urdu, Singhalese, and Karen. Distributes packets of healthy interesting literature to almost all the emigrant families leaving the ports of the United Kingdom. Provides for a very large distribution of books and tracts for sailors of all nationalities. Has issued more than forty thousand libraries, varying from 25 to 500 volumes, since 1832, either at very reduced rates, or for very poor districts free. Helps all the missionary societies in their work of providing Gospel literature in their fields of work, but it is able to do only a tithe of what is needed through want of funds. Maintains in all its publications a testimony to evangelical truth.

56, Paternoster Row, London, E.C.

Then we have the London Society for Promoting Christianity Amongst the Jews, which puts forth its claims to be a "blossoming and budding" institution in the following words:—

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Established 1809.

Constitution and Object. It is the only Church of England Society having the twofold object of the evangelization of the Jews at home and in foreign lands.

Means Employed. The combined agencies of a Bible Society, Prayer-book Society, Missionary Society, Tract Society, and School Society.

Agents and Stations. The Society employs 141 Agents, consisting of 24 ordained Missionaries, 25 Lay and Medical Missionaries, 45 School Teachers, 47 Scripture Readers, Colporteurs, and other Lay Agents. Of this number 89 are Christian Israelites. The number of stations 35, viz, 5 in England, 20 upon the Continent of Europe, 6 in Asia (of which 3 are in the Holy Land), and 4 in Africa.

The Society also makes grants for three Missionary Curates and two Lay Helpers to three Clergymen in London, whose parishes contain a large Jewish population.

Work Accomplished. Since 1823, 161,693 entire copies of the Old Testament, and 399,243 parts of the same, have been circulated; also, since 1817, 203,165 copies of the Hebrew Version of the New Testament, and portions thereof. Tracts and Treatises in various languages on Jewish controversy have been largely circulated, with which the Jews have been most favourably impressed. The Society has also published the Liturgy in Hebrew, and circulated, since 1837, 20,720 copies.

Tokens of Success. When the Society was formed, there were not fifty Christian Jews known in the United Kingdom. Now, in the Churches of England and Ireland, there are more than 100 ordained ministers of the seed of Abraham; and there are many converts.

In the Society's Chapel, Palestine Place, London, 1,644 Jews have been baptized, about half of whom were adults.

In the Society's Schools, at Palestine Place, London, more than 1,000 children have been educated in the Christian religion.

In the Society's Schools at home and abroad several hundreds are annually under instruction.

A marked change has taken place in the feelings of Jews towards Christ and Christianity.

The New Testament is increasingly read, and in many cases without fear or hindrance, and hence more enlightened views of Christianity prevail.

The Church Missionary Society and the Bible Society want no special notices to recommend them to the attention of the public. The first ministers to "Africa and the East;" while "The British and Foreign Bible Society" takes the globe as

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the scene of its operations, as its very title implies. The South American Missionary Society ministers to the South American continent, acting there as a Missionary, a Bible, a Colonial, Continental, and Tract Society all in one. It takes the Gospel to some 300,000 of our own countrymen settled on the extended coasts of the continent, to heathen races in the South and the North, to an immense Roman Catholic aboriginal people, and to sailors of many countries, but mostly to our own who "go down to the sea in ships and do business in great waters" (Psa. cvii. 23, R.V.).

Such are some of the chief instrumentalities which God is using to show the world that His people are "blossoming and budding ones, filling the face of the world with fruit," according to the prophecies respecting Israel. An apt illustration of our subject comes before us in the printed sermon of the Rev. E. A. Stuart, M.A., Vicar of St James's, Holloway, preached on Feb. 14, 1888, in St. Paul's Cathedral, London, on behalf of the Church Missionary Society, the text being Esther iv. 14. He said:—

In applying the text to missionary work to-night, I might address it first of all to England as a nation. Look abroad upon the nations of the world, and what nation is there that God has so marvellously raised up as this our own beloved land? When you think of the peace we enjoy in our island home, the wealth of our commerce, the multitude of our ships, the extent of our dominions, fifty years ago it was declared that wherever the sun set there might be heard the drum-beat of the British army, and our dominions have far extended since that day. India now lies beneath our feet. Burmah has been recently annexed by our troops. We have been sending out expeditions into the very centre of Africa. What nation is there under heaven that has such marvellous opportunities for the spread of the kingdom of Our Lord Jesus Christ?

Ah! brethren, and what nation is there in Europe that has the same Gospel to declare? France, alas! is now reaping the harvest of superstition in her infidelity. Germany! God has been dealing in His providence with that nation by laying His hand upon her beloved prince, and we have heard some noble utterances from high places during the past few weeks, but nevertheless Germany is honeycombed with her free thought. Spain, the land of the Inquisition, is still the enemy to the liberty of the cross of Christ. Italy has begun to raise itself from beneath the iron heel of Papal dominion. Russia! There are bright spots in that colossal empire, both among its Jewish inhabitants and the natives. But yet what nation is there that has been so blessed of God with an open Bible and with a pure faith as our own beloved land?

Thou art come, then, my brethren to a wondrous kingdom. You have your inheritance as an Englishman. You have your privileges as a Churchman. You have received temporal blessings from God. You have had spiritual blessings put within your grasp; thou art come to a marvellous kingdom, and thou art come to it at a most remarkable time—a remarkable time.

But, brethren, it is with regard to mission work that we apply our text to-day: "Who knoweth whether thou art come to the kingdom for such a time as this?"

Look at Africa. What a marvellous thing that a man like Stanley could trace out four different routes, and name his stopping places, fix his dates, right into the very centre of that Dark Continent, which was absolutely unknown when I was a boy.

Look at China. When you remember that only twenty years ago our missionaries could not reside outside the five treaty ports, and were obliged to buy their mission premises in the names of native converts: when you think of the proclamation made last year allowing the Christian missionaries to travel throughout the length and breadth of the celestial empire, and permitting any Chinaman to espouse the religion of Jesus Christ. My brethren, one hundred men in China to-day will, by the grace of God, do more than a thousand missionaries ten years hence.

When you look at Japan, opened up so marvellously to the gospel. When you look at India at our feet. We have heard much of the Mahommedan controversy of late years, but our beloved Queen reigns over more Mahommedans than the Sultan of Turkey. And any one of those in India may embrace the Gospel of Jesus Christ without any civil pains or penalties. Surely then we are come to the kingdom at a most remarkable time—a most remarkable time.

In another portion of his sermon Mr. Stuart said that if we British failed to preach the gospel to all the nations, "other nations may be raised up to take our place," that Japan might be raised up to be the evangelist of the future, unless this land is cleansed from her indifference." Not so! Not so! The Rev. Mr. Stuart should know two things. First, that in God's word the evangelization of the nations is exclusively reserved for Ephraim-Israel to do (Isa. xxvii. 6); and next that the British are that very race! Let him learn these two lessons, and then when next he preaches on Esther iv. 14, he will preach a very different sermon to the one we have just now read and commented on!

GOD'S THREE GREAT COVENANTS WITH MAN.

We are apt to forget that God made with man three great covenants; and that these were made, each and all of them, with one and the same race.

There was, to begin with, the covenant made with "Abraham and his seed for ever," not without an oath on God's part;—a covenant that was conditional, and executed with our federal head, because he had first performed his part of the contract. "God tempted Abraham, and he obeyed the voice of the Lord." Because he had done so, God made with him and his posterity for ever, a covenant (ratified by an oath), which was henceforth unconditional, and unhampered by any provisions whatsoever which could in any way prevent its execution for the benefit of the promisees. A reference to Genesis xvii. 1—9; xxii. 1—18; xxvi. 1—5; xxviii. 10—16; xxxv. 9—12, will show that the covenant therein described made by God Almighty with Abraham, Isaac, Jacob and their seed for ever (Luke i. 55, R.V.), was an entirely unconditional one, resting on the solemn oath, counsel, and promises of God Almighty, and therefore binding and current to-day in Israel's favour, *exclusively*.

This was not, however, the only covenant God made with the Abrahamic race. There was the one made with the fathers of Israel at Sinai, as described in Jer. xxxi. 31; and Heb. viii. 8—9, in the following words, "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah—not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was an husband unto them". . . . The prior covenant was the testimony of the two tables of stone, which was the work of God; and the writing of God (Exod. xxxii. 16). That covenant the people of Israel repeatedly adopted for themselves, undertaking for their part (when the words of the Lord were recited in their ears and explained to them), that "All the words which the Lord hath said, will we do and be obedient (Exod. xxiv. 3, 7, R.V.). Then followed the solemn ratification of the covenant, when Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant which the Lord Jehovah hath made with you concerning all these things" (ver. 8). This was the covenant made with the children of Israel, and which they engaged to keep, perform, and obey, but entirely failed therein. They fell into idolatry at once (Exod. xxxii). They drew down upon them the anger and judgment of God, and finally were cast out of the land for their disobedience to the commandments of the Lord their God. The "covenant of works" made with reciprocating covenants between God and Israel exclusively at Sinai, thus completely failed. The failure is recorded in Jer. xxxi. 31, in the passage already quoted, and in Heb. viii. 8—12 also, which repeats the fact in the New Testament. It is the burden of the whole Bible, that under the covenant of the Law, the people disastrously failed, and that "the commandment which was ordained to life, was found to be unto death" (Rom. vii. 10). "The law indeed was holy, and the commandments holy, and just, and good." But Israel was sold under sin, and the law, therefore,

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which was spiritual, and the reflex of the mind of God was made to be death to the chosen people of God, and slew them" (ver. 11). What was then the remedy? There was one provided from the first, and in fulness of time, the Son of God came and applied it. It was Israel's new covenant, made with both the Houses—Israel and Judah too—the people so blessed not being the Church of Christ, as some allege, but the very people of Israel and Judah, with whom the faulty old covenant of Sinai had been vainly made. That this third, or new covenant was made with the children of Israel, and with them exclusively, appears from Heb. viii. 9; and Jer. xxxi. 32; for these are the people whom the Lord took by the hand and brought out of Egypt—the people, in short, with whose fathers He had made the prior covenant, which had been broken by Israel, and therefore disregarded by the Lord, the other party thereto. In none of these three covenants are any of the nations of the earth interested with the exception of the people of God's choice, Judah and Israel—"His ancients." With the unconditional covenant made "with Abraham and his seed for ever," the non-Israelite ations have nothing in common. The covenant of Sinai was made avowedly with the children of Israel, and with them alone. The next, or new covenant, was made by name with the House of Israel, and with the House of Judah, and with them exclusively. Those Gentile non-Israelitish people who join themselves to Israel, whether by affinity or by faith, have a right to those blessings of Israel, which are spiritual in character, and to the material ones beside, if they become naturalized Israelites, or adopted sons (Isa. lvi. 6—8; Gal. iii. 7, 29). This last, or new covenant, is everlasting in its character, and can give place to no fourth, or newer covenant than itself (Heb. x. 16—18; Hos. ii. 19). It is faultless; and is connected with the "one sacrifice for sins for ever," which "perfects for ever" them that are sanctified or set apart by it (Heb. x. 12—14). This new covenant was the burden of the song of Zacharias, when he said, in Luke i. 68—79, R.V., regarding the first unconditional covenant God made with Abraham, that the oath of God granted unto us (Hebrews) that we being delivered out of the hand of our enemies, "might serve the Lord without fear." Earthly deliverance and the great nation were first in God's mind in this passage, and then holiness, spiritual blessings, and foreign missions to the heathen (ver. 75, 76, and 79); but the new covenant was Zacharias' theme. For it, he blessed the God of Israel, who had visited and wrought redemption for His people in Christ, and raised up a horn of salvation for us, in the House of His servant, David. To Him be all the praise!

"THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."

In the Form prescribed for Morning Prayer the following well-known sentences occur. The priest, or presbyter, says, "Give peace in our time, O, Lord," to which the people answer, "Because there is none other that fighteth for us, but only Thou, O God!" The blessing of peace is asked by the nation as the gift of God, and the people nationally admit that they have no allies in war, no help in battle, but the help which comes from on high from the God of Israel! The same sentiment is conveyed in Psa. cxxi. 1, 2, but the reference is to Israel, not to the British folk! There the words are these in the Revised Version:—

"I will lift up mine eyes unto the mountains;
From whence shall my help come?
My help cometh from Jehovah,
Which made Heaven and Earth."

Here we have the singular fact plainly stated, that while the Lord Jehovah is Israel's keeper, and that their help is only from Him, the British nation, in exact correspondence with the attitude of Israel, declares in her public Forms of Common Prayer that God alone fights for her, and that, therefore, having no human defence, He will grant her their needful defence against her earthly enemies. Psa. cxxiv. is more clearly in point, even than the above. For in that Psalm reference is directly made to Israel and her earthly enemies in the very spirit of the petitions in the Church service above quoted. It states,—

"If it had not been the Lord Jehovah who was on our side,
Let Israel now say,
If it had not been Jehovah, who was on our side
When men rose up against us,
Then they had swallowed us up alive."

* * * * * * * *

"The snare is broken, and we are escaped;
Our help is in the name of Jehovah, who made Heaven and Earth."

Such are the prayers and the responses which the Spirit of God put into Israel's mouth, both in the prophetic utterances of the "Sweet Psalmist of Israel," but also into the Common Prayer Book of the people of the Lord in these last days. It would be interesting to inquire whether, in point of fact, there is anything in the current history of our people to show that we answer to the prophecies, as well as to our confessions in our national prayers, as recorded in our State-directed worship? Let the following testify. In the Memories of Count Horace de Viel Castel, translated by Mr. Bousfield (published by Remington and Co.), we find some particulars respecting the really defenceless condition of our shores before the Crimean War, which illustrate the point under notice. They are as follows. The Count said:—

"General Montebello told me that he had been sent by the Emperor on a mission to England eight months before the Crimean War broke out. Having visited all the military establishments of the three kingdoms he told Lord Hardinge how surprised he was at the bad administration and wretched organisation of the English army generally. 'You have done everything, my lord,' he said, 'to prevent the possibility of a French invasion, and yet may I be allowed to tell you fifty thousand French troops landed on any point of your coast would meet with no very serious resistance, and would achieve the conquest of England.' Lord Hardinge replied, 'You are more generous than the Duke of Wellington, who has often said that twelve thousand Frenchmen would suffice for the task.' The Marquis d'Andiffret also told me that, after visiting all the Government offices in England, he could not help letting the officials know his astonishment at finding everything so badly conducted and the elementary principles of administration so little understood."

Here we have a French military expert openly declaring that the invasion and conquest of England, with only 50,000 French troops would be an easy task, and the corroboration of the Iron Duke, who admitted that not 50,000 would be needed, but only 12,000 to complete it! Well may our Church Service look to the Lord Jehovah for our national defence, and cry to Him, "Give peace in our time, for there is none other that fighteth for us, but only Thou, O God!"

It may be said that these boastings of a French General and Marquis related to times long gone by, over 30 years ago, and that the conquest of England could not now be effected at all. Let those who so think read Sir Charles Dilke's Essay in the June number of the "Fortnightly Review," and there he will find that the ex-Minister, once Under-Secretary for Foreign Affairs, knows what he is writing about, and that his view is that the invasion and capture of London under certain circumstances is a military possibility, which no one will deny who has the means of knowing the truth. He declares that "a landing, either on the East or the South coast, is practicable, as every student of military affairs knows;" and, further, that we have not 60,000 men to put into the field at a week's notice even to repel invasion, much less to go abroad and carry the war into the enemy's country. A Manchester paper, commenting on these things, makes the following grave remarks:—

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"*The facts put forward now are by no means new.* The state of the army has been for years a source of the gravest uneasiness to all those of the superior officers in the service who take a deep interest in their profession. It is impossible that successive Governments can have been unaware of this. Report after report has been sent to the authorities. The best soldiers in the country have again and again, officially and unofficially, though perhaps not publicly, pointed out the nature of the defects and made suggestions for their remedy. Yet for years past all these remonstrances have been in vain. It seems as though at length the day of popular awakening were at hand. But it should be remembered in time by those in high places that the reform of the army by the popular will is likely to be sweeping and severe. There is still a respite left in which the War Office may reform itself. If the delay continues till the general indignation finds vent, the War Office will disappear in the storm—to be replaced by some more modern and perhaps more democratic institution."

Such are some of the alarmist statements which go the round of the papers now and again. No doubt there is truth at the bottom of all of them. Our army is a splendid one; but there is not much of it, and it is almost impossible to get it to take the field and keep it. Our possessions are so enormous and world-wide that our Navy, vast as it is, has its powers strained to the utmost to defend the Colonies and the trade routes as well as our home coasts and weak points, which it is vitally needful for us to safeguard and protect. Though the invasion of these Islands is under certain imaginable circumstances perfectly feasible, it would be, of course, a very difficult operation. The foreign troops might be landed on these shores, but the difficulty would be to take them away if unsuccessful, or to obtain reinforcements for the invading party once on shore. However that may be, what is patent to observation is that our home defences are perfectly inadequate, and that if we were not Israel we might be attacked, invaded, and possibly conquered by the earthly Powers who long to destroy the Lord's anointed, His chosen ones, and His heritage. But what saith the Scripture? By that testimony our case must stand or fall. In Isa. liv. 15, we have a promise, national in its character, which governs this issue. "Behold, they may gather together (*margin*, stir up strife), but not by Me. Whosoever shall gather (stir up strife) against thee shall fall (*margin*, away to thee), because of thee." "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 Jehovah, and their righteousness, which is of Me, saith the Lord 'Jehovah.'" And in regard to the place where our lot is cast, here is the Lord's declaration: "I will appoint a place for My people Israel, and will plant them that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more as at the first, and as from the day that I commanded judges to be over My people Israel, and I will cause thee to rest from all thine enemies" (2 Sam. vii. 10, 11, R.V.). This suffices. The Lord keepeth His people. He neither slumbereth nor sleepeth" (Psa. cxxi. 1—8).

ISRAEL'S WEALTH.

THE *Financial News* of February 15th published an article on "The Wealth of England," which is a remarkable commentary on the Scriptural blessing which conferred on "Israel obedient" "the power to get wealth," and the ability to "lend to many nations;" but the necessity to borrow from none. The article showed that, referring to the income of the British people, the income-tax returns, which afford a good index in the matter, proved that in 1885—6 the taxable income of our people amounted to over 42 million pounds sterling, realized from Government funds, stocks, railway shares, and the like, and that from investments in public companies amounted to 111 million pounds—being a total of £153,090,000 derived from investments. As this represented an income obtained from investments which are paying not more than 4 per cent., the writer calculated that our nation had at the present hour actually invested, in addition to what is required for trades and professions, the huge capital of 4,000 million pounds sterling! This, it must be remembered, is an advance of 540 millions in excess of the investments of our people only 10 years ago. The writer in the *Financial News* goes on to comment on these figures thus:—

These figures show the enormous accumulations of wealth in Great Britain, but they also give point to the observations of Sir Edward Sullivan in the *Morning Post* of yesterday. While the owners of capital go on investing abroad and re-investing their growing savings, the interests of trade and of labour have not improved. There is, indeed, a change for the better now, and we may hope it will continue; but Sir Edward argues, with some force and with his usual eloquence, that the policy of free imports without free trade, checks the employment of capital and labour at home, and starves the many to enrich the few.

There is always some information to be desired which we do not get. For example, in 1884—5, we have a statement of the countries whose Government bonds we held in each four years from 1873 to 1885. Some of these items were interesting, such as the fact that the income derived from Government bonds of the Cape and New Zealand increased fourfold, while that from Russian and Turkish bonds was reduced by one-half; but there is no such table in the succeeding years, nor is there anything in any of the returns to show us the distribution of our investments in foreign and colonial railways and mines.

Four thousand million sterling! This sum represents more than our nation's huge national debt, five times repeated, and it is really only the savings of the richest nation in the world. Our annual savings, as we have noticed before, amount to 230 to 250 millions a year. The editor of an American Magazine, "*The Truth*," in an article on "Englishmen not Jews," makes it a strong point against Our Identity that "with the exception of one of their numerous offspring, the United States, the English are the wealthiest people on the earth." "The threatenings of God," he adds, "against Israel, surely are not fulfilled in the singularly successful and powerful career of Great Britain."

It is strange that this American writer overlooks the fact that God promised "Israel obedient" just the very gifts he sees we British possess; and that, with the "power to get wealth," He has granted us to be "the head and not the tail; above only and not beneath all the other nations of the earth." He has fallen into the very common mistake of confounding the Jews, or House of Judah, with the House of Israel, and thus fails to recognise that God must perform His promises to Israel in exile, as well as His threats against disobedient and rebellious Judah, who refused to serve the Son of God. The wealth God gave His people Israel, He has refused to the House of Judah, though doubtless there are exceptions among them, and there are many millionaires who are Jews. But it can be easily shown that the promise of the "power to get wealth" is reserved now, since Judah's rebellion, for the House of Israel, the possessor of the birthright, and of the "kingdom of God," which the Lord Jesus Himself gave to the fruit-bearing race in Matt. xxi. 43. "The power to get wealth" was given by the Lord to His people in order "that He might establish His covenant which He swear unto their fathers as it is this day" (Deut. viii. 18, R.V). The oath conferred on "Abraham and his seed for ever," the privilege of blessing all nations, families, and kindreds of the earth;" the privilege being that of taking Christ, His Gospel, His Word, His Sabbaths, and His Laws to them. The Jews are disqualified for this task, by reason of rebellious unbelief. Therefore, it devolves on Israel, the other House, to qualify them for which duties God gave them "the power to get wealth" to enable them to acquire thereby Empire, the Gates, the sea power, and the dominion over the heathen, in the four quarters of the globe. In the prosecution of their work for God the House of Israel is like the bush in the wilderness, at the back of Horeb; the little cactus bush,

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"burning with fire, but not consumed." Why not consumed? Because the Lord God of Israel was in it! It was burning because God was there! Separated from other bushes because of the great marvel and wonder it exhibited because God was there! and "it was not consumed," because like Shadrach, Meshach and Abednego, cast into the burning fiery furnace, there was a fourth there with them to neutralise the power of the fire, one like the Son of God (or a Son of the Gods) who was in fact, Jehovah-Jesus, God the Son! (Dan. iii. 25, R.V.) So God is now in the midst of the British nation, causing us "to dwell alone," and in the midst of perils "to dwell in safety."

He gives us wealth and the power to get it; but by dwelling with and in us, He deprives that wealth of the power to debase and hurt us. He uses it Himself indeed, as He said He would, "that He may establish His covenant as He sware unto our fathers as it is this day" (Deut. viii. 18). To Him therefore, let us ascribe all the praise for the magnificent wealth He has bestowed upon us, according to the prophecies.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Fifty-fourth Monthly Report.

The following donations and subscriptions, from April 13th to May 17th, are very gratefully acknowledged:—

By the Treasurer: Miss H., Wolverhampton (per Philo-Israel), 2s. 6d.; F. B., Teddington, £1; Mrs. M., Riding Mill, £1; E. J., Bayswater, 2s. 6d.; Miss B., Colchester, 10s. Per Miss E. M. Rush: Miss C., Bristol, 2s. 6d.; A few Sergeants and Police Constables of the R Division, 5s.; Mrs. W. F. L., 10s.

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Total, £4 12s. 5d.

J. Lawrence, *Hon. Treasurer.*

Donations of Literature.—The following gifts are thankfully acknowledged:—200 copies of "A B C," from Dr. Alder Smith, being a paper read before the Wolverhampton Conference; some leaflets from Miss F., Guildford; Banners from Miss J., Gunfield; Miss D., London; Miss S., Mortlake; "A Well-wisher," Leamington; Mrs. M., Riding Mill-on-Tyne. The Banners have been directed to go to Sheffield, Market Weighton, Hull, etc.

Literature Distribution.—Twenty parcels of literature have been forwarded to the following places:—Sheffield (2), Stirling, Edinburgh, Hound, Hamilton, Stockport, Moreton-in-Marsh, West Coker, Birkenhead, Liverpool, Brighton, Clapham, Devonport, Commercial-road, Manchester, Calne, Stokes-road, Malta, Moulmein, Burmah.

Banner Distribution continues at the rate of 147 weekly.

Correspondence.—We have the following interesting letter from Lewes, giving our friend's first attempts at introducing Israel, and its favourable reception by his audience:—"Dear Sir,—I promised to tell you how I succeeded in my first effort to introduce the subject of Our Identity. I must now tell you that the time originally fixed for it was unavoidably postponed for a week, and then when it did take place I had such a short time allotted to me after our Lodge business that I did not get half way through with my subject. However, you will be pleased to hear I had an intelligent audience, although a rather small one, and at the close of my remarks I was cordially thanked and requested to continue the subject on a future occasion. Well, this Thursday, 26th instant, the Lodge held another open meeting for the purpose, members of the Order being allowed to bring friends with them who are not members, when I had not only a larger audience, but more time to devote to my subject, and I have every reason to be satisfied with the result, for at the conclusion of the meeting I was again warmly thanked, and what is of a thousand times greater importance, I was again unanimously requested to continue the subject. So I have every hope that my humble effort will be blessed. God grant it! At the close of both meetings I distributed the leaflets you so kindly sent me, which were evidently gladly accepted. I purpose continuing the lectures as occasion serves under the auspices of our Lodge, and I indulge the hope that a little later on I may be able to undertake an entirely public meeting, if I can get some help to that end.—C. E."

From our local treasurer and agent at Malta we have the following letter:—"Please receive a P.O. for 5s. from Mr. J. F., an officer belonging to the A—— yacht. He informs me that he had heard of the Identity some years since, but had not taken up the subject to study for himself until within the last two years, and he told me he was so thoroughly pleased to know he belonged to the Lost Tribes that he should like to give a trifle to the Free Distribution Fund. He is already a subscriber to the Banner, and is working among the officers and men in the yacht, trying to prove from Scripture that we are verily the lost sheep of the House of Israel. He was very pleased to have a card and be enrolled amongst the members of Israel's Scripture and Prayer Union. I was enabled to supply him with leaflets and pamphlets, which he was pleased to accept, and quite realised his duty to spread the glorious news wherever he went."

A Sower, who travels by rail almost daily, writes how constantly he is engaged in the work of distribution, and mentions the scoffing is not so great as it was a few years ago, and that people seem more ready to accept this great Israelite revelation.

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. 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.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of cards now issued, including those in the hands of the local secretaries, is 1,451, one new member 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*, etc.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for June is appended:—

1st ...	Mark	iii.	12th ...	Mark	xiv.	23rd ...	Luke	ix.
2nd...	,,	iv.	13th ...	,,	xv.	24th ...	,,	x.
3rd ...	,,	v.	14th ...	,,	xvi.	25th ...	,,	xi.
4th ...	,,	vi.	15th ...	Luke	i.	26th ...	,,	xii.
5th ...	,,	vii.	16th ...	,,	ii.	27th ...	,,	xiii.
6th ...	,,	viii.	17th ...	,,	iii.	28th ...	,,	xiv.
7th ...	,,	ix.	18th ...	,,	iv.	29th ...	,,	xv.
8th ...	,,	x.	19th ...	,,	v.	30th ...	,,	xvi.
9th ...	,,	xi.	20th ...	,,	vi.			
10th ...	,,	xii.	21st ...	,,	vii.			
11th ...	,,	xiii.	22nd ...	,,	viii.			

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The remains recently discovered, enclosed in a stone coffin in the crypt of Canterbury Cathedral, and supposed to be the bones of Thomas à Becket, have been re-buried. They were placed in an elm shell, made to fit the stone coffin, and then re-interred in the exact spot where they were found, which is in the chapel of Thomas à Becket, and close to the spot where the murdered Archbishop was originally buried.

Errata.—On page 201, foot-note, for "pages 61 and 62," read pages 118, 119.

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NOTICES.

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

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Imperial Expansion and its Advocate, the Right Hon. Joseph Chamberlain	237
The Saviour of Egypt.—The Great One	238
An Attack on the Strongholds of Our Opponents. A Lecture by V. M. Cox. Part II.	239
The Defence of the Isle of the West	240
The Epistle of St. Paul to the Romans	241
The Lost Ten Tribes of Israel	242
British-Israelite Belief.—The Reticence of Its Friends	243

IMPERIAL EXPANSION AND ITS ADVOCATE, THE RIGHT HON. JOSEPH CHAMBERLAIN.

Is Joseph Chamberlain also among the prophets? Does he, a radical of the radicals, also advocate the further increase of the already bloated British Empire, and tell us it must be enlarged? Something very like it he said, at the meeting of the London Chamber of Commerce on May 14, when an address was delivered by the Rev. John Mackenzie on South African matters. Mr. Chamberlain was chairman on that occasion, and spoke openly on the subject of the need of a bolder policy in that land. He freely admitted that when he had been in power with Mr. Gladstone, he was himself as much to blame for "the policy of shirking" followed all that time as anybody else. "There is no doubt about that," he said! The whole object of all Governments for long has been to get rid of the trouble of a costly possession, and burdensome responsibilities. This policy of shirking, he added, was paramount when self-government was conceded to the Cape Colony, when premature efforts were made to secure confederation, when war took place in the Transvaal, when we retired from that country, when we transferred the Basutos to the Cape Colony, and when we saw Germany seizing portions of the west coasts, and made no sign! We have tried to avoid wars, and yet had to wage six costly ones, involving a deplorable loss of human life and between seven and eight millions sterling.

Mr. Chamberlain has now shaken off his delusions and seen the folly of these ways. The policy of "shirking" has, he finds, been a disastrous failure. It has led to loss of life and treasure, and settled nothing. If we want to act consistently, and carry out the "shirking" programme in a consistent way, we ought to withdraw altogether, and leave Germany, which, is quite willing, to step in and annex Africa, with its gold and diamonds and treasures untold. But Mr. Chamberlain does not approve of all this. What he does recommend the nation to do, is stated in the following straightforward words, such as we have used, in meaning, for many years. He stated:—

Speaking for myself personally, I say reject a policy which will lead to such results. (Renewed cheers). Now, what is the alternative? There is only one alternative, and that is, that we should frankly accept our obligations and responsibilities. (Cheers). We should maintain firmly and resolutely our hold over the territories that we have already acquired, and we should offer freely our protectorate to those friendly chiefs and people that are stretching out their hands towards us and seeking our protection and our interference. (Cheers). I have no doubt that a policy of this kind would enable us with much less risk than has attended the policy we have hitherto pursued to prescribe the conditions under which in the future this necessary work of colonization and civilization shall go forward. I believe that by such a policy alone can we secure the interests of the great majority of the population and can we justify our position as a nation.

When considering what would be the result of abandoning our colonies and dependencies, Mr. Chamberlain made the following very sensible remarks, which are also quite in accord with BANNER opinions:—

We know how many of our fellow-subjects are even at this moment unemployed. Is there any man in his senses who believes that the crowded population of these islands would exist for a single day if we were to cut adrift from the great dependencies which now look to us for protection and assistance? (Cheers). The area of the United Kingdom is only 120,000 miles; the area of the British Empire is over 9,000,000 square miles, of which nearly 500,000 are to be found in the portion of Africa with which we have been dealing. If to-morrow it were possible, as some people apparently desire, to reduce by a stroke of the pen, the British Empire to the dimensions of the United Kingdom, half at least of our population would be starved (cheers), and at a time when a policy of disintegration is openly preached by high authorities (renewed cheers) it is well to look the consequences squarely in the face. No doubt the burden of this great Empire is tremendous, and the responsibilities and obligations which fall upon us are greater than those which have weighed upon any other nation in the history of the world. It is true, as was so well said by the poet whose loss we are all deploring, that "the weary Titan staggers under the too vast orb of his fate." But if we face our obligations, if we perform our duties well and faithfully, the honour and the credit will be proportioned to the sacrifices that we may make, and nothing is to be gained by an abandonment of those duties, for that will be as fatal to our material prosperity as it will be discreditable and derogatory to our national character and our national honour. (Cheers.)

The *St. James's Gazette* of May 16, remarking on these grand sentiments, expressed its appreciation of them in these terms:—

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Mr. Chamberlain has been compelled to notice that the maintenance of our imperial responsibilities is a matter of life and death for us. The "shrinkage of empire" would mean the shrinkage of the means of providing for our swarming population, the curtailment of the area in which we can carry on our trade. The "weary Titan," as he says, may stagger under his burden; but he will perish of starvation if he drops it. As regards South Africa we have still time to build up a great dominion in that mismanaged quarter of the world. But the time is short, and if we make a few more mistakes the opportunity will be gone for ever.

Herein, of course, the writer in *St. James's* erred. We shall not lose our opportunity or forfeit Africa. We must wait God's good time, and Africa—the whole of it—will be ours soon enough to win it for Christ! It is His already, and He bought it with His precious, precious blood. He uses His instruments to bring it into subjection to Himself, and His agents there, as elsewhere, will, and must be Israel, the British race. So He has given us India, North America, Australasia, North Borneo, Egypt, and other spots, with promise of the planet at last to keep and to hold for Him. Mr. Chamberlain's conversion to views in full accordance with God's, are not to be wondered at. He is an honest man, sees his past mistakes and admits them. He sees now that our Empire must expand for the good of the world itself, and he would accept its expansion and encourage it by welcoming protectorates whenever and wherever native races who are clamouring for it everywhere in South Africa, offer it! He goes in now for an Imperial, but not a colonial or parochial policy, and doubtless judges right! God has given the world to Israel, and therefore Africa. Our nation is Israel, and we see how much of Africa we already hold. Under Mr. Chamberlain's present policy we can easily imagine that ere long the thin red line will pass round all the dark continent, and so include it in the kingdom of our Jehovah-Jesus. He has settled the question for us by permitting the discovery just at this juncture of rich mines of gold all over the Transvaal and its neighbourhood. These mines, added to the treasure, in diamonds, which He has also given to our race has practically brought the matter to an issue. They have brought the Anglo-Saxon into enjoyment of the promised heritage of Joseph (Deut. xxxiii. 15, 16), and so led to the coming occupation of the whole land by this "pushing," supplanting, energetic, noble race.

All along God's purposes have beckoned us on to take possession of the vast heritage He has reserved for us, but as Mr. Chamberlain has pointed out, he and all his companions in the late Government spurned the gift, tried to put it from them, and took refuge in the foolish policy of "shirk." It has cost us blood enough, and treasure enough, God knows! Now let us obey God, and receive His bounties in a better spirit! South and Central Africa will be ere long in the possession of some European Power! Either the Germans or ourselves must have it; and the former Power has neither the colonial ability, nor the gospel grace to respond to God's requirements in the nation destined to carry out His purposes of love towards the miserable African races. Besides, Israel is "to blossom and bud, and fill the face of the African world with fruit." But the German nation is not Israel, or part of Israel, and is therefore disqualified! Great Britain is Israel, and to her will therefore be confided this glorious work! Let her therefore praise the Lord!

THE SAVIOUR OF EGYPT.—THE GREAT ONE.

We hardly think that "the Saviour" promised to Egypt in her distress, by Isa. xix. 20, R.V., being a "Defender," a "great or mighty One," and "Deliverer," can be the Lord Jesus Christ. We believe these descriptions refer to some great and mighty earthly Power like Israel, which being entrusted with the government, care, and protection of Egypt, saves her from ruin and destruction, defends her from her political enemies, and delivers her from all her financial difficulties. If, however, our readers prefer to consider that the Lord Jesus is here described by the titles in question, we know that He acts by the instrumentality of man, and therefore it is clear that the human agency He must employ to save Egypt must be endowed with these very qualities, namely,—power to save a ruined country; greatness and mightiness as a people, and ability to deliver from troubles of all sorts and kinds. At the present moment the British are appearing in the very character delineated in Isaiah's prophecy, chapter xix. 20, since they are "a great and mighty nation," governing Egypt successfully; defending it from enemies at home and abroad; besides delivering it from financial and other difficulties.

In illustration of our remarks we find that the *Daily News* of February 16th, has published some figures from Sir E. Vincent's report on the present financial position of Egypt, showing that "an immense improvement has taken place in the general financial situation, since we have been in Egypt without oppressing the taxpayers. There is, for instance, a surplus, over expenditure, of revenue amounting to £E425,000; or £E85,000 nett, for 1887. The cash balances at the government departments in which they chiefly accrue, all show an increase over the sums in hand at the same date last year. The consolidated debt has been reduced in 1887 by £574,000. Of the domain debt £440,000 has been extinguished. All this shows good management and progress. But the *Daily News'* remarks are so much to the point that we must reproduce them for our readers' benefit. The writer said, in reference to the above facts and figures:—

If we look to the material position of the masses of the population we still find that the progress made is no less distinct. Only a few years ago the Egyptian peasantry were burdened with an enormous debt, estimated to amount in the aggregate to from £6,000,000 to £9,000,000. For this they were paying exorbitant interest to the village usurers. The Corvee was in full swing, and the unfortunate fellaheen were dragged away from their homes and farms, often at the most critical season, to do forced labour, many weary miles away, in cleaning out canals which watered distant provinces, and the benefit of which the poor fellah could not see. When he returned to his homestead he found often that while he had been toiling hard, naked, in the blazing sun, for the common good, his own lands were dried up and his crops destroyed, because some Pacha had turned off the precious flow of water to enrich his own fat pastures. Often, too, his sons had been carried off as conscripts, to fight, and die by the sword or of misery in that horrible Soudan, from which, it is a legend among the fellaheen, no soldier returns. But the worst was yet to come—the dreaded tax-gatherer appeared, perhaps even before the tax was due; and when the wretched farmer pointed to his parched acres and withered crops the only answer was the signal to hang him up by the heels and apply the "courbash" to his soles until the money was forthcoming. Sometimes the torture had the desired effect, and the amount demanded was procured from the Greek usurer in exchange for next year's crops, not yet in the ground; sometimes it was taken from the hidden recess where it had been laid up in times of fabulous cotton prices, when even Ismael's rapacity could not squeeze all the profit out of the landholders, who were treated as his serfs; but these hoards could not last long, and were soon exhausted. It was in these dark days for Egypt that England took up the onerous task of regenerating the country financially and materially. It would be rash to say that she has fully accomplished it; but no impartial inquirer who visits this country from end to end, and acquires his information at first hand from the peasant himself, and is acquainted with the state of affairs at the period to which I allude, can gainsay that the progress made under the most difficult circumstances is highly creditable to the English Government and to the high-minded and zealous officials to whom they entrusted the work of reform. As to the financial situation, the figures are before every one, and those who run may read that Egypt is rapidly emerging from embarrassment in that direction. Moreover the sharpest observers in the world and those most alive to their own interests, the members of the European Stock Exchanges, have recognised the improvement by buying Egyptian bonds, and not only by buying, but by keeping them.

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In spite of low prices the debt of the fellaheen has been largely diminished, and this without ejectments, for on examining the lists of expropriation of land we find that they are only a mere fraction of the holdings. The Corvee has been partially abolished, and what is left of it so arranged as not to oppress the peasantry. The Courbash is gone for ever, the Conscription is assigned upon a just basis, and all those who wish can purchase their exemption from military service at a reasonable price. The supply of water is more plentiful and regular than ever. Sir Colin Moncrieff and his assistants are daily carrying out improvements in the irrigation system and bringing large tracts into cultivation which have been barren for centuries only because the engineering talent necessary to supply them with water was not forthcoming. That the Public Works Department has been doing immense service, and that its efforts will greatly develop the resources of Egypt is uncontested; but one must travel about among the peasantry to find out how real is the benefit conferred, and how thankful and appreciative the poor people are for the water which is to them their daily bread.

We see then the Egyptian fellah in 1888 getting rapidly out of debt; free from fear of the Courbash and Conscription, almost free from liability to forced labour; the taxes levied with even-handed justice, and the times of payment arranged to suit his convenience and coincide with his harvest; his lands plentifully supplied with water which no Pacha has power to cut off from him; and no fear before his eyes of exile or death for his sons in the Soudan. He is poor in this world's goods, indeed, for prices are low, but his wants are few, and they are supplied. England has certainly no reason to be ashamed of the work done in Egypt under her auspices. She can point with pride to the financial position of the Egyptian Government, and the material welfare of the Egyptian people, and ask the detractors of her policy what alternative plan they have to propose by which greater benefits can be achieved, and if feasible she will be most willing to act on it. She might add that, if she has not yet accomplished completely her task in Egypt, this is due in a great measure to the want of sympathy and co-operation of the very Powers who pretend that the interests of Egypt are very near their heart.

So far the *Daily News*. The picture thus drawn is a wonderful copy of the Scriptural portrait of Egypt's Saviour, Deliverer, great and mighty One, who was, according to Isaiah's prophecy, to deliver and free the oppressed Egyptians. They have done so; and the world stands by in wonder, surprised that when surrounded by such difficulties and hampered by such obstacles, these powerless Anglo-Indian and British officers have in so short a time been able to effect such wonders and do so much good financially and otherwise for the poor oppressed fellaheen of Egypt. The Saviour of Egypt was, according to Isaiah xix., to be no doubt "the great and mighty" nation of Israel, spoken of in Genesis xii. 1, 2, and xviii. 18, R.V. In Egypt she "blossoms and buds," and is filling the face of that portion of the "world with fruit" to God's glory, according to the Scriptures (Isa. xxvii. 6, R.V.). And she can do no otherwise, for she is God's handiwork; the people that He has formed, made, created, and fashioned for Himself, that they may show forth His praise" (Isa. xliii. 1, 7, 21, R.V.). Why will not men then look upon what is occurring in Egypt, as well as in India, Ceylon, Australia, Canada, and the Cape Colonies, in order that they may understand God's plans and purposes there, and recognise the instrumentality by which He is bringing to pass His wonderful projects of mercy for the world? He has told us that He will use Israel as His "Battle-axe and weapons of war," to beat down all opposition to His purposes of love to the world (Jer. li. 20., &c.), and He has assured us that by that same hand, "blossoming and budding," He will "cause the face of the world to be filled with fruit" (Isa. xxvii. 6, R.V.). When both these purposes are seen palpably to be effected by the instrumentality of our race only, the British people, what doubt can be entertained by reasonable minds, reasonably exercised, that the British are Israel, God's Dominion and chosen ones, His Heritage and Inheritance?

WHO does the best his circumstance allows, does well, acts nobly, angels could no more.—YOUNG.

AN ATTACK ON THE STRONGHOLDS OF OUR OPPONENTS.

A LECTURE BY V. M. COX.

PART II.

WE have one immense advantage over our opponents. It is this. Our case rests on one grand scriptural argument, and although we may differ on some minor matters, this remains unassailable. God promised certain blessings to the literal seed of Abraham exclusively. Our nation and race possesses, also exclusively, the whole of these same glorious gifts, without a single exception. Therefore, if indeed God be faithful to His covenant, we can only reach one conclusion; that which is embodied in our Identity teaching. We have been ridiculed, denounced, contemned, but the one central argument stands good in spite of all. Men have been trying for many years to prove our position untenable, and our belief an absurdity. They have presumably done their worst, and brought against it their strongest arguments; but they have not weakened our cause one iota; nay, they have strengthened it, for they have only shown how incapable of refutation is a creed which has God's Word and God's faithfulness for its foundation, and which can only fail when these fail; which is not a contingency to be apprehended; we think we are safe in maintaining that.

But if we are united and consistent, we cannot say as much for the opposition. How they contradict each other we do not need to be told. "Israel was never lost." "She is lost, but is never destined to a national restoration." "She is destined to be restored, but only in a future dispensation." She is mingled among the Jews, absorbed among the Gentiles; "dwelling alone" in some out-of-the-way corner of the planet, where she will at length be recognised, not by bearing the marks of fulfilled prophecy, but by the possession of a Semetic language, together with Jewish rites and features. "The prophecies," says one, "are all fulfilled." No," says another, "they are nearly all unfulfilled, and we must not look for their realization till the millennial age." "Nay," objects a third; "that is a carnally-minded view of the matter; not the fleshly, but the spiritual seed shall inherit the promises." These are a few of the grounds taken up by our objecting friends; while many more appear too indolent even to form a theory of their own on the subject. So they shrug their shoulders and lazily exclaim, "What, after all, *does* it signify?" and then settle comfortably down to the perusal of the last new novel or society journal! And *then* you may as reasonably expect to transport the Great Pyramid entire from the plains of Jizeh to the centre of Hyde Park, as to arouse them to the faintest semblance of interest in the Anglo-Israel Identity.

We need give but scant time to the consideration of the first objection alluded to. "Israel was never lost." Suppose we admit this, we shall of course expect to be informed as to their present location. But there is an ominous silence when this query is propounded. A gem of great value is missing from your jewel-case. You have not the least idea where it is; you have not seen it for months, but it is not lost; oh! dear no, nothing of the kind; only you cannot find it, which amounts to much the same thing in the long run! "But the captivity was only partial." Indeed! Then how comes the Bible to make the grave mistake of declaring it to be total? When God declared that He had wiped Samaria "as one wipeth a dish, wiping it and turning it upside down;" when the Word further asserts that "the Lord removed Israel out of His sight, and there was none left but the tribe of Judah only," we must either conclude that the captivity *was* total, or that the words of scripture are to be taken in a sense precisely opposed to the apparent meaning (a method somewhat suggestive of the children's game, "here we go round the rule of contrary;") but then we must be prepared to apply the same subversive method to all other portions of the sacred Book, not merely in

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those particular cases, where it suits our purpose to do so. So objection 1 is valueless.

We have heard Joshua xxiii. 14, quoted to show that all the promises given to Israel had been made good prior to the time when Joshua lived. But the passage cannot be fairly held to imply this. "Kings shall come out of thee," had been the divine word to Abraham, but not until nearly 350 years after this time did the first king of the Hebrew people receive anointing at the hand of Samuel. Not until 1,444 years after this, was born in Bethlehem the great Deliverer, whose mission was not alone to secure Israel's national redemption, but the greater boon of free salvation to the whole world through faith in His name. And where are the records of Israel's missionary labours prior to Joshua's time? She was indeed the instrument of vengeance against the idolatrous peoples of her day, but never the bearer of messages of mercy and peace. In what portion of her chronicles do we read of her Colonial Empire, or where do we see in her political history of that period, the realization of the prophetic forecast, "a nation and a company of nations shall be of thee"? Yet had it existed it must have been recorded. Strongest of all against this view is the reiterated assurance of ultimate restoration and enlargement given at the very time when things were at their worst; when Israel, apostate and exiled, was sifted among the nations as corn sifted in a sieve, and when her national destruction would have been inevitable had not the everlasting covenant secured her against it. So we may shelve objection 2 together with No. 1, and await what crushing argument No. 3 will bring to the fore, to annihilate us completely.

No. 3 is the representative of a large class of objectors. He ignores the line of severance the Bible draws between Israel and Judah; and includes the two portions of the divided family under the misleading, but popular phrase, the "Jewish people." If we had the opportunity of drawing up the examination paper lately hinted at, we might do well to commence with the inquiry and demand, "Where does the term *Jew* first occur in the scriptures? Explain its meaning and limitation." We think most Anglo-Israelites would supply the right answer without hesitation; but we are inclined to fear (if the sermons we hear and the teachings we get in the majority of cases be any indication) that very few of our opponents would be successful in formulating a correct reply. Whether in bondage in Egypt; during the long desert march; in occupation of Canaan; under the judges, or under a monarchy, we may safely conclude that it would be *Jews* whose history comprised the experiences just alluded to. Nay, we are very sure that many would go farther back still, and if asked to state the nationality of Abraham, Isaac, and Jacob, would inevitably class *them* as Jews also! How superficial must be the Bible study which leads to such a conclusion it is unnecessary to remark. Yet it is wonderful how widely the error has spread, and it is moreover certain that there is no greater hindrance to the acceptance of Identity truth. If people studied prophecy at all critically, they must see that the fortunes of the two Houses are so definitely contrasted, so utterly diverse, that the peoples cannot be other than separate in order to the effecting of the declared purposes of God. Judah, few in number, despised, scattered; and destined at last to seek protection beneath Israel's sheltering care; Israel wealthy, multitudinous, and dominant. Judah in unbelief till her return to the land; Israel, even in exile, Christian, Protestant, and missionary. Judah under the curse for the crime of the crucifixion; Israel, which never shared that crime, blest and a blessing to all the kindreds of the earth. So that when opponent No. 3 tells us the promises belong to the "Jewish people" we must send him back to learn what statements the Word of God makes about Israel and Judah respectively, and bid him harmonise the two sets of predictions, shewing how they can possibly apply to one and the same people. This will take him some time, and meanwhile we may turn our attention to the spiritualising interpreters, who also form a very numerous class, and, we may add, a class truly remarkable for their *discrimination*! I speak advisedly. For wonderful is the ingenuity they display in selecting all that is desirable in prophecy and repudiating what is undesirable, even in the predictions of the same writer concerning the same people. Let us note a few cases in point. "Speak ye comfortably to *Jerusalem*, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hands, double for all her sins." That is a message of divine mercy to the Church of course.

"*Jerusalem* is ruined, and Judah is fallen, because their tongues and their doings are against the Lord to provoke the eyes of His glory." Is this spoken of the Church? "Oh! no," says our spiritualising friend, "that means the Jews;" but *why* in this case, more than in the other? In Hosea xiv. 4, we read, "I will heal their backsliding, and will love them freely, for Mine anger is turned away." That, of course, is God's gracious assurance to the returning sinner. Notwithstanding it is spoken of Ephraim and of none other; but in Hosea viii. 11, we read, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." Does this relate to the repenting sinner too? But once again. "The House of Israel will not hearken unto thee, for they will not hearken unto Me, for all the *House of Israel* are impudent and hard-hearted." We suppose our spiritualisers will scarcely apply this to God's believing people; yet we have been present at scores of prayer-meetings where the leaders of the devotional exercises have encouraged themselves with the assurance, "For this will I yet be inquired of by the *House of Israel* to do it for them." Now, at the risk of being stigmatised as hopelessly carnally-minded and unspiritual, I must maintain that so long as these unwarrantable liberties are taken with the plain language of scripture, the result will be "confusion worse confounded;" and it will be impossible to arrive at the true meaning of any passage. No other book has ever been treated so; no other could have survived such treatment; and we may take it as a signal proof of the divine origin of the Bible that the most violent wresting it has suffered at the hands of man has so little impaired its intrinsic worth and beauty.

(To be continued.)

THE DEFENCES OF THE ISLES OF THE WEST.

THE question of the hour is that the British Islands are not properly defended. "We want more men," is the cry of the Duke of Cambridge. "Our army and our navy are not what they ought to be, and government by party, interfering in the affairs of the army and navy, will be the ruin of the country," is the expressed opinion of Lord Wolseley, Lord Charles Beresford, R.N., and others. The opinion of the Commander-in-chief of the British army is consoling so far, that whereas we have an army of about 200,000 regulars, he only wants to add about 5 per cent to that number to enable us to attain absolute security. Give but 11,000 men, is his advice, and we shall be in a satisfactory efficient condition. Lord Wolseley wants army-government to be in military and naval hands. He wishes party and faction entirely excluded, by removing the two great departments (virtually) from the contests of Parliaments, by giving it over to military and naval men. Yet this cry for larger powers and stronger forces, and fortifications for the defence of our island home, is absolutely needless if the promises of God are to count for anything! This nation is Israel. To Israel God gave the solemn assurance in 2 Sam. vii. 10, that He would not allow "the sons of wickedness to molest them here in His own appointed place," —"the place which is Israel's own." That promise He must and will keep, as He is true. The question is, "Do we believe Him and trust to His faithfulness and truth in the matter"?

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If we do not,—then of course there is nothing for it but to insult God to His face, to put our trust in horses, men, and ships, like Israel of old. Regarding these, the Lord said to faithless Judah in an hour of national adversity, "Woe to them that go down to Egypt for help and stay on horses, and trust in chariots, because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. xxxi. 1, R.V.)! In our own case we see the nations of the Continent piling on their armour, adding to their men, their horses, their guns and ships. Having no God on whom to stay themselves, they have armed themselves as nations, and await the dread hour when God will hurl them on each other to destroy them. But what call is there for us to provide for the safety of our island home, when God Himself has guaranteed its safety to us! Since God uses means and acts by human agency, usually (but not always), to carry out His purposes, we have a large force of Regulars, Militia, Yeomanry and Volunteers to defend the soil, and a fine fleet to protect our shores. What further need then have we to add to our burdens, to create more ships, and to increase our regiments? Our opponents ask us, *Cui bono?* in reference to our teaching. We think the case in point furnishes a good answer! Our views accepted, would save our nation's purse to a large extent. The rejection of them will add mightily to our taxes, to pay for those utterly needless armies and fleets which the opponents desire to create! We hardly think it probable that the Duke of Cambridge, if he obtains his coveted 11,000 men, (which no doubt he will), will be satisfied! If 100,000 regulars in these islands only require 11,000 more men to make us perfectly safe, surely the Volunteers, Militia and Yeomanry, added to our present forces, would suffice without the burden of the eleven regiments the Duke desires, we suppose, to add to the line? However that may be, if they are absolutely needful to our security, doubtless we shall have the 11,000 men as an addition to the country's defenders. We hardly think they would be asked for if the whole nation, including the Duke, were believers in the Identity, and sure that God was pledged to safeguard us, and would do so accordingly, without fresh additions to our burdens. Before we act, a royal commission is to assemble, with Lord Hartington at its head, to inquire into the whole matter. Its decision we suppose will be final; and our army and navy will be increased or let alone according as it may recommend. The fact of the matter is, that God Himself is responsible for our nation's safety in these islands and He will see what means are needed for the purpose. He often acts with means apparently the most inadequate, or even with none apparent, at all. The spread of our views would increase the national confidence in our absolute safety, prevent panics, and needless spasmodic expenditure of public money. It would also promote a habit of trust in the living God, that nothing else can give, to an unbelieving, careless people, like ourselves, humanly speaking. For a thousand years the Lord has protected this land from all hostile invasion, and He has promised that the immunity shall last for ever. He has assured us our home Gates shall be open continually, not shut day nor night, that men may bring to us the wealth of the nations (Isa. lx. 11). With these promises in our hands why should the Duke of Cambridge fear, or tell us that the paltry 11,000 men he wants will make the difference between safety and destruction? The French expect to land with 100,000 men to conquer us outright! Will 11,000 more men upset the Frenchman's calculations, apart from God, who has all the power of omnipotence and infinity in His right arm, and has promised to exert its strength to defend us? Our Identity is a comforting, cheering, hopeful, view, which is doubtless fully established by sufficient evidence. We are glad to have discussed the subject of our national defences, and to find in the consideration of it fresh proof of the faithfulness and truth of the God of Israel! To Him let Israel give all the praise!

THE EPISTLE OF ST. PAUL TO THE ROMANS.

SOME kind friend in London has sent us a copy of a booklette issued by the Protestant Educational Institute, 38, Parliament Street, London, S.W., on the subject of "The Epistle to the Romans on Romish Supremacy, by a lay member of the Church of England." We deem this so useful a paper on the controversy, and one so exactly in accordance with what Anglo-Israelites hold in respect to the Apostle's teaching in Rom. ix. 4, 5; and xi. 15, 17, 18, 24, 26, that we urge our readers to possess themselves of copies of it, and circulate them in numbers. We quote the whole tract, because of its importance, and to show our friends that our religious societies are beginning to awake to the distinction between "the erring Tribes of Judah, and God's Lost Tribes of Israel!" The "note" which appears at foot of p. 6 on Rom. xi. 17, 18, is very important and very interesting.

THE EPISTLE TO THE ROMANS ON ROMISH SUPREMACY.

No one, who receives the Scripture at all, questions the authenticity of the Epistle to the Romans, as being a genuine letter, written by St. Paul, and sent to the early Christian Church at Rome.

No one, who believes the record of history, questions the fact that in spite of persecutions, wars and troubles, there has been a Christian Church at Rome without intermission from the days of St. Paul until now: and that the Christianity there existing at the present day has come down in an unbroken line from the days of the Apostles.

Seeing that this Church was destined in God's Providence for such long continuance and such prominent place, it is but reasonable to expect that in an inspired Epistle, addressed expressly to herself, some indication of the future should be given, and that some warnings should be addressed, connected with the errors and dangers which were more particularly to assail her.

At least, we may expect that where this Church makes high and peculiar claims, they will be supported by the Epistle, which is her own especial heritage; which she received direct from the Great Apostle; which she preserved, and bestowed upon the Universal Church for insertion into the Canon of Scripture.

Now, the Claims of Rome rest upon two foundation-stones; and if they were proved faulty, she would be left as one only among various Churches, instead of being Queen and Mistress of Christendom. These two foundation-stones are Pre-eminence and Infallibility, and it is by asserting these two that she makes converts—for be it remarked, people often join the Church of Rome not on account of her distinctive Doctrines, but because they submit to her distinctive claims of Pre-eminence and Infallibility.

Pre-eminence—namely, that she is the one authorized building of God: the one plant of God's planting, into which every branch must be grafted if it is to have union with Christ, and outside of which no assurance of salvation can be obtained.

St. Paul deals exhaustively with this very question in the Epistle to the Romans; only, he proudly claims this pre-eminence among churches for God's ancient people, Israel, and for them only, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came." (Rom. ix. 4, 5).

After this glowing enumeration of privileges and Pre-eminence, can the Roman Christians have been surprised when, two chapters later on, they are assured that they are a mere branch grafted on to the stock of Israel, and that they bear not the root, but the root (Israel) bears them.* (Rom. xi. 17, 18).

In the same chapter the Apostle renews the promise of which the Old Testament is full, that somewhere in the Dispensation of time, God will recover His erring Tribes of Judah and His lost Tribes of Israel, and graft them in on their own natural root; and so "All Israel shall be saved," (Rom. xi. 26) in the day when "the receiving of them shall be as life from the dead." (v. 15.) Then when the natural branches are grafted "into their own olive tree" (v. 24) will be fulfilled the promise that "Israel shall

* Anyone who carefully reads the context must see that in this passage it is Israel, and not Christ, who is spoken of under the image of a root.

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blossom and bud, and fill the face of the earth with fruit." (Isa. xxvii. 6).

But this glorious pre-eminence being thus given by the God who cannot lie, to His people Israel, and the gifts and callings of God being without repentance, it follows that no Gentile Church can claim the position of being the root of God's planting, into which others must be grafted in order to partake of life: least of all, should this claim be advanced by the Roman Church, which in this chapter is expressly warned by the Apostle against any such presumption, being reminded in the 17th verse that it is itself only a graft taken from a wild olive tree, and growing contrary to nature (v. 24) upon the good olive tree of God's planting.

This seems plain from the passage before us, and disposes of the claim of the Church of Rome to supremacy and authority in the universal Church of Christ.

But the second foundation-claim of Rome is that she is not liable to err, possessing a promise from God of Infallibility, which possession she grounds, illogically enough, chiefly upon the promise, "Lo I am with you alway, even unto the end of the world." She claims, as a Church, an absolute immunity from error, and from the possibility of falling away, or being cast off.

Here again, in this passage, the Spirit of God did not leave the Church of Rome without warning. "Be not high-minded," says the Apostle, "but fear. For if God spared not the natural branches, take heed lest He also spare not thee."—Rom. xi 20, 21. Again, "Behold the severity and goodness of God . . . towards thee, goodness, if thou continue in His goodness, otherwise thou also shalt be cut off." Could words like these be addressed by an inspired Apostle to any Church possessing from God a promise of Infallibility?

Thus we see that God, who sees the end from the beginning, foreknew the two foundation claims of Pre-eminence and Infallibility, which the Church of haughty metropolitan Rome would, in the course of time, arrogate to herself.

He warned His people of the coming danger—and, in His marvellous Providence, made that very Church first the Recipient, then the Preserver and the Distributor of this weighty passage of Scripture; the arguments of which are enough to put these lofty pretensions of hers, once for all, out of court.

It would have been well for Christendom, and well for the Church of Rome herself, if, before taking up a position from which she cannot retreat, she had examined her own standing in the Church of Christ by the light of St. Paul's words, addressed to herself. She was a goodly branch of God's grafting, "a noble vine, wholly a right seed; how, then, is she turned into the degenerate plant of a strange vine?" (Jer. ii. 21).

Alas, that she should be found bringing forth fruit unto herself, and seeking her own glory and aggrandizement!

The foregoing remarks derive any weight they may possess from the importance of the subject under discussion, namely, the claims advanced by the Church of Rome. Anyone who is acquainted with the methods of Rome for making proselytes, is aware that she never makes any mention of her distinctive doctrines; nor does she attempt to prove them true. She puts them on one side, as not to be discussed, but hereafter to be imposed upon her converts, so soon as they are brought to admit her authority, which authority she rests entirely upon these two foundation claims of Pre-eminence and Infallibility. Once a mind is brought to admit these foundation points, the whole system of Rome follows as a matter of course—hence the necessity of clear views upon this subject.

Many, now within the pale of Rome, would never have left their own fold for hers, if, before taking that great step, they had examined whether her claims upon their allegiance rest on the sure basis of revealed truth, or whether they depend merely upon her own assertions, repeated and repeated, until many minds have an impression that such constant reiteration must be true.

We beg all such, into whose hands these lines may fall, to weigh carefully the arguments here brought forward, drawn from the Epistle of St. Paul to the Romans; and to ask themselves whether it is not plainly the duty of a wise man to examine the foundations upon which the Church of Rome builds her authority, before he exercises for the last time the greatest human right, that of private judgment; by judging her to be the one Infallible Church, and resigning himself passively into her hands, to be henceforth directed and moulded at her absolute will.

THE LOST TEN TRIBES OF ISRAEL.

WE take the following from *The Southern Press and East Grinstead Times* of September 2nd, 1887, being one of a series of papers appearing in that journal, written by Scoti, who is, we know, an advanced Anglo-Israelite, and one who follows generally the views enunciated in the BANNER OF ISRAEL. The papers, as a rule, are short and condensed representations of Identity truth, and therefore well calculated to carry weight with the readers of the journal in which they appear:—

THE LOST TEN TRIBES OF ISRAEL.

By a Local Contributor.

HOW TO FIND THE LOST TEN TRIBES.

PORTRAIT IV.

Another most important feature in the Portraits hitherto presented to us is the position of the people. As God hath been pleased, Himself to scatter His people Israel for their rebellion and idolatry, everywhere and anywhere, so, also, He has left on record some clear signs by which they could be identified. He has denoted in plain language the clear position in which they could be found, but he has shewn also how those people, from such a discovered position, should glorify Him. And herein lies the burden of proof against cavillers and infidels, and all other indifferent people—that the people who were to glorify God are *not* the people pointed out as "dwelling in the isles of the sea" (Isa. xi. 11). The word for sea in the Hebrew of the Old Testament signifies "west," and is intended to convey that construction. In the chapter and verse referred to we read that "The Lord will set His hand *again* the *second time* to recover the remnant of His people." With what object? Is it not to glorify Himself as well as to bless His people? And as these are from the "isles of the sea" (west) does it not necessarily follow that the people so situated must be schooled and trained in their own sea-girt isle to qualify them for such an honourable position as the joy and praise of the whole earth at their restoration conjointly with the House of Judah in the latter days (Isa. lxii. 7). From the islands of the sea (west) they are to declare His praise (Isa. xlii, 8. 10, 12). Isa. xxiv. 15 reads that Israel is to glorify the Lord in the fires (affliction and woe), even the name of the God of Israel in the isles of the sea (west). Read also, attentively, Isa. iv. 1; xlix. 1; Jer. iii. 12—18; xxiii 8; xxxi, 8—10. In Jeremiah we read of them as in the north country, and that is precisely the position that Britain occupies. That the British are the people referred to as Israel may be gathered from the fact that they have done precisely what they were to do—shewn forth His praise by missionary zeal, by public worship, by their influence at home, by Sabbath keeping (that is to say nationally, not individually, for there are thousands who do not scruple to break the Sabbath). But while our Statute Books are stamped with the seal that the Sabbath shall be respected, while our Gracious Queen herself sets a most noble example in the matter, we have a right to say that the Sabbath is nationally respected and carried out. We show forth His praise also by our kindness to foreigners, to those in distress and calamity, and in a host of other ways. Is not this the truth? What other nation in the "Isles of the sea" carry out His praise? Let the calm reader judge. When not only are the people referred to as being in the isles of the west, but these very people are to show forth His praise IN the isles of the west, we must see if these qualifications are in existence; and if they are so found then we must believe, by the Word of God, that they are the people to whom He refers and that we British people are they.

Question.—If the British do not answer to both these in geography and character will the reader venture to point out what nation does?

So far our friend Scoti. This is, indeed, as he suggests, a case wherein the doctrine of the "burden of proof" applies. God's word being true, and Israel being at the present moment in separation from Judah, and existing somewhere fulfilling the Scriptures recorded in reference to themselves, we have on our part shown by a vast mass of testimony that in a great variety of ways, the British, of all the nations, are fulfilling these prophecies to the very jot and to the tittle. In the things that they do, and in the things that they refrain from doing, it is just the same. God gave "to Abraham and his seed for ever" certain blessings and privileges *exclusi*

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Those very blessings and privileges we British exclusively enjoy. We must then be Israel, or God's word has failed! The facts being so, the burden of proof now lies on those who deny that we are Israel. They must show cause why we cannot be of that race, and how our possession, exclusively, of the blessings we enjoy, is compatible with the fact which they allege, namely, that we are not Israel, but that some other race is—the chosen nation. It will not do for our opponents to tell us that they have no duty pressing on them to show where the Ten Tribes now are, and what modern nation represents them if the British do not. We reply that the duty does press on them, as it does on all Christian men; because the time has now come for the Restoration of Judah, and for the coming of the Lord; and neither of these glorious events can take place till Israel be found, and Israel and Judah, having been united in the north country, have both as one "stick" been restored under one king, to constitute on the mountains of Israel one nation and one kingdom, as "the kingdom of God" to the glory of the Lord (Ezek. xxxvii. 15—28; Hosea i. 11; Jer. iii. 18).

We have done our bounden duty in this respect. We have produced a body of evidence in support of our nation's Identity which has not yet been rebutted. If we be wrong in our appreciation of that evidence with which we have been dealing for the last 10 or 12 years, it must be within the competence of our opponents to tell us wherein we fail, and where the nation now is, which really represents the "lost House" of God's chosen people, the Christian portion of the race, in fact, which He calls His "nation" (Isa. li. 4). It must be existing now, and that just as our own is, precisely, in respect to temporal as well as spiritual qualifications, as God is true. Our opponents, therefore, are bound to tell us (the Bible being in their hands as in ours) where the home of that race is and what are its identifications, which, better than our own, serve to prove that they are the Lost Tribes, but that the British are therefore not. Our opponents have their task! It is a hopeless one! No one can, and no one has, within our recollection, succeeded in showing that the Ten Tribes are now existing outside the boundaries of the British Empire. Therefore the violent presumption existing in favour of our case, is now, for lack of rebutting evidence on the other side, sufficient to constitute proof which all reasonable minds must accept, that the British are Israel, entitled as such, to all the blessings, spiritual and temporal, promised to that House in the Word of God. Why the bulk of the clergy and the scientists of the day refuse to credit the "good news," which we thus bring to their notice, we can hardly explain; except on the supposition that God has so arranged it, lest the pulpit and the press, having given immediate adhesion to the discovery, the world at large should accept Our Identity before the time, and before these events shall have occurred, which are predestined to take place before Israel, Judah, and Manasseh can return together in triumph to their land. We rejoice to know that all events connected with our nation are in God's hands and that in respect to Our Identity and all that the fact involves "the Lord will provide"! (Gen, xxii. 14).

BRITISH-ISRAELITE BELIEF.—THE RETICENCE OF ITS FRIENDS.

[The following we quote from *The British-Israelite Prophetic Messenger*, of March, 1888. Page 97.]

"WHAT do you think of those folk who believe that the British people are the Ten Lost Tribes?" "Well, I certainly think the facts are in their favour." "Do you believe with them?" "Yes. Why not?" The foregoing is a fair statement of conversation which passes nearly every day between friends. It, moreover, fairly sets forth the spirit of reticence which possesses thousands of believers in the Israelitish origin of the British, and thus accounts for the fact that while the knowledge of this truth is spreading far and wide, permeating every section of the Christian Church, to the onlooker the growth of British-Israelism appears to be both slow and uncertain. We, therefore, purpose to detail some of the reasons for this reticence in the many friends who accept and firmly hold our views of Divine truth.

First, *the opposition of the ministers of religion* may be considered as a great impediment to an open avowal of our faith in the truth that the British are Israel after the flesh. True that some hundreds of religious teachers of every denomination of Christians are to be found who have accepted this truth, and sympathise with us, but the fact remains that the general body of them are distinctly, some of them violently, opposed to any such reading of the Word of God. The secret of this opposition has its foundation in a *misunderstanding of our position and aim*, and when this point is pressed upon the attention of our opponents, we are invariably met with the excuse that they have neither time nor inclination to look into the subject. More than one clergyman, when asked to consider the question, has replied, "If I accept the views enunciated by the British-Israelites, that we are really the Lost Ten Tribes, my present sermons will be of no use whatsoever, and at my time of life I have not the disposition, neither can I afford to prepare new discourses for my people." In this frame of mind how can it be expected that any attention or study will be devoted to one of the most important phases of truth, bearing more than any other upon the present day life, happiness, and prosperity of the nation whom the Lord hath blessed?

Another cause of opposition from this class of opponents is to be found in the fact that if it be decided that the British people are Israel, possessing nationally and literally the Abrahamic covenant with all its wealth of promise and blessings, then the Jews are no longer to be regarded as the special chosen people of God, to the exclusion of all others. For many years in the minds of most Christians, a certain glamour and fascination has gathered around the children of Judah which has, in our opinion, given them undue prominence, and fostered many errors concerning God's will and purpose towards that branch of the family of Jacob. To detract from the glorious position of pre-eminence over all others of the Jews in anywise is counted nothing less than sacrilege, and the persons who do so, should cover themselves with confusion and shame. Such is the feeling of multitudes of Christians who are asked to look attentively at the facts which prove our identification with Israel. But to such we say, What about that other child of Jacob, to whom pertains the birthright, and who is the only child blessed by the dying Patriarch, into whose possession is given all that is valuable and glorious as the inheritor of the covenant made with Abraham, Isaac, and Jacob? Joseph, with his children, Ephraim and Manasseh, *demand* the pre-eminence over all the sons of Jacob, and those who prefer any other before him are guilty of wrong-doing which sooner or later will bring its own sorrow; to prefer another before him, is to rob him of his just dues, for with him alone is found the covenant and the birthright; to give any other child a pre-eminence, is to usurp a position assigned him by God.

Is it, then, wrong to find out Joseph, the head of the house, together with the brethren who constitute that particular house wherein is the blessing? We think not; further, we hold that to know the true facts, and not to act upon them, is a sin against God.

British-Israelites believe that in these latter days God has revealed most positively and distinctly, that they are really the literal House of Israel, therefore if in any way this belief gives them not only equality but pre-eminence over the Jews, faithful men of God must accept the position, notwithstanding they must forego all the fancied, but erroneous national glory with which they have for so long invested the Jew.

We are not unmindful of the fact that of Judah came the Chief Ruler, Christ, but we attach no undue importance to this, since Christ could only come of *one* tribe. Judah was honoured by so much as to be the medium, or tribe, by which Christ came, and we know that humanly speaking the line was crossed by Gentile blood, notably in the case of Boaz and Ruth; still, apart from all this, Judah will only participate in national blessing by so much as he is joined with the House of Israel, in other words, the Jew will be blessed by so much as he is joined with the British people.

Let our Ministers and Teachers of Religion everywhere be honest and loyal to God's Word and themselves, and fairly consider and teach the faithfulness of God, in preserving the House of Israel, and make it manifest in the present day.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Defence of the Empire and the Coaling Stations	245
Enormous Emigration from Liverpool	246
An Attack on the Strongholds of Our Opponents. A Lecture by V. M. Cox. Part III.	247
An Old Objection Revived	248
A Canaanitish Stratagem. By J. G. Taylor	249
Idol-Worship in the Churches. An Identification. By E. W. Rudder, Australia	250
When Did the Seed of David Ascend the British Throne?	250
Correspondence	251
Obituary—Mr. John Greig, of Sunderland	251

THE DEFENCE OF THE EMPIRE AND THE COALING STATIONS.

WE were very much impressed by the anxiety shown by a stranger, just before our late Annual Meeting at Exeter Hall, in respect to the probable fate of our country in the expected event of a great European war. "Do you think, sir, we shall escape? or that these preparations for defence mean that we are going to be attacked?" Such was the question asked by one who was in great anxiety, and desired to be comforted by what the Identity might be able to impart. We assured the inquirer that there was no cause for fear. "We rest secure under the promise and oath of God Almighty Himself. When His defence is beaten down, then, we argued, we might as a nation expect invasion and disaster, but not till then!" Such was our reply, and we see no reason now to question its correctness. But the public require something more tangible, definite, and of the world than this. Questions of dependence on God's promises they naturally put aside. They do not know what God's will is, and cannot after the manner of the world trust it for a moment of time or for an inch beyond their natural vision. What is to satisfy them must be patent to their senses and their reason, and they want to know, therefore, how God is going to effect the object in view and provide for the perfect safety of these islands, its commerce, and the world-wide Colonies of Britain? They want this question answered quite independently of the prophecies, and taking the world and its affairs as they appear to plain people like themselves to-day.

We propose to reply to our inquirers in the way they desire, taking for our authority Admiral Columb, as he explained the matter in his recent lecture at the Royal United Service Institution on the subject of "The Higher Policy of Defence." In the past the Navy of England brought the Empire safety, and ensured to her, conquest besides. To-day, and during the time to come, we must depend upon the same instrument to help us. This cuts off dependence on the local forces available in these islands to oppose a landing of our enemies, and it also puts on one side the so-called fortifications of our coasts which, while our Navy exists, can only be useful to help the latter at certain home Gates, or ports, of primary importance. But the Navy, to be an efficient defence, must be stronger and more numerous than any that the enemy, or combination of enemies, can bring against us to contest with us the command of the English Channel and the ocean highways of our trade afloat. We must have ships, many and strong enough to blockade the enemy's ships in his ports and close his Gates upon them. But there are hostile swift cruisers which are sure to escape, and, roving about the seas, will be able to inflict deadly injury to our home-Gates, such as London, Liverpool, Portsmouth, Plymouth, Glasgow, etc., besides capturing our merchantmen at sea, and so inflicting frightful losses on our commerce. To meet the former danger, such valuable ports as London and the rest must be fortified, and vessels for the defence of those ports detained there for that one object. To defeat and capture the enemy's cruisers as soon as possible, we must be ready with our own cruisers, powerful and swift ships capable of hunting down the swiftest the enemy have. "For one privateer fitted out from an enemy's port, Great Britain must, and easily can, fit out six." For we hold nearly all the "points of vantage" of the world, and we are able, from our wealth and peculiar advantages, "to build iron ships at a rate which the foreigner cannot approach."

In 1882 the French had only 90 merchant steamers of 1,500 tons and upwards, against 1,039 owned by our own nation. The disproportion against the French is not much altered now. Official returns give us the list of unarmoured and armoured ships belonging to the British and French nations now, thus: The British have 42 unarmoured cruisers, of speeds varying from 20 to 16 knots, against 30 of the same kind owned by the French. We have, besides, 48 armoured ships of the first and second class, of an aggregate tonnage of 377,580 tons, the French 28 armoured vessels of an aggregate tonnage of 231,515 tons. It seems, on the whole, we are not as strong in the number of ships as we ought to be. "We have officers, seamen, and reserves; we have unrivalled resources for shipbuilding; we occupy a truly enviable position in the matter of finance; we have coaling-stations in every quarter of the globe, conveniently placed along the great lines of trade. But we fall short of ships." Admiral Columb's great object was to show that where we fall short we ought to push on, and that we must increase our power at sea, to make us "the head and

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not the tail, above only and not beneath" all the navies of the world.

We must secure at all hazards "the command of the sea," wherever it is important we should have it—that is, we must be so strong in ships that "no hostile fleet in certain waters can count on the time requisite for serious enterprise without a strong probability of having a superior British force to deal with." In short, we must make the sea everywhere our own, at home in our own waters by leaving our home Gates open, day and night continually, under the protection of our powerful squadrons outside them; and abroad by seeing that "the Gates of our enemies" (now our own possession) are properly closed, shut, and secured by proper fortifications, so that the squadrons of British war-ships, with our merchant navies, too, may run there for repair, shelter, and coal, the road to the next such station being patrolled by our cruisers and armoured ships, and so kept safe and free from molestation by the enemies' interference. That enemy, in these days of steamers, must have coal to enable the war-ships to keep the sea at all. But as the British have all these on the trade routes, it stands to reason that the only Power which can command the sea by holding the ground is the owner of the Gates, which are the world's coaling-stations, now British, by the gift of God. It comes, then, to this:—Our Empire's defence, humanly speaking, depends upon our command of the sea—that on the number and power of our war-ships, and the efficiency of the latter, entirely on the possession of the coaling-stations.

Admiral Sir G. Phipps Hornby, in his important address before the London Chamber of Commerce on May 28th, declared, as the result of his calculations, that we required 186 fast cruisers to watch and patrol the seas and protect our merchant vessels at points where the enemies' cruisers would lie in wait for them, but at present we have only 42 of the kind we want and must have, to do the work! We are, in fact, dwelling confidently and carelessly in the Isles, as Israel is described to be doing in Ezek. xxxix. 6; and we may be sure that under God's protecting care we shall be safe and secure. Whether He will permit us to add the vast number of ships said to be needed to make our position secure remains to be seen. We incline to the belief that our fears and panic will lead to a large, and, possibly, extravagant expense; but that at last it will be seen that our enemies will be disarmed by the forces of other nations God will bring against them, and that as the result we shall be safeguarded from all harm. To Him will be all the praise. Our blindness alone prevents us seeing that even now He is guiding, guarding, and protecting us, as He has done all along, for the last one thousand years! (Compare 2 Kings vi. 13—17).

ENORMOUS EMIGRATION FROM LIVERPOOL.

"It is estimated that over 14,000 emigrants sailed from the Mersey during last week for the United States and Canada, the number of conveying steamers being twelve. Although these figures showed enormous developments, it is nevertheless anticipated that future weeks will show as great if not greater numbers. The companies having steamers sailing were the Cunard (two), White Star (two), National (one), Guion (one), and Inman and International (one) to the United States, and Allan line (three) and Dominion line (two) to Canada. The pressure on all the lines is very great, and to meet the demand extra boats have had to be put on. The White Star line sailed an extra boat last week, and the Cunard Steamship Company have arranged to send an additional boat every week during the pressure, which has every appearance of lasting. The streets of Liverpool during the week have been very lively as batch after batch of emigrants passed along. Out of the 14,000 emigrants about 6,500 went to Canada."

The above appeared in the *Manchester Guardian* of April 23, and gives interesting details of a week of extraordinary activity in the movement now developing for the emigration of our surplus population to the American Continent. Out of 14,000 emigrants it is good to know that a little less than half elected to seek their future homes in Canada. The majority as usual, proceeded to the United States. But a good "Identity" reason exists for that preference, as Mr. J. G. Taylor, of Newcastle, believes, and he will, we hope, explain the grounds on which he reasonably holds that view, in these columns. It is a comfort to know that in this and in all that relates to the emigration of our British-Israelite race to the ends of the earth, our God has the nation in His own hands, and is regulating it according to His good pleasure. His glory is connected with it, as Isa. xxvi. 15, R.V. describes; and it is obvious from Zech. x. 9, that God Himself has undertaken to "sow" this race "among the peoples," so that "they shall remember Him in far countries," and there "live with their children and return." Their restoration to the land of the inheritance will be from "the ends and coasts of the earth" (Jer. xxxi. 8; Deut. xxxiii. 17; Isa. xxvi. 15, xli. 8, 9) showing thus that they had first emigrated "to all the ends, and coasts of the earth," under the impulse given them by the God of Israel, according to the prophecies. It is strange and interesting to watch the fulfilment of prophecy in the streets of Liverpool, and to know that the enormous emigration which has just begun at that western gate is the commencement of a movement which will probably be long continued in order that the imperial race may go out to occupy its inheritance at the ends, the coasts, and the uttermost parts of the earth in accordance with the will of God. No fact more astonishes and irritates our foreign neighbours, the French, the Russians, and shall we say the Germans, than the occupation of alien territory in the four quarters of the globe by the inhabitants of these two petty "Isles of the West," who, separated from their conquests by thousands of miles of ocean, yet carelessly and confidently hold distant India, the Cape Colonies, Australia, New Zealand, and Tasmania, besides the enormous Dominion of Canada, which is larger than all Europe put together! They dream therefore of some day destroying these Western Islanders and robbing them of their empire in both hemispheres. They bolster up their courage by writing boastful books regarding "The Downfall of England," published by a Frenchman, and "The Russia's Hope," the work it is said of a Russian Admiral. In these two volumes the hatred of the Russians and of the French also, is clearly manifested towards the British-Israelite nation. They show that we can hope for nothing but jealousy and ill-will from those two Powers in the time of trial yet to come on all the world. Therefore the Divine command to our race "to shut the doors" of our dominions, and to hide ourselves "for a little moment," is seriously called for now, since it gives us the security we shall need in the midst of raging foes, suffering the vengeance of Divine wrath, what time the Lord's indignation is let loose upon the nations who know Him not. "The year of recompense in the controversy of Zion" (Isa. xxxiv. 8, R.V.), is preceded by the strengthening of Israel at the ends of the earth, in order to make her stronger than her enemies. To effect that, the surplus population of this teeming people must needs be carried from the swarming hives at home to those parts of the earth where the race has settled in flourishing colonial nations, requiring only a greater population to make them each formidable to their empire's foes. The sight that Liverpool saw last April was only an exhibition of the Lord's hand, working for His people's benefit, and carrying out by ordinary methods the promises to our forefathers respecting their after-seed in these latter days. Hard times and competition are the agencies the Lord is using to force His people to go out to the ends of the earth to found new Anglo-Saxon States, but these are potent engines which are doing the work of "effectually scattering the power of the holy people," and so ful-

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filling the prophecies of the living God. To Him be all the praise for His undeserved mercies to the children of Israel, His people! To Him be all the praise and glory for the comfort He gives us in our present circumstances, when with trade dull, and times bad at home, we seem to be losing the best of our bone and sinew in our emigrating population, foreign nations the while, resenting our prosperity in regard to the Outland Empire which is rising up in majesty in every portion of the globe, to demonstrate to each and all of them that "the heir of the world" is before them, and that the "rulers of the nations" will ere long assert their prophetic destiny and rights.

AN ATTACK ON THE STRONGHOLDS OF OUR OPPONENTS.

A Lecture by V. M. Cox.

PART III.

But there is yet another class of objectors by no means so large, whose minds have been opened to see the inconsistency of treating God's Word thus. They, however, fall into an error of another kind. A literal interpretation is absolutely insisted on and then totally misapplied. Their method is a species of "robbing Peter to pay Paul;" in other words, Ephraim is defrauded that Judah may be enriched. But to ignore Ephraim is to remove the keystone of the prophetic arch, since he is the heir of that magnificent birthright which according to the clear statements of the Hebrew chroniclers never was Judah's and certainly never will be. "I always supposed," said one who was interrogated as to this very matter of birthright inheritance, "that Ephraim was *the black sheep of the family*." And this seems to have become a pretty generally received idea. In truth, Ephraim did sin deeply, and grievously did he suffer for it; but we cannot forget that which seems to escape the notice of many; that at the very time when he was rebellious, idolatrous, and impenitent, the heart of Jehovah yearned over him, and the gracious words went forth, "Is Ephraim My dear son? Is he a pleasant child? for since I spake against him I do earnestly remember him still. I will surely have mercy upon him, saith the Lord." And again, "I will not return to destroy Ephraim, for I am God and not man, the Holy One in the midst of thee." And even after Judah has returned from her seventy years of Babylonish captivity, and has again become rooted in the land of the inheritance, Ephraim, still in banishment, is not forgotten; and God promises him that he shall be as a mighty man, that the heart of his sons shall rejoice, that He will sow them in the earth, and that they, remembering God in far countries, shall live with their children and turn again. How then is it possible to understand the Bible aright and yet to take no cognisance of the subject of so much remarkable prophecy?

In the millennial age, these opponents tell us, Israel will be the greatest nation. Yes, we admit that, but also insist that she is the greatest nation *now*. But when *we* say Israel, we *mean* Israel, not Judah, and that is the rock upon which this class of opponents make shipwreck; "Israel" they tell us is to convert the world during the millennial age. Doubtless, with Judah, this glorious work will then be hers even in greater measure than heretofore, but we will never believe it is a Gentile nation that has everywhere commenced the work of evangelisation in heathen lands. The heaviest of the labour, the difficult task of opening up new countries, of acquiring 270 languages and dialects, of translating into them the Holy Scriptures, of founding schools and colleges, of training native pastors and teachers, has been already accomplished by British instrumentality. So that if opponents are right, and Jews are to be the missionaries of the future, they can only enter into and share the work which the British have inaugurated, and we, for our part, refuse to admit that *this* is what God meant when He declared the mission of Israel to proclaim His glory to the nations that knew it not, to be "among the Gentiles as a dew from the Lord, and as showers upon the grass," "to blossom and bud, and fill the face of the world with fruit;" in short, to be His witnesses, and show forth His praise. And then, against this millennial theory, there is the one great fact, which cannot be set aside, that Ephraim, and Ephraim only, received the promise of development into a multitude of nations; an event which cannot take place in a time when, as Ezekiel has told us, the two peoples will have again become one, and can no longer have diverse fortunes and histories. This one central fact answers a host of minor objections; for God's Word being true, this nation and company of nations must be *somewhere*, and since we cannot find them with Jewish features we must either conclude that God's promise has failed, or we must suppose that whatever their type of physiognomy, they exist, and must be recognised by the marks of fulfilled prophecy, and not otherwise. Since we cannot find a nation and a company of nations speaking a Semetic language, yet doing Israel's work and enjoying her blessings, we are bound to believe that the only nation that owns the blessings and does the work is Israel none the less for speaking an Aryan tongue, or else that the Lord has been false to His covenant, which God forbid; there is simply no alternative. If our opponents would cease to quibble over side-issues and deal once for all with this great central fact of Ephraim's predicted "multitude of nations" and its historic counterpart, their opposition could not long survive.

A minister of the gospel was lately discanting on the blindness of the Jews, as to the meaning of their own prophecies, and he remarked, "The truth is, they had certain *set ideas*, the growth of ages, about the meaning of these scriptures, and they expounded every portion so as to make it square with these ideas. Their eyes were fixed so steadfastly on one set of predictions, (those relating to the triumph and glory of Messiah) that they entirely overlooked the other section, which referred to His suffering and humiliation. So that when the predictions were actually fulfilled before their very eyes, they were unable to trace any connection between the event and the prophecy which it verified." What our opponents are doing is wonderfully similar to this. They, too, gaze so steadfastly on one set of predictions, that another and equally important portion of Holy Writ is unnoticed or misapprehended; and now, when the "multitude of nations," Britain and her glorious colonies, stand forth before their eyes the grandest fact of the century they see no connection between the fact and the forecast, but stigmatise us as credulous and crazy, because we cannot *help* recognizing the original by comparing it with the portrait.

It is now seven years ago that a friend, to whom I shall ever be grateful, brought our Identity under my notice, and provided me with a stock of excellent pamphlets and a good supply of Nos. of the Banner. Curiosity induced me to dip into these; but curiosity quickly gave place to burning interest, and I can truly say, this interest has never flagged during the whole subsequent period, nor do I think it ever will. How can it? The subject is always developing. Every week throws new light on it, and we are probably on the threshold of events that will afford a still greater illumination. Only consider how much has happened since 1880 to confirm our faith! The occupation of Egypt, in regard to which more anon; the annexation of Burmah, the extension of our African Empire, and indeed, of our territorial possessions in every direction, the acquisition of several new Gates, the meeting of our colonial children on British soil at the splendid exhibition of 1886, the Imperial Conference, destined to have far-reaching results; together with a host of minor events, all these have made us year by year more sure that we have not been following an *ignis fatuus*, but that our grand belief is one which has truth, common sense, and God's Word on its side. But if the retrospect of less than a decade afford confirmations so striking,

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what if we review a century? A little more than a hundred years ago, where were our Sunday-schools? Non-existent. Now there are sixteen millions of Sunday-scholars, and five millions of teachers, mainly in England and her colonies, and in the United States; while for the most part what Sabbath-schools there are on the continent of Europe were established by British agency, and are supported by British contributions. Where (a century ago) was the Church Missionary Society? Where the Religious Tract Society, the Bible Society, and the Society for Promoting Christian Knowledge? Nowhere. We have not yet celebrated their centenaries. Where was Greater Britain? Many among us have seen the Howard Vincent map, and recognize therein a wonderful testimony to the extent of the British dominions. Could we possess a map of Britain's Empire in 1788 and hang the two side by side, how startling would be the contrast! Then our few little foreign settlements were in their infancy, while the American colonies had just asserted their independence and set up a separate nationality in order to the accomplishment of the promise to Ephraim's elder brother, "He also shall be a people, and he also shall be great," while England, bereft of her firstborn, and knowing not of the children she should have after she had lost the other, appeared in a hapless plight, but now in 1888, how appropriate are the words of a living English poet:—

"Ours is no country bounded by the waves
That lap her rocks and haunt her ocean caves,
She reaches far and wide beyond the sea;
And all her children, scattered tho' they be,
Clasp hands unseen around the earth, and feel
A common gladness in the common weal,
And where her ensign flashes in the sun,
All British hearts are wont to beat as one;
Just as the triple crosses there combined
All float with equal motion on the wind,
And neither white, nor blue, nor dazzling red,
Can droop unnoticed, while the rest are spread,
Nor can a single one away be borne
By any gale that leaves the rest untorn!

(*To be continued.*)

AN OLD OBJECTION REVIVED.

THE young lady—the Vicar's daughter,—whose objections we lately noticed, has had something more to say to us in respect to God's covenant with Abraham and his seed; which she thinks decidedly goes against our claims to be the remnant of Israel. Her words were these:—

"God made a covenant with His servants, Abraham, Isaac, and Jacob—that is, a bargain depending upon mutual fulfilments of the promises made—of this, circumcision was the outward sign and token. The Children of Israel soon forfeited all right to their promised blessings by their repeated wilful disobedience; therefore they are no longer (*sic*) the favoured ones of God; nevertheless, God will not break His covenant, nor suffer His truth to fail (Psa. lxxxix. 34, R.V.). He had sworn that the seed of David should reign for ever, and the monarch of David's line was born in Bethlehem, the city of David, and is the Prince of the Kings of the earth (Rev. i. 3). The Israelites refusing to hear the teaching of the Messiah, the Apostles were sent to the Gentiles, who were all included in the new covenant, of which baptism is the outward sign and pledge. The whole of the Mosaic dispensation was a type of the Christian covenant, which would include all the Redeemed." So far the Vicar's daughter. Surely there never were so many mistakes made before crowded into so few lines!

In reference to the covenants made by God with Abraham, it is perfectly true that the most solemn one of all, that ratified by the oath of God, in Gen. xxii. was in the nature of a "bargain." Abraham obeyed God, and God repaid him for his obedience by a cluster of promises, ratified by His oath, sworn upon the being of God Himself, which were hampered by no conditions whatsoever. Circumcision was not an ingredient of that compact; for it was instituted before the event on Mount Moriah (connected with Isaac), and was not so much as once referred to in Gen. xxii. from the beginning to the end of the chapter! Circumcision, in Gen. xvii., was enforced by God on Abraham's after seed, and the penalty for its breach, as prescribed in the institution, was duly carried out against the House of Israel, which broke God's commandment in this respect. That House was "cut off from His people" (v. 14), was accounted Lo-Ammi, or not God's people, and was, in fact, reduced to the condition of a Gentile non-Israelite race (Hos. i. 9, 10,); but did the fact cancel God's previous unconditional promises? Not one whit, as the lady objector herself seems also to know, by quoting Psa. lxxxix. 34! The promises in Gen. xii. 1, 2, 3, xiii. 14—17, xv. 5, 6, xvii. 1—8, xviii. 18, xxii. 17, 18, &c., &c., all these were unconditional promises on God's part, and all of them He must fulfil to Israel, as He is true. Why, then, the Vicar's daughter depreciates the Maker's faithfulness by telling us that God's people, Israel and Judah, are no longer His favoured ones,—we cannot imagine! She seems to think God's sworn promises were made to David only! they were given to Abraham and his seed, Israel, also, for ever, as Gen. xxii. 17, 18; Luke i. 55; and Psa. cv. prove! As to David's promises, they included not only his throne, but also his people and kingdom, which were Israel, as 2 Sam. vii. 12—26, Jer. xxxiii. 26, most clearly show. The promise of the kingdom over the Israelites was not Christ's only, but was given to the descendants (plural in number) of David described in the last text as rulers over the seed of Abraham, Isaac, and Jacob.

The Apostles were sent to the Gentiles, but those Gentiles were Gentilized Ephraim-Israel, since to them only, God promised the kingdom of God, taken from the Jews (Matt. xxi. 43), His statutes and His judgments (Psa. cxlvii. 19, 20), and the evangelising functions to all nations, families, and kindreds of the world as well (Isa. xxvii. 6; Gen. xxii. 18). No Gentiles have listened to the Gospel as nations, save the British;—and as these fulfil all the prophecies of Scripture concerning the House of Israel, we believe that they were, and are, the nation indicated, when, as God's word says in Acts xxviii. 28, they will have the salvation of God sent to them.

The last objection of our lady doubter, which we shall mention, is that "the Gentiles are all included in the new covenant, of which baptism is the outward sign and pledge."

This is news to us. We read in God's Word, that the new covenant is to be and was made in Christ with the House of Judah, and with the House of Israel, the blessings accompanying being their's. Jer. xxxi. 31—34; Heb. viii. 8—12 bear us out in this view. But God's grace, given to the House of Israel, is intended for the whole world—whom He loved so well, that He sent His only begotten Son to die for them (John iii. 16). We do not read in the Scriptures that the new covenant as such was ever made with any but the Hebrew "afterseed" of Abraham, and that for ever. We therefore object to our lady's view that "all the Gentiles were included in it." We should desire to see a text to that effect before we accepted this new teaching. Rom. xv. 8 appears to our mind to contradict it. The new covenant was a promise made to the Hebrew fathers in Jer. xxxi. To confirm that promise and others, so made, Jesus Christ was a Minister of the circumcision for the truth of God. We never heard of any promise to the fathers of Israel, declaring that all the Gentiles were interested in that new covenant in any way except through and by Israel, who are appointed to communicate its benefits to them.

ERRATA.—Page 209, column 2, line 13, read "Inis Scatery." In third line from end of article read "through."

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A CANAANITISH STRATAGEM.

By J. G. Taylor.

When we think of the magnificent territories attached to the British crown, and the endless outlets they offer to surplus labour, skilled and unskilled, it becomes clear that the recent observations of the Editor on the exodus of English and Scotch to the United States (Banner, Mar. 28), trench upon a very pregnant inquiry. The main object in leaving the old home at all is to secure a living, and one might conclude that the comparatively untapped regions of Canada and Australia would have brighter attractions, and would furnish a richer field for the exercise of energy and enterprise, than the beaten thoroughfares of America. The prevalent complaint here is that in this island there are too many men to the square mile, yet, strange to record, vast throngs desert our shores and locate themselves in cities as densely crowded as those they left. And there is the further consideration that when the Englishman withdraws to the colonies he simply takes a sea trip. He still continues to be an atom of the empire, sharing in its life and sheltered by its wing. The fact remains, however, that he prefers to break the link, for the tide of emigration sets steadily towards the States. But, putting aside this purely human aspect of the case, and viewing it in the light of the Identity, we are struck with another anomaly, and that is the apparent discord between actual events and the demands of prophecy. From the tenour of the predictions affecting Israel we are led to suppose that her superabundant millions would be drafted into the "branches," and so promote the development of the "company of nations." But the large majority deliberately neglect the Colonies in favour of Manasseh, who is now nearly twice the size of Ephraim in so far as numbers go. Manasseh is already a "great people," consequently she has no need of the shiploads of Britons who disembark daily on her soil and who would be truly useful elsewhere. Instead of the stream being utilized it seems to be misdirected, and instead of a gain we are conscious of a distinct loss. The progress of colonization is doubtless subject to divine control, and it may therefore be asked, Is there a reason for despoiling the immature shoots in this fashion? Or rather, we should say, there must be a reason, but can we assign it? As this particular phase of the difficulty is created by the Identity, the Identity ought to provide the explanation. We believe also that it does, but what is more, in doing this it dispels the kindred perplexities excited by the erratic course of emigration, and divulges the secret of the whole matter.

The promise to the children of Joseph was that they should grow into two nations; separate, and of separate character, but both essentially Israelitish; and in our system of interpretation these two nations are represented by the United States and Great Britain. It is not disputed by any that the United States and Great Britain are at present racially alike, being Anglo-Saxon in their structure, but there was a time when this ethnic condition stood in imminent danger, and the danger would return if the current of colonization were diverted from the channel in which it is providentially flowing. It is well known that next to the English the chief emigrating element is the disloyal section of Irish, Canaanites by their own confession, although they cover their parent with the more respectable title of Phœnician. For the first three months of this year the figures were: English 28,400, Irish 7,100, while in the same quarter of 1887 they amounted to, English, 28,100, Irish, 10,500. Be it noted that in the short space of three months over 10,000 Irish went abroad, and as usual they flocked to the States. But large as those numbers are, they bear no comparison with the enormous shoals that left the country at the Famine period; for during the five years of 1847 to 1851 the population of Ireland sank at the average rate of 355,000 per annum. These departing hosts, on arrival (for the most part) in America, could not be and were not as water spilt upon the ground. They entered into the fibre of the race, and subsequent admixtures threatened to change it. Not so long ago, observant Americans expressed the opinion that the United States were likely to be transformed into a Celtic community. Irish blood suffused the national constitution, and the Irish qualities were forging to the front, not merely in politics, but in sentiment and temperament. This was a sure sign of ethnological transition. "The Irish republic across the Atlantic" was not entirely a myth. Even to-day "the Irish nation in America" is a cherished toast in patriotic circles, but the Irish nation in America is not fated to survive, for the latest utterances on the matter tell us that the States are every year becoming more Saxon in character and complexion. This, however, is owing to the heavy gravitation of English to the weak spot, and there cannot be the slightest doubt that had it not taken place, Manasseh would have fallen a prey to our so-called Celtic but really Canaanitish enemy. The ten thousands of England and the thousands of Scotland have counteracted the evil, and in the near future they will extirpate it altogether. Beyond question the Irish nation in America emits a terrible noise, but the mightiest works of nature are silent in their operation, and so it happens that while the Irishman is shouting at the top of his voice, gesticulating withal, the Saxon is quietly undermining his footing. The Hibernian may be of a clever family. He may with O'Connell be able to drive a coach and several horses through any law on the Statute-book. But he is quite unable to perforate the decrees of God in such an off-hand way.

But this does not exhaust the inquiry we have alluded to and instituted. Latterly the Teuton has stepped into the arena, and landed a few German armies at various points of the American continent. Some judge that these Germans are remnants of Israelitish tribes, seized with a sudden and forewarning impulse to evacuate the European crater. But personally we are prepared to mistrust this. We incline to imagine that they are Gentiles proper, and that in their joining Manasseh we have a picture of Israel inheriting the Gentiles by means of absorption. If this is so, what with Germans, Irish, and Scandinavians, the Gentile invasion assumes serious dimensions, and it is doubly necessary that the Israelite supplies be sustained, in order that the original stock may be reinforced and reinvigorated. Nor is the integrity of the race the only thing to be considered, or the only thing in jeopardy. Designing politicians may mouth the Irish cause, and earn the Irish vote as the reward of their servility. But Americans at the heart despise such tactics, and have no sympathy with Fenian principles. On the contrary they apprehend them, and the fears vented in the San Francisco *Argonaut* indubitably represent the feelings of the reflective classes. This journal, in a comprehensive article, remarks:—"There is not an intelligent American of native birth, not in politics, and not of the Roman faith, who does not disapprove of the whole business. With religious beliefs we have no concern, but when they are used to cement the members of one church and one nationality for the purpose of interfering with our institutions we feel an indignation that has the right to relieve itself in open expression. When we see Ireland endeavouring to subvert English laws and overthrow English institutions; when we hear the utterances of politicians that lead to practical confiscation of property, and when we see this Irish party in England and America advocating dynamite, murder and misrule, and working together on both sides of the ocean under the inspiration of a common hate to everything English and Protestant, we have the right to dread the happening of similar events in this country. This is the more menacing when we consider the number of voting Irish already among us, the number that are coming, and reflect that they are under the dominance of the same priests and the same sentiments of bigotry and political hatred that inspire their conduct in their native land. This fear becomes the more real when we know that the Home Rule Irish is a strong well-organised party in all our

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northern States, sending hundreds of thousands of pounds to promote an agitation which, if successful in Great Britain, will direct all its energies to America. This organised opposition to law which manifests itself in Ireland, and which, if successful there, will be transplanted to America, is equally dangerous whether it finds its origin in religious or race prejudices, whether it be spiritual or political, whether it be Roman or Celtic." From this we see that society and religion, as well as the race, are beset with dangers. And this is what we might expect, because "Israel" is not an empty name, but the chosen depository of public benefits which God explicitly declines to confer upon the world through any second medium. Race, religion, and social prosperity, must flourish or decay in union. But, apart from that, the ascendency of the Canaanite in America would deal an appalling blow at the truth of Scripture, and entail the establishment of a power bitterly hostile to the British dynasty, and fanatically opposed to the Protestant faith. The crippling of his influence, political or otherwise, by the continued infusion of Israelites is signal evidence of the wisdom and watchfulness of God, and we conceive that not until all risk has passed away will the Colonies be suffered to obtain their just proportion of redundant Britons. For the peril of Manasseh is the peril of Ephraim, and the peril of prophetic veracity.

IDOL-WORSHIP IN THE CHURCHES.—AN IDENTIFICATION.

By E. W. Rudder, Australia.

Read the 36th chap. of Ezekiel, from ver. 16—38. From ver. 16—22, has been fulfilled, but from ver. 22—38 has yet to be so, before the eyes of all men; but, being decreed by the eternal God, who knoweth the end from the beginning, and "with whom one day is as a thousand years, and a thousand years as but one day," it is as certain of accomplishment as if it had already been done. Some may, probably, object, that this relates to the Israelites of old, who defiled the land with their idols, and who were restored to the land of their forefathers, under Ezra and Nehemiah; the context, however, clearly shows the contrary, the land being still desolate, the cities of old being still ruined heaps of stone, without inhabitants, and the land untilled (see ver. 33—38), and the waste cities yet to be filled with flocks of men. The next chapter, from ver. 12 to the end, clears up all doubt as to the time of the restoration, as an event yet unaccomplished. The collection of Israel from amongst the nations, whither they were driven, has been partly accomplished in the Anglo-Saxon races now inhabiting the British Islands, the United States, and the English Colonies. In ver. 23 the defilement of idols is, then, to be a thing of the past, which is not, at this time, an accomplished fact; idol-worship being still practised amongst millions of avowed Christians of Roman Catholic and Protestant denominations. It is especially to be noted that the words used by the prophet clearly indicate that the people to be restored, and to be united as one nation, are spoken of as defiling themselves with idols and detestable things. Bowing* before the images or pictures of Jesus Christ, the Virgin Mary, saints, crosses, and the elements of bread and wine is, undoubtedly, idol-worship. Jesus Christ being *in heaven*, and God, to make any image of Him, and to bow before it, is a contravention of God's commandment, and therefore, idolatry. The wearing of robes, of the same make as those worn by heathen priests, or mitres, or chains, must be detestable in the sight of God, as having been originated by idolaters in the ages before Christianity; and agree with the detestable things alluded to by Ezek. xxxvii. 23. Take, for example, the mitre worn by bishops, which has been traced back to the idol Dagon. The words of God's law are as follow: "Thou shalt not make unto thee a graven image, *nor any form that is in heaven above*, nor that is in the earth beneath, or that is in the water under the earth; *thou shalt not bow down thyself unto them*, nor serve them."† These words are so clear and emphatic, that there can be no misconstruction put on them. "The wayfaring man, though a fool, cannot err therein." The art of *bowing* before the images, sculptured or painted, of our Saviour, His Mother, the Host, or bread and wine at the Sacrament, and crosses, &c., come under both prohibitions—the one being representative of that which is in heaven, and the other, that which is on the earth beneath. These practices being carried on at the present moment, and on the increase, in the Church of England; and Israel being still unrestored to the land of their forefathers, Abraham, Isaac, and Jacob (an event not far distant), and idolatry still practised by the Anglo-Saxon races—if these people represent the Lost Ten Tribes, then they, doing so—of which there can be no reasonable doubt—are clearly idolaters, as defined in the second commandment, and come within the range of Ezek. xxvi. 25, and xxxvii. 23.

Tens of thousands, nay, millions, in great Britain and her dependencies, are at this moment idol-worshippers, or idolaters, in the true sense of the word, including Anglo-Israelites. God says: "I will make them (Israel and Judah) 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" (Ezek. xxxvii. 22—24). God also declares "He will put His Spirit within them, and cause them to walk in His statutes, and they shall keep His judgments, and do them" (ver. 27). It may be argued, in opposition to these views, that the present British people are not idolaters, and that, therefore, they cannot be the people referred to by the prophet. To this the reply is they do not, like the heathen in Ezekiel's time, worship the same idols; still, the *bowing* to any image, or likeness of any heavenly person or being in heaven above, or any emblematic image of any creature on earth, as has been shown, is an act of idol-worship or idolatry, of which the English, Scotch, and Irish, are chargeable, and becoming more so every day, and *is the condition* in which they, if lost Israel, *must remain*, till put into possession of the Holy Land, and is an additional and very important evidence of their Israelite origin. The 27th and 28th chapters of Ezekiel are supported by other prophets, and will well repay careful reading and study. How truly encouraging are God's promises as quoted above. Praise the Lord!

* Bow means to bend the body in token of respect, or submission, or worship.

† Exod. xx. 4, 5, R.V.; Deut. v. 8; iv. 16—20.

WHEN DID THE SEED OF DAVID ASCEND THE BRITISH THRONE?

It is usual to trace the descent of Queen Victoria to David the King of Israel through the Stuart line by James I. of England and VI. of Scotland. A correspondent now comes forward with a claim for another and a long prior descent for our royal family, which takes us through Malcolm III. of Scotland and Henry II. of England. James' accession to the throne in succession to Elizabeth was in 1603; but the elder line, through Henry II., was 449 years prior in time, and lends a very different aspect to the question when Israel of the Isles first began to feel the weight of the sceptre of David. The fact minimises our obligations to the Stuarts, and shows, as the authoress of "The Coronation Stone" remarks, that "whereas we have thought that the stone preceded the advent of David's line to sit upon the throne of the House of Israel by 309 years, it now turns out that they were already in England upon the throne, waiting for their 'heir-loom' nearly 200 years before it arrived! The Anglo-Saxon claim is of course infinitely more important than the descent from the Stuarts"! The earlier descent links the chief or southern portion of the Island with the royal Hebrew race; the kings of the stock of David holding the sceptre in England over a century before the stone was secured "to confirm the sovereignty." The letter we have received on the subject was to the following purport:—

"Dear Sir,—The Banner for May 23rd has an able article on 'Our Irish Queen.' But I do not see the fact mentioned that the royal line of David was reigning in England long before the Stuart advent. Taking David's line from Princess Tea Tephi, it descends straight to King Malcolm III. of Scotland, who married

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the Princess Margaret of England, descendant of King Alfred. The daughter of King Malcolm and Queen Margaret was the Princess Matilda, who married King Henry I. of England. Their daughter was the Empress Maud, and her son was King Henry II., from whom is descended our present Queen.

"The Stewart family did not marry into the royal line until 1315, when Margery Bruce married Walter Stewart. So the prior line of David was not the Stewart one, because that line did not ascend the English throne until 1603, whereas the elder line was reigning quite 449 years earlier from 1154 in England. I think this Anglo-Saxon descent is really of more importance than the Stuart one, but singularly it seems very seldom mentioned. I believe Mrs. G. A. Rogers, in her valuable little work 'The Coronation Stone,' places James I. as the *first* of David's line on the English throne.

"I have long been a firm upholder of the Anglo-Israelite theory, and so are several of my friends. I thought you might like to know there are a few believers here.

"I remain, dear sir,

"Very sincerely yours,

"E. Rose.

"St. Martin's, Stamford."

Correspondence.

"SUNDAY," AND "THE SABBATH."

To the Editor of the "Banner of Israel."

Dear Sir,—It is commonly objected that we cannot be Israel because we do not observe the Jewish Sabbath, but hallow the first instead of the seventh day of the week. I have on former occasions endeavoured to show that this objection is invalid because the commandment to keep holy the Sabbath-day makes no reference to weeks, neither does it give any fixed point of departure from which to reckon the six working days. It merely enjoins that the seventh day, after six days of labour, shall be kept holy, as a day of rest, and this commandment is obeyed as implicitly by the Christian as the Jew.

In the course of my reading to-day I came upon an argument in favour of the Christian Sabbath being observed on the first day of the week, which Justin Martyr uses in his dialogue with Trypho the Jew. He says that circumcision was given to Abraham as the seal of the covenant which God made with him, and which was typical of the new covenant which was to be made in Christ; and that as it was commanded to be performed on the eighth day after birth, a peculiar sanctity was thus given to the eighth day in the commonwealth of Israel as being that on which every individual Israelite had been brought into covenant with God. The old covenant having been typical of the new, which was confirmed in the resurrection of Jesus on the eighth day, counting from the beginning of the week which had preceded it, that day became sacred under the New Testament dispensation, as it had been under the old, not only with regard to individuals, but the whole body of Christian believers, as marking the ratification of the covenant of which circumcision had been the seal, but entrance into which was henceforward to be from a new departure, by the rite of baptism, a day to be always remembered, and kept holy, and therefore the most fit and proper to be consecrated as the Christian Sabbath.

I have stated Justin Martyr's argument in my own way; but a reference to Bickersteth's "Christian Fathers," pp. 212 and 213, where I found it, will show that I have stated it correctly.

Yours truly,

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

Cheltenham, 27th April.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—When first I was fairly satisfied that the Anglo-Saxon race was Israel of the Ten Tribes, and noticed the promises of God to that race, I often thought that it would be such a good thing if a few Anglo-Israelites were in Parliament—how nicely they would be able to work in accordance with the teaching of the Word of God, and bring about the fulfilment of the various promises to this nation, and how earnestly they could contend for the faith of our fathers, and support the honour of our gracious God; and how directly they could work together to help to cause the fulfilment of prophecy. But, dear sir, I am now come to quite a different conclusion, and I hope I quite understand that God and His truth are quite independent of all of us in the sense that He needs our help to enable Him in any way to bring about His purposes of grace and mercy. And I begin to think that my former anxiety partook very much of the nature of unbelief, and savoured very much of the spirit of Uzza, when he put forth his hand to hold the ark. I am now quite satisfied that whether there are Anglo-Israelites in Parliament or not, God's purposes will be brought about, even if the House were filled with Bradlaughs! Their most determined opposition to our God would only show their impotence to arrest the eternal purposes, but their every effort should conduce to the glory of our God and His Christ, and the establishment of His kingdom, and the carrying out of His purposes. And blessed be His name that it is so; for if God's gracious will towards our fallen race depended at all upon our wisdom and effort it would undoubtedly miscarry. But praised be His wisdom that He has kept the reins of government entirely in His own gracious and able hands. But, dear sir, we as Anglo-Israelites may humbly and thankfully rejoice in the fact that God has in great and loving condescension and grace opened to us the councils of the Most High. May He now endow us all with a double portion of His Holy Spirit that we may be made humble and devoted servants in the kingdom of His dear Son, the Redeemer of Israel and Saviour of mankind. H. A.

Isle of Wight, April, 1888.

To the Editor of the "Banner of Israel."

Dear Sir,—As soon as the weather is settled I hope to begin my open-air lectures on the sea front, near Pool Valley, on Monday nights, about 8 p.m. Thanking you and your many readers for the kind help you gave me last year with Banners and other literature, I again ask you for help in this way to sow all we can during the year of "commemoration" so that our people may see the real reason of God's deliverances. The seed sown on Brighton Beach is carried all over the country by the crowd of visitors who hear the lectures and are glad to accept something to read. I am also willing to go to any village or town near Brighton some other nights of the week to speak to large or small meetings in the open-air, or rooms, as most convenient, if any friends should invite me and pay travelling expenses only. I also ask that our friends should pray God to bless these means to the opening of the eyes of many.

I am, yours truly,

H. A. Marchant.

60, Upper Lewes-road, Brighton, May 28, 1888.

Obituary.

We regret to announce the death, at Sunderland, of Mr. John Greig, on Tuesday, June 5th. He died rather suddenly, greatly to the regret of all the believers in Our Identity at the place. He had been in the habit of giving lectures on the subject, which were greatly valued. His knowledge of the Scriptures was very extensive, which rendered him a formidable controversialist in the treatment of the matter. Mr. Greig was a Christian man, jealous for the truth, and we have the satisfaction of knowing that he sleeps in Jesus. Our friend, Mr. J. T. Gott, who knew the deceased well for nearly 20 years, says that "he was a truly good man. He was well up in nearly every branch of our subject, and had a marvellous knowledge of Scripture. His quotations were always apt and to the point. He was ever ready to conduct a Bible-class, and spared neither time nor money in his endeavour to advance the cause of Our Identity."

Manchester and Salford British-Israel and Biblical Evidence Association.—The members of the above Association held their annual tea-meeting on Tuesday, May 1st, 1888, at St. James' School, Major-street, Manchester. Mr. E. Tudor in the chair. The secretary, F. S. Gandy, read the report, and resolutions were passed thanking the officers for their services during the past session. Short addresses were given by Messrs. W. Wallis, J. Scott, A. Duxbury, and Thos. Leigh. After which questions were asked and answered by Messrs. J. Dean, A. E. Longdon, F. Graham, T. Hopkins, Thos. Leigh, and others. The above meeting was both interesting and profitable. The council, members, and associates are determined, with the help of the Almighty, to work more ardently than ever during the next session—notices of which will (D.V.) appear in the Banner of Israel and Manchester papers in September next.

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NOTICES.

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

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
The Invasion of England	253
A Melbourne Opponent and His Answerer	254
The Calliope Dock in Auckland, New Zealand	255
Great Britain as a Naval and Military Power	256
The Death of the Emperor Frederick	257
Rev. F. A. C. Lillingston Gives Evidence	257
An Attack on the Strongholds of Our Opponents. A Lecture by V. M. Cox. Part IV.	258
"The Good Olive Tree" (Rom. xi. 17—24). By William McVey	259

THE INVASION OF ENGLAND.

THE scare regarding the possible invasion of our land grows and is beginning to bear fruit in the direction of "preparation." It is perhaps God's will that His people's defence should be conducted and brought about, not by victory after the declaration of war and during the attempted invasion, but by the preparations for the defence, which will deter the enemy from making it. The volunteer movement here was the reply to the threats of the French colonels in 1857, and produced the desired effect. No attempt was made, and the threats ceased. At present there are no threats at all on the part of our possible invaders, but our own people have taken great alarm after listening to the terrifying statements of H.R.H. The Commander-in-Chief, of Lord Wolseley, Lord Charles Beresford, R.N., and the other responsible and irresponsible experts who have, one and all, lately told us that our Islands are in danger; our armies despicable in number and equipments; our navy utterly unfit to cope with any combination among our foreign possible enemies, by keeping the command of the channel at all times and seasons, and defending our immense floating commerce throughout the ocean highways of the world. It appears to us that the whole question, quite apart from Our Identity and its promises, turns upon this point. Is it possible, the British being such a naval Power as it is, for any nation, or combination of Powers to collect, embark, and land on our shores 100,000 or 150,000 infantry, cavalry, and artillery—with food supplies—in the face of the British channel fleet? The problem starts with the idea that there will be a previous battle, in which the British will be defeated and their ships sunk, captured, or destroyed. This, it is supposed, will give the enemy command of the channel for a period of time long enough to enable the hostile operations to be carried out. But here the difficulties of the invasion theorists begin: for in the first place, we are sure to have ample notice of the intention of our obliging foes, the French. They must collect their 100,000 men, with all their vast implements of war complete, at some French port near our shores: we should certainly be aware of that gathering! Then there must be called in the transport needed to convey the French army. The First Lord of the Admiralty told us, on June 4th, in Parliament, that to convey such a force, packed as close as they can be, for forty-eight hours, would require 120 steamships of 4,000 tons, or an aggregate of 480,000 tons. The French have only 500,000 tons available of steam tonnage altogether, and therefore must denude all their Mediterranean ports and foreign possessions, making them thus defenceless, in order to carry out the proposed operations. Here would be our opportunity. France could not collect such a host of steamships suddenly, or without our knowledge. Our object would be to intercept and destroy them before they would be available for the object proposed. It is true that Lord Wolseley declares that nothing like the amount of tonnage named would be required by the French, but that 150,000 tons of shipping would suffice, and that they have that amount perfectly available. That may be so, but even then it must be collected to convey the army across, and then would be the opportunity of the British navy. Of course, if the navy be nowhere, or destroyed, and the French have ample time to prepare and to tow their vessels across the channel, anything is possible! But in that case, a better plan than invasion seems open to our enemies. They may overcome our fleets, and destroy our convoys of provisions, as well as the wheat which we must have in our over populated Islands, to enable our millions to live. The British can be starved in our Islands if we provide, first, that the command of the sea be taken from us, and next, that our merchant ships be at the mercy of the enemy, who could make wheat contraband of war, and so prevent neutral ships supplying us with it.

The scare has done its work, however, and now we have the orders issued authorising the formation of volunteer brigades in anticipation of an invasion of our country, which these orders admit tacitly to be possible and even probable.

So far the case argued from the standpoint of mere human foresight. It is certain, that if our nation be Gentile non-Israelite in origin, we do well to take heed for our safety, and that the facts of the case make it very uncertain what the issue will be. If we be not Israel, we have no guarantee that we shall survive as a nation, or escape from the last indignity a nation can suffer—defeat and subjugation by some other. But what are the facts? They are these:—This nation is God's long-lost people, the Ten Tribes of Israel, His inheritance and heritage, His chosen ones, His firstborn, possessed even now of the birth-

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right of Joseph, and of all the blessings the Lord swore to give to them in these last days, the times of the Christian dispensation. Among those blessings were these: A secure and safe domicile in God's own appointed place—in the Isles of the west,—our own home Gates the while open continually day and night for the continuous, never failing reception of bread stuffs, and all that makes up the wealth of the Gentile nations. He added also what is tantamount to the gift of the command, or supremacy of the sea, that we, as Israel, should possess "the Gate of our enemies," and should live "confidently and carelessly in the Isles"; under the guardianship of our God, praising and glorifying Him there, since "He has made, formed, created, and fashioned us to show forth His praise." Anyone who will refer to the well-known texts containing these many promises, will see that our future is as secure as God's throne, and that save as deterrents to the nations to warn them off, we have no need for these warlike preparations or to fear invasion and the havoc that such terror would bring to our land (see Deut. ix. 26—29; 1 Chron. v. 1, 2; 1 Chron xvi. 13; Jer. xxxi. 9; Heb. i. 1; 2 Sam. vii. 10; Isa. lx. 11; Gen. xxii. 17; Ezek. xxxix. 6; Isa. xxiv. 15, R.V., xliii. 17—21). God has promised us safety and security in our appointed place, and let Israel therefore praise the Lord!

A MELBOURNE OPPONENT AND HIS ANSWERER.

We beg to ask our readers' attention to the following attack made by the Hon. James Campbell in the Melbourne *Daily Telegraph* of Nov. 26, 1887, upon Our Identity and its teachings. It occurred in the course of some amusing and instructive papers he wrote regarding "Wanderings in Asia" wherein Bombay and its Parsees are particularly described. Regarding the Parsees and their Persian origin he wrote thus, diverging from his subject to have a little fling at the foolish Anglo-Israelites. His attack brought forward immediately our Israelite friend, F. J. Annear, of South Yarra. Mr. Campbell said:—

A greater joke could hardly be imagined than to propose to the wealthy and highly educated Parsees to abandon the civilisation of India, and the facilities for money-making in the great cities of the peninsula, to return to the despotism of semi-civilised and poverty-stricken Persia. That country may afford themes for the gorgeous poetry of those who never lived in it, and never intend to, but it will not get back its Parsees. These gentlemen look at it with the cold eyes of business men, and not with any "fine frenzy rolling." Their resemblance to the Jews has been pointed out over and over again. Some historians hold the theory that the Lost Ten Tribes never were lost, and I lean lovingly to that idea; but if ever I go in search of those tribes I shall not follow those amiable enthusiasts who have found twenty-seven identifications of the English nation with the Lost Tribes. I think those twenty-seven have swollen to seventy-seven, and I am quite prepared for a very small consideration to offer the believers anything up to seven hundred of equal value with the original twenty-seven. My search, however, after the Lost Ten Tribes would be in the direction of the Parsees, but I fear me much that natural laziness, coupled with a secret fear as to whether the Lost Ten Tribes are worth finding, will deter my unenterprising spirit from the quest. Apart from this, too, might not it be a real disaster to discover the Lost Ten Tribes? As the other two tribes have acquired so much of this world's goods, what might happen if ten more were let loose on us?

The reply to the above appeared in the paper of Dec. 3rd, and was to the following effect:—

THE LOST TEN TRIBES.

To the Editor of the "Daily Telegraph."

Sir,—In speaking of the Parsees in your issue of Saturday, 26th November, Mr. Campbell makes certain statements which, as one of those "amiable enthusiasts" who have found the Lost Ten Tribes in the British nation, I cannot let pass without at least an attempted protest. While Mr. C. "leans lovingly" to the theory held by "some historians," that the "Lost Ten Tribes never were lost," Anglo-Israelities get them to the law and to the testimony, and if they (some historians, or all for that matter) "speak not according to this word," decide at once, "it is because there is no light in them." The prophetic books abound with passages which tell of Israel's becoming lost "wanderers among the nations" as well as their ultimate discovery as a multitudinous Christian nation, so that these historians can be dispensed with by the believer in inspiration in deciding this point. I do not know that I am in a position to offer Mr. C. the "very small consideration" which he would consider adequate for his trouble in increasing the number of identifications between Israel and Britain from 27 to 700. I have not read the book Mr. C. refers to, except in its enlarged form—"Forty-seven Identifications." With all its faults (which none was freer to admit than its author, Mr. E. Hine), it may, in truth, be called an epoch-making book—one which very few have honestly read unconvinced. Whether Mr. C. may or may not be induced to increase the number of identifications, let him explain how all these prophecies find their fulfilment in the British if they are not Israel, the indestructible nation of God's choice. As a Christian (leaving Anglo-Israelism out of the question), I would enter an emphatic protest against the latter part of Mr. C's. remarks. He has a "secret fear as to whether the Lost Ten Tribes are worth finding," and "it might be a real disaster to discover them." He is surely not ignorant of the great events hingeing on their discovery and restoration. To note only one—the restoration and consequent conversion of the Jews cannot take place till the discovery of Ten-Tribed Israel. And besides all this, the replanting (which must follow the identification) of Israel is spoken of as occupying God's "whole heart" and "whole soul," and we cannot be indifferent as those that "make mention of the Lord" are commanded to "keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." In view of those scriptures, who dare talk of Israel's discovery as a disaster? Mr. C. speaks of the Ten Tribes acquiring much of this world's goods, like their brethren of Two-Tribed Judah. That has already taken place to an incomparably greater extent in the British, and constitutes a strong proof of their identity. God gave Israel "the power to get wealth." Israel, obedient, was also to "lend to many nations but borrow from none." This remarkable promise is fulfilled in the British, and them alone. As an English paper, "Money," lately stated, "Britain is the creditor of the whole globe." Then again, Britain holds the "Gate of her enemies," *e.g.*, Gibraltar, Malta, Aden, Perim, Socotra, etc. She alone keeps the sabbath nationally. Her "nation and company of nations;" her missionary zeal—"blossoming and budding, and filling the earth with fruit;" all these, and many more, mark her as the people of God's choice, long-lost but now found Trusting that these few disjointed remarks will be taken in the spirit in which they are intended, and apologising for trespassing thus far.

I am, etc.,

F. J. ANNEAR.

South Yarra, 28th November.

We think the Melbourne Anglo-Israelite has much the best of the argument, and shows that he has a firm hold of the truth, while the Hon. Mr. Campbell has evidently not given much thought to the subject. His search for the Lost Tribes, he says, would be directed to the Parsees, because, we suppose, there is said to be some facial resemblance between them and the Jews.

But the Lost Tribes are to be found before their restoration to their land a Christian nation, "sons of the living God," which the Parsees are not (Hosea i. 10). They are destined to be discovered in the West (Hosea xi. 10), whereas the Parsees are in India. They must be multitudinous (Gen. xlviii. 16—19), the Parsees are few. They are to develop into "a nation and company or fulness of nations" (Gen. xlviii. 19). The Parsees are not a nation at all, and are never likely to develop into "a company of nations." The Ten Tribes must be found singing Jehovah's praises in "the Isles of the West" (Isa. xxiv. 15). But the Parsees neither praise Jehovah, nor are they domiciled in the "Isles of the West." Israel was to be discovered "holding the Gate of their enemies" (Gen. xxii. 17), but the Parsees have no Gates at all to hold, and no enemies, since they live under Israel's banner in Bombay and throughout the Heathen Empire; a feeble folk, relying on the protection of

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the paramount power. Israel being wealthy, were "to lend to many nations but borrow from none" (Deut. xv.6). The Parsees are in many cases very wealthy, but they do not lend to any nation, much less to "many." The Parsees then will in no way respond to the portrait of Israel which the scriptures put before us, and Mr. Campbell must go further afield to find the right people. These must be a dominant, powerful, wealthy, Christian, very numerous, island, sea-going, people, loving the Gospel, the Bible, the Sabbath, the Decalogue and the souls of men; as different in fact as light and darkness from the Parsees. In regard to the doubt whether the Ten Tribes were ever "lost" at all, Mr. Campbell has been well answered by Mr. Annear. The Scriptural account of the matter is one that Mr. Campbell does not dare to touch, for then he would find his "historians" are answered In Ezek. xi. 16, 17, the Lord's intentions as to the "scattering" and subsequent "gathering" of Israel of the Ten Tribes are clearly detailed. In Amos ix. 9, the same prophecy is repeated. Israel was to be "sifted" among all nations, yet not a stone was to fall in that process upon the earth. In Micah v. 7, 8, the picture of Israel surrounded by many Gentile nations, administering to their spiritual wants first, and yet dominating them by force of arms, affords another clue to their condition during their Lo-Ammi state, being "not God's people" yet all the time blessed by Him as He said He would bless "Israel obedient," and as he has blessed the British people, since the Reformation. There is no doubt that attacks and scoffing notices such as those of the Hon. Mr. Campbell, irritating though they may seem, are in the end beneficial to our subject, because they bring out replies and arguments which otherwise would not have been elicited. In the present case it is doubly interesting to know that the attack and the reply are both Australian, and that a Melbourne paper publishes them. It is clear that at the Antipodes Our Identity is receiving considerable attention. With that fact we must be satisfied. The truth is great, and it must and will prevail!

THE CALLIOPE DOCK IN AUCKLAND, NEW ZEALAND.

On February 16, 1888, a work was completed in Auckland, New Zealand, in the presence of Sir William Jervois, the Governor, Admiral Fairfax, the naval Commander-in-Chief, and all the chief authorities of the locality, which bids fair to double and quadruple Israel's power in the Antipodes. The Calliope Dock, the largest in the colonial possessions of this country, capable of docking the very largest vessels in Her Majesty's Navy, was that day completed at a cost of £135,000, amidst great rejoicings. The dock, as we find from the *New Zealand Herald*, of February 27, is 500 feet long, and 40 wide on the floor, with a width of 110 feet at the level of the cope. The depth of water at high tide gives 33 to 34 ft. 8 in. above the centre of the sill, showing that the structure can accommodate the largest merchantmen afloat, as well as any men-of-war in the Navy. It is situated in the finest and most convenient harbour in Australasia, and from its position is sure to command the route to Vancouver in the North Pacific, and make Auckland one of the most important Gates or harbours in the British Empire. What the new dock has done for the Australasian colonies is well described by a writer in the *New Zealand Herald*, who said thus:—

We look upon the completion of this dock as of great interest in an imperial point of view. In the event of a war, the dominion of the ocean would fall to that Power which could maintain at sea the large steamers which now form the navies of the world. It must especially be so in the wide Pacific. No Power has the advantage in this respect possessed by Great Britain. All the ports of Australia, Tasmania, and New Zealand are open to English ships of war, where they could be supplied with provisions, and could, if necessary, communicate instantaneously with London. In Auckland, now, by the completion of the Calliope Dock, any vessel which had been long at sea, and which had had her swift steaming capacity impaired thereby, could be docked and cleaned. Any vessel which had suffered damage could be repaired. Ample supplies of coal could be procured. And all this could be done under the protection of batteries erected by the Colonial Government, and of torpedo boats commanding the entrances to the harbour. It must be obvious that this must be of enormous advantage to the British Navy, and will still further strengthen England's predominance at sea.

England's predominance at sea depends on two of her possessions—namely, on "The Gates" and the ships of war driven by steam which keep the ocean highways open, and serve in their turn to safeguard the Gates. These war vessels are liable to accidents, and to that fouling of their hulls which destroys their efficiency, until they can be docked and cleaned. They are so immense in size, however, that no docks large enough to hold them, out of England, can be found nearer than the Cape, when they happen to be in this condition at the Antipodes. The completion of the Calliope Docks at Auckland, however, furnishes the remedy by providing in Australasia a first-class harbour, adequately protected, a magnificent dock, capable of admitting the largest of H. M. steam war-ships, and the biggest of our splendid mercantile marine, for repair or cleaning. Our navies now are independent of our home arsenals and docks, and need no longer return to our distant shores for repair when they require overhauling at the Antipodes. The Calliope Dock, then, is an important factor in the question of the defence of our colonies and of the safety of our distant Gates.

The completion of the new docks in Auckland, therefore, resolves itself into an Identity question, and has a very direct bearing on the stability of our Empire in the far South-east. These docks will make the newly proposed British route, between Auckland and Vancouver, both safe and feasible, and we expect soon to hear that in carrying out the arrangement some barren spots in the "Sandwich Islands'" group have been occupied by the British as a repeating station for our telegraphic service, constituting thus a new but urgently needed Gate in the North Pacific, midway in the ocean route.

Many and interesting speeches were made in Auckland at the banquet given in honour of the occasion, when Sir William Jervois, the Governor of the colony, and others, expatiated on the value of the work just completed. The American Consul, Mr. J. T. Campbell, in proposing the toast of "The City of Auckland," made a quotation in which he blindly described the British Gates, and testified, on the authority of an American orator, that we hold the military posts of the world. He said, *inter alia*:—

I am proud to propose the toast, "The City of Auckland," situated as it is in this great country—on this beautiful bay. With this magnificent dock its prominence and position is assured. I cannot do better than to say, in the language of America's greatest orator, Dan Webster, "England has dotted the world over with her possessions and military posts, so that her morning drum-beat, following the sun in his course, and keeping company with the hours, encircles the globe daily with one continuous strain of martial music of the martial airs of Great Britain." (Applause.) This is but a young city; it is probably very little older than myself. I won't speak as to that —(laughter)—but here in this city upon the hills—the beautiful city of Auckland—the jacketed schoolboy is attending your public schools who will live to see here a population of three hundred and fifty thousand people. (Applause).

That is to say, according to the American Consul, the British in New Zealand have the Israelitish blessing of enormous increase of population; they have "The Gates" around the world, and have the world-wide dominion besides, depending upon the possession of the Gates.

We see from all this, how grandly, yet silently, God has been working for His people—building up their strength quite un-

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known to themselves, giving them first the Gates or fortresses on the ocean-routes towards the East and South, then British India, then the colonial possessions in Australia, and lastly, after He had increased them till they have become nations in loving alliance and federation with their old mother in the West, He has endowed them all with such strength, credit, and riches that they have, as at Auckland, provided by the new dock accommodation, for the repair and efficiency of the British Fleet on the spot, obviating the need for a return half across the globe to Europe, for the purpose. In all these things we see the Lord's hand stretched out to help His people and to increase their power; not to aggrandize them, and feed their overweening pride, already too great; but "to establish His covenant which He sware unto their fathers as it is this day." (Deut. viii. 18, R.V.) To Him be all the praise!

GREAT BRITAIN AS A NAVAL AND MILITARY POWER.

THE Continental nations are often exercising themselves on the subject of the excessive weakness of Great Britain as a military Power. They have, it seems, some reason for that idea. But they do not stop there! They now and again express doubts as to our power at sea, and intimate pretty plainly, that even there we are overrated, being not so strong as the world supposes. The *Times* of April 11, published a specimen of this sort of criticism, not at all consolatory to our position as "The chief of nations," and positively alarming, were we not comforted by the reflection that the Vienna paper does not see all our defence, nor the whole of our power; and cannot know that we have for our ally the King of kings, and the Lord of lords, who is the God of Israel, and therefore, in a special sense "our God!" This makes all the difference! For if our continental neighbours desire to amuse themselves by reckoning how easy it would be to land 100,000 men (why not 500,000 men?) on British soil, and so capture London and its enormous wealth, there is no reason why they should not enjoy their calculations and anticipate their spoils, called in Indian parlance, their "loot"! God's word indeed gives us a hint that this very thing shall take place, and the occurrence of such day dreams therefore is another item in the mass of evidence which points to the truth of Our Identity and confirms it. In Isaiah liv. 15, R.V., we have the statement, that attempts shall be made by the enemies of Israel to destroy them, "Behold they may gather together, but not by Me: whosoever shall gather together against thee, shall fall because of thee." Their weapons formed against Israel cannot prosper, because the Lord forbids them; and all tongues rising against His people (like those now in question) shall be condemned by Israel herself (v. 17). The result is declared by the same scripture to be the heritage, or right of the Lord's servants (Israel), because they are shielded by their forensic acquittal from all sin and its penalties, namely, by the imputed righteousness of Jehovah-Jesus Himself (v. 17). The portion of those, therefore, who would spoil God's chosen Israel, and the "lot" of those that would "rob" them (just what our continental friends desire!), is plainly declared in Isa. xvii. 12—14, R.V. The passage ought to be transcribed in letters of gold, and placed on the gates of all our maritime ports. "Ah! the uproar of many peoples, which roar like the roaring of the seas; and the rushing of the nations, which rush like the rushing of many waters! The nations (non-Israelite Gentiles), shall rush like the rushing of many waters; but He shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm. At eventide behold terror; and before the morning they are not! This is the portion of them that spoil us, and the lot of them that rob us." In Isa. xli. 11—13, R.V. we have a well known passage, fully supporting all that has gone before, and declaring that those that are incensed against Israel shall be ashamed and confounded, "those that strive with Israel shall be as nothing," and shall (let our friends note this) —"perish"! They that "war" against Israel it is added, are to be also "as nothing, and as a thing of nought!" Here then is our security and defence against our Continental foes, who cannot conceal their envy and covetousness, and desire to land upon our shores, to "rob and spoil us." In vain! In vain! Our military force may be weak, our navy vastly overmatched by the work it is always called upon to perform. But in spite of all that, our defence is from on high; and the Arm of Omnipotence is stronger than that of the whole world combined! The miserable anticipations of national defeat and disruption, which some of our leaders, Lord Wolseley and others, seem to cherish, are the result of course of regarding the British as one of the ordinary nations of the earth, depending for existence and prosperous continuity upon their own right arms, and upon their own powers of defence and offence. If we had only that hope before us we should be of all men most miserable. For we can see as well as our neighbours, that our safety and our prosperity hinge on the mere chances of war, and that with an empire dispersed as ours is, a very slight succession of reverses might send down our power in ruins to the ground. But we know, on the contrary, that our national growth, and present abnormal existence, are as nearly miraculous as anything can be, and that God, who has caused us to become nationally what we are, will preserve and extend our empire, till it fills that position of universal domination which we know it is to assume, for the praise and for the glory of the God of Israel (Daniel vii. 27; Rom. iv. 13, R.V.). The cablegram which we have been commenting upon was to the following effect:—

VIENNA, APRIL 10.

For some mysterious reason the Ultramontane *Vaterland* publishes an article to show that Great Britain is hopelessly weak as a military and naval Power. It gives several quotations from the writings of Lord Wolseley and Sir Charles Dilke, points out that the British fleet could not possibly protect a scattered colonial Empire, and concludes by remarking that if an army of 100,000 men were landed on the British coast it would march to London and take it without resistance. The *Vaterland* does not explain where or how 100,000 men could be landed, nor does it give reasons why the invading force would be allowed to enjoy a simple military promenade.

The remarks of the correspondent in the last sentence of the above are to the point: granted that 100,000 could be landed on our shores (we Anglo-Israelites deny this possibility, because of God's promise in 2 Sam. vii. 10.);—granted that they could be landed, they would certainly be resisted, and would certainly never get away again! The Channel Squadron, reinforced by all the ships of war within call, would undoubtedly make the departure of the landed foes impossible; and 100,000 Frenchmen and Russians (!), even if landed on the shores which God has sworn to defend, would be unable to subdue an Imperial people of 37 millions. "I will not leave thee, nor forsake thee," is the promise; and let Israel, therefore, praise the Lord!

INDIA.—"The most important people in India are the Hindoos. They invaded the country thousands of years ago, coming from the high lands of Central Asia. The people living in these high lands at that distant time were called Aryans, and from them nearly all the Western nations, including the English, have sprung, as well as the Hindoos. Thus this large part of the Indian population is much more nearly related to us than the Chinese, for instance, or the Negroes."—*Extract from "Round the Globe," by W. C. Proctor; W. Isbister, London; page* 216.

THE LATE ANNIVERSARY SPEECHES.—The Rev. J. Idrisyn Jones begs us to say that several inaccuracies have occurred in the report of his speech in Exeter Hall, as published in the BANNER, of June 6 (No. 597), in consequence of his not having received a "proof" for correction. Our readers will be interested in the fact that our friend Mr. Idrisyn-Jones is "the son of Idrisyn, late vicar of Llandisilio-gogo, author of the most popular Welsh Commentary on the Bible ever published, and translator of 'Her Majesty's Journal' into Welsh. He died a few months ago."

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THE DEATH OF THE EMPEROR FREDERICK.

On the 15th June, only three months and six days after his aged father died, the Emperor Frederick peacefully passed away at Friedrichskron, stricken by a mortal disease, which he bore nobly, Christianly, and bravely. The story of his ailment, which has just ended in his death, is one of the saddest episodes of these our times. Only a year ago he was the foremost figure in the gallant cavalcade of foreign princes who rode with the Queen's sons on the memorable morning of her Jubilee on that bright 20th June. This year the same date sees him set free from the trials, sufferings, and anxieties of an exalted earthly position, struck down by a lingering painful illness, and consigned to an honoured grave by a sorrowing nation called twice almost within three months to part from their beloved sovereigns, the rulers of a mighty empire.

"Taking what has happened in Germany with what is happening elsewhere, he must be either dull or depraved who cannot see the hand of Providence at work in a very remarkable way." Such were the words of a provincial secular paper recording the event we all deplore just before it occurred. Doubtless the hand of the God of Israel was manifested in removing the good Emperor Frederick (as it removed Lord Beaconsfield) just when his presence would have interfered with the grave events impending. Grave European complications—even "the great earthquake war-woe"—are approaching to-day. The late Emperor would never have furthered, but would certainly have delayed its approach! He is therefore taken from the evil to come, and spared the experience of the terrible miseries and afflictions about to overwhelm "yonder ill-consolidated Europe," with his own so greatly loved Fatherland as well!

Just now a sorrowing nation needs all our sympathies. The widowed Empress and her mourning children too need all our prayers. Their beloved one has died a Christian's death, bravely and patiently endured; and is gone to his crown above, the purchase of the blood of Him who died that he might win it! Anglo-Israelites, let us pray for the German Royal Family, and ask that this second bereavement, tremendous as its effects are likely to be for Europe, may for them be full of spiritual blessing and consolation, the purchase of the Cross.

REV. F. A. C. LILLINGSTON GIVES EVIDENCE.

DEAR PHILO-ISRAEL,—The Rev. F. A. C. Lillingston, Vicar of St. James's, Clapham, has kindly lent me the notes of a remarkable sermon, which he preached on Sunday, 27th of May, on the Armada, and as he has given me permission to do what I like with them, I have copied them out and sent them to you in the hope that you may give them the hospitality of your columns. It gives blind, but strong evidence of the truth of our views, and was in fact a sermon on the Identity, unintended by the preacher. As it was chiefly extemporary, many strong points do not appear in the notes, but I may mention that he made much of our astounding wealth and the fact that we were so rich, that all nations borrowed of us; and he dwelt also on the wonderful growing increase of the Empire, that the English language must be the language of the future, and that Victor Hugo had laid down his pen aghast at the wealth and power of England.

Hoping you may shortly find room for this sermon in the BANNER,

Believe me, yours very truly,

H. ST. GEORGE PRIAULX.

The Avenue, Brixton Rise, S.W., 2nd June, 1888.

"Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day, &c. But thou shalt remember 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."—Deut. viii. 11—19.

THE exhortation of which these words form the burden is a very clear and distinct call to the children of Israel to remember all the mercies of God in delivering them from Egypt, and in feeding them in the wilderness, and in making them a great and mighty nation. The people were soon now to cross the Jordan and enter the promised land. But before he died Moses gathered them together, related the leading events which had taken place since they had left Egypt; recapitulated the law to them, and then urged upon them to remember all the way in which God had led them, His mercies to them, and His goodness in preserving them among so many dangers. I think we can take as the watchword of this remarkable sermon the word, Remember. And the lesson which I want to put before you to-day is, *Remember*.

We have in England a most extraordinary country and kingdom. The rule of our Queen at the present time is over a fifth portion of the whole world, and yet England is one of the smallest countries in the world. Our race, including in them the United States of America which has sprung from us, is dominating everywhere, is ever growing in actual power and influence. The wealth of England is such that all the nations of the world come to borrow of her. The rate of discount, the value of money in London, is anxiously studied every day in every part of the world. In a word, no kingdom, no Empire, no State has ever existed, or has ever been dreamt of, so vast, so powerful, so rich, so apparently secure, so influential, as is now this little island of England. And yet under Queen Mary, who died on 17th of November, 1558, there was hardly any country so poor, so much contemned and despised as England. The last of her French dominions had just been taken by the French, and the loss of Calais hastened the death of Mary. Spain was then the dominant country, and Philip, the proud Monarch of Spain, Naples and Sicily, and many other countries, was looked upon as the practical master of the world. After a time, 20 years less than that during which our Queen has reigned, Philip, urged by the Pope, determined to subdue England and bring it into subjection to Rome. There can be no doubt but that religion was the cause of the Armada. No expedition had been fitted out with more care. The dockyards of the coasts of the Mediterranean for three years resounded with nothing else but the sounds of the shipwrights preparing this magnificent fleet: armaments, provisions and food were gathered from all quarters of the globe, and at last, May 30th, the fleet sailed from the Tagus with the blessings of the Pope, and 200 monks in addition to all its sailors, soldiers and slaves, with relics and many awful instruments of torture, to bring England into subjection to the Roman Catholic Church and the Pope. Now I cannot stay to dwell on all the marvels of God's providence; on the awful storms both off Cape Finisterre and Ushant, which twice scattered the fleet, and sank several of the largest ships, nor on its wonderful discovery when least expected by a Scotch Pirate, just when, England asleep, was believing that the danger was all past, nor on the mistakes which the Commanders made of the Lizard for Plymouth Sound, which gave time for Howard, Drake, and Frobisher to get the English fleet ready for sea, nor on the wondrous guidance of the English fireships attacking the Spanish galleons at Calais and Gravelines, so that many were burnt; nor the stolidity of the Dutch, which prevented the Duke of Parma with his 34,000 veteran soldiers leaving Belgium to join the Armada and conquer England; nor on the admirable skill and wonderful pluck which was given to every captain, and every sailor, in the English fleet, and the constant changes of wind which helped the English and hindered the Spaniards. Never, since the day when Pharaoh pursued Moses and the Israelites unto the Red Sea, was there seen such marked intervention of Divine power to save His people as was then seen. Historians exhaust the English language to find words to describe the greatness of this fleet and to boast of the weakness and unreadiness of England, and the extraordinary result that of that fleet of 150 sail which left the Tagus not 50 re-

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turned to tell the tale. But where history stops, truth steps in, and drawing up the veil displays the arm of the power of God shown in rescuing England, where the Bible was read, where God was worshipped, where Jesus was trusted, where souls were looking for salvation to Him alone, where true Gospel Christianity had found a home and a refuge from the power of Spain which was then striving to restore in England the power of Rome, that parody of Christianity! You know the extraordinary history of England which followed, the rise of the Pastors against Ritualism, their magnificent triumph, their subsequent suffering and fall. The intrigues of the Romanizing party, culminating in the reign of James II., which seemed as if it would lead England again under the rule of Rome, and how that was defeated by another Armada of three ships from that very Netherlands which had helped us before, by now sending a Protestant ruler in William III. All these are facts known to all, even to cursory students of history, and the duty remains to me to point out the lessons which are to be derived from them. And here, 1st: Let us see the hand of God in all this. I fear very much the danger of praising men or nations and not God. It is that which always throughout this world many of the people assert. It was not their own power which had saved them, or brought them in, but the power of God. I do think that nothing is more sad, dangerous or ungrateful, than for us as a nation to praise the skill and courage of the English sailors, and not see in it all the hand of God. No doubt Queen Elizabeth was a clever ruler; no doubt Walsingham was an astute Prime Minister; no doubt Howard was a brave man, and Drake and Frobisher were spirited sailors, but who placed that galaxy of good qualities round the throne of England just at that moment, but God? who lulled the storms but God? But it is bad arithmetic to add up your sums and forget the chief line in the column. It is bad mathematics to try and work out your problems and ignore the chief factor! It is bad philosophy, whether of history or of anything else, to ignore God in any review which we may take of His dealings with the children of men. Let us learn again that God was determined to rescue England as an ark wherein His truth should be preserved and defended. At one time there was only one family on the earth who all worshipped the true God; then one race, the Jews in Palestine; then it seemed as if all the world would soon come round to the knowledge of God in Jesus, but it was not so! For as Christianity spread at one time it became more and more corrupt; then God came forth, and by the staff of witnesses kindled a fire in Europe of Divine truth, strong but submissive to the teaching of Jesus. But most parts of Europe would not have it, and in many places it was crushed out, but here in England it found a home, and the Bible was opened, and read, and the truth was received. Here God placed His truth and defended it. Who can be blind to that fact who reads the page of English history? Let us look at the cause of this light burning in England. It was because the Bible was read here. Tyndale's translation in the days of Henry VIII. had permeated the land. Wherever people read the Bible the claims of Popery were denounced. It is quite true that political events so shaped themselves that the rulers were brought to favour the re-establishment of the true gospel, but that they could not have done, except there had been a prepared gospel beforehand in the Bible studies of the people. Oh, brethren, take heed to this point, value your Bible, get all those over whom you have authority or influence, well grounded in Bible truth, and you will soon feel it a blessing and a defence against all kinds of error, together with the noblest motives for life. Let us learn another lesson. Rome never changes, she will alter her tactics a thousand times, she will try force if she can, but if that fail she will use blandishments. But she never falters or changes her course to turn aside men from the gospel. England she is determined to subdue. Yes, and I fear at times England is courting this subjection. Men do not now read either history or their Bibles, and they see not what has happened to Spain, its awful degradation from being the first Power in the world to being of less importance or value in the history of the world than New Guinea; the gross ignorance of her people, accompanied with frightful immorality, their awful indolence, their dreadful incapacity. They know something of it themselves, for they lately published a history for their schools in which the Peninsular war, during which England served them principally, is not even mentioned. Yet many amongst us see nothing of all this, and talk as if Popery was Christianity. Let me sound an alarm! It is always a thankless task. It cost Micah, the son of Imalaiah, to be cast into prison, and Jeremiah the prophet into a dungeon. Thousands of God's people were cast into the flames. But I must not stop for that. Under the guise of charity we are now being deceived by Rome. Jesuit priests occupy the English pulpit; wealth and wit all now adorn her with their praises. Brethren, Be not deceived: if we forsake God He will forsake us. Men, be *men*, and let the tale of the Armada stir your hearts to fight the battles which I see Rome is again preparing for England, and go forth to triumph in the old, old story which must give you the victory, a firm reliance on Jesus and His love.

AN ATTACK ON THE STRONGHOLDS OF OUR OPPONENTS.

A Lecture by V. M. Cox.

(*Continued from page 248*).

PART IV.

At a recent missionary meeting in a Berkshire town a remarkable piece of testimony as to British influence abroad was contributed by one of the speakers present on that occasion. His subject was the French invasion of Madagascar and the utter failure of the design of France to subjugate that island. The speaker quoted at some length from a French fortnightly journal of that period, in which the writer remarked that while France had expended her thousands on the attempted conquest of Madagascar but had accomplished nothing, the true conquest of that island had been silently but surely consummated by British missionaries, who had bound the hearts of the Malagasy people to themselves by indissoluble ties, making them love the British name, and honour the British flag, by bringing to them the Christian religion, and the word of God, which Britons carry wherever they go, thereby to civilise and bless the peoples of the heathen world. Not only in Madagascar, continues the journalist, but everywhere else they are planting the same sentiment, the love of England, and that which France, after large expenditure of gold and blood, has vainly sought to secure, England has obtained without any effort, simply by her gracious and Christianising influence on the pagan races of mankind to whom she has been privileged to take the word of heavenly truth and the knowledge of the one true and living God. This is a strange testimony to proceed from the pen of a French journalist, wholly detrimental to his own people, wholly favourable to a nation which France certainly has regarded with no *special* affection. May it not be considered a striking commentary on the prediction, "All nations shall acknowledge them that they are the seed which the Lord hath blessed"?

Again, our position in regard to Egypt and the changes we are effecting there are among the clearest confirmations of our Identity. We can look back to old Nos. of the Banner, published in 1882 or 1883, in which the work we are doing in Egypt to-day is forecast with startling definiteness. This was done at a date when such work had not been even commenced, and it was done on Scriptural grounds but on no other. "The Lord shall smite Egypt, He shall smite and heal it." "They shall cry unto the Lord because of the oppressors, and He shall

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send them a Saviour and a great one, and he shall deliver them." "The smiting and the healing," said the BANNER, "will be done by the same hand," and events proved the correctness of that conclusion. Nobody doubts that Britain was the instrument used for the smiting, and in proof that the healing is being no less surely effected I will ask your attention to a cutting from that very Radical paper, the *Daily News*, *the* paper indeed, which, more than any other, has constantly advocated the policy of evacuation. Had the advice of this journal been followed no such record as that which I am about to read to you, could ever have been inscribed, but it was not possible that we should leave Egypt till our work was done; certain it is that our rulers tried it again and again. Yet every attempt was a failure. God's hands constrained us to remain, and never has His leading been more clearly seen perhaps, than in the succession of catastrophes which forbad our relinquishing the position His providence had compelled us to assume in the land of the Pharoahs. Now, the very organ which most loudly clamoured for our departure from that land, becomes our witness that a splendid work has been already done, and *we* know that this work is yet in its infancy, and that yet more glorious results lie in the future, possibly the near future. The Cairo correspondent of the *Daily News* wrote, under date Feb. 16, 1888.

[The quotation from the *Daily News* we find has already appeared in the BANNER OF ISRAEL. Our readers will find the extract on page 238 of the issue for June 13].

(*To be continued*).

"THE GOOD OLIVE TREE" (ROM. xi. 17—24).

BY WM. MCVEY.

SOME short time ago there appeared in the BANNER (I think) the following:—

A question arising from the contemplation of the allegorical picture, contained in the above passage, who were, and are intended to be represented by "the good olive tree?" The tree—

(*a*) Out of which some of its branches were broken;
(*b*) Into which certain other wild ones were to be grafted in;
(*c*) Into which (their own tree) the broken branches are yet to be re-grafted.

Now since the greater cannot be grafted into the less, "the good olive tree" must be—

(1) Greater than the "Gentile" Church (wild olive branches);
(2) Greater than the Jewish (broken branches), and
(3) Capable of having both these added as (mere) grafts. Therefore, both now and in the yet future—seeing that the Jews are not re-grafted in—there must be a Church greater than either of those in (1) and (2), and greater than both taken together. What and where is she (this Church)?

In order to make the foregoing a little plainer, especially to those of your BANNER readers who may not be so far advanced, and who may not see the logical conclusion to be drawn from the above contemplation, permit me to supplement the above with the following remarks. But before doing so, allow me to confess my indebtedness to other writers on Our Identity, for matter quoted from their writings, and incorporated into the following remarks:—

Trees, in Scripture phraseology, are frequently employed to denote the individual; likewise, in a more extended or collective sense, they are used to denote communities and nations.

There are many examples in the sacred writings in proof of the above assertion.

St. Paul in Rom. xi. uses this same metaphor. There he likens that nation to which he belonged to a "good olive tree," from which some of its branches were broken off (the Jews), "because of unbelief," into which "the wild olive branches," the Gentiles, were to be grafted on. Further, he warns those "Gentile branches" not to boast, as if they were the stem itself, bearing all thereon, and reminds them that God is able and willing to re-graft the natural branches (the Jews) on to their own tree again. Therefore "the good olive tree," on the testimony of St. Paul, can be no other than a Hebrew nation (under the similitude of a tree).

Where, then, is this "good olive tree," that nation (a tree) "bringing forth fruit thereof" to God's glory, and in accordance with the Saviour's prediction? (Matt. xxi. 43; Isa. xxvii. 6.)

St. Paul affirms that God hath *not* cast away "His people," "His nation," "His Church," "His peculiar treasure," "whom He foreknew." They, as a people, as a nation, must be showing forth "His praise, His glory" (Isa. xliii. 21; lxvi. 19); and no one can for a moment suppose that the Almighty disposer could (or ever can) be thwarted in His purpose by any of His creatures—for, call to mind the attributes of the All-mighty.

With the above remarks, we do not wonder at St. Paul referring to "a mystery," purposely hid until a set or definite time "be come in," and that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved" (Rom. xi. 25, 26).

Much, we believe, hangs on these two verses: they furnish a key whereby we can understand why this mystery, and the meaning of the same in relation to "the good olive tree."

"The 'fulness of the Gentiles' is taken to be the entry into the Church of its Gentile element."

The Gentile election is drafted in, and this, we are informed, is followed by the lifting of the veil from Israel; but the Apostle plainly specifies that the salvation of Israel precedes, and contributes to, the conversion of the Gentiles (ver. 12—15). If the "fulness of the Gentiles" is their ingathering to the Church, the gathering will have to be completed, or, "come in," previous to Israel's conversion, which is just inverting God's plan, and this in itself "stamps the interpretation as wrong."

Commentators are oblivious of the fact, that in alluding to the "fulness of the Gentiles," or nations, Paul is citing Gen. xlviii. 19, where it is prophesied that Ephraim should become "a multitude (margin, fulness) of nations."

The New Testament revisers, in a marginal note on Matt. iv. 15, say the word "Gentiles" should be "nations," and so elsewhere.

In Hebrew Bibles (we are informed) the phrase employed by St. Paul is identical with that of Genesis, and with these two exceptions, it is not to be found in Scripture—(*J. G. Taylor*).

We have therefore to look for the "fulness of nations," not among Gentiles proper, nor among Jews, but among Ephraim-Israel, to whom this multiplicity of seed specially belongs, who was severed from the Mosaic law, declared "Gomerised" (or Gentilised) by Hosea. All this, be it observed, is to take place in the latter or last days, previous to the millennium, and revealed to-day in the British people, with their magnificent off-shoots, in America, Africa, and Australasia, unknown to man, unconsciously, even to the subjects of His working, and in silent mockery of infidelity, God's immutable purpose has matured into history, and Ephraim's "fulness of nations" is at our very doors. Its culmination will, as predicted, be accompanied by the dissipation of Jewish blindness, "and so all Israel shall be saved"—(*J. G. Taylor*).

This developing into a "fulness of nations" has never in the past been witnessed. History is singularly silent on this point; but in our own day we see this amply and forcibly fulfilled in our own history. Witness the extraordinary growth of our empire; all sprung from the same stock, developing and desiring to confederate into "a company of nations." This fact is unique in the world's history, thereby proving that we must be the "good olive tree," into which the broken branches (the Jews) will yet be re-grafted, on to which many of the "wild olive branches" are already grafted, proving conclusively that we must be Ephraim-Israel, "the good olive tree." "O let Israel now confess that He is gracious, and that His mercy endureth for ever." "For the Lord will not cast off His people, neither will He forsake His inheritance" (Psa. xciv. 14).

Portobello, N.B., April 19, 1888.

SCOTT'S COMMENTARY IN SUPPORT.—A friend has sent us the following quotation from Scott's Commentary on Lev. xxvi. 42, which, however, we have not yet been able to authenticate. In reference to that passage Scott remarked: "It is observable that it is *not* said the Lord would remember His covenant ratified with Israel at Mount Sinai, but the covenant made with their progenitors, the Patriarchs, long before the Sinai covenant. The future restoration of Israel will be in fulfilment of the Abrahamic covenant." These are remarkable sentiments to emanate from the commentators, and they fully justify our views that God cannot but remember His covenant with Abraham and "his afterseed for ever," because that was unconditional and binding upon Him as a faithful God for all eternity. He cannot break His covenant with Israel, for He is the Lord their God (Lev. xxvi. 44, 45).

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Pastor of the Bond-st. Congregational Church, Toronto.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
The South African Dominion and its Boundaries	261
England's Doom According to Foreign Prediction—A Review. By E. Reep	262
The "Great Step" Era in Israel's History. By W. H. Mason	264
An Attack on the Strongholds of Our Opponents. A Lecture by V. M. Cox. Part V.	266
Ephraim—"A Wild Ass Alone by Himself" (Hosea viii. 9). By John T. Gott	267
Extract from a Lecture on the Identification of a Lost Race. By W. Grieg	269
The Rev. Dr. Wild on the Return of Israel and Judah	270
"The Downfall of England"	271
The Echo and the BANNER OF ISRAEL	273
Anglo-Israel Free Distribution Fund	274
Israel's Scripture and Prayer Union	274
How to Spread the Identity	274
Review	275
Correspondence	276

THE SOUTH AFRICAN DOMINION AND ITS BOUNDARIES.

MEN are beginning to talk of the "luck of our race," and how marvellous the change is between the South African prospects of the British a few years ago and those which present themselves to us to-day. We fear our nation's supineness in looking to their own interests has been a marked feature in our history always, bringing into marked contrast God's good gifts to us at all times, and His interferences in our favour when the case seemed to be utterly hopeless and desperate. If we notice the state of things in Queen Elizabeth's days, just as the Spanish Armada was approaching our shores, it will be seen that our authorities were supine then to the last degree, but the public spirit of the nation did what there was to be done in the way of resistance to the enemy, God's winds and waves and storms really conquering and utterly destroying him. The Queen's ships were sent to fight the Spaniards on half rations and with the scantiest supplies of powder, but they truly described on the medals of the time that it was God who blew with His winds and the enemy was scattered, "*Flavit Jehovah, et dissipati sunt.*" Over and over again our ships were forced to discontinue the fight for want of powder; but God came to our rescue and completed the disaster which the eight fire-ships off Calais made in Sidonia's proud ranks of war-vessels. So it is now in our time. We have been disgraced as a nation in South Africa. Our defeat at Majuba Hill set the seal of failure on our arms. The German annexations were humiliating, the trade of the Cape was rapidly falling away, its people were said to be disaffected to British rule, and a policy of abandonment of our Colonial responsibilities there was discussed at home. What is the state of things to-day? Let the following, from *Imperial Federation* of June 1, tell us. The interference in our nation's favour has come straight from the God of Israel. He has sent us the unexpected but decisive gift of gold, and diamond mines, the heritage of Joseph according to the prophecies (Deut. xxxiii. 13—17), and so completely turned the tables in our favour, against all our enemies. By the discovery of gold everywhere in South Africa He has sent a vast, powerful, Anglo-Saxon population to the spot, and so given us the numerical pre-eminence, the Israelitish gift of multitudinousness. In that way we also conquered New Zealand when swords and bullets had failed to give us the victory. So now, in South Africa, South of the Zambesi, we shall find that gold and diamonds, followed by armies of peaceful settlers of the chosen race, bringing good government, the Bible, and the Gospel in their train, will eventually conquer the whole of that mighty Continent for the Lord Jesus Christ and His Gospel, in a way that no victory in war could possibly have achieved. Our quotation is as follows:—

To-day the whole situation seems changed as if by magic. It is not merely that in the interval we have annexed new territory larger than the whole area of Great Britain and Ireland. That is an event in our history so much the matter of course as scarcely to call for any special notice. But the difficulties that it seemed so hopeless to encounter have mostly disappeared as we came nearer and faced them. The hostility of the Transvaal has calmed down, and even if it remained as intense as ever, it is likely ere long to be neutralised by the fact that in a year or two the Boers will be in the minority in their own country. It is scarcely to be feared that 100,000 Englishmen would allow half that number of Dutch farmers to make their country a base of operations against the English power in South Africa. As for the Cape itself, prosperity is fast returning to it. We are assured on the best authority that the Dutch population are as loyal to the British connection as their English fellow-Colonists; and the Colonial and the Home Government are actively co-operating in constructing and arming the fortifications of Cape Town. The expected complications with Germany have not arisen, while the road to the interior that seemed likely to be closed against us is now safely in our hands, and the native tribes as far north as the Zambesi are only too anxious to come under the protection of Great Britain.

The moral, as we have said, is that England is a wonderfully fortunate country. The discovery of the rich deposits of gold which has even now done much and may yet do for South Africa all that gold has done for California and for Victoria, is a thing that no one could have calculated upon. There is another moral which was drawn in statesmanlike language by Mr. Chamberlain a week or two since at the London Chamber of Commerce; a moral.

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that was expressed long ago in a homely rhyme telling of the proper way to grasp a nettle. Says Mr. Chamberlain, "The policy of shirking has been a most conspicuous failure. . . . . There is only one alternative, that we should frankly accept our obligations and responsibilities; and if we are once for all to recognise our obligations in regard to this great Continent, we must do so in pursuance of an Imperial policy." The Cape has been called the half-way house to India. It is a half-way house, not only in a geographical but in a political sense. Instead of communities of purely British blood, as in Australia, or even of purely European blood, as in Canada, we have Europeans living among natives who, even in the Orange Free State, where they are least numerous, outnumber the whites, and who on the whole outnumber them sevenfold. Side by side we have, therefore, all forms of government, from the self-governing Cape Colony, and Natal with its representative institutions, down to the paternal despotism of British Bechuanaland. Besides these, there are the Free State and the Transvaal, which, though not nominally in the position of Scindia and the Nizam, can yet not shake themselves free from the overshadowing influence of England. In this state of affairs our duty is obvious; we must recognise our obligations as an Imperial Power, and we must administer the affairs of the whole Dominion of South Africa "in pursuance of an Imperial policy and not of a Colonial policy, if that in any respect differs from ours." Once we have definitely accepted the position that for better for worse we have got to rule over Africa south of the Zambesi, and that it is impossible for us to wash our hands of responsibility and hand over the control of some three millions of natives, in a country as large as Europe, to the few hundred thousand Europeans of the Cape Colony, the task will not be too great for the nation that maintains the *pax Britannica* in India. But one of our first actions, we fear, will be once more to enlarge our borders, and frankly to consent to take the whole of Khame's territories under our protection. It would be well to let it be publicly known that henceforward in South Africa one stitch will be taken in time, and not nine, or ninety-nine, when it is all but too late.

So far *Imperial Federation*, a publication all Anglo-Israelites should order and read, the cost only being four shillings a year, post free for the annual subscriber (30, Charles Street, Berkeley Square, London, W.)

The problem which is being worked out by our God in His own way in South Africa is being repeated by different methods in Central Africa, East and West Africa, and Egypt. Everywhere British supremacy, in some way or other, is being secured for the House of Israel. We have but to watch and see how the Lord will bring it all to pass, since come it will finally, according to the promises and prophecies.

The boundaries of Israel's South African Empire are already being marked out by men. The sea will be its Eastern, Southern, and Western limits. To the North the Zambesi river and its Southern affluents will be its confines. It will thus include the coasts and ends of the African earth; and it will command the most temperate and richest portion of the South African continent, accessible by sea to Israel's navies from all sides. Good government and God's blessing will complete the rest, and make ours the "head and not the tail," the paramount Power in Africa as we are in India, Australasia, North America and North Borneo. To God be all the praise!

THE CHURCH MISSIONARY SOCIETY.—A small debt of £6,630 clogs the operations of the Church Missionary Society, and retards its usefulness. We desire to do what we can to clear off the incumbrance, and shall be glad to undertake to collect £20 to meet the deficit as the humble contribution of the readers of the BANNER OF ISRAEL. We shall be prepared to receive any donations our friends may entrust to us for the good cause, and to hand the £20 when realised to the Church Missionary Society secretaries in Bristol, in proof of the fact that Anglo-Israelites are the best friends of missions to the heathen, ever willing to help them with their contributions and their prayers. The names of donors will be advertised in the BANNER as before.

THE Metropolitan Hospital Sunday collection promises to exceed last year's total. The amounts paid in already exceed £32,000.

ENGLAND'S DOOM ACCORDING TO FOREIGN PREDICTION—A REVIEW.

BY E. REEP.

A TEMPEST of war is in the air. Continental nations are restless and uneasy as they discern the coming storm looming nearer and nearer upon them.

England too scents mischief abroad, but preserves a calm attitude, even though jealousy of her great position as a dominant Power is known to be lurking in many quarters.

Russia and France are obviously anxious for a prey; the former being credited with a hankering after Constantinople, the latter with a hostile desire to revenge herself on a near neighbour.

For the moment these two Powers are unable to lay real cities waste, and so they amuse themselves by fighting an imaginary war with England, the story of which is told in two small volumes published recently, for the purpose it is said of inspiring a hopeful spirit in connection with future attempts to demolish English supremacy.

As England is at all times profoundly interested in Russian aspirations, the volume announcing that Britannia no longer rules the waves may first be subjected to criticism.*

In the spring of 18—, a cruiser, named "Russia's Hope," receives orders to get ready for sea. Her destination is a mystery to all on board. At length information comes that war has been declared with England. As luck would have it, the spring was early, and all the Baltic fleet was stationed in good time along the Finnish fjords.

When the Russian war vessels received their instructions, the "Russia's Hope" had her vocation assigned to her, and without delay is soon carrying out her mission by intercepting a British steamer, which vessel is captured after the first shot and appropriated as a lawful prize.

Thus within twenty-four hours of war breaking out, a severe loss is inflicted upon British subjects; but what was still more satisfactory to the "Russia's Hope" crew, was the conviction that probably upon every ocean British vessels were in the same way being summarily dealt with by Russian cruisers.

Another twenty-four hours sees England further humiliated by the capture of more British steamers, one a splendid vessel freighted by the British Government being changed into an awful weapon against her owners, the prize becoming as apt, under the name of the "Little Son," in capturing of ships and precious cargoes as the "Russia's Hope" herself.

Alas for poor England! Almost every hour of every day records the destruction of her ironclads, her gunboats, her merchant ships, all worth millions of roubles to the needy Russians.

The easy way in which these English vessels fall victim to the foe is something quite new in the annals of history. The British seaman is no longer an adversary to be dreaded, but is set up as a sort of nine-pin to be bowled over by his Russian antagonist, who does not forget to offer hearty and earnest thanks to a merciful Creator for this wonderful effacement of the English Tar, which it is edifying to know was the cause of great joy and astonishment to the sharks, unhappily ignorant of the obligation they were under to the benevolent Russians for having provided them so sumptuous a feast.

While the "Russia's Hope" is making short work of the enemy's fleet, the "Little Son," already mentioned, is not idle, indeed, her career of devastation is one which the future historian of this war will have to chronicle as a miraculous succession of victories, even our Indian Empire, so long coveted by Russia, not escaping conquest.

Those who have attributed to Russia nothing but the highest motives in her ambition to conquer Asiatic races, must now learn that in the war of 18—, Bombay was the scene of the

* "The Russia's Hope," translated by C. F. Cooke.

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most awful conflagration ever beheld by the eye of man. The heavens seemed ablaze, lighted up by the vast sea of burning naptha with which the harbour had been flooded by the wily Russians.

No wonder that shouts and discordant sounds were heard by the "Little Son," as she retreated to a respectful and safe distance from the burning city, there to watch with bated breath the merciless flames ruthlessly consuming the colossal wealth of an opulent community.

So many successful exploits on the rolling deep could but end in the naval supremacy of Russia. No longer will Britannia rule the waves; no longer will the English flag float in all waters; no longer will it be possible for our statesmen to say thus:—"Go where you will in Europe, in Asia, in North America, in South America, in Africa, and in the islands of the trackless sea, the flag of England asserts the dominion of the English name." In the future all this will be changed, at least so this small volume would have us believe. Englishmen, however, will feel no dismay in looking forward to imperious Russia posing as a universal world-power; they know, or are beginning to know, that they have not acquired absolute sway over the greater part of the earth's surface by a mere concurrence of accidental causes, and so can afford to let Russia amuse herself with visions of what will never be, for the reason that to England (Israel as she should be called) has been given by Divine selection the custody of the political and religious liberties of the world.

The author of the preface of this book doubts whether Englishmen are aware of how fervently the great nation, to which they are proud to belong, is envied and detested by Russia, and it is with a view to opening the eyes of Englishmen that the translator offers his translation of "The Russia's Hope" to the British public.

"DOWN WITH ENGLAND."

The above is the appalling title of the booklet next under review. It is translated from the French, and is to be bought for the moderate sum of one shilling. As the book has been written to fill a gap in educational literature, and is also to be regarded as a French prophecy, we scan its pages with curiosity. The first piece of information that strikes us is, that England is the enemy of France. She has despoiled France of her colonies, she has done her best to prejudice Italy against her, she has fooled her in China, she made a tool of her in the Crimea, and has, in various ways, offered every affront possible to her French neighbour; but there is one insult that has wounded above all others, and that grievance is that John Bull has taken under his protection—Egypt.

Many of these grievances, it is admitted, have arisen from the unavoidable accidents incident to a policy of which the whole world is the theatre.

It is in this admission that we can descry what it is that vexes Frenchmen when their reflections turn upon England and the English people. It is the ubiquity of England that prompts their upbraidings. Frenchmen cannot endure to see England wielding a sovereignty surpassing anything the world has before seen; nor can Englishmen be surprised at this: the British Empire is a puzzle to themselves, and though the problem has been solved, it is only the few who have found the key in the plea that we are the descendants of the House of Israel, which was destined, from the time of Abraham, to have the uttermost parts of the earth for a possession. And how, asks the Frenchman, is this wonderful Empire to be maintained? To the Frenchman it is incredible that the mistress of 310 millions of subjects should have no more than 200,000 regular troops to conquer the world with. Only Scripture can clear up this mystery, wherein we read that God promised to scatter Israel's enemies in such a way that all the nations of the earth should see that they were a people called by the name of the Lord, whereby they should be afraid of them, and be subjected to them. No stronger claim can England put forward to identify herself with the House of Israel, than her participation in this covenant of help in the dispersion of enemies.

History furnishes us with many instances of this miraculous intervention. In the reign of Henry III. (1217), the French fleet attempted an invasion of our island. As soon as action begun, we are told, the English made a terrible slaughter, despite the lime-dust thrown into their eyes by their opponents, who, instead of being blinded by it, as the French intended they should be, were, on the contrary, greatly helped by the wind catching it, and completely blinding the invaders. This turn of the wind enabled the English to secure the whole French fleet, only a few vessels escaping; notwithstanding, too, that the French were greatly superior in numbers (four times as many, it is said), with about double the number of ships. Many similar victories might be recorded, were it necessary, to convince Englishmen of an axiom, well-known to our foreign contemporaries, that one English soldier, or sailor, is equal to three of any other nationality; an axiom as true of Israel to-day as it was in the time of Moses, when the Israelities were told, "an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword" (Lev. xxvi. 8).

A Frenchman, we fear, would not accept this elucidation of England's advantage over her enemies: he can only regard her as a thief. She has stolen Gibraltar, Jamaica, and Trinidad from the Spaniards; Egypt from the Egyptians; Cyprus from Turkey; the Cape from the Dutch; India from the Hindoos; Malacca from the Portuguese; Malta, Mauritius, Quebec, and many colonies besides from the French. Like an immense octopus, she has feelers which embrace the globe, and drain it for the benefit of a wretchedly small head, situated thousands of miles from its members.

England would need to tremble at these bitter accusations, had she not the word of God to justify her in the sight of nations. It is enough for us that it has been said, "He shall subdue the people under us (Israel), and the nations under our feet. He shall choose our inheritance for us." And so, because God chooses for us, we dare not go against Him; it therefore comes about that England offers the world the grand sight she does; so grand, says our author, that it approaches nearly to the ridiculous.

The scheme of colonial federation is by no means approved of; it is nothing less, says the Frenchman, than an attempt to coerce the whole world. This arrogance of the Englishman, however, is doomed, as will be seen as we go on to recount the French declaration of war, followed by the embarkation of troops, the start for England, the invasion of our shores, the occupation of London.

In this imaginary war, no Channel Tunnel was needed to effect an easy invasion. Hastings was unfortified, and after a single broadside of melinite shell, disappeared like a piece of fairy scenery. We should have thought the "elegant houses," fringing the shore, would have withstood a broadside or two; but no, neither the houses nor the inhabitants had any strength in them, and without waiting to ascertain what their danger was, the people gladly welcomed the invaders, by hoisting a white flag. Thus did the French take (or would like to take) possession of English soil.

The French having obtained a safe and easy landing, the British lion forgets all national traditions, and lets the invaders do very much as they please. Tunbridge Wells is taken without the firing of a shot; London is occupied without the smallest resistance, for everywhere incapacity and confusion reigned.

Not able to bear the presence of Frenchmen on English territory, our Queen abdicates, added to which the Prince of Wales is driven out of his wits; finally, the face of Europe is changed, or rather, to be more correct, the whole world. French aspirations are satisfied; they have gained restitution, changed the map of Christendom, whereby, we are told, France will, at

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the end of the 19th, as she did at the end of the 18th century, open to the world a new era of life.

This last is crushing news to a maritime people, with a commerce which, it is said, stretches its arms around the world.

Our author has something to say of our naval fleet, but like our soldiers and volunteers, it quickly collapsed after a few French broadsides.

In conclusion, it would be a real kindness to point out to any believers in the prophecy of this very entertaining volume, the desirability of digesting a little history before placing implicit faith in its fulfilment. Whatever France may long for, England cannot change her destiny, any more than the stars their course; for the good reason that the Lord Jehovah is her everlasting strength, and hath predestinated her to carry to all nations the good tidings of salvation by Jesus Christ.who, as the Mediator of the new covenant, hath restored the House of Israel to the favour of the Lord their God.

"Abinger," Sylvan-road, Upper Norwood, May 2nd, 1888.

THE "GREAT STEP" ERA IN ISRAEL'S HISTORY.

By W. H. Mason.

This paper will take it for granted that the passage system of the Great Pyramid is prophetically historical. Also it will take it for granted that, as in the written Word, so in the measured record, it is Israel's history which is dealt with. As the one, properly read, gives no ground for supposing the substitution of any other people, so the prophetic outline in the great Bible in stone is evidently that of Israel and of Israel only. In either record other peoples are only incidents in the grand record of God's only chosen race. A place there is for the turning off and temporary estrangement of a portion of the race, which having shared the general upward and onward advance till the time of the Messiah, then refuses to tread longer the ever-rising national pathway and goes off at that level of national attainment to continue its separate course through the world, midway between the ever-downward course of the God-hating world, and the ever-upward course of the chosen nation—ever-upward until the era of the Great Step whose indications are to be considered. During this consideration it will be seen why the upward aspect ceases and the future course thenceforward is a level one. In no part of the passage system, however, is any provision made for, or any indication given of, the substitution of another nation: the one started upon the upward course Godward is the one which alone continues to occupy the ever-ascending path. Indication is given of the fulfilment of the prophet's word, "Yet will I gather others to Him besides those that are gathered unto Him;" but none of substitution, none of a "Gentile interregnum." In the history of the people placed upon and pursuing this upward path must appear several most important eras. While dealing chiefly with one, these others must be glanced at as supplying in some measure a key or index to this one.

If these passages be prophetic, will they indicate the material or the spiritual history of the people concerned? The spiritual, certainly, though this may be accompanied by indications of the material history, prosperous or otherwise, even as we find in the written Word.

If in this record any particular events have prominent notice or indication given, will it not certainly be the most really important events; important in the eyes of the Great Recorder, and not merely what man would think the greatest? What then would appear the most important eras in the history of the people which Jehovah chose to be His own peculiar—His very own—people *for ever?* First, surely, would come the era of their choice, when as a nation, they were separated from the rest of mankind, rushing down the ever-declining pathway of departure from God, set apart for God and placed upon the upward path of return to Him. This great event is indicated of course by the beginning of the "ascending passage." The next great era in the upward course is the advent of their Messiah and Redeemer, through whom alone they could return to God. This is represented by the entrance of the Grand Gallery, immediately within which appears the sign of "His precious death and burial, and of His glorious resurrection"—He "died for our sins and rose again for our justification," and "through Him we have access to God." The Great Step indicates the next great era; then the "Ante-Chamber," indicative of Israel's rest in the restored inheritance; and lastly, the glorious "King's Chamber," typical of the millennial reign of Israel's great and glorious Redeemer and King.

Now let us look more particularly at the Great Step Era. To attain to a right appreciation of this era, it is necessary to look back upon Israel's history and note the chief points of their relations with God. Take two—the purpose of their choice; and, their rejection of God for idols.

The purpose of their choice. This is sufficiently indicated in God's first recorded word to Abraham—"In thee and in thy seed shall all the families of the earth be blessed." This cannot possibly refer *only* to the person and work of Christ. Only by faith in Him can any receive the benefits of His precious death. But "how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" Not only the cross, but the messengers of the cross, were necessary to the realisation of the blessing promised through Abraham and his seed, and so, while the seed, which is Christ, should be the sole procuring cause and channel of blessing; the *seed* of Abraham should be the messengers and channels of His grace to all the nations—all the families of the earth. Hence we find the Lord saying of Israel, in Isaiah, "This people have I formed for Myself, they shall show forth My praise;" and again, "Israel shall blossom and bud and fill the face of the world with fruit;" and again in Micah, "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." Hence it is evident that God's purpose in choosing Israel was to use them as fellow-workers with Himself in blessing the world through the Gospel of Christ. This blessing, too, was not simply sent and intended for individuals, but for nations, and contemplated eventually and was intended to secure the reconciling of the *world* to God and the establishment of the kingdom of Christ upon and over the world. Hence we read in Daniel—"The kingdom and the greatness of the kingdom under the whole heaven was given to the *people* of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Then—after what interval we know not—"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father." Israel then was chosen of God first to prepare for the incarnation and sacrifice of Christ, and then to prepare the world for His second coming and millennial reign. This was the purpose of their choice.

But they rejected God their Saviour and chose to themselves idols of their own making, and served and worshipped them. Hence the continual contention between Jehovah and Israel was on this subject of idolatry. This was continued even to the period of Israel's exile in Assyria. The nation's heart was still set upon its idols, and God sent them this message by the hand of Ezekiel, "As I live, saith the Lord, this shall not be at all that ye say—we will be as the nations to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand and with outstretched arm, with fury poured out, will I rule over you, and I will bring you out of the countries and gather you out of the peoples, and will bring you into the wilderness of the peoples, and there will I plead with you face to face—and I will bring you under the bond of the covenant." What covenant? Surely that, and only that, "new covenant" which God promised by the mouth of Jeremiah to make with

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the House of Israel (Jer. xxxi. 33), and which St. Paul re-echoes in Heb. viii. 10,—both prophet and apostle evidently placing Israel before Judah in the reception of this new covenant. Thus should Israel be led to cast away her idols and yield herself to God, who should then make her the messenger of His grace to all the nations, all the families of the earth, through the Gospel. This, then, is the next *great* era in Israel's history. "Ephraim shall say, What have I any more to do with idols; I have heard Him and observed Him." Then follows the promise, "From Me is thy fruit found," Israel shall now blossom and bud, and fill the face of the world with fruit.

When were these things realised? The promise by Ezekiel was fulfilled in the gathering of the Tribes into these islands and in their conversion to Christianity. Words could not possibly better describe these events than do those few sentences of the prophet, which depict, as vividly as briefly, the history of our people for several hundred years before and after their arrival in these isles of the west. Having then been brought into the bond of the covenant, they had to be confirmed and trained therein to fit them for their messenger service, and to lead them to its adoption and practice. This occupied more centuries until the period of the Great Step, when truly Israel took that *great* step, in their spiritual course, which brought them into the highest possible position for man or nation to attain on earth, viz., that of fellow-worker with God in the great work of the world's salvation and restoration to God. Let us now glance at our history and see if these things are so, gratefully remembering the while the American brother who first was used to note and publish the fact. In the year 1813 (the period of the foot of the Great Step), after years of unsuccessful effort, the great Wilberforce and his friends were enabled to carry through Parliament a Bill for—first, the suppression of the British connection with the idolatrous systems of India, a connection long maintained by the East India Company and as long mourned by true Christians at home—and second, the admission into India of the Christian Missionary, hitherto as determinately kept out by the Company, as idolatry was cordially supported—both from mercenary motives. Let us note carefully these two things—the close of the idolatrous connection, and—the opening of the door of India to the Christian Missionary. Note also that this was done by the *nation* through its Parliament. It was the voice of the nation expressed through public meetings and petitions, which induced the legislature to take these important steps and thus constitute this nation—*as a nation*—a missionary people, by whose command the wide lands of heathen India were thrown open to the feet of the messengers of the covenant—the Gospel! These soon took advantage of the opening, and thenceforward our Missionary work has gone on and prospered. The years immediately following 1813, were the most distinguished in our history for Missionary enterprise. Many Missionary Societies were then formed, and the broad foundations were laid for our present world-wide experience of Israel's glorious duty and privilege as contained in the promise, "In thee and in thy seed shall all the nations of the earth be blessed," "The remnant of Jacob shall be in the midst of many peoples as a dew from the Lord." Thus Ephraim finally—as a nation—put away idolatry, and thus she essayed to begin her part in the fulfilment of the covenant of blessing to the nations! Was not this a *great* step? Was it not the greatest step Godward she ever took? Was it not then fitly marked in the prophetic record by this "Great Step" which, landing her at the greatest elevation possible to the nation, leads her thenceforward on that level towards her promised "rest," aye, and still onwards—at the same level—to the glorious millennial reign of her Great King and Saviour, Jehovah-Jesus?

We must, however, look a little more closely at our history at this time to get an adequate idea of the true greatness of this era, so entirely ignored by the world. In 1813, our nation may be truly said to have sprung into new life—almost to have been born again—so great is the change between the previous and the after periods. In 1813, Jacob was still a "remnant." The blossoming and budding had still to take place before he should fill the face of the world with fruit. We were then a people few in number, about eight to ten millions, and this after a history of eighteen hundred years: now we are fourfold our then numbers, after sending away millions to form those magnificent "daughter nations" whose very localities were then, many of them, unknown. Then our colonial system was in its very infancy: now look round the world and see our colonies and dependencies in every clime. Then our trade and shipping reached not a tithe of their present dimensions. Steam, with all its wondrous present results, was then only just born, while the telegraph and the telephone were utterly undreamed of. Think of the revolution these things have made in the world, all since that great epoch. Compare the literature of to-day with that of 1813 and all the long previous centuries! It is *contrast*, not comparison. Look at the condition of our people and all their surroundings so immensely changed for the better. Look at our position among the nations. In 1813, we were still involved in that long and terrible struggle with the first Napoleon, which drained our nation so fearfully of its manhood and its wealth. In 1814, the year when the "Act" was passed to which we refer as the turning-point in our history, in that year we sent Napoleon to Elba, and finally, in 1815, placed him in safe custody in St. Helena, thus restoring peace to long distracted Europe and attaining ourselves to that high position we have since held as Queen among the nations and mistress of the seas. The "nation and company of nations" has begun and almost accomplished its formation, and Manasseh has been constituted a nation and has become a "Great People"—our *brother* Jonathan—the United States.

Not the least precious of the many precious gifts of Jehovah to His people at the auspicious era under notice was that "tender one," who, born and cradled and nurtured in poverty and seclusion, was placed in gentle youth upon the throne of these realms, fit heir and representative of her who was chosen by Israel's God to bring over the Royal Sceptre and Crown of David to Israel in the Isles. Under the gracious sway of this gentle heir of David, Israel has risen to such a height of power, wealth, extent and beneficent influence as never empire before experienced since empires were, blessing many nations and peoples by her missionary and philanthrophic deeds, and evidencing continually to all beholders that this is truly "the people whom the Lord hath blessed." Of blessing abroad it is enough here to mention India, whose many many millions of many erewhile conflicting races, must for ever bless the day when Jehovah placed them under British-Israel's rule. Of blessedness at home let one example suffice, and let the reader ponder well its immense significance. It is stated in that most reliable authority, the *Sheffield Daily Telegraph*, that since the time of *Henry VIII.*, nine Bishoprics have been created in England. Every one of these nine Bishoprics has been erected during the lifetime of our present beloved Queen, all but one during her reign, and note, therefore, *all* since Israel put away idolatry and took up her God-assigned work of Gospel-blessing to the nations in that momentous and ever-to-be-remembered year 1813, so fitly indicated and commemorated by the Great Step in the grand prophetic and historic gallery of the Great Pyramid; that glorious witness to the Lord in the land of Egypt, now providentially beginning in its due time to give what shall yet prove its overwhelming and all-convincing evidence of the Eternal Being, wisdom and truth of the Great Jehovah, the God of Israel, our glorious Creator, Redeemer, and King.

THE Annual Report of the Metropolitan Anglo-Israel Association will be ready for issue the second week in July. It will contain the Report of the Meeting held at Exeter Hall, Strand. The Secretary of the Association will forward a copy on receipt of 1d. stamp, and name and address.

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AN ATTACK ON THE STRONGHOLDS OF OUR OPPONENTS.

A Lecture by V. M. Cox.

(*Concluded from page* 259.)

PART V.

Another undesigned confirmation was contributed by a leading Liberal statesman, Lord Rosebery, ever one of the foremost advocates of the grand scheme of Imperial Federation. His speech at the annual dinner of the League which has been formed for the furtherance of this scheme is worthy of note by Identity believers, and as reported by the *Christian World* of March 29, 1888, is full of suggestiveness in regard to our Anglo-Israel contention. I have preserved the account in question, and would like to introduce it to your notice, since it contains a host of points worth remarking.

The *Christian World* wrote as follows:—

OUR COLONIAL EMPIRE.

In describing the aims of the Imperial Federation League, at its annual meeting, Lord Rosebery said that formerly the Empire lay listless all over the world, politically passive; but now, since the League was formed, they had seen a conference of representatives from all parts of the Empire meeting in London, with all the weight and authority of an Imperial Council; they had seen a military contingent sent from Australia to swell the Imperial army in Africa, and a common fleet established for the defence of Australasia. There were no less than three Australians sitting for British constituencies in the House of Commons. The Colonial Office, which used to vacillate between ignorant dictation and ignorant apathy, is now an organization receiving freely all the guidance the colonies can give, and in which the Agents-General have a recognised and influential position. At the dinner in the evening, Lord Rosebery again spoke at some length. The British Empire, he said, was not formed on any fixed rules, like the Roman Empire, which was co-extensive with civilisation; but it had been rather the result of *a drifting of a masterful race into the waste places of the world.* Comparing our method of Colonisation to a game of chess, his Lordship remarked that at first we began with castles, our great object being to obtain fortresses like Malta, Gibraltar, Corfu, and Quebec. Then there came what might be called colonising by bishops and knights. But, after all these systems of colonisation had been exhausted, there always remained the Queen. The future of our Empire rested, however, mainly with the pawns. It was impossible to tell where they would be moved. They had no notion where they would move themselves. It might be a gold mine, or a fertile tract, which was the great attraction, but where the pawns went the Empire went. The British Empire rested on character, and character alone; because if we were to send emigrants who were like coolies they would carry no Empire—they would leave no permanent trace on the globe.

So far the Earl of Rosebery. Note that he speaks of "the drifting of a masterful race into the waste places of the world." But this is simply a rendering into more familiar English of the scriptural declaration that the destiny of Israel is "to inherit the desolate heritages," and to cause "the wilderness and the solitary place" to be glad, and "the desert" to rejoice and blossom as the rose. "A masterful race?" Surely we cannot doubt that Israel would be accurately described in such language, since the Word of God announces as His purpose, "I will make thee the head and not the tail, above only, and not beneath;" and again, "the nations shall see, and be confounded at their might, they shall lay their hand upon their mouth, and their ears shall be deaf, and what language more forcibly suggests "a masterful race" than that which appears, week by week, on the Banner's title page:—

"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.

But his lordship's comparison of our method of colonization to a chess-board is likewise fertile in suggestions. "We began," he says, "with castles, our great object being to secure fortresses like Malta, Gibraltar, Corfu, and Quebec." But we recognize these as Israel's Gates, vouchsafed to her in fulfilment of the promise to Abraham (Gen. xxii. 17).

A magnificent chain they form, binding all Israel's mighty possessions together in one, and securing to her in perpetuity the empire of the sea, and all the unbounded power and the influence that comes therewith. "Then," continues Lord Rosebery, "there is the colonizing by bishops and knights," which is another way of saying that wherever our flag waves we send our Christian teachers and the brave soldiers of the Cross, who, more heroic than the knights of mediæval chivalry, have in many cases laid down their lives for the faith; these have borne the message of salvation to the dark places of the earth, and, as we have seen, while seeking to plant the religion of Jesus Christ, have planted, undesignedly, the love of England too, and will reap a glorious and double harvest. But once more Lord Rosebery adds, "After all these systems of colonization have been exhausted, there always remains the Queen." Here he recognizes the truth that this nation may rejoice in the possession of a stable and permanent monarchy. Unlike our unhappy neighbour, France, torn by faction within, armed to the very teeth against foes from without, yet ever insecure, we are safe from foreign foes, at peace within our own borders, and we have a sovereign whose name we not only revere, but love, and whose throne, being established in righteousness, is secured against possible overthrow, by the divine oath and promise that a scion of David's royal line shall never be wanting to reign over the House of Israel perpetually.

Finally, the Earl concludes, "there are the pawns;" the masses of the Anglo-Saxon race. They know not themselves where they will next be moved, but where they go, the Empire will go too. But why is this a characteristic of one special race and of none other? The Germans migrate by hundreds to the United States, the Chinese to Australia. But they do not take with them the German or the Chinese Empire. No, they are absorbed by the Anglo-Saxon race, already there in possession, which race has the unique power of assimilating every alien race, and of being absorbed by none. But why? No answer can be found except that of Our Identity. Israel is appointed to world-wide dominion. Accordingly, her destiny is accomplishing itself, brought to pass by divine overruling, which her own folly and blindness are powerless to defeat. Her people are blind indeed; blind to their noble origin, blind to their highest interests; but it is out of their power to mar the magnificent future marked out for them by their covenant-keeping God. "I will bring the blind," says He, "by a way they know not, and by paths they have not known. I will make darkness light before them, and crooked things straight; these things will I do unto them, and will not forsake them."

There is great need for the recognition of our truth now; greater need, perhaps, than ever before, because of the unrest and unbelief rampant in the religious world of to-day. New theories and creeds, together with re-statements of old creeds, are being daily presented to our notice, and all the religious journalism of the day is concerned in either defending or denouncing the new schools of thought. Grave doubts are being cast on the divine origin of the Bible, on the authenticity of some of its books, on the authorship and chronology of others. In this fierce war of words Anglo-Israelites have borne no part, and have pretty nearly slipped out of notice. Now and then a stray sneer is cast to them, as when the *Christian World* of December 22nd, 1887, casually informs its readers that "there *are* educated people who believe we are the descendants of the Lost Ten Tribes," and then proceeds to speak of certain writers who teach Our Identity certainly, but who have propounded therewith various extraordinary theories for which

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we are not responsible, and with which we do not sympathise. But for the most part we go quietly on our way and receive little attention from theological polemics. And yet *we* hold the knowledge of a fact which, once duly recognized, will for ever put an end to all speculation as regards the inspiration of Holy Scripture. What a pity that Mr. Spurgeon, who writes so eloquently about the evils of "modern thought," should scornfully cast away such a powerful argument as Our Identity would supply, to prove the Bible true! God's covenant faithfulness will be for ever vindicated in the day of Ephraim-Israel's manifestation! To hasten this day, we are working under the surface truly, yet not in vain. We are assured of that. The coral insects are insignificant creatures; and they toil for ages unseen beneath the surface of the waters, but at length fair islands rise out of the ocean, and the patient labour of centuries becomes manifest to all. Thus shall it be with our work:—

"Never yet
Share of truth was vainly set,
In the world's wide fallow.'

And because we are Israel we may look out fearlessly into the labyrinth of political complications now opening to our view. The aged Emperor of Germany has passed away. The life of his heroic son and successor hangs, humanly speaking, on a thread. Should that feeble thread be snapped, men scarcely dare to think what may shortly ensue.* But Israel is safeguarded. She is not without her home troubles, but God will make these work together for her national good. Her colonial children are loyal and true, and one and all have the welfare of the mother country closely at heart. But her only *real* security lies in the fact that being Israel, the honour of her Redeemer God is pledged to save her from the disasters that must ultimately engulf the nations not included under the divine covenant. Spoken of Israel are the words:—"The eternal God is thy refuge, and underneath are the everlasting arms." Be it ours to accept the precious message of encouragement and consolation, and to respond with holy confidence, "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. For the Lord of Hosts is with us, the God of Jacob is our refuge" (Psalm xlvi.).

Israel may rest on her mighty Defender,
Nothing can hurt her, tho' legions assail,
Cohorts of angels are charged to attend her,
Fierce tho' her foes, they shall never prevail.
What tho' their fury rage?
Yet doth His Word engage,
Israel shall still dwell at peace and secure;
Strong is the Holy Arm,
Guarding her land from harm;
God her Protector, her safety is sure!

History's records remain to assure her,
How in the past He has fought on her side.
Promise and prophecy join to secure her,
Still He will fight for her, still be her guide.
Kept by His mighty hand,
Israel shall ever stand,
Tho' the earth reel, and the wild billows roar;
Israel! aloud rejoice,
Raise your exulting voice,
Praise ye Jehovah, your Lord, evermore!

"THE KING'S DAUGHTERS."—Mrs. Margaret Bottume, who has been for some time labouring among the rich women in New York, getting them interested in religious work, and the organisation of the band of "The King's Daughters," reports that the Society now numbers 20,000 in the country.

* Since the above was penned the fear here expressed has become realised. The heroic and greatly beloved Emperor Frederick has breathed his last, and his son, the Emperor William II., now sits on the throne of the German Empire.

EPHRAIM—"A WILD ASS ALONE BY HIMSELF." (HOS. VIII. 9).

By JOHN T. GOTT.

THE book of the prophet Hosea covers a period of sixty years. His career, as a prophet, is probably one of the longest; and his name, which means salvation, is very significant. He was a prophet of the Ten Tribes, and although very little is known about him, personally, we may gather from his prophecy that he was a very earnest man, and had an intensely patriotic spirit. He seems to have been a keen observer of human nature, and judging from the numerous similes he uses, a thorough naturalist. His style seems abrupt: so probably were his manners in the opinion of those who did not know him well. He was most unsparing in the terms he used in denouncing the sin and folly of the people he cared for so much. He tried mild terms and harsh ones, and the result was the same.

Ephraim, "a silly dove," is one of his mildest expressions, and we have already endeavoured to show how graphically true his simile is (page 98, vol. xii.). Now he uses a much stronger term, and says Ephraim is "a wild ass." An ass is an ass all the world over: an object of contempt and reproach; but under certain given conditions, he is really a very useful animal. He can be stubborn and stupid to a degree; he will patiently bear a heap of ill-usage, and yet, vicious as he often is, he can be drawn, led, and made tractable, and as a good, honest, old ass, can be trained to do an immense amount of downright hard work.

Ephraim—the wild ass—is here depicted as having kicked himself free from the traces of Assyrian bondage, and to be roaming about in the wilderness, sniffing and enjoying the fresh air of freedom for a time. Here note the hand of God in Ephraim's history. It is man that robs animals of their freedom. God gives it. He gave Ephraim, the wild ass, his freedom. The wild ass, roaming at large in the wilderness, has troubles and dangers to encounter, of which we have no conception. We know just as much about Ephraim, the wild ass, in his cast-off condition, until he was guided and led to the place appointed for him, the Isles of the North and West. Hosea says this wild ass was "alone by himself." Then he should not have been alone, but should have had a fellow. As Ephraim represents the House of Israel (the Ten Tribes) his fellow must be the House of Judah; and note again, that there is no reunion intimated while the wild ass is in his outcast condition.

In the early ages, no doubt, many devout men pondered well over these sayings. The prophet Hosea calls Ephraim a wild ass, and has no more to say about him. This leaves the subject in a very unsatisfactory state, for any child, hearing the story, would naturally want to know what became of that wild ass. And this leads us to infer that the prophet, with the welfare of his people truly at heart, expressed himself in such terms that it is highly probable he was often much misrepresented, and much misunderstood. It is left to the prophet Zechariah to place before our view the ass under another aspect, entirely new, yet quite natural. He predicted an event which received a very literal fulfilment. This event is well known to Christian men and women. We think we know all about it, and a passing thought seems enough. Here we all sadly err. The Biblical subjects which we think we know the best are really the subjects upon which we ought to concentrate all our thought, guided by the signs of the times, for they are the subjects about which we probably know the least. All our Saviour's utterances were prophetic, and He may be said to have illustrated the dark sayings of the prophets, by openly acting prophecy in the very sight of the unbelieving Jews.

No part of His history is more pregnant with meaning than the narrative of His last journey to Jerusalem. Two events demand our attention, and to those who believe in the prophetic character of Our Saviour's ministry there is more to be learned

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from the brief narrative than has hitherto been suspected. The first was the restoration of sight to Bartimeus, the blind beggar; the other was the call of Zaccheus. The Master was drawing nigh Jericho, when blind Bartimeus heard the commotion caused by the passing multitude of people. Notice his earnest enquiry: his importunate prayer, and the blessed result (Luke xviii.). Blind Bartimeus is typical of Ten-Tribed Israel, upon whom blindness in part hath happened, that will be miraculously removed, in a national sense, when those stirring times take place, which most immediately precede His Second Advent. Concerning those times, is it not predicted of the "blind people," "I will yet for this be enquired of by the House of Israel to do it for them"? (Ezek. xxxvi. 37). And Zaccheus, little of stature; rich but despised; too worldly-minded to be moved by any ordinary event, is now roused to vigorous action out of sheer inquisitiveness. Running along a lane, before a crowd of people, and climbing up a tree, to gratify pure curiosity, cannot be considered dignified actions on the part of a rich man. He climbed the lowly sycamore, clambered along one of its sturdy branches, obtained a good position, and looked down with curious eyes on the Leader of that new creed he could not understand. The Leader "looked up," "saw him," called him by name, "Zaccheus, make haste, and come down: for to-day I must abide at thy house." And we read that he did make haste to come down (from his elevated standpoint of personal opinion. He descended to the level of the new creed), and not only welcomed, but entertained the Master joyfully. And what was the Master's comment? "This day is salvation come to this house." Blind Bartimeus is typical of the House of Israel. Zaccheus is typical of the House of Judah, whose entire conversion was sudden and complete. Stirring events of world-wide interest will suddenly strike the ears of the "blind people," who will immediately and anxiously begin to inquire what it means, and there will be those in the crowd who will be able to tell them, even as it was of old, for "the thing that hath been, it is that which shall be."

When the signs of the times bring about the restoration of sight to the blind people, and the manifestation of the Lost Ten Tribes of Israel in the British people, then will the Jews evince that eagerness (characterised in Scripture as running) which will end in their sudden and complete conversion. As with Zaccheus of old, so with the modern Jews. They must first hear of Jesus; succeeding events will cause considerable speculation; stirring times will arouse earnest enquiry, ending in the sudden and complete conversion of the Jews.* There are and ever have been many poor Jews, and many rich ones. The same fact exists to-day. Zaccheus was the influential type of his race, and we have existing to-day similar types, known the world over even as Zaccheus was well known in the vicinity of Jerusalem. That his conversion was complete, we may gather from his generosity: "The half of my goods I give to the poor," and from his renewed sense of justice: "If I have wrongfully exacted aught of any man, I restore fourfold." What a glorious end there was to a good day's work, in the testimony given by the Great Teacher: "This day is salvation come to this house."

The sycamore is a tree of low stature, but its trunk is massive, its branches strong and wide-spreading, and it is one easy to climb. Zaccheus thus had every privilege vouchsafed to him of seeing Jesus. Viewed prophetically, this tree reminds us of Ten-Tribed Israel, the vine, the "tree of low stature" (Ezek. xvii.). The vine was to grow to such proportions that it could be readily reached, and easily climbed, and under its shadow were to be found shelter and protection. This is a prophetical delineation of Jehovah's method of bringing the Jews to realise the truth of the Gospel of the Lord Jesus. This prophecy has been for some time past, and is now being, literally fulfilled in our midst. The despised and persecuted Jews, throughout the world, are seeking the shelter and protection afforded to them by the "tree of low stature." Zaccheus found on his hurried way only one tree adapted to his wants, easy of access, and he found on that tree a branch which enabled him to see, learn and know all he wanted. So the Jews find to-day, that they have only one available, safe place, in the wide world, to which they may flee for shelter and protection, and that place is Israel-Britain, the "tree of low stature," with its wide spreading branches (colonies) of world wide extent. When the new colony (Palestine) is annexed, the Jews, or House of Judah, will be seen making their way along that particular branch (in unbelief, like Zaccheus of old to see Jesus). This is the Divine method by which, unconsciously, the "two sticks" (Judah and Ephraim) are, first of all, to be brought together (Ezek. xxxvii.). After that the two Houses will be joined together and become one. There is nothing new in this. Joseph, in Egypt, after long exile, knew his brethren, but they did not know him. There were many reasons for this. But they were eventually convinced of his identity, and broken family ties were divinely cemented together.

* * * * *

Here follows some of Our Saviour's sublime teaching, which, for the present, we must pass over. It is indicative of a time, yet to come, between the European Earthquake Woe, and Restoration times, which synchronized with Christ's entry into Jerusalem. That will be a time for the nations of the earth to reflect. The Judge of all the earth is about to call them to give an account of their national stewardship, as the nobleman, who went into a far country, to receive for himself a kingdom, did, on his return (Luke xix.).

* * * * *

During this short interregnum, another work will be progressing, of which the world at large will be oblivious, as was the crowd of people which followed Jesus. The ways of Jehovah are often secret and mysterious. Man understands them not. The acts and sayings of the God-man were equally so. When He drew nigh to Bethphage and Bethany, something had to be brought which required despatch. Messengers were required who could be trusted, and something had to be done, improbable though it appeared, but to which there was to be no gainsaying. There have been, in the past, world-wide rulers—world-wide, so far as human knowledge of territory then extended. They entered their capitals, on prancing chargers, in great pomp, and amid unbounded popular applause. But the King of kings, robed in humanity, sends not for a noble charger, nor for a dignified mule, nor for a stolid looking ass, but for a colt, a shaggy, untried skittish-looking animal, commanding no dignity, and less respect than even its dam. On such a despicable looking animal, did the King of kings condescend to enter into the future capital of the whole earth. And never did king or emperor receive such honour among men. Heaven and earth rang with pæans of praise, and had humanity ceased to proclaim it, the very stones would have cried out (Luke xix. 40).

And the messengers who were sent were Peter and John, men very opposite in character and disposition. Peter, the stone, bold, rash, daring and impetuous. John, the beloved, mild, gentle, timorous.*

They were commanded to go to a certain village, at the entrance of which they would find a colt tied (Luke xix.). This animal was unbroken, untried. No man had ever sat on him. They were to "loose him and bring him." The instructions given to the messengers were simple but sufficient, and they knew nothing but obedience to Him who ordered them. There were to be those claiming † ownership, who should say, "Why loose ye the colt?" Their ownership seems to be very questionable, for when they are told, "The Master hath need of him," not another word is spoken. It is highly probable

* "They shall look on Me whom they have pierced, &c." (Zech. xii. 9, 10). It was the look Jesus gave that brought Zaccheus down quickly.

* This has a political meaning which time will demonstrate.

† St. Matthew says, Go and ye shall find "an ass tied, and a colt with her, &c." (xxi. 2).

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that these messengers did not know the importance of their mission, nor clearly understand for what great purpose the colt was required. We think that the whole narrative is prophetic, and that we have here intimated to us the last word on the Eastern Question.

St. Mark, the most observant of the disciples, says they "found the colt tied by the door without, in a place where two ways met" (xi. 4). If this narrative be prophetic, the solution is simple. The ass (Israel-Britain) is tied outside a gate (Constantinople) at a place where two ways meet, the way from the East and the way from the West. The colt is the offspring of this ass, and no further progress can be made in the Lord's triumphal march till the ass is loosed, and the colt brought. Thus we have the divine assurance that Israel-Britain will yet be chained to that great Gate, and that the time will come when she will be "loosed," and the Gate will be left open, like all her other Gates. There will be very little opposition, for all will be done under Divine guidance. The ass was not sent for, but the colt. The restoration of Israel means the re-colonization of Palestine. All Israel will not return, could not, in the natural order of things. But it will be "one of a city, and two of a family" (Jer. iii. 14). This is the colt. The colt trots along well enough with the dam alongside. So the new colony will have the support and protection of the mother country. It will have more. How quietly everything was arranged and ordered! What unbounded enthusiasm burst forth when Jesus was set upon the colt, and the people spread their garments in the way, and strewed branches from the palm trees in His path, while the air was rent with loud Hosannas of praise and glory to God. And is it not written respecting this coming return, "Ye shall not go out with haste, nor go by flight: for the Lord will go before you, and the God of Israel will be your rereward"? (Isa. lii. 12).

Thus we have portrayed in our Saviour's last journey to Jerusalem the restoration of sight to the blind people—Israel-Britain; the conversion of the Jews: the return in peace, with praise and joy, and with manifestations of divine glory over them. This will be done in the sight of all nations. In those days, when our Saviour's mission had proceeded so far, we find the proud Pharisees consulting among themselves, and in their inner consciousness tacitly admitting that they had made a huge blunder. They had struggled hard to overthrow His teaching, to damage His reputation, and to entrap Him in His talk, but now, with consternation depicted on their countenance, they exclaim among themselves "Behold, the world is gone after Him" (John xii. 17, 19. N.B. Lazarus raised from the dead: so Israel is to be like the prodigal son. "This my son was dead, and is alive again," etc.).

Our Identity with Lost Israel is truth, with Revelation for its foundation; and for its superstructure, facts which cannot be refuted. This truth has become known throughout the whole world, much in the same way that Christianity did. With the exception of a worthy Gamaliel here and there, the shepherds of the land have done their level best to stamp out the new teaching, because it would entail personal labour and inconvenience to themselves. They are no lovers of truth who deliberately refuse to consider the dark sayings of prophecy in the light which latter days flood over them, simply because it may mean the reconstruction of a sermon. It is very pleasant to run along smoothly in a given groove, but not so to be unwillingly jolted out of it. Where the truth of God is to be considered, all our faculties ought to be exercised in order to make the truth plain to those who have neither the means, nor opportunities at command, to enable them to understand it.

Consider the advocates of Christianity nineteen centuries ago! Some were rich, many were poor: some were literate, many illiterate. Both were required to propagate these truths, both are required now. But all must be taught of God. Of old, the Master was despised and rejected of men. So must His servants expect to be. None were more so than the apostles and disciples of old. And of those who support the Identity "craze," little need be said. But of old it was said, and admitted by the Pharisees themselves, "Behold, the whole world is gone after Him." And this is precisely what will take place when Israel of the Ten Tribes, lost and dead to the world, with no clue to their own Identity (taken in a national sense), and without acknowledgment among the nations of the earth, shall obtain peaceable possession of the great Gate, Constantinople.

The signs of the times are prominent in our midst. The war scare has sent a panic of fear throughout the length and breadth of the land. And doubtless, with our scattered dominions, scattered forces, and mismanagement, we have, nationally, much cause to fear.* We must do all we can to defend ourselves, but we must also place implicit confidence in the Holy One of Israel, who by the mouth of the prophet Isaiah, proclaimed to Israel, in the latter days, "Fear not."

The European earthquake woe will bring about our peaceable possession of the great Gate. The re-colonisation of Palestine will be an immediate resultant, and Ezekiel's prophecy will be literally fulfilled (xxxviii.).

And what will follow such a marvellous event? Just what took place long ago when the Pharisees declared, "The whole world is gone after him." Is it not predicted, "It shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of Hosts," etc. (Zech. xiv. 16—19). "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them to the greatest, saith the Lord" (Jer. xxxi. 34).

May, 1888.

EXTRACT FROM A LECTURE ON THE IDENTIFICATION OF A LOST RACE.

By W. Greig, of Montreal.

"The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be." Thus saith the Lord, "If ye can break My covenant of the day, and My covenant of the night, so that there should not be day and night in their season, then may also My covenant be broken with David, My servant, that he should not have a son to reign upon his throne," and, "Thy seed will I establish for ever, and build up thy throne to all generations" (Psa. lxxxix. 3, 4).

"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 stirreth up the sea, that the waves thereof roar. The Lord of hosts is His name. If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." And "Thou hast confirmed to Thyself Thy people, Israel, to be a people unto Thee for ever" (2 Sam. vii. 27).

Dr. J. Munro Gibson, in his book, "The Mosaic Era," 354th page, details Israel's growth, from childhood, in Egypt, to adolescence in Solomon's reign, then downwards, through slow steps of decay, until, in the days of the Maccabees, it sinks into the grave to which it has been steadily advancing.

F. Ballard, M.A., F.G.S., in his article printed in the Wesleyan Methodist Sunday-school Magazine for Oct. 1885, on the last kings of Israel and Judah, asks, "What became of the Lost Ten Tribes?" and answers, "The twenty-seven identifications may be dismissed as absurd, the problem remains yet unsolved; but the certainty is, that here ended, for ever, the history of Israel as a monarchy." If the problem remains

* One writer says that we "are a people without an army." This is quite true when our small army is contrasted with the immense standing armies to be found on the Continent.

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unsolved, where does the certainty come in? Our good pastors, not seeing how to reconcile these passages of Scripture with what they conceive to be the facts, find a roundabout way out of the dilemma, by stoutly declaring that Judah's and David's blessings are both fulfilled in Christ, who was the Shiloh promised, and the person in whom the throne of David finds, from the time of Zedekiah's death, its perpetual occupant.

To this we object :—

1.—That the sceptre was not to depart from Judah until Shiloh came.

2.—That David was never to want a man to sit on his throne so long as the sun and the moon should endure.

Nevertheless :—

1st. Judah's sceptre had fallen from his nerveless grasp 585 years before Christ came in the flesh, and its next king was Herod, an Edomite, the vassal of Rome.

2nd. And in this year of grace, 1888, we still behold with the natural organs of vision, the sun and moon, and enjoy their life dispensing rays.

3rd. And David's throne was a material throne, over a very material and worldly people, and though it was the *throne of Jehovah* over Israel, yet in no sense of the word was it a spiritual or heavenly throne.

4th. And Christ, when *He* came, did not sit on any throne, for Rome had possession, and Christ was the subject of Rome, and paid tribute to Rome, and died under the sentence of the Roman Governor.

5th. If Christ was the Shiloh promised, and this promise was fulfilled when He came, then His mission was fruitless, for Shiloh means "peace," or "safety," and He Himself declares, "I came not to send peace on the earth but a sword," and the sword has been unsheathed ever since.

6th. He also declares, "If My kingdom were of this world, (age, as the word *world* should be rendered), then would My servants fight," which shows, by strong inference, that His kingdom shall be in a future age.

7th. Christ was in no sense, other than a prophetic sense, the Son of David at the time when the last king over Judah ceased to reign, any more than we were sons of Noah, at the time when he entered into the ark.

Therefore :—

1st. The Shiloh promised is not yet come, nor can come until the millennium, at which time, we are assured, peace shall prevail, and be established on this earth.

2nd. And Jesus, who was the Son of David by descent, at His first coming, did fulfil His offices of prophet and priest; but shall then, at His second coming, take unto Himself His mighty power and reign, at which time the prayer, long offered but by few understood, shall be answered—"Thy kingdom come, Thy will be done in earth, as it is done in heaven."

3rd. And God shall give unto Him the throne of His father, David (which never was in heaven), and of His kingdom and dominion there shall never be an end.

4th. And David's throne must still be in existence in some part of the world, and David's son must this very day be the occupant of that throne, and his family the oldest dynasty in the world, as God is true.

5th. And if there is a throne over Israel, there must also be an Israelitish nation to rule over, and the word of God being true, that nation must be to-day the greatest the world has ever seen, encircling the globe, filling up its desolate places with teeming multitudes, which no man can number, and, like the sand by the seashore, which can neither be measured nor numbered, and of whom people will persist in declaring, "Ye are not God's people," but nevertheless a people whom God declares shall be called "The sons of the living God" (Hosea i. 10).

And lastly, I defy the world to produce such a people outside of the British Empire and the United States of America. But these pastors will insist that the Jews are the only nation referred to; not realizing, or wishing to realize, that Judah is a scattered people, having neither king nor country, and denying themselves that they are a nation. The "American Israelite," published in New York, in a late issue, says:—

It is strange that some of our Gentile friends can not, or will not understand the word "Jew." In the *Evening Post*, a paper published in this city, a communication, signed E. W., appeared, censuring the editor for adding the word "Jew" to the name of persons acting against law and decency. "E.W." asked, "Why do you always say, N. N., a 'Jew,' did so-and-so, and never N. N., a Methodist, or Baptist, etc.?" The Editor's reply was, "That the word 'Jew' has nothing to do with the religion of the party, but 'Jew' is the nationality, just like 'Irishman, German, Frenchman'; and although a Jew, and even his ancestors before him, may have been born in this country, or in Germany, or in France, he still belongs to the Jewish nation, and is either an American Jew, a German Jew, or a French Jew." Can these American Christian editors not understand that the Jews have ceased to be a nation, and that by using that appellation, they can only mean their religion, while and because we are proud of being "Jews," we hope the daily press will cease bringing the title "Jew" in connection with some miscreant or vagabond, who accidently was born of Jewish parents.

Thus, as Judah repudiates the claim to being a nation, and claims the appellation only as a sectarian title, Israel must both be a nation and a monarchy, and Judah is the seed-royal, swaying its sceptre.

Ard-choille, Cote St. Antoine, Montreal, March 27th, 1888.

THE REV. DR. WILD ON THE RETURN OF ISRAEL AND JUDAH.

THE following appeared in the *Parkdale News* of August 4th, in one of Dr. Wild's sermons, that on "The Ploughman Overtaking the Reaper." The sentiments are too good to be omitted from the BANNER, and we quote them accordingly. He said:—

"When you ask, Will the ploughman overtake the reaper? some of you will be surprised to find that he cannot overtake the reaper until Israel is recognised and Judah is restored. Here come in the Ten Lost Tribes again: you cannot keep them out. Now many good things that people are praying for and wishing for, and longing for and talking about are all on the other side of Israel's recognition and Judah's restoration. My good friends, the Adventists, that have met over Niagara the last few weeks, I have got some nice things sent from them. They think I am in error; I may be; it is likely I am in some things just as much as they are; but if any man, Adventist or not, will show me the millennium, with the Jews scattered, Palestine desolate, and Israel unrecognised, I will confess I am in error. You cannot have any millennium on the face of the earth until these things have transpired. Why ignore the greatest fact that is to comprise all these? When the ploughman will overtake the reaper these things will be accomplished. In that day, He says. What day? The time referred to when Palestine shall be settled and Israel shall be quiet and at peace. Did you ever think of the unity of the various churches? When will you get it? Zephaniah, 3rd chap. and 9th verse: 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent.' Do you see that you cannot get it now? You have to believe in Israel and Judah as God's select people for civilizing and Christianizing the world; until the Church and the whole world believe that, we can never be united. Then He will turn a pure language upon the people. You may ask for it, and you have the answer given in Jeremiah, 32nd chap. and 39th verse: 'And I will give them one heart and one way that they may fear before Me forever.' But when will you get that one heart and one way?

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After Judah is restored and Israel recognised. Yet people are praying and preaching all over to give us one heart, give us one way. It is the Lord's to give such a blessing. But He does not give rebellious people their way. He has got a way of His own about this thing, and He will have it. So you can find some other passages. Perhaps they would say, I wish you ministers could see eye to eye. You will by and by. But when? In that day. But when is that day? Isaiah, 52nd chap. and 8th verse, 'Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.' The time you see is that day.

"We want you to see eye to eye now. We want you to see eye to eye with Archbishop Lynch. I cannot for the life of me. Then do with Canon Dumoulin. I cannot exactly. Well, then, do with the Methodist ministers. I cannot exactly. Well, go to the Baptists. No. What is the matter with you? We will never see eye to eye till Judah is restored and Israel is recognised. Just so you will find the same idea borne out in the 11th verse of the chapter of my text: 'In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old.' That is just exactly what is to be done. If you will go to the 14th verse, He says: 'And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.' It is after they are settled there that the ploughman is to overtake the reaper. And yet you want him to overtake him now. He cannot. What you have got to do, and what the churches should do, is to recognise Israel literally, just as the Jews are. This is the order of God's work and His providence. Co-operate with Him, and bring these things to pass. Peace would be on the world in thirty years if we were to do it. But you will go out, some of you, and say, I do not believe in the Lost Tribes. You do not know what you believe in. All the great events of the future for which the Church is praying are predicated upon this fact. I will ask any Adventist or any other man, Give me a great fact that belongs to the future, that is to come into force or play now before Israel is recognised and Judah restored. Now, my friends, just own up. You will always find them when this great thing is done. If we want peace, good-will and plenty, if we want sorrow and poverty wiped out, we shall have this thing done first, as you will read in Isaiah, 51st chap. and 11th verse: 'Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away.'

"Oh, that people could see the will and purposes of God, so simple, so plainly revealed in His Word, and be willing to co-operate with Him. Let the technicalities of theology go; the great question is to recognise God's purposes through the chosen seed of Abraham, their work, their place, and their reward. May we thus be willing servants of God the Most High! Amen."

So far the doctor. We concur with his remarks almost word for word. Yet there is one point which seems to jar. Peace could not be obtained by the world in thirty years by admitting the Identity of the British with Lost Israel unless God's good time for the restoration of the two Houses be fully come then. Man's acknowledgment of the fact could not hasten the time by a single moment. But when the time arrives, the whole world will recognise Israel and admit that the Lord Jehovah is their God in truth and in fact. What we have to do meanwhile, is to pray the Lord "to hasten the time," and then peace will be upon the earth according to the promises and prophecies; "when the Lord shall bring again Zion" (Isa. lii. 8).

"THE DOWNFALL OF ENGLAND."

THE French are it seems amusing themselves at our expense by buying and reading extensively a 2-franc pamphlet which is having a large sale in France, entitled "*Plus d' Angleterre.*" In this brochure the "downfall of England" at the end of this century is foretold, and the events leading up to it narrated in the form of a diary. We copy the entries which appear in the *Pall Mall* translation, as follows. If this be the style of thing the French are looking forward to, they must, it seems to us, love their British neighbours very dearly! The coming destruction of the power of Britain it is declared by the Frenchman will give peace to Europe for perhaps a hundred years! Therefore we may conclude that this country is the only existing obstacle to the peace of Europe, France, Russia and such Powers being, we presume, the peace makers and lambs among the nations. *Credat Judeus Apella!*

THE AWAKENING.

July 4.—Lobbies of the French Chamber crowded. Excited deputies. Interpellation of Ministers on news from Madagascar. Equivocating replies. Rumour of murder of French Resident. Complicity of English General suspected. Indignant speech by young member of the Left. General Willoughby at Tamatave undoubtedly accomplice. Same thing everywhere. Speech much applauded. Discussed in evening papers.

July 5.—Yesterday's debate followed up by violent articles in the French paper, especially one, which attracted great attention, entitled "The Enemy—is the Englishman."

July 7.—Newspapers all over France take up the cry against England.

July 8.—Attacks treated in England with disdain. Excitement attributed to financial operators. Nothing was to be feared from France.

July 9.—Lord Wolseley declares *invasion* impossible. Congratulations in England at abortive attempt to make Channel Tunnel. Tragic scenes in Ireland, result of Coercion. Thirty-five thousand English troops quartered there.

July 10.—Indignation meetings in Paris on behalf of Irish people. Correspondent of the *Times* recognised and hissed at the theatre. The Queen returns from Aix les Bains, but has refused to pass through France, and goes round by Ostend. German newspapers very reserved. Russian press bitterly attack English policy.

July 11.—French Ambassadors at Berlin and St. Petersburg interview the two Emperors.

July 22.—Concentration of large massses of Russian troops at Merv.

July 24.—English military authorities commence feverishly to organise mobilisation of two army corps on the Indus. English ships of war ordered to the Persian Gulf.

August 6.—Discussion in the House of Commons on the famous project of federating the Colonies. Looked upon in France as a final attempt by England to lay hands on the entire globe.

WAR.

Sept. 13.—Revolution broken out in Bulgaria. Prince Alexander said to be about to return to Sophia. Instigated no doubt by English Ministers.

Sept. 14.—Questioned in the House of Commons, English Ministers prevaricate as usual.

Sept. 15.—Interpellation in the French Chamber. President of the Council admits that great tension exists between the two nations.

Sept. 22.—English newspapers publish two great events. First, a Russian column of ten thousand men has quitted Merv for Herat; secondly, outrage on the French Consulate at Cairo. Greatest excitement in Paris. Chamber and streets thronged with excited multitudes.

Sept. 23.—French securities have fallen 5 per cent.

Sept. 27.—An ultimatum couched in moderate language demanding redress sent to English Government.

Sept. 28.—Irish members in the House of Commons accuse Government of desiring war in order to draw away attention from domestic troubles. Four army corps ordered to be mobilised in France. Many remonstrances by those who look upon Germany as the legitimate foe. Generally thought, however, that the way to Alsace-Lorraine lies through London.

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Sept. 30.—Rumours of an unfavourable reply from England. In London mobs parade Trafalgar-square, crying for work and denouncing war.

Oct. 2.—Herat captured by the Russians. News confirmed. Excitement intense. Queen left Balmoral for London. English Cabinet now striving hard for a pacific solution.

Oct. 5.—The mine has exploded. English newspapers announce that a French steamer has been sunk in the Suez Canal by an English man-of-war. The Indus, a French liner returning from the East, had taken on board some fugitives from Cairo. Summoned to surrender them, the captain refused. A blundering English commander—more by accident than design—in endeavouring to make good his seizure, destroyed the French ship.

Oct. 6.—Crowds paraded before the offices of *The Standard* and *Daily Telegroph* on the Place de l' Opéra, and broke the windows of "Old England," a shop on the boulevards. The Chamber voted a declaration of war and a credit of 300 millions of francs.

Oct. 7.—Vast crowds in London surrounded the Houses of Parliament, receiving members recognised with groans or cheers. Prince of Wales present in the gallery. The Prime Minister announced to a crowded House that France had seized the pretext of two untoward incidents to declare war; that the French Government had refused to consider a pacific settlement of these questions; that England was ready to take up the gauntlet so insolently thrown down.

Oct. 8.—German official organ observes that Germany can afford to look on impartially, as the victory or defeat of France must equally turn to her advantage. Russian press sympathetic to France. Austrian hostile. Italian newspapers favourable to England. 3rd, 4th, 9th, and 17th Army Corps ordered to be mobilised at Rouen, Le Mans, Orleans, Tours, and Toulouse, and orders given for the concentration of the 10th, 11th, 12th and 18th, already mobilised.

Oct. 9.—Jingoism rampant in London.

Oct. 10.—Hostilities commenced. England cut off from North America. All communication of military intelligence to newspapers strictly forbidden by the Commander in Chief. The English newspapers, however, continue to publish military and naval news.

Oct. 11.—The English papers continue to arrive, *viâ* Ostend, giving details of movements of troops. Reserves massed at Croydon and Aldershot. Volunteer and Militia camps forming on the coast of the North Sea and on the shores of the Channel. Fleets concentrating at Portland and Portsmouth; large merchant steamers requisitioned. Subscriptions opened at Mansion House: 50 millions in four days subscribed. Queen arrived at Buckingham Palace. The Prince of Wales and his sons visit the southern ports. Since the 8th, French fleet collecting at Brest. Thirteen ironclad cruisers, together with war vessels of other classes, making forty-six sail. In the harbour there are also lying large transports. The Transatlantic line capable of carrying 27,000 men and 4,000 horses. Mediterranean line can carry 18,000 men and 5.000 horses; and the Messageries 50,000 men.

Oct. 13.—159,000 officers and men, 26,000 horses and mules, 450 guns, and 2,500 waggons are embarked at Brest. The Mediterranean Fleet was at Toulon on the 1st, and received orders to leave for Alexandria. On the 5th, when about to start, received secret orders to proceed to Brest. Crossed Straits of Gibraltar at night and arrived at Brest on the 13th.

Oct. 14.—Great impatience in France at the silence imposed by military authorities. What is composition of English fleet? Two hundred and seventy vessels. Of these only thirty-five first-class ironclads. From total at least seventy may be deducted as not ships of war, but Royal yachts and unserviceable craft. Fleet scattered all over the world. collected for the Jubilee, but since dispersed. This evening news of the bombardment of Cherbourg. Northampton, Sultan, and Hercules, escorted by Brisk and Archer, appeared off the harbour. Two French ships went out to meet them, accompanied by torpedo boats, but were forced to retire, after a successful attack by Torpedo Boat 80 on the Sultan.

Oct. 15.—Great naval battle, claimed by the French as a victory; disastrous to both fleets. After the first half hour the English had lost Iron Duke, Conqueror, and Minotaur, while Edinburgh, Inflexible, and Impérieuse were so out of gear as to be useless. The French lost Brennus, Dehorter, and Condor, while Redoubtable and Admiral Baudin (flagships) were with difficulty forced out of action by Villars and Roland. After two hours' hard fighting both fleets were completely crippled; but Channel free for the passage of our Army.

Oct. 16.—Illuminations yesterday in Paris. Consternation in London. Attempt to sack the Admiralty frustrated by the police.

Oct. 17.—French fleet arrived off Hastings yesterday, in form of crescent. No troops or fortifications. Volunteers and Militia in camp at Eastbourne. Authorities at Hastings telegraph to Commander of Forces. All wealthy people leaving for Tunbridge and London. Ships open fire with melenite. After short bombardment, white flag on parade. Parties landed immediately. Resistance abandoned, town spared. By ten o'clock the 41st Brigade of the 11th Army Corps occupied Hastings.

Oct. 18.—Yesterday, at eight o'clock, the army began to march, General direction—Tunbridge and London. At one o'clock Eastbourne Army in touch with the French, at Battle. Five hours later, English retired; French lost 3,000 men, enemy 9,000 killed or wounded.

Oct. 20.—Yesterday march at nine. Occupy Tunbridge Wells. Heard of enemy at Tunbridge. English army consisted of 70,000 regular troops and 30,000 Militia and Volunteers. French force 145,000 men. Battle lasting all day. English overwhelmed by superior numbers and defeated.

Oct. 21.—News of the battle spread over England; Ninth Army Corps disembarked at Folkestone, marching on Dover. French cruisers in Chatham and Liverpool. Insurrection in Dublin. Riotous mobs scouring the streets of Birmingham, Manchester, Liverpool, and Leeds. A Russian army marching through Afghanistan. Riots feared in London. Parliament fortified. Cannon in Trafalgar-square commanding the Strand, and on Westminster Bridge, enfilading the Thames Embankment, all armed by London Volunteers. Parliament met. A commission of thirty appointed to support Ministry.

Oct. 22.—French army resting with the right at Orpington, centre at Keston, left at Addington. All shops shut in London. Docks pillaged. Queen gone to Windsor. Complete collapse of the Horse Guards and War Office.

Oct. 23.—French troops occupied London. Armistice offered. After long deliberations Ministers accepted terms. Royal approval required. Queen telegraphed from Balmoral announcing abdication.

Oct. 24.—New Corporation established in London. Each vestry sent 20 delegates. The milliard voted by the new municipal authorities.

Oct. 26.—Armistice signed. Fleet given up.

Oct. 29.—Preliminaries of peace presented to English Government.

ARTICLES OF PEACE.

1. Payment of a war indemnity of 14 milliards of francs.
2. England to cede to the French Republic the town of Dover, the Channel Islands, Heligoland, Gibraltar, Malta and its dependencies, Cyprus, Sierra Leone, the Gold Coast, Cape Colony, Mauritius, Seychelles, the Admiralty Islands, Chagos Islands, Aden, Perim, Socotra, Ceylon, Hong-Kong, New Guinea, Tasmania, New Zealand, Fiji, Vancouver, English Guiana, the Antilles, the Windward Islands, Barbadoes, Jamaica, Province of Quebec, and Newfoundland.
3. England to evacuate Egypt and recognise French rights in the New Hebrides.
4. England not to maintain a standing army of more than 50,000 men, nor a fleet of more than 50 ships.
5. Until the complete execution of these stipulations French troops to occupy Great Britain.

So far the French dream. "The wish is father to the thought"! But all turns upon the great fact whether "The Downfall of England" is God's will or not? The French author of this squib does not stop to consider that, or to inquire who the British are! They are Israel, the Lost Ten Tribes, who are guarded in their isles by the oath and promise of the Lord Jehovah, recorded in their Holy Book nearly 4,000 years ago. They have God's blessing and constant presence, to give them the safety the Frenchman would deny them, and their appointed place wherein to dwell confidently and carelessly according to the prophecies (Gen. xii. 2, 3, xviii. 18, xxii. 17, 18; Deut. xxviii. 1—15, xxxiii. 28, 29; 2 Sam. vii. 10). The invasion and occupation of Great Britain by the French is, as Lord Wolseley is reported to have said, impossible, because God has promised it shall be impossible, and not because of military considerations. The

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destruction of the British fleet and the defeat of 100,000 British by 145,000 French soldiers on British soil reads prettily for the French foes of God's inheritance, but in all this the power of God, and the will of God, are put on one side, which we cannot afford to do! The God who fought the Spanish Armada and destroyed it, who upset all Napoleon's plans for the invasion of England at Boulogne, and enabled us to vanquish him and carry him a humbled prisoner to St. Helena, will defend us against all the boastings of the French, whose legions cut so poor a figure when face to face with the Germans on French soil in 1870. The French have their objects to gain in respect to Alsace and Lorraine, but they will not find that the road to them lies through London, because it will not be possible for them to put London to ransom or to sack it till they have reached the Throne of God and defeated Him who sits thereon. The Lord laughs such threats as these to scorn, and will rebuke the impiety of those who disdain His people, and seeing that they are likely to dominate the world, resent the coming federation of the colonies, as a final attempt by England to lay hands on the entire globe! That very possession is God's promise in Dan. vii. 27, and Rom. iv. 13, to His people Israel, and theirs it will, and must finally be, as God is true! Let Israel therefore praise the Lord, even for such vapourings as this fresh French insult to Him and to His inheritance, His chosen ones.

"*THE ECHO*," AND "THE BANNER OF ISRAEL."

ON April 11, the London *Echo* did the BANNER and its Editor the honour of giving them five distinct notices under the head of "Daily Gossip." They were not flattering notices—rather the reverse, but they were notices nevertheless; and we are glad that in one quarter at least, of the Press in London, the BANNER receives some recognition, though it is, as yet, far from a favourable one. The *Echo* wonders at our "Ingenuity" in pressing into our service everything that occurs, and backing our opinions by a text. Thus the trade picked up in Iceland by Britons, where Frenchmen failed; the prosperity which Egypt has enjoyed under British control; the defeat of the Spanish Armada in 1588; the wonderful increase of population in London; all these we have employed to illustrate our main contention regarding our nation's Identity with Israel, and the *Echo* deems that a subject for mirth. The writer at last to crown the whole matter as a huge absurdity, declares this:—

> We are quite prepared to be told ere long that the Manchester Ship Canal, the recent New York blizzard, Mr. Goschen's Budget, Mr. Ritchie's County Government Bill, the Trafalgar-square riots, the election of General Boulanger, the threatened resignation of Prince Bismarck, and the fight between Sullivan and Mitchell, are additional proofs of Our Identity with the Lost Ten Tribes.

We fear we can make nothing of the New York blizzard, nor respecting the threatened resignation of Prince Bismarck. As to the fight between Sullivan and Mitchell, we could not venture to promote that to the rank of a new proof that this nation is Israel. But the Manchester Ship Canal and Mr. Goschen's Budget certainly testify to the great wealth of the nation, and Mr Ritchie's Bill seems to afford proof that the most far reaching and almost revolutionary changes can be made in this our nation only of all the races upon the earth without bloodshed or political disturbance. We could present to the *Echo* scores of facts, which cannot be explained away save on the supposition that we British are God's people Israel, now in enjoyment of all His promises to that race. Such are our wonderful acquisition of India, and our retention of it to this hour in spite of the mutinies, and of a hundred other mischances that have befallen us there; such is our position in South Africa, in Australasia, in North America, in China, in North Borneo, and in the many islands of the sea. The history of the British acquisition of "The Gates" is one that testifies to God's care over His people, and to the plan on which He has been working for them for the last 300 years. Our commerce, our wealth, our power on the sea, our security in our island home, our national love of the Bible, of the Sabbath, of the Decalogue, and of the Missionary cause; these are all gifts testifying to our Israelitish origin, but they cannot be explained with any regard to the truth of God, and to His faithfulness to His promises, on any other hypothesis whatsoever. Let the *Echo* show, if possible, why, for instance, the most magnificent outland Empire that the world has ever seen attached to a single State has been to-day given to us, and how, and by what miraculous means, about 75,000 men, soldiers and civilians contrive to keep 250,000,000 of alien, warlike nations at the ends of the earth not only in subjection to a foreign yoke but content also to remain so? How is it that long before that Eastern Empire was created as we now see it or thought of, a long line of coaling stations was gradually acquired, making the retention of that empire when conquered a possibility, and the supremacy of the sea, in these days of steam, secure in British hands? Why were Gibraltar, Malta, and Aden acquired, and St Helena, Ascension, the Cape of Good Hope, the Mauritius, and Ceylon besides, by us, except to prepare for the advent and power of the coming "kings of the East"? How is it that to our race and to ours alone was given the energy and power to acquire and keep the vast volume of commerce we have secured, that brings us the stupendous wealth which is the wonder and envy of the world, besides constituting our race the richest on the earth? Such are some of the many problems which are presented in our nation's position and condition in the world to-day, and they belong exclusively to us.

In the multiplying faculty our race is in the very first rank. Our numbers double faster than among any other people. To us alone belong "The Gates" of the world. Ours consequently is the supremacy of the seas. No other nation ever had such unique Colonies as ours, and no empire ever planted its infant States in the "desolate heritages" or "desolations" of the earth, yet all in temperate zones, like ours. Our Colonies alone have developed into nations, and those exclusively are showing a strong tendency to confederate politically with each other and with their old mother in the West. Our wealth is phenomenal, and our commerce bewildering in volume. So great is it that we lend to many nations, but we have no need to borrow from any. We alone of all peoples reign over many nations, but no nation reigns over us. We alone of all nations have an Eastern as well as a Western Empire, and we alone endeavour so to rule that empire, gigantic as it is, that we really "bless by ruling and rule by blessing." We alone so succeed in this hitherto impossible task, that the millions of India, being at least 16 great nations, are content with our rule, and are ready to stand by us with men and treasure to prevent the Russian armies overrunning the land and making India their own. So well have we succeeded in our righteous attempt to govern well, that the inhabitants of Syria and Palestine, of parts of Arabia, Egypt and Africa, are asking "when they too may welcome so beneficent a government as that which rules in India," and would welcome the British Raj there, as heartily as it is accepted in the Heathen Empire of the Queen-Empress! We ask the *Echo*, then, how all these things can be accounted for, except on our Anglo-Israel lines? and why it deems us ridiculous in referring all that is happening to us, to our Hebrew, Ten-Tribed origin? If we be Israel, then the God of Israel is guiding us in all our ways, and not a thing is happening to us save as He is ordering it for our good. Therefore our successful trade in Iceland where the French have failed must needs be a part of God's work in our favour, because we are His people, and He has promised them that He will ever give them "the power to get wealth," in order that His glory may be thereby furthered. Egypt's prosperity under British rule, where French efforts to govern have ever failed, is a mark of the same facts, and a

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fulfilment of a very literal promise to Israel in Isa. xix. 20—25. The defeat of the Spanish Armada, 300 years ago, was a Divine interference on our nation's behalf which even Queen Elizabeth's medal publicly recorded at the time in the memorable words, "*Flavit Jehovah, et dissipati sunt.*"

That deliverance was the work of Jehovah, the God of Israel, and its facts seem to have been foreseen and recorded in Isa. xvii. 12 to 14, as a deliverance He effected for Israel His people. We have said enough! We thank and praise God for our Israelitish origin as a nation. Knowing the fact to be true, we feel that we do right to call attention to it, and to remind our countrymen everywhere that every part of our current history has a reflex reference to the main point, and should be noticed by us all with praise and thanksgiving to our God, the God of Israel.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Fifty-fifth Monthly Report.

The following donations and subscriptions, from May 18th to June 16th, are very gratefully acknowledged:—

By the Treasurer: Miss W., Hampstead, 5s.; H. G., Tooting (three months' subscription), 3s.; The Lady J. E. (for Banners, No. 597), 5s.; Mrs. M., Stroud, 3s.; Darlington, 7s. 6d. (2s. 6d. for Banners, No. 597); M. C., Lee (per Miss E. M. Rush), 1s., for Banners.

By Mr. C. Horner: W. W. (two months' subscription, for Banners), 7s.; G. R., 2s. 6d.; A Friend, 2s. 6d.; Mrs. C. (monthly subscription), 2s. 6d.; G. G., 1s.; Mrs. C. B. (monthly subscription), 5s.

Total, £2 5s. 0d.

Owing to the illness of our Secretary, Mr. C. Horner, which we are sure all will hear of with much regret and sympathy, it falls to our lot to send in the monthly report.

Banner Distribution.—Another cause of regret is the lowness of the funds. From May 5th to June 10th only 8s. was received by the Treasurer. On this account we have been obliged again, most unwillingly, to reduce the number of Banners sent out weekly to 96, though, thanks to special contributions lately received, we have been enabled to circulate some extra copies of the double No., 597.

Literature Distribution.—In consequence of the small balance in hand we have incurred as little expense as possible, and very little literature has been sent out. Eight parcels have been despatched to the following places:—Hastings, Portsmouth, Brighton (2), Wigan, Somerstown, Clerkenwell, and Malta.

Old Banners, etc., have been received from Chiswick, Henley, and London.

Correspondence.—One of our Sowers in the neighbourhood of London tells us that the parcel of literature last sent to him has been distributed amongst a large number of people, and some of it sent to all parts of the United Kingdom. He has also sent copies of the last double number of the Banner to various clergymen, enclosing a suitable leaflet. Our friend says:—"I find there are some ready to read all I can lend them, and are asking for more. Several have openly expressed their belief in the truth of the Identity, our last convert being a school mistress, who is now as actively employed in propagating this truth as I am myself. Some literature is now being read by a student at the London University, who has promised to carefully consider the matter, and says he should be proud to know that he was a descendant of Abraham. A young Jew is now reading some books on the subject with much interest. But perhaps the most remarkable case I have in hand is an Agnostic, as he calls himself. It says much for the amount of evidence, and its quality, we are able to adduce outside Scripture, that he believes it to be proved that the different races who came to these islands, with the exception of the Romans, were all of one stock, and that stock a Hebrew one! But when I pointed out to him that all that has happened to this race was spoken of by the prophets, and written in the Bible centuries ago, he says it is an accident!"

Our Sower at Brighton, who lectures and distributes literature on the beach, says: "I am looking for much good to be done this year. The Armada, &c., will help us with much argument, and 'England in Danger' will also help to show that we have One better than 10,000 guns who fighteth for us."

J. Lawrence, *Hon. Treasurer.*

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. 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.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

During the past month two cards of membership have been issued. The total number of members is 1,459. Two cards have also been given out by our agent in Malta.

The following donations, received towards the expenses of the Union, are most gratefully acknowledged: 2s. 6d. from Member 1,413; and 5s. from Miss W., Hampstead.

New members are requested, when writing for cards, to 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 appended:—

1st ...	Luke	xvii.	12th ...	John	iv.	23rd ...	John	xv.
2nd...	,,	xviii.	13th ...	,,	v.	24th ...	,,	xvi.
3rd ...	,,	xix.	14th ...	,,	vi.	25th ...	,,	xvii.
4th ...	,,	xx.	15th ...	,,	vii.	26th ...	,,	xviii.
5th ...	,,	xxi.	16th ...	,,	viii.	27th ...	,,	xix.
6th ...	,,	xxii.	17th ...	,,	ix.	28th ...	,,	xx.
7th ...	,,	xxiii.	18th ...	,,	x.	29th ...	,,	xxi.
8th ...	,,	xxiv.	19th ...	,,	xi.	30th ...	Acts	i.
9th ...	John	i.	20th ...	,,	xii.	31st ...	,,	ii.
10th ...	,,	ii.	21st ...	,,	xiii.			
11th ...	,,	iii.	22nd...	,,	xiv.			

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

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HOW TO SPREAD THE IDENTITY.

By a Reporter.

On the occasion of the Sunday-school anniversary in connection with the Ashurst Wood Congregational Church, near East Grinstead, Sussex, held last Tuesday, the 5th instant, some very capital ideas were put forth by the various speakers of the day, presided over by a highly respected gentleman from Brighton, Daniel Friend, Esq., whose whole heart is with the cause of children. The ideas put forth by the speakers formed an excellent opportunity for a good Anglo-Israelite, Mr. G. J. Vince, who was among the speakers, whereon to base his remarks respecting British-Israel truth, and to appeal to the previous speakers as witnesses of the fact. Mr. Vince proceeded to show how and why the future progress of this nation was so much in the hands of the children. They (the speakers), he said, admitted that vast progress had been made during the past 50 years through Sunday-school work. They admitted that the nation had arrived at a height of glory that was at once unique and remarkable in the history of the world. Had it never struck them that that was a fulfilment of prophecy? Had it never struck them to observe very carefully Isa. liii., in reference to the sufferings of the Messiah, and the chapter following, regarding the immediate great glory that was to follow? And were they not living in the

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realisation of this 54th chapter at the present time? What was the prophecy? Was it not that "ALL thy children shall be taught of the Lord, and great shall be the peace of thy children"? What other nation in the world than the Anglo-Saxon race answers to such a description? The prophecy was to the children of Israel, and the children of this nation answer the very description and prediction, showing that our children and the whole of the Anglo-Saxon race are Israel. He concluded by appealing to them again as unwilling witnesses to the fact. Therefore, he urged, we had much to be thankful for, and we know for certain that Sunday-school work will never be downward or backward, but, as the chairman put it and believes it, ever onward and upward, as long as the Word of the Lord stands, delivered through the mouth of His servants the prophets. Ah! ours is indeed a glorious future, and full of buoyant hope in our heavenly Father for His kindness to us and to our children, as He has promised to be in the Old Testament records:—"All thy (Israel's) children shall be taught of the Lord, and great shall be the peace of thy children."

Review.

Israel: Where is she Now, and What is her Mission? A Lecture by George Nelson Walsh. Price 3d. Sheffield: George Slater, West Court and Ling Hill.

THIS is a carefully prepared and sensibly written lecture on our subject. Mr. Walsh begins at the very beginning, shows how the Scriptures and Scriptural history distinguish between the Houses of Israel and Judah, and then proceeds to ask, "Where Israel," the Ten Tribes, "now are?" "and what is her mission?" He shows that the plan of salvation has a dual character, the Saviour and the ordained preachers of the Saviour. The Old Testament deals with the latter, God's people Israel, the New with the Saviour. "The Old Testament is the covenant of consecration," "The New Testament the covenant of atonement," and both are "perpetual." Our author sets himself the task to prove, and we think successfully, that Israel was always intended by God to be the world's evangelizer, and that, therefore, she must now be doing her appointed work somewhere. Mr. Walsh, commenting on the wonderful fact that our accredited spiritual guides are earnest in urging men to accept the promises of the New Testament while they pass over those of the Old, with little or no notice, writes thus: "What wonder is there that ministers often complain of seeing so little fruit for their labour, if, in this critical age, they expect men to accept the promises contained in the New Testament without endeavouring to prove first that God has been faithful to those He gave in the Old!" Dealing with the history of Israel, and with the certainty "that the nation is not irrecoverably lost," he presses on those who apathetically refuse to search for it that it is their duty to do so, since the matter is very close to God's own heart (Jer. xxxii. 14). Our author enumerates the blessings God promised Israel during their Gentilized condition, and shows that the chief of these was their appointment to be "preachers of righteousness." He notices that "God never yet, as far as we know, has made any communication to men, except through the medium of an Israelite" (a statement requiring qualification, since Balaam, Nebuchadnezzar, and others were exceptions.) He argues, however, that since Matt. xxi. 43 put the Jews on one side the kingdom of God must have been given to the other extant Hebrew nation Israel, otherwise God's oath to Abraham and his afterseed would have been broken. Mr. Walsh enumerates God's gifts to Israel as their particular qualifications for their prescribed work, as detailed in the prophecies, thus:—1. Wealth. 2. Multitudinousness. 3. Colonies. 4. Power and dominion. 5. A benevolent and missionary spirit. He concludes by showing that the British as a nation fully answer the prophetic description of Israel in every iota, and that they, therefore, are the lost people now found.

We hope Mr. Walsh's lecture will find its way into the hands of multitudes who are not yet persuaded that the British are Israel, and that perusing his lucid arguments they may accept his conclusions, joining our body of faithful Anglo-Israelites in daily praising God for His mercies to His people, as well as in praying to Him to give us soon that new covenant blessing promised to the House of Israel first in Jer. xxxi. 33, 34, and in Heb. viii. 10, 12.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—A friend who had been told that a persuasion of God's covenanted promises to Israel having failed—which must be the case if the House of Israel cannot be found—would, if fully realised, land one in infidelity, writes to urge a reconsideration of this argument as unwise, and liable to misconstruction. He says it has made him "very uncomfortable," and asks how such a view can be reconciled with the fact that our Protestant forefathers walked with God, and died in faith without having learnt this great discovery?

Solomon tells us that as in water face answereth to face, so the heart of man to man. And in many another heart I believe the like objection exists to the truth of Our Identity. If, therefore, the answer given to the friend in question is deemed likely to be of any service to others, will you make use of it? It was in substance as follows:—

"When people feel and speak strongly on any subject, their words are always liable to misinterpretation, notably so on sacred topics, and especially is this apparent in Holy Writ. Else why in expounding such passages as Acts xxvii. 31 (coupled with ver. 24), Acts xxviii. 26, 27, 1 Cor. ix. 27, xv. 15, 32, and countless other passages, does the expositor invariably think it needful to preface his remarks with, "This *does not mean* so and so," or "This must *not* be understood as conveying such a meaning," unless upon the first blush this very meaning would be the one conveyed? The fact is, however, that very few people do exert themselves to feel strongly on any subject outside a personal grievance, or one of individual interest; still less do they expend their strength in trying to bring home to others the importance of truths which they themselves may possibly regard as vital. Men will do it on a public arena for *éclat*, or for motives which awaken their energy, but in private the majority will take no such trouble.

"The grand subject of the Identity was brought home to my own mind in a way in which I cannot but see the finger of God. In expressing myself upon it, I invariably say, '*Had I not already found the Lord*, the conviction which then rushed upon my mind, that *if* the House of Israel were indeed nowhere, God had broken His covenant with Abraham, Isaac, and Jacob—might have landed me in infidelity.' But this statement, if explained by the aforesaid Rules of Exposition, would educe three remarks. First, that *being a* believer, I was upheld and preserved from the threatened danger, even during that fortnight of agonizing suspense. Secondly, that unless God's time is come for teaching His children a hidden (or unseen) truth, He does not usually allow their minds to be thus deeply exercised with regard to it. Thirdly, that as Hume and very many others have assigned the *supposed* failure of God's promises to His chosen first-born, and the *supposed* transfer of His love, from Israel to a Gentile Church, as grounds sufficient for their infidelity, it behoves all who care to vindicate the honour and faithfulness of their God, to proclaim that Joseph is yet alive, and the Governor over not merely the land of Egypt, but over the sixth part of the habitable world!

"This is either an awful fiction or a demonstrable fact, and one so astounding, so overwhelming, that we may well tell it out in language as earnest as we can command. A prayerful study of Britain's place in prophecy and history will prove to every willing enquirer that God's time *is* come to show the why and the wherefore of His unparalleled goodness to our nation throughout the ages.

"The vision was to be sealed up '*till* the time of the end.' The fact of its now being unsealed proves that the end is nigh at hand. It was not so in the days of our Protestant forefathers, and they could not grasp a truth which had not been presented to them."

Trusting that this answer may meet a difficulty which presents itself to some minds,

I am, truly yours in the hope of Israel,
ELLEN M. ROGERS.

Glenwood, Weston-Super-Mare, May 28th, 1888.

TWELVE thousand four hundred Jubilee New Testaments have now been ordered from the British and Foreign Bible Society in London, for New Zealand. They are to contain the Queen's autograph.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
The Brotherhood of the Anglo-Saxon Race	277
Israel's Native Fellow-Helpers in the Defence of India	278
The Gentile Church. By Surgeon-General J. M. Grant, M.D.	279
"Happy art Thou, O Israel"	280
A Nonconforming Minister Gives Evidence	280
The Promises to the Fathers	281
Thoughts on Britannia for English Israelites. By E. Pearse	282
Mr. H. A. Marchant's Work at the Brighton Beach	283
Correspondence	283

THE BROTHERHOOD OF THE ANGLO-SAXON RACE.

How comes it that on all sides the subject of the closely approaching union of the presently divided Anglo-Saxon race is commanding attention? The *Times* frequently discusses the subject and dwells in remarkable language on the glories of the coming Federation of States of the Anglo-Saxon race, the greatest the world has ever seen. *St. James's Gazette* had an equally remarkable article on March 29 last, in respect to "The Future of the English-speaking Peoples," meaning the inhabitants of these islands and the people of the United States. At the banquet given to Mr. Chamberlain on his return from his late successful mission to America to settle the Fisheries dispute Mr. John Bright spoke in glowing terms of our brethren across the water, and declared that America and the British would never come to blows. This fact and expectation leads men to anticipate the other and more splendid result, which Mr. John Bright unfortunately does not see, namely, that "the Brotherhood of the Anglo-Saxon Race," will yet be demonstrated before the world by a confederation of the various English-speaking peoples which will place the world at their feet." The writer in the *St. James's Gazette* paints in brilliant language the possibilities of the future, and we cannot do better than ask our readers to peruse the sentiments. He said:—

"In the past, men have spoken by convention of the brotherhood of the Anglo-Saxon race; but to-day the fact grows towards certainty, that the lapse of years, the recurrence perhaps of friendly missions such as that so happily closed, possibly the incidence of hostile alarm, will knit together, into more real union, the empires of Great Britain and the United States. What may be the steps of the progress towards reunion, what checks, what doubts may beset its path, who shall say? yet many will believe in the likelihood of it as well as the hope for it. No mere questions of commercial interest can finally bar the way of that great re-union—a re-union, not necessarily of fellow-subjects, but one of equal partnership in a splendid future; for before the consummation of the highest wishes of our race, meaner things will cease from troubling. Here, then, is one side of the picture, too little looked on by Mr. Bright; and yet another remains. If the future drawing together of the English-speaking race in Europe and America already looms large, is not there yet more likelihood of a closer knitting together of Great Britain and its colonies? Mr. Bright says not; for no man in Australia or the Cape of Good Hope—or, for the like of that, in Canada—will fetter himself with the quarrels and foolish policy of European diplomacy. If that were true, what should we say of the colonial volunteers in our late wars, or the ready enthusiasm of the Canadians? But it is not so; and for the best of reasons—that the forces of this country are the necessary defence of her vast and scattered dependencies. In the knowledge of mutual self-dependence lies the key to the story of our future. Scattered though they are, the English peoples of Australasia, of Africa, and America, hold the most temperate portions of the globe, and link its surface with an endless chain. They have no desire for conquest; but they will be dangerous to attack and swift to co-operate. Their daily lives filled with the quiet energy of commerce, the English-speaking peoples will spread their empire by peaceful adventure. The quiet villages of rural England and its busy marts will rise again in many distant scenes, and the spirit and traditions of the race will inspire and lend cohesion to a hundred new communities. This vast concourse of people of the same blood, may stand as one man, one in common loyalty and common endeavour. That is no hopeless picture of the future—whatever Mr. Bright may say."—So far the journalist.

No doubt Mr. Bright is right regarding the British Colonies or company of nations at the present moment. They would not just now consent to enter into a Federation with their old Mother in the West or with each other. The constraining motive has not been applied to them as yet! The incidence of hostile alarm has not yet taken place. It may be that God has His incidents ready for the proper time, and when they come, fear will possibly drive the Colonial Empire to close their ranks, and present an unbroken front to a threatening world in arms! God's resources are many, men's are very few. What we see at present is the salient fact that one race is "spread abroad to the West, to the East, to the North, and to the South," and all the most temperate portions of the globe, with the Gates thereof, "to serve as connecting links," are in their hands; our secular writers themselves being the witnesses. The Federation will we feel sure be effected by the impulse of an overwhelming danger, and that danger will override all the petty jealousies which now make the Australian colonies for instance draw apart from one another and refuse to unite on any subject, as is the case to-day. New

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South Wales seems the chief offender; but a national terror which the Lord can easily bring to bear upon them, will in due time no doubt dissipate all jealousies. A company of allied nations must be formed of Israel's descendants in these our last days, and we see them actually before us; ready formed, loyal to a fault in respect to the parent State in the Western Isles, and dependent entirely upon her, as yet, for their necessary defence against their many enemies, present and future; "mutual self-dependence" is indeed "the key of the story of our empire for the future." Its various parts are scattered in the four quarters of the globe, and the endless chain which unites them is the ocean, commanded by "the Gates" God's unique gift to Israel. It is strange that the Rev. Robert Douglas, for instance, is unable to recognise in our nation's coaling stations, "Israel's Gates," but that he defined the latter in a recent lecture published in the *Hastings and St. Leonards News* of April 6, as "the supreme power of judgment over his enemies," whatever that may mean. The means by which our nation "rules the waves" is the possession of the strategical places abutting on the ocean, which give our fleets supplies of coal, means to refit, and places of rendezvous.

"The Gates of the daughter of Zion" in Psa. ix. 14, R.V., is translated in the Prayer-book version as "the Ports of the Daughter of Zion," and this we believe to have been in the mind of God when in Gen. xxii. 17, He sware "to Abraham and his seed for ever" that to them He would give "the possession of the Gate of their enemies." These Gates or ports are strategic places at sea, giving the possessors the command of the ocean, and by means of them there accrues to the British people the supremacy of the sea and the ability to defend the outland colonial nations, who look to Britain of the "Isles of the West" to provide for their safety. When that safety is really in jeopardy, we shall find the Federation of the company of Israelitish nations will follow as a matter of course! But even then, the ability to carry out that mighty prophetic change, will rest upon the foundation of The Gates, which our Teutonic theorists naturally despise, since the promise forms part of the birthright which is Joseph's or Ephraim's, not excluding the tribes of Israel his "fellows," or "companions." (Ezek. xxxvii. 16, 19, A. and R.V.). They fail to recognise the latter companionship, and therefore deny our nation's exclusive possession of a gift which was never tied up to Ephraim's tribe alone.

ISRAEL'S NATIVE FELLOW-HELPERS IN THE DEFENCE OF INDIA.

THE following comes by telegraph from Calcutta, and is being repeated in the newspapers at home:—

The *Ameer*, in an able article on the defence of India, analyses and discusses the various offers of money and troops made by certain feudatory princes to the Government. The total amount of money offered reaches 1.03.80.000 rupees, including Hyderabad, 60.00.000 rupees; Cashmere, 10.00.000 rupees; Jodhpore, 10.00.000 rupees; Bhurtpore, 8.00.000 rupees; Kota, 6.00.000 rupees; Kapurthalah, 5.00.000 rupees; Nabha, 4.00.000 rupees; and Maler Kotla 80.000 rupees. These princes offer troops in addition. Of the other princes, the ruler of Mysore expresses a wish to raise and maintain a suitable military force, trained by British officers; the ruler of Patiala offers troops whenever required; the ruler of Bhawalpore a contingent of troops and money aid proportioned to his resources; the ruler of Tonk the services of himself, his family, his troops, and the whole resources of his state; the ruler of Alwar money and troops whenever required; the ruler of Rampore to defray the expense incurred in raising and maintaining a native infantry regiment in every war, together with all the resources of his state; the ruler of Mandi the services of himself and the resources of his state; the rulers of Suket and Manket the like; the ruler of Loharu the services of himself, his brothers, his property, and a caravan of 50 camels; and the ruler of Chamba, land for cantonments.

A million sterling is not a trifling sum to represent the good and loyal wishes of some of the native princes of India, as their contribution towards the defence of the peninsula against the anticipated attacks of Russia. The native troops of the feudatory states are also at the disposal of the paramount power in the event of an invasion from the North-west. How the great Mahratta states of Holkar and Scindia are going to aid, is not yet announced; but we do not suppose they will be behindhand as compared with the rest. Russia calculates we believe on the disloyalty of the Indian nations to the British Râj as a factor in favour of her proposed invasion whenever it may take place. But we imagine the idea must now be laid aside, since the bare rumour of the designs of Russia has been sufficient to stir up the latent loyalty of the feudatory states, and induce them betimes to come forward with pecuniary help in defence of the Empire—help which already reaches over a million sterling. These offers are only valuable as showing that the native princes have thrown in their lot with their British Suzerain, and that there is no question of a desire to cast off that yoke in order that that of Russia might be assumed instead. India is God's good gift to His people Israel, as Psa. cxi. 6 teaches us: "He showeth," says the Revised Version, "His people the power of His works, in giving them the heritage of the nations." The Indian races are such Gentile races, or "nations," and He hath shown to the world the wondrous power of God in giving to the chosen people British-Israel, the heritage of the heathen in their native lands; and not only so, but He has made the nations willing subjects of their conqueror, since the Government of the latter is a righteous rule, one the heathen know is the best the world can give them. They are therefore anxious and willing to sustain and defend it, knowing that Russia's domination, the only one which could succeed it, would be tyranny itself in comparison.

The action of the Indian feudatory princes corroborates in a marked way the verdict of the peasantry of Arabia and Africa, and of the fellaheen of Syria and Egypt, who, when they hear of British rule in Hindostan, inquire when the Islanders propose to assume the sovereignty in their lands also, and confer upon them the benefits and blessings they are assured are enjoyed by the more fortunate ryots of Hindostan.

By their conduct the Indian native states declare that they bless the British for the Government they confer upon them; and God, true to His promise in Gen. xii. 3, has blessed India in every possible imaginable way. He has given the native races peace and safety, abounding commerce and national wealth. He has granted them "multitudinousness," such that the problem is now how they are to be fed in the time to come. He has sent the Gospel to them by the hand of British Missionary Societies, and the Bible, which is His Word, also His Sabbaths and His laws by the same honoured instrumentality. Surely never were such signal blessings granted to any nation as the 250 millions of men in the native Indian states have received at our hands. God has blessed them because they have blessed Israel, and served His chosen ones, the sons of the living God (1 Chron. xvi. 13; Hosea i. 10). They have publicly consented to serve His people, and therefore the Indian feudatories have neither wasted away nor perished, according to the prophecy in Isa. lx. 12 (R.V.): "For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." India's condition is the very opposite of this, and therefore may we, as Israel, praise the Lord for all His goodness and mercies to the nations of India.

IT is stated that the Queen has consented to become patron of the movement for celebrating at Plymouth the tercentenary of the defeat of the Spanish Armada.

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THE GENTILE CHURCH.

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

It may be interesting to enquire whether it is possible to reconcile the generally received view of the commentators that when the oracles of God were taken from the Jews, they were committed to the Gentile Church with our contention resting upon the express declaration of Jesus that they were committed to *A nation*, that nation being, of necessity, Israel.

There are only three churches extant which can claim to be of apostolic origin—the British, which includes the Protestant Churches throughout the world, the Roman, and the Greek. It will scarcely be contended that the gospel was committed to these three indiscriminately, and therefore it becomes necessary for those who maintain the Church theory to choose one from amongst them ; and I think we may say without fear of contradiction that their choice must fall, and that it *does fall* on the British Church. The term "Church" is more or less misleading because it is very generally used in a restricted sense, being applied either to the ecclesiastical organization only, to the ministers rather than the people, or to a certain exclusive and comparatively small portion of the community. Thus, when we hear of "the Church," we apply the expression to the Church of England, and very generally to those who hold office in it, only, excluding the members, as well as the large body of Nonconformists, whereas the Church consists of pastors and people, so that before there was any dissent, it included the whole population. The church was the nation, and the nation the church. Now I think that few *churchmen* will venture to say that our Nonconformist brethren are outside the pale of the Christian church, and therefore as the aggregate of all denominations of Christians constitutes the Christian church, so it also constitutes *the nation*. The Church by law established is the Church of God in Great Britain, while Great Britain is the Church of God in the world.

Another point which does not seem to have been sufficiently considered by those who regard the custody of the gospel as an ecclesiastical, rather than a national privilege is that *the Church*, using the expression in its more restricted sense, is quite powerless to spread it. The vast expenditure of money upon which our missionary work depends is provided for by the people, not as a compulsory levy, but a free-will offering to the Lord. Civilization, as Livingstone well observes, must go before the gospel—the Bible must follow the sword—let peace societies and aborigines' protectionists clamour as they will. This has been the rule in Israel from the days of Joshua until now,—the nations must be "subdued" by God's chosen people Israel, "His battle axe and weapons of war," before they can be brought to Christ. This is God's own appointment, and for this purpose He has given His people the heritage of the heathen, (Psa. cxi. 6) and established them as a Christian civilizing nation in all parts of the world. It is unnecessary to pursue this argument further. Let our *church* evangelizers tell us what would become of all their missionary work if Spain had the dominion of the sea.

I have already said that there are only three Christian churches extant : and they are all Gentile, while it is certain that the church which Christ established and founded on the prophets of the Old Testament, and the apostles of the New, was Israelitish, and destined to remain so till the end of the world. No truth in the Bible is more clearly stated than this, for He says to His Hebrew followers, "Go *ye* unto all the world and preach the gospel to every creature, and lo, I am with you always, even unto the end of the world." This Church must therefore exist now, and it must be the only true Christian church in the world, because Christ founded one church only, not two or more; and therefore we must look for it as one of the professing Christian churches which we have enumerated. But how can this be if all these churches are Gentile ? The objection is a reasonable one, and requires to be fairly and fully met. It is very certain that the church we are in search of does not exist amongst the Jews, and it is equally so that, using the word "Gentile" in what the Revisers calls its "moral sense," the distinction between Jew and Gentile no longer exists, although the nationality of Israel remains as distinct as it always was, and always must be. In Old Testament times 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. The ceremonial law was a hard and fast line of demarcation between them ; and it was only by conforming to its requirements that the stranger could join himself to the Lord; but when Christ came, all this was changed. He fulfilled the ceremonial law, and abolished it, thus breaking down the middle wall of partition, and doing away with all *religious* distinction between Jew and Greek, barbarian, Scythian, bond, or free, as far as the *reception* of the gospel was concerned, although its promulgation was still committed to Israel, as we learn from Acts x. 39—42, and other passages of Scripture.

When Israel of the Ten Tribes was sent into captivity, she was divorced permanently and irretrievably from the covenant which she had broken, the sentence pronounced upon her by the prophet of the Lord being, "I will no more have mercy upon the House of Israel, but will utterly take her away." As long as the dispensation of the law continued in force, it was utterly impossible that she could be restored to God's favour. She was divorced from God—no longer His people—and became Gentile; like the nations amongst which she was scattered, and therefore, although Christ came to be a light to the Gentiles, and for salvation to the ends of the earth, His primary mission was, as He Himself declares, to the lost sheep of the House of Israel, to bring them again into favour with God, under the new covenant, which the Jews, for the present, refuse ; not only extending to them the salvation which He wrought for all the world, but being also their "glory," by restoring the kingdom to Israel, not in the way that the Jews expected, but by bringing their lost and outcast brethren into the bond of the covenant, and raising them to the position of chief of all the nations of the earth, a kingdom of priests, and an holy nation—the church of God in the world, and if our divines will receive it, the "*Gentile Church*" of the commentators, although they did not so understand their paraphrase.

It is necessary to remember what is too generally forgotten, that the promises made to Israel by Moses and the prophets refer to the latter days. They are enumerated in the 28th chapter of Deuteronomy, and in the 30th chapter are made conditional upon their turning to the Lord, in the countries whither He would drive them; and that they did so turn to the Lord is established not only by the prophets, but the apostles, for it is evident, or should be, to the most cursory reader of the epistles of St. Peter and St. Paul, that they are addressed to this same people in their dispersion. In Gen. xlix. 1, we read that Jacob called his sons together to tell them what would befall them in the latter days; and Balaam, in his magnificent prophecies of the future greatness of Israel, refers it to the latter, or last days, clearly indicating the Christian dispensation by adding that a star should come out of Jacob, and a sceptre arise out of Israel, which should smite the corners of Moab. It is usual to relegate the promises to Israel to the millennium, but that cannot be the time to which Balaam referred, because that will be a reign of peace, during which there will be no smiting of the corner, or coasts of Moab, or any other people. Besides, St. Paul distinctly affirms that the promises which God made to the fathers, He had confirmed to their children in the resurrection of Jesus. Lastly, we read in Gen. xlviii. that when Jacob blessed the two sons of Joseph, on his deathbed, he prophesied that Ephraim, the representative of his father's house, should become the fulness of the Gentiles, that is, a teeming Gentile nation; and St. Paul teaches in Rom. iv. that as the promises were made to Abraham while he was in uncircumcision, so they have been fulfilled, not to circumcised

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Judah, under the law (v. 14), but to uncircumcised, believing *Gentile* Israel (v. 11), the other portion of the seed which was called in Isaac (Gen. xvii. 21; xxi. 12), God's own appointed witnesses—a people whom He had formed for Himself, that they might show forth His praise—the "Gentile Church" of the Christian dispensation.

"HAPPY ART THOU, O ISRAEL!"

NATIONAL happiness is what God promised to Israel in Deut. xxxiii. (R.V.) by the mouth of His prophet Moses. That chapter, which is in truth a sublime Hebrew poem, the composition of the Spirit of God Himself, tells us why Israel is happy and what causes her to be so.

In the first place her enemies are conquered by the Lord Jehovah, who thrusts them out before her (ver. 27); and consequently, "Israel dwelleth in safety." "The fountain of Jacob alone" (ver. 28). The expression recalls the prophecy of Balaam, "Lo, it is a people that dwelleth alone" (Numb. xxiii. 9, R.V.). They "dwell alone" as a people of "separation"; so esteemed because God is with them and accompanies them always (Exod. xxxiii. 16, R.V.).

"They dwell alone,
In a land of corn and wine:
Yea, His heavens drop down dew.
Happy art thou, O Israel!
Who is like unto thee, a people saved by Jehovah,
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. 28, 29).

Additional reason is assigned in verses 26, 27 for Israel's happy lot, "dwelling alone" among the nations in privilege.

"The Lord rideth upon the heavens for thy help,
And in His excellency on the skies.
The eternal God is thy dwelling-place,
And underneath are the everlasting arms!"

Surely no people were ever so honoured before, or so safeguarded as Israel! God is her defence, her sanctuary, her dwelling-place, and her loving, nursing, Guardian. No wonder she is regarded as a people "dwelling alone," "not reckoned or reckoning herself among the nations or heathen" (Gentiles) (Num. xxiii. 9, R.V.).

The hymn of Moses in Deut. xxxiii. seems to have a blessing for each of the Tribes, excepting Judah and Simeon. The latter is not mentioned at all, though it is supposed the name is omitted from verse 6, thus, "Yet, Simeon, let not his men be few." In Judah's case, verse 7 certainly conveys no blessing to that Tribe, but prays the Lord to spare and help it in its affliction.

"Hear, Lord, the voice of Judah:
And bring him in unto his people.
With his hands he contended for himself:
And Thou shalt be an help against his adversaries."

The rest are true blessings declared to be the portion of the Ten Tribes, of which the lion's share is Joseph's in verse 13—17; the Tribe being divided at last into two—Ephraim and Manasseh; the former represented by "ten thousands," the latter only by "thousands." Joseph's blessings are indeed vast and splendid! God gave that Tribe an extra portion above his brethren, and blessed his land. He bestowed upon him also in an especial way "the good-will" of the triune Jehovah, "who dwelt in the bush." Consequently "majesty" is his; therefore the kingly, ruling power, represented by his firstling bullock. Military success is promised to Joseph's posterity, represented by the "pushing" ability of the horns of "the wild ox," or reem, which they possess; horns wherewith to "gore," or push at, push down, and push out "the peoples, all of them"—"*even* the ends of the earth." What people are at the ends of the earth, in India? the Malay Peninsula? Australasia? the South African Colonies? Patagonia? Gibraltar? Cyprus? They are the British, whose "pushing" powers have dispossessed the Indian native princes, the Malay rajahs, the Maori kings, the Australian black chiefs, the South African native kings, the Spanish commandant at Gibraltar, the Turkish suzerain in Cyprus, and all the ruling powers on almost all the (literal) "ends of the earth."

This same Joseph and his after-seed are blessed as to their land; including, we presume, that place of their own, "the appointed" place in these our British Islands. There the dew favours them, the waves of the surrounding ocean benefit them, the sun and the moon bless them, the coal and iron of the ancient mountains and of the everlasting hills bring them wealth, and the earth and its fulness will be in their favour. The Lord's good-will is of itself a supreme blessing; but when we know that it expresses and includes all spiritual blessings, the grandeur of this gift appears in all its glory. That seems to have been the burden of the angel's song of praise, when they appeared to the shepherds of Bethlehem.

"Glory to God in the highest,
And on earth peace among men in whom He is well pleased" (or *margin*, men of "good pleasure").

The men whom the Lord Jesus came to save and redeem were Israel, as the Holy Ghost testified by Zacharias in Luke i. 68—79, R.V., and they were those in whom He was well pleased. "The day-spring from on high visited them," and therefore on us their descendants, in order that by them the world at large might have light" (Psa. lxvii. 1—7, R.V.). Of all the Tribes the birthright-holder Joseph has in Deut. xxxiii. the largest share of temporal and spiritual gifts and blessings (1 Chron. v. 1, 2, R.V.). To Benjamin, in verse 12, there were some choice gifts made, and to Asher (verse 24, 25) increased favour and strength were granted. The blessing of the Lord Jehovah was conferred on Naphtali (verse 23). Levi was honoured as the teacher of the law to Israel, and Reuben and Gad had enlargement conferred on them. But amid all the blessings of the Tribes, Moses, like Jacob in Gen. xlix., dwells with rapture on Joseph's portion, as containing everything for time, and much for eternity as well. Well may the Lord conclude with the words:—

"Happy art thou, O Israel!
Who is like unto thee, a people saved by the Lord.
The shield of thy help,
The sword of thine excellency."

We have need indeed to praise and glorify God for His goodness to us as a nation, because, being Israel, we are the heirs of such splendid blessings; not the rewards of merit on our part, but as His free gifts, through Jesus Christ, our Saviour and Redeemer.

A NONCONFORMING MINISTER GIVES EVIDENCE.

THE *Echo* lately, when noticing some popular preachers, stated that the Rev. C. A. Berry, formerly minister of the principal Congregational Church of Wolverhampton, had created quite a sensation when he was advertised to preach in Dr. Parker's church, the "City Temple." This arose from the fact that Mr. Berry had been elected by the Brooklyn congregation in America to fill the place of the late Henry Ward Beecher—over the heads of all the Nonconforming Congregationalists in the United States. To hear and see such a man, who had further declined the proposed honour, large numbers went to Dr.

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Parker's church, and this is what the correspondent of the London paper describes as what he saw and heard:—

Mr. Berry did not make his appearance in Dr. Parker's spacious pulpit until the singing of the hymn before the sermon, and then he stood before the congregation a dark-bearded, thick-set man of middle height, who looked far more like a layman than a clergyman.

Of all the sayings of this man of coming men, that which struck me most forcibly was the bold declaration that "England, in the spiritual sense, is the modern Israel," by which, of course, he meant that England is God's chosen witness in these latter days, and that to the Anglo-Saxon race is chiefly committed the task of evangelising the world which Ancient Israel never attempted. It may seem strange to some that at the end of the nineteenth century a popular preacher of the Broad Evangelical school should speak in this way, but the fact is that the Lost Ten Tribes theory is but a vulgar materialisation of an old Puritan idea which has never died out, and which now shows as much vitality as ever. The prose works of Milton are saturated with it; as, for example, when in his treatise on Reformation in England he speaks of England "having had this grace and honour from God, to be the first that should set up a standard for the recovery of lost truth, and blow the first evangelic trumpet to the nations, holding up, as from a hill, the new saving light to all Christendom." As an illustration of the modern vitality of the idea, I dropped into a May meeting last week and heard a thousand people singing this:—

"Lift thy song among the nations,
England of the Lord beloved!
Sing the grace for generations
That hath kept thy lamp unmoved;
Sing how vainly hosts assembled
'Gainst the isle of His delight,
Sing how tyrants turned and trembled
When his arm upheld thy right.
Sing how He His England crownèd
When He loosed the yoke of Rome;
Sing how He His truth enthronèd
In this consecrated home."

This fervid pious patriotism has its dangerous side. David taught the ancient Hebrews to sing, "In Judah is God known; His name is great in Israel," and their descendants were the Pharisees! A.

Here there is a fresh and new view of our doctrines. They are, it seems, relics of the old Puritan ideas, and, therefore, as Milton shared them, we ought at least to be acquitted of wicked, crazy, tendencies, abhorrent to all lovers of God's word and of His truth! It seems, however, that A. deems ours a "vulgar materialisation of the Puritan's faith," though "our vitality in holding the belief is as strong as in the olden times!" We do not know whether the Rev. C. A. Berry goes quite as far as we do in respect to Our Identity, or whether, after all, he only holds the opinion of the Rev. Vicar of Hull, Mr. Kroënig, namely, that "the British are the modern" (spiritual?) "Israel," but by no means the literal people according to the flesh, scripturally known as "The Remnant of Israel" (Jer. xxxi. 7, R.V.).

The correspondent of the *Echo* says that Mr. Berry holds that England is "the modern Israel in the spiritual sense," meaning "God's witness in these latter days," evangelising the world as ancient Israel never essayed to do. This, however, was what prophecy allotted to Israel according to the flesh to carry out, as Isa. xxvii. 6, R.V. affirms. Therefore, if the British nation is now doing that very same work, it is manifest she is not "spiritual Israel," whatever that phrase may mean (for it is not a scriptural term at all!), but must be the literal, flesh-and-blood Israel, the Ten Tribes, once lost and now found in the British Empire. The verse sung in Exeter Hall by the thousand "fervid pious patriots" teems with Identity allusions, as our readers can perceive, but A.'s comment on it is sadly out of place, since the hymn related to the House of Israel, whereas David was of the House of Judah, and the Pharisees were of Judah too. "All Jews are Israelites," it is true, but A. has yet to learn that "not all Israelites are Jews." Milton knew the distinction between the two Houses if A. does not, since he described his country, "England," as the first missionary nation, sending the Gospel "to the nations," and showing her light to the whole, so-called, "Christian world," which obviously the Jews cannot do! It appears to us that the ministers of religion, conforming and nonconforming, are gradually approaching the point when they will suddenly awake to the knowledge that there are extant two distinct Houses of the Hebrews, Israel and Judah—the latter under curse just now, and the former under blessing, and that our own country is the abode of Israel the blessed. Here we have, we see, the Rev. C. A. Berry declaring we are "the modern Israel, God's chosen witness to evangelise the world." The Rev. Vicar of Clifton, on the other hand, publishes his opinion that our countrymen are the happy and favoured race destined to conduct the Jews back to their land, as described in Isa. xviii. 1 and 7, also that they are the "ships of Tarshish," "the merchants of Tarshish, and all the young lions thereof," of Isa. lx. 9, and Ezek. xxxviii. 13, respectively; while the Rev. J. C. Kroënig, a Christian Israelite and vicar of Hull, declares boldly that Britain is the nation mentioned by our Lord as the successors of the Jews in the possession as grantees of the kingdom of God; bringing forth nationally the fruits thereof (Matt. xxi. 43; comp. Isa. xxvii. 6, R.V. and Gen. xli. 52).

These are all hopeful signs, and lead one to entertain the expectation that ere long the clergy as a body will accept "the craze," and believe that this nation after all is God's people Israel. May that speedily be the result, and to God be all the praise!

THE PROMISES TO THE FATHERS.

THE above is a title of a remarkable paper, by (presumably) an American writer, M. L. Streator, published in the *Christian Standard*, March 10th last, at Cincinnati, Ohio, United States. He treats the subject in rather an original way, but falls into the error of calling the great (and mighty) nation of Gen. xii. 2, a promise to Judah and the "Jewish nation." The writer was not aware, we suppose, that there was no "Jewish nation" so called, till after the return of the captivity from Babylon (Joseph. Antiq. xi. 7, 5), and that the promise of a Judah king to reign over Israel in perpetuity, did not make the latter a "Jewish people." His idea, however, is this (we regret that our space will prevent our quoting his whole paper):—God gave Abraham three promises. First, "I will make thee a great nation" (Gen. xii. 2). The second, "In thy seed shall all nations of the earth be blessed" (Gen. xxii. 18). The third, "Thou shalt be the father of many nations, or of a multitude of nations" (Gen. xvii. 4). The first, he says, concerns one nation; the second, all nations; the third many nations. The first he means to say, belongs to the Israelitish race ruled by a Judah king; the second, to Christ; the third, to Joseph. In the first, Judaism was developed. In the second, Christianity, and in the third exists the germ of the Anglo-Saxon race developing into many nations. These three promises are mutually related and dependent. The fulfilment of the first was the condition for the fulfilment of the second, and that of the second for the fulfilment of the third. The Hebrew nation and religion was a condition for the coming of Christ, and the revelation of the Gospel to all nations. The proclamation of the Gospel among all nations is a condition for the development of many nations of the Anglo-Saxon race in Christian civilization, and extension "to the utmost bound of the everlasting hills." Judaism gave a favourable condition for the revelation of Christianity, and Christianity was the indispensable condition for the civilization and world-wide diffusion of the Anglo-Saxon race. History confirms all this. The chosen family became a great nation, through whom the promised seed Christ came into the world. He announces the Gospel for all nations. The great nation having divided, the rejected branch becomes an innumerable people, who are converted to Christ,

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and they carry the Gospel to all nations, with civil and religious liberty to the four quarters of the globe. The latter part of this most valuable paper, which we hope will be printed separately and sold in England, we give in the author's own words:—

The scripture for the fulfilment of the third promise, "Thou shalt be a father of many nations," or, more accurately, "Thou shalt be the father of a multitude of nations," gives to Joseph the pre-eminence and blessing. This promise is antithetical to each of the others. Instead of relating to one nation, as in the first promise, it relates to many nations, a multitude of nations. Instead of relating to one seed, as in the second promise, it relates to an innumerable seed. Not unity but multiplicity is its distinguishing characteristic. In this promise the seed is not one, but many, multitudinous, innumerable. The third promise rests upon the second one as the indispensable condition for its fulfilment. The one seed, the anointed person, gathers to Himself the innumerable seed of the chosen race. The Christ is the personal Servant of Jehovah; the people of Israel is the ethnical servant of Jehovah, through whose multitudinous seed, constituting "many nations," the triumphs of the Christ among "all nations" throughout the world are consummated. This is the Divine order, revealed of God, expressly declared in His Word. "Hear, ye deaf; and look, ye blind, that ye may see." Our God, the Omniscient, says, after depicting in the Psalm of the Cross the passion of the Redeemer:

"All ye seed of Jacob glorify Him;
And stand in awe of Him, all ye the seed of Israel" (Psa. xxii. 23).

Here He calls on the innumerable seed of the third promise to confide in the personal seed of the second promise.. They will obey the call. For again He declares, "In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. xlv. 25). The mission of the personal Servant of Jehovah is "to bring Jacob again to Him, and that Israel be gathered unto Him," "to raise up the tribes of Jacob, and to restore the preserved of Israel," that they may become the messengers of His salvation unto the ends of the earth. (See Isa. xlix. 5, 6). Here is a Divine intimation that the people seeking for the restoration are the preserved of Israel. The conditions of salvation in Christ are the same to all. But the gifts and callings of God are not the same. God chooses the best agents for this purpose. As all cannot be the best, and all cannot in this respect, be called, Israel was the chosen race, and remains so to this day and for ever. For, as Paul himself says in treating of the restoration of Israel after a partial and temporal rejection, "the gifts and callings of God are without repentance" (Rom. ix. 29). There is no change of purpose in the mind of God. Addressing the people in the islands of the west at the ends of the earth, which accurately describes the British Islands, he says to them:—

"But thou, Israel, 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" (Isa. xli. 8, 9).

The same people who were His peculiar messengers in the Mosaic age, become His best evangelists in the Christian age. Men thought that God had rejected them, that the tribes were lost. But the innumerable seed of the third promise were chosen of God from of old. They are not rejected. The Divine Spirit of infallible truth says:—

"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).

This is the heritage of Israel. This is the blessedness of the Anglo-Saxons. They are known among the nations, their colonies among the peoples; all acknowledge that they are the race which the Lord hath blessed. The Anglo-Saxons possess the heritage of Israel. Therefore the Anglo-Saxons are Israel—Israel by nature as well as by grace. "Hear, ye deaf; and look, ye blind, that ye may see. 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? Thou seest many things, but thou observest not; his ears are open, but he heareth not (Isa. xlii. 18—20). God Almighty demands of us, His servants at peace with Him, His messengers sent by Him, that we open our ears and hear, that we look unto the evidence of His Word and providence, and see the truth concerning our own origin, for in it is involved our duty and destiny. In some respects we have acted blindly in doing His will. How much more joyous it will be to act with the eyes of our understanding lightened, that we may perceive the way in which our fathers' God has led us, and know the glorious destiny that awaits us!

THOUGHTS ON BRITANNIA FOR ENGLISH ISRAELITES.

By E. Pearse.

Britannia represents the British Empire. "Breth" is Hebrew for a covenant; "Ish" means people; therefore, without knowing it, we are entitling ourselves the "covenanted people," the "Brith—ones, or Britons=the people to whom Jehovah has given the kingdom, and dominion, and greatness of the kingdom under the whole heaven (Dan. vii. 27), as we equally blindly style ourselves through our beautiful liturgy.

This covenanted one, this Britannia, is represented as (a) a woman; (b) seated on a rock (or the globe); (c) a helmet on her head; (d) a trident in one hand; (e) on her right side a lion; (f) and a combination of shield, ensign, and wheel on the other, each detail of the figure an identity.

(*a*) The woman is the betrothed (Hosea ii. 19, 20), the spouse (Cant. iv. 8), the bride (Isa. lxii. 5; Rev. xxi. 9, 10), the wife, once divorced (Isa. l. 1), but now received again (Isa. liv. 1—8).

(*b*) She is seated on a rock (or the globe). The kingdom she represents is founded on Jesus, the foundation stone, and the head corner stone, of which Jacob's stone in Westminster is a pledge. It is the kingdom of Nebuchadnezzar's dream—a stone at first, when, like David's stone, it prostrates the enemy (as at Waterloo); but after that it becomes a mountain filling the earth. Our Saviour uses the same metaphor, for He says, "The kingdom of God shall be . . . given to a nation, bringing forth the fruits thereof, and whosoever shall fall on this *stone* shall be broken," etc. (Matt. xxi. 43, 44). Sometimes Britannia is seated on the globe. That is another (more simply worldly) form of showing her world-wide power.

(*c*) "She has a helmet on her head" (Psa. cxl. 7). "O God, the Lord, the strength of my salvation, Thou hast covered my head in the day of battle" (also being redeemed she has the helmet of salvation. "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation").

(*d*) The trident in her hand directs us to the promise in Jer. xxxiii. 21, that the nation of Israel should never be without the priests, the Levites; therefore we have the flesh-hook of three teeth, tri—dent, mentioned in 1 Sam. ii. 13.

(*e*) The lion on her right requires no explanation, for we all know that Britannia's Queen is of the Tribe of Judah, whose emblem is the lion. There is also an evidence of the fulfilment of Balaam's prophecy. "The people shall rise up as a lion, and lift up himself as a young lion" (Num. xxiii. 23, 24). "He couched, he lay down as a lion, and as a great lion" (Num. xxiv. 9).

(*f*) But the last point in her representation, viz., on her left a combination of wheel, shield, and ensign, is more difficult to explain. The wheel refers to the cherubim of Ezek. i. Israel must be the cherubim, viz., the chaiath, or chariot of the glory of God. "He sitteth between the cherubim, be the earth never so unquiet." The shield reminds us of the promise to Abraham: "I am thy shield." Then the rest, the double cross: the diagonal cross points to the promise of multitude of nations, or, as St. Paul has it, the fulness of Gentiles, promised to Ephraim when Jacob rested his right hand on Ephraim (crossing his hands), and said he should be a multitude of nations.

England and her Colonies *are* a multitude of nations, and that ensign called the Union Jack flies everywhere, and proclaims that God is true. The fulness of nations has come, and the blindness is disappearing from Israel. The straight cross, the redemption cross, witnesses to her being a redeemed people. The Union

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Jack, or Jacques, or Jacobus, or Jacob, introduced when the Scotch sceptre was joined to the Engel-ish (Engel, Heb., calf, Ephraim's emblem), reminds us that Ezekiel's prophecy of the Union of the sticks (rods or sceptres) was partly fulfilled when the Royal House of Judah and the Israelites with them were united to Ephraim (the first-born, the heir), and the Israelites his companions, and they became one sceptre, the lion and the unicorn, the supporters (in heraldry) of the throne of God.

MR. H. A. MARCHANT'S WORK AT THE BRIGHTON BEACH.

EVERY Monday evening at 8 p.m. during the Summer, Mr. H. A. Marchant of 60, Upper Lewes-rd., Brighton, delivers lectures near Pool Valley on the Beach at Brighton, taking for his subject, "Our Identity." The character of his addresses may be seen at a glance by reference to the following notice of one of them, by the *Brighton Herald* of June 30:—

"THE LOST TEN TRIBES.—Mr. H. A. Marchant, who is giving a course of lectures on British-Israel on Monday evenings about 8 o'clock on the Beach, near Pool Valley, continued his subject on Monday, calling special attention to the fact that all the Israelites were not Jews, and that the Ten-Tribed House of Israel are never called Jews from one end of the Bible to the other, and, whilst the prophecies declared that Christ should be rejected by Judah, the Jews, they distinctly declared that the Ephraimite House or the Ten Tribes would receive Him. Some persons smiled at the lecturer's remarks, but he urged his hearers to see if God had fulfilled the patriarchal promises, especially those made to the House of Joseph, to the Jews or to the English people. There was a fair attendance, and a good number of the copies of THE BANNER OF ISRAEL were distributed."

Mr. Marchant is anxious to have as much Identity literature of a sound character sent him as our friends can spare, and is particularly grateful to Capt. Geo. Bayly of Streatham for 1,000 copies of "The Thoughts for British Folks," the latter recently gave him; as well as for 350 BANNERS forwarded, he believes, by Miss J. Lawrence. His wish is to have 500 or 1,000 papers or leaflets of various sorts to distribute gratuitously every week to the large numbers who listen to him at his lectures or who can be induced by his distributors to accept copies of such literature on the sea-front.

Mr. Marchant is doing a very good work at Brighton, and God is blessing him in it. He asks our prayers and thanksgivings to Him who so employs him. Our aid further cannot be more acceptably rendered than by our affording him the spare copies of our BANNERS and other works we may happen to possess. He will see to their wide distribution in connection with his Monday evening open-air lectures, and will be thankful for the help.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I don't know if you will think this passage worthy of any consideration, but it seems to me striking, to say the least, and as a little independent testimony from one of the great writers of the day to the indestructibleness of our Empire, though he fails to hit the true key-note, I cannot resist sending it to you.

"An Australian writer, in a fine passage, has said of me that I am wont to turn with weariness and despondency from European international animosity, or suspicion and military rule, to the splendid spectacle, gratifying indeed to English pride, of young nations, offshoots of the United Kingdom, growing up to power and greatness in America and Australia, far away from the crushing burdens, and the feuds of the old world. That is so, and England has yet this upon her side, that in a higher degree even than Russia she is indestructible, and that come what disaster may to her insufficient armies, and her overburdened fleets, her race, her laws, and liberties must continue to flourish in half the world. But to the home-staying Englishman of the present day that may seem but poor consolation, and it has been my hope in writing these articles that I might be able to do some little towards helping the tiny old home-country to keep her place awhile as the mother of the flock."

[From an article in "Fortnightly Review" (May) on "National Defence," by author of "Greater Britain."]

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Being only a very occasional reader of the BANNER, what I am about to refer to might in all points have had frequent notice in its pages, but since believing myself nationally an Israelite, so many things in my Bible have acquired an entirely new light that I should like to know whether the theory of the "Stone Kingdom" has ever struck others in the way it forced itself upon me. All at once the thought struck me that the "Stone cut out of the mountain without hands" (Dan. ii. 45) could not in any possible sense be taken as a symbol of Christ, because, holding as Christians do their belief in the Trinity —three Persons in one God, co-equal and co-eternal—a something so inferior as a stone to a mountain or anything denoting inferiority is wanting in the very essence of a symbol, or type of Christ, and thus I saw plainly that the whole foundation of a spiritual kingdom crumbled to pieces.

The prophet gives the meaning of the image, which is accepted with regard to the four secular, dominant kingdoms of the earth. Assyria, Persia, Greece, and Rome pass undisputed, while the fifth is spiritualized at the expense of common-sense altogether. Geology, telling us that this little Island of Great Britain, upon which our Empire is founded, which overspreads the globe, was once joined to the Continent, is plain proof of the good sense of the literal meaning for which we contend. History then comes to our aid. Think of the tremendous hostility the ancient Britons showed to the Romans. Rome was allowed to overthrow Jerusalem, but Rome was not allowed to conquer Britain. Even Cowper's poem, "Boadicea," acquires a deeper meaning in every line. The secret, so to call it, permeates the whole Word of God, making arguments almost useless where insight only is needed. We cannot give men insight. God alone can do that. It might not be a saving knowledge to our statesmen; they would hardly, perhaps, be the better rulers—they do very well as they are, for the Lord reigns, and in His own good time He will make it plain. However, I am more thankful than I can express to possess the knowledge myself, though it is far from an easy task to hammer it into other people. RUTH.

April 23rd, 1888.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—About a year and a-half ago I saw a "Bill of Contents" of the BANNER OF ISRAEL outside the shop of Mr. Guest, Red Lion-street, Holborn. Seeing by it that the BANNER claimed us as the Ten Tribes of Israel, I bought it; and I thank God most sincerely that He led me to that shop! I was converted to the Lord about three years ago, and, as a member of the Church of England, I can truly say the teaching of the BANNER brings our Church Service home to me with a double beauty. I can truly say reading the BANNER with my Bible has brought about a fulness of belief and faith in God's promises and fulfilments that nothing else ever did. There seems to be something very peculiar in the fact that large bodies of Christian men, such as the Young Men's Christian Association, of which I am a member, should utterly decline to introduce a light that *must* in a very few years be the universal belief! As far as lays in the power of a poor uneducated man, I do try to introduce it, but it is quite "pooh-poohed" amongst them. I am sure, if the secretaries would only devote a small portion of their time in comparing Scripture with Scripture and the history of our own and other countries, they must see they have a weapon stronger than any yet provided for them. The only way I can account for their objection is that they will not study the question. They will not read the BANNER, it seems to me, so that they shall not be convinced against their own will. They will have it that "All-Israel" is found in the Two Tribes of Judah, and that is really how they are blinded.

Now, Sir, I am an "Assurance Collector," and my book is composed of about 800 members, some of whom are very poor indeed. I cannot afford to buy, and they often will not; but I do speak of the Identity wherever I can, and I know if I could give them papers or books on the subject they would read, and, with God's help, be led to believe in the dear Lord. Can you help me in this matter? I cannot give them out of my own pocket, but I must speak of the glorious light I have got through the BANNER.

Hoping you will kindly answer this in the BANNER under the *nom de plume* of "Collector," as I do not wish my name to appear, you will oblige

Yours most gratefully, COLLECTOR.

30, Rupert-street, Haymarket, June 18th, 1888.

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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

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Contents.

	PAGE
The Greatest and the Freest Empire the World has Ever Known	285
The British Empire, the Tabernacle of Jehovah. Part I. By E. Pearse	286
Scientific Moonshine. By J. G. Taylor	287
Israel's Carrying Trade, and Ephraim's Woe	288
The Lost Ten Tribes of Israel.—Are They Found?	289
Correspondence	291

THE GREATEST AND THE FREEST EMPIRE THE WORLD HAS EVER KNOWN.

THE above words, read even to our own selves, like a constantly-repeated Philo-Israelite saying, one which to many of our friends must be wearying and stale. To our opponents it will seem like the usual boasting of those self-satisfied "Anglos," who are never happy till they are in their "fool's paradise," praising everything which is British and Anglo-Saxon, flattering their own vanity on the vain assumption, that because they are Israel (forsooth), the nation to which they belong must needs be "the favourite of the gods," more blessed than all the world besides, and destined to be its ruler. No doubt these are the sentiments which the legend, standing at the head of our present article, will excite in the minds of those who peruse it in the BANNER, and have, truth to tell, read words like them from our own and kindred pens, in these columns, times without number. Yet our readers, who make such reflections, may be asked to pause, and tell us "if they would be surprised to know" that the sentence in question is not at all our own! Not even is it that of an Anglo-Israelite! but it is merely the final sentence of a splendid peroration, which was received, by a great and enthusiastic audience, with loud and continued cheers, when Mr. J. Chamberlain, M.P., sat down after he had given thanks, when toasted by the chairman, Earl Granville, at the banquet given him at the Devonshire Club, on April 9, to congratulate him on the result, so far achieved, in America, in regard to the Fisheries' Disputes and Treaty. Mr. Chamberlain, of course, made a grand and patriotic speech; for he is a patriot, and loves his country! He concluded his address by declaring that our Colonies shared with us "in our history, our origin, and our common citizenship, in the greatest and freest Empire that the world has ever seen"! Splendid and true words! Words which the noble company then present, members mostly of the British Lords and Commons Houses of Parliament, received with absolute approval, and which history declares to be true. The British Empire dwarfs into pigmies those of Egypt, Assyria, Medo-Persia, Greece, and Rome, in the days gone by. To-day there is no Empire existing which is larger, richer, more influential, and more beneficent and blessed, than our own! It possesses every blessing which God designed for and promised on oath to grant to the afterseed of Abraham for ever! Therefore, it is "a great and mighty nation" (Gen. xii. 3; xviii. 18); and history proves to us that when God said that, He meant that it should be what Mr. Chamberlain declares it is, "the greatest" (and mightiest) "that the world has ever known"! It is also the richest, the most powerful in respect to its Colonial, Heathen, and Ocean Empires. In respect to the use it makes of its colossal strength and wealth, we all know, and the thing cannot be denied, that it is also the most beneficent "Empire that the world has ever known." But why should this be? Why has God so distinctly marked down ours as the people and the nation He has resolved to bless? Why has He given us the blessings which He sware solemnly to grant exclusively to His people Israel, and to none other? There is but one cause assignable or possible! God cannot foreswear Himself! Nor can He give to British, non-Israelite Gentiles what He engaged on oath to reserve for "His chosen ones" exclusively! The British are Israel; and that is the secret, unknown to Mr. J. Chamberlain, which explains it all. It shows why he was right, and wherefore all the blessings lying at God's right hand, He has, without reserve or stint, poured out lavishly on our favoured race!

But Mr. Chamberlain said more than what we have yet noticed. He spoke of the United States, and their wonderful advance in recent years. He mentioned the fact, we do well to notice, that "its population at the present time exceeds that of the whole English-speaking population of the British Empire!" He believed the American nation was likely always to be on terms of love and friendship with our own; and in regard to our own Colonial Empire, he said what can only rightly be repeated in his own words. The extract we make is as follows:—

In the case of the United States of America, I hope for amity and peace, and I ask for nothing more. Our course has been marked out for us as separate and independent, but I hope as friendly nations. But is it necessary, is it desirable, that our relations with Canada, with our great Colonies in Australasia and South Africa, should follow the same course, should result in a similar absolute independence? I am willing to submit to

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the charge of being a sentimentalist when I say to you that I will never willingly admit of any policy that will tend to weaken the ties between the different branches of the Anglo-Saxon race which form the British Empire, the vast dominion of the Queen. (Cheers.) I feel myself a natural pride in the restless energy and dauntless courage which have created this great Empire. I feel a satisfaction in the constant evidence which is given us of the affectionate attachment of our fellow-subjects throughout the world to their old home. (Hear, hear.) It seems to me that it would be unpatriotic to do anything which would discourage this sentiment—that it would be cowardly and unworthy to repudiate the obligations and responsibilities which the situation entails upon us. (Hear, hear.) I would be willing to put it on the lowest possible grounds. Experience teaches us that trade follows the flag, and even in commercial questions sentiment is a powerful influence on the question of profit and loss. A great part of our population is dependent at the present moment upon the interchange of commodities with our colonial fellow-subjects, and it is the duty of every statesman to do all in his power to maintain and increase this commercial intercourse and to foster the attachment upon which, to a large extent, it is founded. We have to watch for opportunities to strengthen the ties between our Colonies and ourselves. There is a word which I am almost afraid to mention. I have been assured, upon the highest authority, that Confederation is an empty dream, the fantastic vision of fools and fanatics.

> "It cannot be. The vision is too fair
> For creatures doomed to breathe terrestrial air.
> Yet not for that shall sober reason frown
> Upon that promise, nor that hope disown.
> We know that only to high aims are due
> Rich guerdons, and to them alone ensue."

(Cheers.) I am well aware that up to the present time no practical scheme of Federation has been submitted or suggested, but I do not think that such a scheme is impossible. (Hear, hear.) There are two points which have to be prominently borne in mind. There is the question of commercial union and the question of union for defence. I have heard it argued that the Colonies would be very foolish to allow themselves to become mixed up in our old-world policy, and to concern themselves with wars in which they can have no possible interest or advantage. But I may point to the action of the Colonies, not so very long ago, in the case of the Egyptian war (hear, hear), when they exhibited a sentiment which I think we should all be ready to appreciate on the occasion of a war in which they certainly had nothing but a sentimental interest. But I will go further. I suppose the colonists read history; and if they do, they will know that every great war in which this country has been engaged, since the great French war at the beginning of the century, and that every dispute which has seriously threatened our peace, has arisen out of the concerns and interests of one or other of the Colonies or of the great dependency of India. (Hear, hear.) And under these circumstances it appears to me that it may be at least as much to the interests of the Colonies as to those of the Mother Country that we should seek and find a concerted system of defence. (Cheers.) The difficulty in the case of commercial union is, no doubt, much greater. It is no use to expect that our Colonies will abandon their custom duties as their chief and principal source of revenue. It is hardly to be hoped that the protected interests fostered by their system will willingly surrender the privileges which they now enjoy. All we can do is to wait until proposals are made to us, to consider those proposals when they come with fairness and impartiality, and to accept them if they do not involve the sacrifice of any important principle or of any interest vital to our population. Meanwhile, my lords and gentlemen, I say that we ought not to do anything to discourage the affections or to repel the patriotic and loyal advances which are made to us by our fellow-subjects and fellow-kinsmen, who are proud of the glorious traditions of our country, who share with us our history, our origin, and our common citizenship in the greatest and freest Empire that the world has ever known. (Loud and continued cheers.)

Mr. Chamberlain ought, certainly, to become an Anglo-Israelite by conviction, for he not only admits ours to be the greatest and freest Empire the world has ever known, but he regards each of our Colonies as bidding fair to become nations themselves. He sees no reason however why, as nations, they should ever declare for independence like our brother Jonathan (Manasseh). He ventures even on speculations connected with Federation, and sees that the Federation of Defence has begun already! He believes that of commerce will follow in due time. The Empire of the Queen, he sees, is tied together by the silken bonds of love and loyalty, and he clearly anticipates, what the Identity will fully assure him is the truth, that those bonds can never break, because it is the Empire of Israel, the kingdom of the Ten Tribes, which is one and indivisible, destined to a political union (even with America, ere long), but under fear of rupture and separation—NEVER! To the Lord let Israel give all the praise!

THE BRITISH EMPIRE, THE TABERNACLE OF JEHOVAH.

By E. PEARSE.

THE following thoughts are only intended for believers in Our Identity; to others they would appear as fanciful as many now thoroughly accepted identities appeared to us before we were well instructed in the subject. They were chiefly suggested by the Jubile* commemorations, commencing with the sounding of trumpets on that memorable Trinity Sunday, June 20th, 1886.

Not for very many years will Trinity Sunday fall so late, and that it should have occurred in the year when the people of God's choice were proclaiming the Jubile of their Queen (also of His special anointing) cannot be considered merely a curious coincidence.

On that day the trumpets sounded according to the directions given by Jehovah, "Thou shalt number seven Sabbaths of years unto thee . . . . forty and nine years, then thou shalt cause the trumpet of the jubile to sound throughout all the land" (Lev. xxv. 8, 9); and the proclamation was made in Churches, "The kingdom of this world is become the kingdom of our Lord, and His Christ" (or His anointed)—(Rev. xi. 15).

"Our fathers had the tabernacle of witness in the wilderness" (Acts vii. 44); an outward and visible sign of the presence of Jehovah with His chosen people, and the witness is with His Brith-ones (Brith—Heb., covenant), *i.e.*, His covenant ones are Britons now. It was veiled, and covered with a cloud then, and so it is now; but the cloud is gradually being lifted, the veil being removed, as in the wilderness preparatory to a journey. There is a revelation or unveiling. "The temple of God is opened, (or being opened in heaven), and there is seen in His temple the ark of His testimony" (Rev. xi. 19), that is, it is being gradually revealed that we are the possessors and owners of the title-deeds of the covenant promises made to Israel. Heaven is an old Saxon word, meaning a hidden, secret place (authority, a late Bishop of Ely, at the re-opening of St. Paul's Church, Bedford), answering to the dwelling place of Jehovah in the Sanctuary, the innermost part of the tabernacle.

"This indenture witnesseth" is the heading of Israel's title-deeds, from the custom in former times of dividing the documents, each party to the covenant keeping a portion, and if, when put together, the two parts fitted, the document would be considered genuine (or authentic).

So when we compare the prophetic descriptions of Israel during her outcast days,—particularly in the latter days—with the history of the British empire in the past, and Britannia's present condition, we shall find perfect agreement. This we are commanded to do. "Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob" (Isa. xli. 21; xliv. 9).

Israel was to be so lost that even the sons of God would not know their glorious heritage and descent. "In the place where

* Jubile, so spelt in A.V.

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it was said unto them, Ye are not My people, it shall be said unto them, the sons of the living God" (Hosea i. 10). His servants, His perfect ones, would be blind and deaf" (Isa. xlii. 19). Yet they were to be carefully shielded, though hidden, by Jehovah, "In the shadow of His hand hath He hid me, and made me a polished shaft, in His quiver hath He hid me" (Isa. xlix. 2). "In the secret of His tabernacle shall He hide me, and set me up upon a rock" (Psa. xxvii. 5). "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. xci. 1).

The Lord Jehovah bid His people make a dwelling place (the Hebrew word Mishkan used is "dwelling place") for Him. "Let them make Me a sanctuary, that I may dwell among them, according to all that I show thee, after the pattern of the tabernacle, and the pattern of the instruments thereof, so shall ye make it" (Exod. xxv. 9). "I will dwell (or tabernacle) among the children of Israel" (Exod. xxix. 45). "I am the Lord their God that brought them out of the land of Egypt, that I may dwell among them" (ver. 46). When everything was completed, and the tabernacle reared up "a cloud covered the TENT of the congregation, and the glory of the Lord filled the tabernacle" (Exod. xl. 34). "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation" (Lev. i. 1), showing that He had taken up His abode, in a special manner, there.

Jehovah Himself gave directions as to every part of the tabernacle, so special, and entering into such minute details, that we cannot fail to perceive that there was a typical, or allegorical meaning in the whole, easily comprehended now that "the door is opened (or being opened) in heaven" (Rev. iv. 1); "the temple opened" (Rev. xi. 19).

The tabernacle (Mishkan—dwelling place) was to comprise three main parts, the tabernacle or sanctuary, its tent, and its covering. The tabernacle (sanctuary, dwelling-place) itself was to consist of curtains of fine linen, woven with coloured figures of cherubim, and a structure of boards which was to contain the holy place, and the most holy place; the tent was to be a true tent of goat's hair cloth, to contain and cover the tabernacle, the covering was to be of red ram's skins and seals' skins, that is:—

1. The dwelling-place or tabernacle.
2. The tent.
3. The covering.

It has been usual to represent the tabernacle as consisting of the wooden structure, with the masses of drapery thrown over it, as a pall is thrown over a coffin. The objections to the common theory are these—(1) The arrangement proposed makes out the fabric to have been unsightly in its form, and to have had a great part of the beauty of its materials entirely concealed. (2) It would be quite impossible to strain drapery over a space of fifteen feet, so as to prevent it from heavily sagging; and no flat roof of such materials could by any means be rendered proof against the weather. (3) It is hard to assign any use to the pins and cords of the tabernacle, (Exodus xxvii. 19; xxxv. 18), which would be essential in the construction of a tent, if the curtains and skins were merely thrown over the wood work, and allowed to hang down on each side. (4) The shelter of the Mishkan is always called in Hebrew by a name which, in its strict sense, can denote nothing but a tent, properly so-called, of cloth or skins."—*Speaker's Commentary.*

It was in the wilderness that the dwelling-place was prepared and set up, and where Jehovah dwelt with His people. It was to the wilderness that His outcast people were to be drawn; few in number, but there to increase like fishes. "I will allure her, and bring her into the wilderness" (Hosea ii. 14). It was to the wilderness that the woman, clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, was carried on the wings of the great eagle" (Rev. xi. 1—6, 14). "I bear you on eagle's wings" (Exod. xix. 4). The woman thus described directs our thoughts to Joseph's dream. The wilderness gradually loses its character, rejoices, and blossoms like the rose, and though she arrived barren and desolate, she there has so many children (Hosea i. 10, 11) that she is obliged to make a larger home, and she is not to hesitate about doing it as soon as, and whenever the family is cramped for room, "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 break forth on the right hand and on the left, and thy seed shall inherit the Gentiles (or nations, as the word would be better rendered), and make the desolate cities to be inhabited" (Isa. liv. 2, 3). "Thy waste, and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants. The children which thou shalt have, after thou hast lost the other (supposed by some to have reference to the separation of the United States from us) shall say again in thine ears—the place is too strait for me: give place to me that I may dwell" (Isa. xlix. 19, 20).

(*To be concluded in our next*).

SCIENTIFIC MOONSHINE.

By J. G. TAYLOR.

IN the two previous articles on the ignorance of our race with regard to their descent from Israel (BANNER, Nos. 577 and 594), we proceeded on the assumption that this mental failing was a phenomenal event, and one which required a certain amount of apology. The question so loudly begged was conceded, and a few reasons were adduced to show that the belief was still within the bounds of sanity. But it must not be supposed that, in acting thus, the advocates of the Identity are doing what is necessary. They are doing what is generous, but perfectly optional. If it were the custom for communities to engrave their pedigree on the palms of their hands, or treasure it up with care in some select cerebral cavity, we should have to allow that the forgetfulness of the British people was a serious flaw in our contention. But no such usages prevail. The very reverse is the rule, for nations are in the habit of throwing their origin entirely to the winds, and to assert that there is anything unwonted or preposterous in England having done so is a bold perversion of historical truth. We are quite unable to tell where our critics gather their lore. As they prey upon their memory for their humour it may be that they feel justified in drawing upon the imagination for their facts. But wherever their quarry is situated they conceal it as effectively as the Phœnician did his tin, for in their writings they studiously refrain from giving us a clue to it, and we have not succeeded in finding it unaided. Or, perhaps, the field of their research is too extensive to be defined in pamphlet form. There is in this respect a subtle but striking family resemblance between our theological antagonists and those of a scientific hue. One adversary with whom we have been privileged to grapple in a pen and ink struggle has communicated to the public that "Israel has to have no prosperity until restored to their land. See the Bible everywhere." Brandishing "the Bible everywhere" is to take it for granted that we are as well versed in Scripture as they are, which is a most unlikely circumstance, so that a more limited allusion, including if possible the name of the book, is greatly to be desired, and if they could supply the chapter, this would yet further facilitate reference. The champions of ethnology commit a similar mistake. They laugh at us, or scowl, according as to whether the ape or tiger predominates in their disposition, and recommend us to "read history," but the particular portion of history they wish us to read is too often left untold. This is to presume that Anglo-

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Israelites possess a complete set of ethnographic works written since the date of the Deluge, or at least from Herodotus to Rawlinson, and that they have nought to do but wade through them. It is high time they were notified that we are not so fortunate. What little history we are acquainted with, however, does not inspire us with much reverence for the opinion of our advisers, but rather suggests the thought that they might advantageously adopt their own advice.

The volume of learned and frequently jocose hostility launched at the Identity on the ground we have indicated, may be condensed into a line. It is deemed incredible that the British should have lost all recollection of their ancient stock; and the idea is branded with a string of uncomplimentary epithets which are too numerous to individualize. The indictment is heavy, and extremely plausible, but in reality it is seldom that scientists propound so utterly absurd a sentiment. The very existence of an enlightened folk called ethnologists proves that the objection is a piece of nonsense. For it is the special duty and the lifelong employment of these distinguished gentlemen to make diligent inquiries into the origin of nations, a task which we think would be superfluous if the origin of nations demanded no inquiry, and what inquiry is needed if nations are familiar with their lineage? If the races of mankind carry the knowledge of their ancestry about with them it is inexplicable why a person should have to undergo a severe course of training and experience before he is dignified with the title of ethnologist. Indeed, if nations can speak for themselves on the matter of their extraction, it is not clear what we want with ethnologists at all. In requesting us to produce this traditional certificate of birth the professors credit humanity with a marvellously good memory, but they should reflect that it will be an evil day for ethnologists when the world arrives at that stage of mental perfection, as their occupation will then be gone. Their avocation is either a science or a sham. If it is based on the collection and scrutiny of difficult materials, it is a science, but if it simply consists in asking people whom they sprang from, it is a consummate imposture. It will be apparent that the former is the more correct description of the pursuit to which ethnologists are devoted, and consequently, in their eagerness to disparage Anglo-Israelism, they depreciate their own craft. But let us observe their methods, and we shall at once see whether in this attitude towards the Identity they are honest or consistent.

To what do they appeal in support of their tastefully variegated classifications of man? To what do they direct their attention, and on what do they rely, when prosecuting their investigations? Not, assuredly, the "remembrance" of those races whose origin they seek, nor yet their traditions. The "recollection" of nations is not for a moment consulted, which leads us at the outset to suspect that nations have no recollection to consult. And as to tradition, it is accounted worthless. The Roumanians, for instance, claim to be derived from the military colonists settled in Dacia by Trajan, and they cannot be persuaded otherwise. Scratch a Roumanian and you find a Roman, is their popular adage. Here is a case not merely of tradition. For the conviction is so fresh and universal in Roumania that it may be designated "memory." But in spite of this the savants put it aside with freezing coolness. "That patriotic delusion," they say, "originally exposed by Thunmann, has been finally disposed of by Roesler." Even, therefore, if we could boast of a sackful of traditions they would very probably be calmly discarded as "patriotic delusions." The philosopher deals with more elevated data than vulgar rumour. The length of the skull, the contour of the nose, the angle of the jaw,—physiology, archæology, philology, and similar ingenious contrivances: these are the instruments with which the scientist dissects and groups the human progeny. Schwiker remarks: "Speech remains the most conspicuous distinctive indication of European affinities." "In Africa as in Asia language affords the best guide for the division of races." And Waitz, "For the classification of mankind philological research has given more certain and harmonious results than the physical study of man." From this we glean that the chief aids to ethnologists are physiology and philology, the priority being awarded to the latter, weak and deceptive though it is. National reminiscences do not seem to be a factor of the smallest size in their calculations. When they begin to fix the abode of Semites, Hamites, and Japhetites, or Kelts, Teutons, and Slavs, they take an unintelligible departure,—unintelligible in several senses. We listen to a confused noise concerning skulls prognathous, brachycephalous, and dolichocephalous; and languages agglutinative, monosyllabic, inflectional, and polysynthetic. But of information furnished by the proprietors of the skulls we hear not a word, and however polysynthetic their tongues may be they are all evidently monosyllabic on the subject of their parentage. Now if people are aware of their paternity it is surprising that there should be any debate whatever, and, having commenced the debate, it is just as curious that no reference is made to that valuable faculty which it is considered outrageous in the British to lack. How is it that ethnologists waste their time and rack their brains with the unwieldy paraphernalia of technics if they can gain their end by interrogating the natives? The answer is not far off; and why they apply a test to Anglo-Israel which they do not dream of applying to any other race can only be conjectured. It is a skilful shift, by means of which a cloud of dust is blown into the eyes of inquirers, and it is also a species of trickery which we should have thought would never have entered the scientific skull.

As this constitutes but half of the argument in our favour we shall return again to it shortly, and evince by the simplest of processes that the objection brought against us on the score of obliviousness, and absence of tradition, is pure moonshine.

ISRAEL'S CARRYING TRADE AND EPHRAIM'S WOE.

St. James's Gazette on Feb. 13, made a few comments on the meeting held recently at the Cannon Street Hotel on the subject of British shipowners and their world-wide carrying trade. Thus:—

It is not only the man-o'-war's man who will soon find it unnecessary to know how to reef topsails or to bend a rope aloft. Jack of the merchant service is being turned into a "stoker" too. The figures given at the Chamber of Shipping a few days ago show that steam is fast superseding sails in the mercantile marine of the country. In 1840 97 per cent. of our tonnage was in sailing ships. In 1860 the percentage of sailing vessels had fallen to 90 per cent., in 1870 it was 80, in 1880 it was 58, and in 1886 it had sunk to 46. At this rate, how long will it be before our merchant fleet is wholly made up of steamers? England too is increasing her steam tonnage faster in proportion than other countries. We possess nearly 70 per cent. of the steam shipping of the world, and even the desponding ship-owners of the Cannon-street Hotel must admit that our carrying trade is still some distance from ruin.

Our article on "Israel's Steamships" (p. 64, Vol. xii.), gives details on the subject which corroborate the above in every particular. When our nation possesses 70 per cent. of the whole steam shipping of the world it is clear that God has made us "the head and not the tail, above only and not beneath all the other nations of the world" in this particular, and thus testified that we are "Israel obedient" (Deut. xxviii. 1, 13). But this testimony is not general, but particular in regard to India also. That comes out quite independently in some very interesting remarks by the Hon. James Campbell, made in Melbourne and reported in the *Daily Telegraph* of Nov. 26th last. Speaking of Bombay Harbour and its wonderful concourse of shipping from all parts of the world, he said:—

The harbour of Bombay is a pure joy to my heart. Every form

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of stately ship and steamer is there, and every form of strange shaped craft also. Wonderful monstrosities, with bulging sides and high swelling stem and stern. Nondescript crews of every shade of yellow, brown, and black. These queer craft are of the type which has been sailing along the Asian and African coasts for far centuries back. In the good old times they were largely slavers and pirates; now they are peaceful traders, earning an honest living. Their number is astonishing, and it is one of the sights of Bombay to go to Malabar Hill and watch the long line of native craft as they crawl along the coast. They plod along northwards to Kurrachee, the Persian Gulf, and Arabia, across to Africa, eastwards as far as Singapore, Java and even China. Many go down in the storms, and some are cut down by the steamers; but, all in all, they are very safe, and the ordinary seaman in these craft is just about as sure of his life as the ordinary landsman. But the days of the quaint, picturesque Asiatic craft are probably numbered. Whilst the Indian coasting trade has increased at the rate of nearly a million and a half pounds per annum, the number of entries of small craft has diminished within the last twelve years by nearly ninety-eight thousand! The figures of the coasting trade are quite remarkable in other aspects. Not only do they show the rapid extinction of the little native craft, but the power of steam, the increasing size of the ships, and the wonderful hold British enterprise has upon the coasting trade of India. Of 9,515 coasting steamers, which entered or cleared Indian ports in 1882-3, only seventy-six were foreign, all the rest being British, or British-Indian. The size of the vessels is notable, and suggests several reflections. The average of the steamers was 1,047 tons; of British sailing vessels, 692 tons; of British-Indian, 118 tons; of foreign 41 tons; and of native craft, 17 tons. Of these there were over 190,000, and the striking fact comes out that less than 10,000 steamers do more than double the work in a year of nearly 200,000 sailing ships and craft. What locomotion by means of sedan chairs or jinrickshaws is as compared with a railway train, so is carrying by sailing ship as compared with the rushing steamer of these days. Yet each has its sphere, though the sphere of the native craft will tend to become more and more limited. There are little wayside ports, sea coast villages, with insignificant harbours, reefs, or open roadsteads; groups of islands like the Maldive, where the steamers cannot go, and with which these, the average 17 ton native craft, will continue to do a trade. And it is well that it is so, for from these humble boats come the hardy sailors who in process of time are promoted to big ships, and form the crews of the steamers which carry us from one great centre to another. When I say it is well I have my eye more on the small coasters of Europe than those of India, I have the gravest doubts if the sailors taken from the Asiatic coasts are good men in times of emergency. Opinions of officers differ, but the majority with whom I have spoken are emphatic in their statements that the ordinary Lascar (a term which covers all sorts and conditions of Indian seamen) is not to be relied upon in seasons of peril. He becomes demoralised, loses his head, and is useless in the extreme moment. But, on the other hand, the officers of all shades of opinion as to the courage of the Lascar, agree they would rather take him, with all his faults, than they would take Europeans or Americans. The general run of officers have an immense dislike to the British or American common sailor on account of his insubordination, his grumbling, and especially his drunkenness. I tried to do battle with one captain on behalf of Jack, but I confess I got the worst of it. "What is the use of theorising," he said, "as against the practical facts of every day life? I am just as anxious as you are to give employment to our own people, but if our fellow countrymen show they are unworthy of consideration, why should I consider them? They will strike on the smallest provocation; they are constantly grumbling, no matter how well you treat them; and they keep you in hot water at every port by their drunkenness, and sometimes long after you leave port. I once had to leave Liverpool with only four sober men among the engineers and firemen, and I never was in so great a difficulty in my life. If the passengers had had any idea of the position they were in, there would have been a frightful row afterwards. I admit these Lascars are not as good men in danger as our Britishers, but times of danger don't come often, whereas everyday worries are with you everyday. The Lascars are very good seamen in ordinary weather; they don't grumble, they respect authority, and they never get drunk. If the British seamen is being extinguished, he has himself entirely to blame for it. If he were as reliable and sober as the Lascar, we would certainly pay him his higher wages." I doubted the latter statement, but for all the rest felt that the captain had the best of the argument. It went much against my grain, for I am intensely pro-British, yet I could say nothing; for if our faults and vices make us worthless in any capacity, it is right and just that, in that capacity, we should be blotted out.

The latter part of the above graphic description of Israel's expansion of trade in steamers is a sad comment on a frequent complaint made against the ordinary seaman's intemperate habits. But even this indicates that Ephraim's Woe, described so clearly in Isa. xxviii., is not yet eradicated, but lingers still and disgraces the nation on the ocean highways of the world; also in all the foreign ports where her merchants carry on their commerce. Allowing however to the fullest extent that a large proportion of our British seamen are insubordinate, grumbling (or murmuring), and drunken, (three distinctly Israelite sins), we cannot but think that if we are perpetually increasing the percentage of our steam tonnage as compared with that of the whole world besides, and if the wonderful excess of British or British Indian coasting steamers and sailing vessels entering the Indian Ports in 1882-3, has been maintained, then there must be more in the British sailor, degenerate as he appears to be, than Mr. Campbell's report leads one to suppose? When the whole nation is baptized with the Spirit of God, as it will be when the outpouring promised in Ezek. xxxvii. 13, 14, and other scriptures takes place, then will the British-Israelite sailor too partake in the national benefit, and become a sober, obedient, useful servant of the State, a blessing to his master on board, and to his great Master above, according to the prophecies (Jer. xxxi. 33, 34).

Meanwhile the curse of drink dogs our nation's path and in every direction we are met by its horrid traces. The only true and perfect remedy it appears to us is the change in the nation's heart which the baptism of the Holy Spirit promised to Israel only will effect. Temperance and teetotal efforts are praiseworthy and useful in the extreme; but if we may rely upon Mr. J. Campbell's report, the results upon our sailors at least has not yet been wholly satisfactory! Something more is wanted to correct the evil, and that is Israel's promised blessing. Let every Anglo-Israelite pray daily to the Lord to grant us as a nation the new covenant described in Heb. viii. 10—12, and in doing so remember at the throne of grace, British seamen, who so freely risk their lives that Israel may grow rich, but whose position at sea leaves them greatly neglected as to their soul's salvation, and a prey to the horrible, degrading, national vice!

THE LOST TEN TRIBES OF ISRAEL.—ARE THEY FOUND?

CONFERENCE AT STROUD.

A conference on the subject of Anglo-Israelism was held at Lansdown Hall on Friday evening last, when an address in support of the contention that the English races are God's chosen people was given by the Rev. J. Idrisyn Jones, of Rodborough Tabernacle. The room was three-parts filled with an interested audience. Mr. A. Apperly presided, and there were also on the platform, Rev. W. Thompson (Ruscombe), and Mr. George (Rodborough). After prayer by Mr. Thompson,

The chairman, Mr. Apperly, said the subject before them was one of very great and deep interest; but as far as he was concerned he had never studied the matter, and therefore any remarks he might make upon it would be out of place. Some had thought that he sympathised with the theory by taking the chair. He did sympathise with it in this way, that he should be very glad if, at the close of this lecture, or at any future time, he could become a believer in it—(hear, hear)—because great promises belonged to those who were the Lost Tribes, and if we were able to identify ourselves with those tribes, these promises belonged to us; and therefore he should be very glad to be able to believe in the contention. He should be sorry to say more now, not having gone into the subject, but he was sure that they had in

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Mr. Jones a very able man, and one who had gone deeply into the question; and he had great pleasure in asking him to give his address. (Hear, hear).

Rev. Idrisyn Jones, after some preliminary remarks, said the bills announcing the conference did not indicate what view he would take, and therefore he thought it right and proper to state at the very outset his position, and it was this, that he believed

THE LOST TEN TRIBES OF ISRAEL WERE FOUND

—(hear, hear)—and that in the British nation they were to be found. (Hear, hear). This was his position, and just to outline his point. They believed that the Covenant with Abraham was intended to stretch throughout all time. (Hear, hear). They believed that the Ten Tribes of the House of Israel were carried into exile; that from the place of their exile they wandered; and that in their wanderings by Divine arrangement they came over to these Western Isles, western in relation to their position in Palestine. They came here as Danes, and as Normans, and as Celts, as Saxons, and so on. That they came here under different names was not to be wondered at. The Jews assembled in Jerusalem on the Day of Pentecost, had acquired the name of the country from which they had come, and so the Ten Tribes came into Britain under the names of the countries whence and through which they came. Then they believed that the Covenant was resumed with these Ten Tribes in these parts. The British people could be traced in their origin to that very part of the world where the Ten Tribes were lost in history. This was a most significant and independent point of evidence, because the two great historians of the world, Herodotus and Turner, writing without reference to Anglo-Israelism, showed that these Anglo-Saxon people had come from the neighbourhood of the Caspian Sea, where the Ten Tribes went into their captivity under the Kings of Assyria. They believed that the Covenant blessings with Abraham were now possessed by the British people, and that finally the Ten Tribes would be united with the House of Judah, which were at present distinct from the House of Israel, and that in their representative capacity they should by-and-bye return to the land of Palestine, which had never been and never could be alienated from the seed of Abraham; and that in that land, under the special dominion of the Messiah, they should dwell in peace and enjoyment for evermore. (Hear, hear). A question met them at the very outset, "Supposing that the British people are the Lost Ten Tribes, what good is there to us in discussing it?" He would point out two or three reasons why it was good. The first was that

ANGLO-ISRAELISM WOULD BE ONE OF THE MOST TERRIBLE BLOWS TO INFIDELITY.

Tom Paine who was put at the top, stated that his infidelity was based on this, that the Covenant alleged to have been made in the Bible with Abraham had broken down, and that, therefore, there was no truth in the Bible. Their answer to Tom Paine was that the Covenant had not broken down, but that that night it was in full swing. Infidelity, therefore, had lost its standing-ground. (Hear, hear). Upon the Covenants were based all the dearest hopes we had, for time and for eternity, and if one Covenant in the Bible had become falsified what was to become of the others. Anglo-Israelism made the Bible a thousand times more clear. (Hear, hear). The Bible was a dark riddle to him without this explanation. Two-thirds of the prophecies of the Bible related to this question of the Ten Tribes of the House of Israel, and therefore if we lost two-thirds we lost a precious portion. There was another reason why this doctrine was to him a thing of immense value. He was a patriot; he was a Briton—and an ancient Briton too—and he liked to think that England was the best country on the face of the earth. (Hear, hear). These were times of great perplexity. He was not going to enter into party politics: that would be to prostitute that meeting—but this was a time of great perplexity to the nations. A cloud as big as a man's hand was getting larger and spreading further, and before we were very much older there were

INTERNATIONAL PROBLEMS THAT MUST BE SOLVED.

Armies and navies were preparing rapidly for a final struggle, and soon we should be among the sounds of the crash of empires. Very well, what about the fate of old England? "Watchman, what of the night?" What was the answer of the watchman? He thought the answer was, "The morning cometh;" but to the other nations, "The night cometh;" because Anglo-Israelism assured us as to the future of our country. He heard a gentleman say the other day that he thought England was on the wane. He believed it was on the rise—(hear, hear)—and this, in view of the coming conflicts and disorders, was a thing to be proud of. It was not an empty boast of the songster who wrote the inspiring National Anthem, "Britannia rules the waves." What Britain had been and what she should be, could only be explained, in his judgment, by this theory of Anglo-Israelism. Moreover, another reason why it was good, was that it involved great spiritual blessings. The speaker quoted some words penned by Bunyan two hundred years ago, including: "Another thought came in my mind, and that was whether we were Israelites or no. . . . I found a great longing to be resolved about this question, but could not tell how I should. At last I asked my father, who said, 'No, we were not.' Therefore I fell in my spirit as to hopes of that." So far Bunyan, who in this very doctrine of Anglo-Israelism was just before his time, because certain prophecies were not to be revealed till a given time. He had just two reasons he wanted to place before them why he was bound to accept of Anglo-Israelism. The first was this, that

THE OPPOSITE THEORIES DID NOT MEET THE DEMANDS OF THE BIBLE.

(Hear, hear). There were two views held outside their own. One was this: that the Covenant with Abraham related to the land of Canaan; that it continued in force only till the time of the Messiah; that at the coming of the Messiah the Jews or the Children of Israel were to be merged into the general Church, including Jew and Gentile. The second view was that the Covenant with Abraham related to the land of Canaan, but went through all time, and that as the Jews were now in exile, they would again return to the land, and that, in the land of Canaan, under the Messiah, the Covenant with Abraham would be fulfilled and carried out. His point was that neither of these views met the demands of the Bible; they were not wide enough—there was no scope in them. The Covenant was this: Abraham was to be the heir of the world, and his posterity was to be without number, as the sand of the sea and the stars of the heavens. Let them remember these two points. This was how God spoke to Abraham: "Behold, My Covenant is with thee, and thou shalt be a father of many nations; neither shall thy name any more be called Abram, but thy name shall be called Abraham for a father of many nations have I made thee, and I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Did they mean to say that the little land of Palestine, with one nation in it, even to the end of time, met the scope of this mighty promise? Such an idea altogether stinted the glorious breadth of the Covenant. It might be said in answer, "Yes, but that means in a spiritual sense." But the characteristic of the Christian Church was that there was no nation in it; that nationalism was blotted out. Moreover, there was a still more conclusive argument against the spiritual rendering: the promise of nations and of kings was made to Sarah as well as to Abraham. Now, the Church was the spiritual seed of Abraham, on account of his faith, but Sarah had no faith; she had unbelief, and yet to her this very same promise came. Here it was: "And I will bless her, and give thee a son of her, and she shall be a mother of nations, and kings of the people shall be of her." (Hear, hear). This did not mean the Christian Church. Sarah was not a progenitor of the Christian Church, but of nations; and therefore "nations" meant nations and not the Christian Church. Mr. Jones read other promises, including, "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." Moses confirmed this in the 15th chapter of Deuteronomy and the 6th verse, "For the Lord thy God blesseth thee, as He promised thee; and thou shalt lend unto many nations, but thou shalt not borrow: and thou shalt reign over many nations, but they shall not reign over thee." His second reason was this, that

BRITAIN WAS AN ABSOLUTE MYSTERY APART FROM THIS THEORY.

He would like to ask those who objected, how it was, if Britain be not the Lost Ten Tribes that Britain possessed all the blessings of the Covenant—and if not Israel there was no Covenant—why need there be any Covenant at all? Why all this boast in the Covenant? We had, as a people, the identical blessings that were contained in the Covenant. There was not merely a coincidence in one or two of the blessings. Every point was there.

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Here were some. Israel was to be the chief nation of the world —Britain was that. Israel was to be unconquerable—Britain had never been vanquished. Israel was to be a company of nations—Britain was to-day a company of nations. Israel was to be so rich as never to borrow, but to lend money—Britain was so rich that she never borrowed money, but lent money to the whole world. Israel was to keep the Sabbath—Britain observed by law the institution of the Sabbath. Israel was to be God's instrument for propagating the Gospel—Britain was the great missionary power of the world. Israel was to liberate the slaves —Britain was the friend of the slaves, and broke their fetters. Israel was to possess the Gates of the world (that was the entrances to the other nations)—Britain to-day was posted at the Gates of the world. (Hear, hear). Israel was to gather into these isles of the West—the British people were in the isles of the West. Israel was to be signalised by the blessings of Providence above other nations—whom did Providence bless so much as the British people? Israel was to be the successor of the four kingdoms of gold, silver, brass and iron—who had succeeded in history since the Roman arms like the British people? Israel was to have a symbol, a stone—and Britain had a stone, more remarkable in its history than any other stone on the face of the earth. (Hear, hear). We were

ON THE MARCH TO-DAY TO THE THRONE OF THE WORLD.

If these things were true why should they hold their peace? Why, the very stones would cry out. Supposing that the Covenant were offered to the other nations of Europe; did they suppose that they would spurn it? It was Israel's by an act of grace, and if we were Israel we ought to be thrilled with our position. Let them take nothing on hearsay. There were two books that would settle this question. One was the Bible, and the other was British History. There were two halves, as it were, of one whole; put them together and they were one. Our Saviour said, "Ye shall know the truth, and the truth shall make you free," and our great poet had paraphrased it, as it were, He hath true liberty who the truth makes free; and all beside are slaves." (Applause).

OTHER SPEAKERS.

Mr. GEORGE, as an old believer in the "Identity," made an able speech on the subject. He said for his own part he found the greatest power of argument in the fact that it was not so much in the great material blessings which we enjoyed above all other nations, as in the great functionary work in which we were endowed, and for which we were appointed by our God. He took it that whilst we were in possession of these great blessings, it was simply to qualify us for the great work of manifesting the glory of God to the world at large. If he were asked the question why he believed in the Identity, he should say simply because there was no other nation in the world that was fulfilling the prophetic *role* but Britain. Mr. George referred to the attempts of Mr. Bradlaugh within the last two years to ridicule the Christianity of the day in the inconsistency of the Covenant with Abraham, and said this seemed almost a prelude to these latter day revelations. The speaker related the circumstances under which he was led to believe in the subject, mentioning that he caught sight of Professor Wilson's book twenty-five years ago. He went through it carefully, but set himself down to object to a theory that made us out to be Jews. He thought it proper as a Bible student to try and do what he could in refutation of such a theory, but his very application to oppose was the very cause of his becoming a very strong adherent. (Hear, hear) Misapprehension was the cause of indifference and opposition. He challenged any man to be more loyal to the Bible than himself; he loved it, and it had always been the text book of his life. Alluding to some of the aspects of the subject, he said the commercial world was perplexed on the question of Free Trade. He saw that in that movement we were bound to take a forward step in this great question which was to bring about the fraternising of the world, and although we had to make a great sacrifice in pioneering this system, he believed that sacrifice would ultimately be returned to us in great blessing and reward. (Hear, hear).

Rev. W. THOMPSON urged those who were not quite convinced to read the 37th chapter of Ezekiel, referring to the valley of dry bones, and expressed the opinion that they would rise from the study of that one chapter convinced that they were the Lost Ten Tribes of Israel. In conclusion he proposed that they endeavour that night to form themselves into an association of believers in the theory of Anglo-Israelism.

Mr. TROTMAN also made a few remarks illustrative of the wonderful light thrown on the Bible by the theory of Anglo-Israelism. He said it made what was utter darkness before, as light as the sun at noon-day.

Mr. BASTIN asked a question of Mr. Jones relative to the correct interpretation of a text of Scripture bearing on the subject, after which,

Mr. D. WHITE, of Amberley, seconded Mr. Thompson's proposition.

Mr. THOMPSON invited those interested in the formation of an association to stay behind to make the necessary arrangements.

Mr. GWINNELL said as far as Britain was concerned, British history seemed to correspond very much with these promises. So far, so good, but when they came to general history this did not exactly back out these theories, for they found that our histories spoke of the Afghans as being part of the Ten Tribes. He should like to ask were these histories to be thrown overboard altogether?

Mr. JAMES (Rodborough) responded to several invitations to speak a few words. He said he had long believed in this question. He first took it up some twenty years ago, or more, and they were looked upon as crazed, but learned men were now coming to the same conclusion that they came to many years ago. He thought we made a mistake in not trusting sufficiently in God. He thought we should recognize the hand of God more, both in individual and national affairs.

Rev. IDRISYN JONES replied to the questions that had been put, and dealing with the Afghans, said it was not a matter of history, but only of opinion. He applied the test of the Covenant to the Afghans, to show that they did not possess the marks of the chosen people.

Votes of thanks to Mr. Jones and the Chairman concluded the meeting, a collection for incidental expenses being taken at the doors, any surplus going to the Stroud Hospital.

It may be mentioned that at one time periodical meetings were held in Stroud in connection with Anglo-Israelism.

—*From the Stroud News.*

Correspondence.

THE BIBLE AND ENGLISH HISTORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Last evening I attended Emmanuel Reform Church of England in this town, and heard a good Gospel and Identity sermon preached by the Rev. J. W. Storer. This is the first public preaching of the truth of Israel, as found in Great Britain, that I have heard of here, and I feel sure there are many believers in our Israelitish origin (proving as it does the exact truth of the Bible) who, like myself, would be only too glad to know of faithful preaching in this regard, therefore in their interest I send you this.

The rev. gentleman took for his text Joshua i. 9, and after putting forth the simple Gospel of salvation by faith in Jesus and His finished work, gave an earnest exhortation to study Scripture thoroughly, and, with English history in one hand, to see how God has fulfilled all His promises to Abraham, Isaac, and Jacob to our nation. He also pointed out the Scriptural distinction between the House of Israel and the House of Judah (or the Jews), and closed by saying that papers on the subject of the Identity were on a table in the vestibule, which were at the disposal of the congregation.

True Shepherds of Israel are still rather rare amongst us, and I think we should all do our best to hold up the hands of those who do try to proclaim our great truth.

I notice that at the annual meeting of the London Anglo-Israel Association another local minister is mentioned as speaking, the Rev. J. Idrisyn Jones, of this place. The light is spreading here in all directions, and for the encouragement of other sowers of God's truth I mention the following: On Sabbath evening, March 30th, 1884, I gave an address from Gen. xxii. 16—18, in a Cocoa Room here, and afterwards packets of Identity literature, "The History of the House of Israel," "Resumé," and leaflets were given at the door. This seed has appeared after many days. One who was present at that meeting and received the papers, told me last week that they had been sent over the country in all directions, and were at present in Warrington. So if we sow in faith, the loving Father of Israel will not let His Word return void. Yours faithfully, THEODORE S. HILL.

Birkenhead, June 4th, 1888.

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NOTICES.

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Keys of the Tzar's House	293
The Islanders Careless and Confident—Rich, but Safe	294
The British Empire, the Tabernacle of Jehovah. Part II. By E. Pearse	295
The Rev. Andrew A. Bonar, D.D., on the Jews' Home-Coming	296
Review	297
Correspondence	298

"THE KEYS OF THE TZAR'S HOUSE."

IN a series of articles the *Pall Mall Gazette* is publishing, one numbered xvii. is entitled, "Who is to keep the keys of the Tzar's house?" It appears in the issue of July 2nd, and is well worth perusal by Anglo-Israelites. In the first place it distinctly corroborates our views, always consistently expressed since the BANNER was first launched, namely, that Constantinople is the Gate of the Russian Empire and the possession of that Gate is the constant aim and object of the great Northern Power. The writer of the article calls "the peerless port" the "keys of the Tzar's house;" we, "the Gate of the Czar's dominions." Between the two figures of expression there is not much to choose. Ours is a Scriptural and correct description of it. For the locality whereon Constantinople is built, and the narrow strip of water called the Bosphorus in front of it, are together decidedly "a Gate." The possession of that Gate is the object Russia wants: not the bolts and bars and keys which open and shut it. Give her the Gate of her house, and she will easily apply the keys to the locks of the Gate and close it. Writing about the future of the great Gate of all the Gates, the author of this article says, "Behind all Balkan questions there ever arises the one question which dominates the whole situation, Constantinople and the Bosphorus, Who is to hold the keys of the straits? Who is to keep the keys of the Tzar's 'house'? Unless an agreement can be arrived at on that point, the antagonism between England and Russia is likely to continue, and even to grow more acute. Is such an agreement possible? I venture to believe that it is, and for this reason."

Here we may pause and notice that round Constantinople, which represents "the keys of the Czar's dominions," or the Gate of his house, two Powers only are angrily watching. The writer admits their antagonism or enmity, and he says it is likely to grow. The Russians then are British-Israel's enemy. The Gate about which the quarrel exists is the Gate of Russia's "house." What more do we need to direct our thoughts to Gen. xxii. 17, and to learn that regarding this very spot God swore to Abraham, our forefather, that that Gate, the Gate of our enemies, should at last lapse, not to the owners of the house of the Russians, but to the afterseed of Abraham, the British-Israelites! "Thy seed," He promised on oath, "shall possess the Gate of his enemies." Israel is before us. The Gate is confessedly recognised as the keys of Russia's house. Russia is seen to be the coming Gog-Magog, already the bitter foe of Israel in India, in Egypt, in Palestine, and in the Bosphorus. We may then take for our comfort and consolation what the writer of the article in his pro-Russian sympathies little knows, namely, that the keys of the Tzar's house are not for Russia at all, but for Israel; and that the British will have and hold them at last, as God is true, to the glory of His faithfulness and truth, and to the confusion and ruin of His enemies and Britain's, even of Russia! The *Pall Mall* writer, knowing nothing of God and of His purposes and promises to Israel, takes it comfortably for granted that the Russians will and must succeed to their keys as soon as the Turkish Power expires. For, said he, there can only be one settlement of the question of the Bosphorus. Russia will some day own the keys of her own house. If she may not grasp them when she is 120 millions strong, or when she is 150 millions, she will take them when she is 200 millions. It is only a question of time; hence, as there can be only one settlement, it is important to consider what England should do when that inevitable settlement arrives. The writer begs the question handsomely all round and settles it, that Russia must and will obtain the Gate; and England? Well, she must content herself not with a fortress in Gallipoli! That will never do! The Russians seated at the Gate will never stand that! No! the British must be content with the occupation of Mitylene (or Lesbos) the large Island to the South of the Dardanelles. With Egypt English, and a naval station within a few hours' steam from the mouth of the Dardanelles, we can await with composure the inevitable moment when the Russian Emperor takes over from his dvornik "the keys of his own house." The Turk, it seems, is the "Doorkeeper or dvornik, of the Russian Empire, and has charge of the keys of the Czar's house!

So far the *Pall Mall Gazette!* Everything of course can be arranged comfortably and prosperously for the Russians in respect to the mighty Gate, if God, and His word, and His promises to Israel, can be put out of the way. But the question is, can they be so ignored? They cannot! God will carry out His purposes and means to give the keys of

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the Tzar's house not to Russia, but to Britain! The *Pall Mall* wants eternal peace between the Russian and British Empires by giving Russia all she wants in regard to the Gate. But God deems Russian Gog to be His own and Israel's eternal enemy, and means to bring Russia into His own land of Palestine to destroy her armies, brought there probably by reason of Israel's previous occupation of Russia's Gate. The *Pall Mall Gazette* consequently seeks for a peace which never can be brought about, and for a concession to Russia which God Himself refuses to contemplate! Israel's seed must consequently possess Constantinople and the Bosphorus, since these united are the Gate or keys of the Tzar's house. On one point no doubt the *Pall Mall's* correspondent is right. Russia does not mean to invade India, but only to frighten us on that side of the world, and create a diversion in her own favour, when she delivers her final assault on Constantinople and the Holy Land afterwards. God has the matter well in hand, however, and will work out all the military plans needful to effect His own purposes, both at the Gate and on the borders of Afghanistan, in spite of the little arrangements the writer in the *Pall Mall* sees to be so necessary for his good friends the Muscovites. Israel, praise ye the Lord, for His protecting care and for His prophetic word, which gives you such comfort and consolation regarding the things which are coming to pass shortly in the earth.

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GIVEN a maritime nation answering to the above five descriptions, and you have found Israel. An island nation, living "carelessly" in the midst and face of her enemies, enormously rich and attracting the envy and attacks of her enemies, but safe as the apple of God's eye. This is the description of God's inheritance and chosen ones, Israel. If we find a people answering to every iota of this description we have found the Lost Ten Tribes. The matter constitutes, in fact, a new identity, and may take rank as such accordingly. In Ezek. xxxix. 6, A.V., Israel as the dwellers in the Isles are described as living "carelessly" (margin, *confidently*) there. The Revised Version gives the words, "securely in the isles." The characteristic of the nation's island residents is "carelessness, security, and confidence." This is also the description of their domicile in Deut. xxxiii. 28, R.V. "And Israel dwelleth safely, the fountain of Jacob alone." Similar descriptions are to be found scattered about the Scriptures everywhere. God's favour follows His people, and as the result they "dwell in safety alone." But this is not all. The House of Israel, God's chosen ones, are not only to be safe and secure, they are to be abnormally rich as well; "lending to many nations, borrowing from none; endowed with the power to get wealth;" but only to God's glory (Deut. xv. 6, viii. 18). Here, then, are five marks which must be found meeting in some modern nation. They must be a settled nation. They must be living "carelessly" in the face of danger, yet "confidently." They must be rich nationally, and so become the world-wide money-lender, and yet so living and so envied they must be safe and secure from all harm, protected by God's grace and promises in their island home. If such a nation exists anywhere to-day, that nation must be Israel. If we look around in search of such a people we shall not find them out of Europe. No island people outside it are rich enough to attract the envy and greed of their powerful neighbours, and none are safe; but all are liable to, and have suffered invasion and spoil. In Europe we find but one great nation whose dwelling is in islands. None but they are living "carelessly and confidently." All others are the prey of incessant anxieties in respect to wars and invasions; and none are rich as the British are rich, or safe as they from the military and naval threats of their powerful neighbours. One nation, the British alone, respond to the entire portrait. They are an island people, "a great and mighty nation." They are rich beyond conception, and their fleets laden with the riches of the world cover the seas. They are the carriers of the whole earth, as Lord George Hamilton, the first Lord of the Admiralty, told us in his speech on the 28th of May, at Derby. "We have," he says, "as everyone is aware, a practical monopoly of the carrying trade of the world. Not only that, but our ancestors were wise enough to lay hands upon many fair places in different parts of the world. They had created the greatest Colonial Empire, and the gigantic commerce of so vast an empire renders us always subject to great risk if we come into collision with any great nations abroad." Such are the deliberate opinions of the first Lord of the Admiralty, and he does not conceal his fear that at this moment "the strength of our navy is insufficient" to defend all that we have to guard. With these tremendous risks pressing on us and with a world of commerce afloat entrusted to our care, or properly belonging to ourselves, we are absolutely reckless in regard to the risks we run. We live securely and confidently, careless to the consequences of our crass neglect and negligence, and yet safe hitherto, even for the last 1,000 years, from the attacks of enemies and the invasions of the covetous aliens who are at heart our bitter foes. Our past Government, notably the one in power in 1880, built no large ships of war, but purposely, to pose as an economical Government, failed to order the guns to arm several to be made, and therefore to-day "we have nine ships in the Navy, some of them of the largest and most expensive class, waiting for 78 guns." "The armament of 'The Howe,' for example, ought to have been finished last September by the Royal Gun Factory, but will not be complete till September 1888! Other large ships of war are in the same plight, leaving us the laughing stock of Europe, and our strength lamentably shortened." But we care not as a nation! We live "carelessly and confidently," trusting to the chapter of accidents for safety, and somehow or other, coming out of our national scrapes quite right at last!

Then again with respect to the commerce afloat, the opinion of the experts, represented by Admiral Hornby, was, that we required, as we lately saw, no less than 186 swift steaming cruisers to defend our mercantile navy, as the very smallest possible *minimum*; whereas we have but 42 such ships to do the whole work, against 30 possessed by the French to prey on our trade and many more owned by the Russians for the same object. We know this perfectly well, yet we are not agitated or alarmed! Panic is not felt by the nation, and we are to-day "confident and careless," assured of our safety, relying on the experience of the last 1,000 years; and not alarmed in the smallest degree at our proved incapacity to defend our floating commerce, though that commerce embraces the food supplies, and the wheat and corn we need to exist, deprived of which we should as a nation, be starved in three months, by any conquering enemy. It is clear, then, that we are an island nation; rich to a degree, yet safe; running awful risks of destruction by our envious, hostile neighbours; yet careless to a fault; supine as to measures of defence; confident of our safety, when apparently, as the experts see the matter, we have no reason for confidence at all! We answer in short to the picture of Israel as drawn in the Scriptures, and therefore must be the very people of God, as He is true. But let us not be misunderstood. We do not advocate a condition of hapless, heedless, defencelessness, for our nation! Far from that! God works by means; and He will not allow us to be taken unawares and ruined by our enemies. He has guaranteed our safety, and we see by the magnitude of our navy as it exists; by our volunteer force; by the success He has given our arms hitherto in the four quarters of the world, that He would not have us go unarmed or underarmed in the present crisis of the world. He sends us panics to force us to take precautions; and when He has obtained the power He needs to work out His own purposes, He does the

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rest Himself. Israel's history as described in God's Word and our own since Alfred's days, plainly shows that God ever uses human means, and blesses them. But the amount of force He needs He calls for, and does not leave us to grant or withhold it according to our national caprice! We have to do our duty in the matter, and provide the armies and navies for the work! He manipulates them and effects His objects; generally, we see, by the few, and not by the many (Judges vii. 2, 4). Israel, praise ye the Lord!

THE BRITISH EMPIRE, THE TABERNACLE OF JEHOVAH.

By E. Pearse.

(Concluded from page 287).

The sanctuary was made of boards of imperishable wood, covered with gold, and so contrived that, though when reared up they made a perfectly firm structure, yet they could be taken down and removed without injury to another place, there to be set up as firmly as before, a type of the British Empire. Our forefathers dwelt in the wilderness; next they dwelt in God's land; but the tabernacle was taken up and brought to these islands, there to be a temple for Jehovah, hidden or veiled, as in the wilderness, until now that the time is approaching for their journey back to the East.

The most important parts of the tabernacle were the ark, the mercy-seat, and the cherubim. The word translated ark is aron, meaning a box or chest, translated coffin in Gen. l. 26. This contained God's covenant with His people. It is called the ark (or chest) of the covenant, the ark of the testimony. Above it was the mercy-seat, on which were two golden cherubim, with their faces inward, and their wings overshadowing the ark. The throne or seat of Jehovah was between the cherubim. "He sitteth between the cherubim, be the earth never so unquiet." Who are the cherubim? They are the agents of Jehovah in His work of restoring the world to the tree of life. They are variously represented, sometimes as composite figures, combining all that is chief in strength, usefulness, activity, and intelligence, *i.e.*, lion, ox, eagle, and man. Being the agents of Jehovah, they must be Israel, His witnesses, for He says, "This people have I formed for Myself" (Isa. xliii. 21). They are familiar to us under the name of griffins, and in heraldry are called supporters on coats of arms; the name is the same. "Griffin,* gryphon, from the Greek gruphês, are all from the Hebrew, Cherubin, in English, cherub."†

Over the sanctuary were two beautiful curtains of five breadths each, fastened together by taches of gold in loops of blue. They were of fine linen, woven with blue, purple, and scarlet, and embroidered with cherubim. The colours‡ used are emblematical of revealed truth (Major Nickle, in "Life from the Dead"), light and redemption. God is light, and the Godhead is Trinity in Unity. Light divides primarily into three colours, blue, red, and yellow. We have, therefore, the Holy Trinity represented in the blue, scarlet, and gold of the sanctuary and hangings:—*Blue*, God the Father; *scarlet*, God the Son, the Redeemer (the word translated scarlet is scarlet-worm—reference to Psa. xxii. 6, "I am a worm and no man"); *gold*, God the Holy Spirit, whose influence is extended over the whole tabernacle, represented by the gold everywhere, covering the boards, and forming the clasps which unite the curtains. The other colour used is purple, which represents our King, Jehovah-Jesus, the God-man, purple being a combination of blue and red—blue the colour of God (sapphire), and red the colour of Jesus as man, the Redeemer. "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is red in His apparel?" (Isa. lxiii. 1). The combination producing the royal purple, royalty and redemption.

The fine linen is an emblem of the righteousness of the saints, *i.e.*, of the cherubim, the agents of Jehovah. So we see in the curtains those who are nearest to the sanctuary, or dwelling-place of Jehovah, who are washed and made white in the blood of the Lamb, and striving to maintain His honour, do His work, and set forth His glory, conscious of His presence with them. They are one with Him, not to be separated, for the curtains were woven with blue, purple, and scarlet.

Now we pass to the tent and its coverings. The first covering, or tent cloth, was of goat's hair; the hairs innumerable representing the people, not so close to the sanctuary as those whose chief aim is to glorify God, but very decidedly shielding the tent or empire which contains His dwelling-place. Over the goat's-hair curtains was a covering of rams' skins, dyed red. "The valiant men are in scarlet" (Nahum ii. 3). These are our soldiers—regulars, militia, and volunteers—who protect those who protect the servants immediately around the throne, which is supported by the cherubim. Note, rams' skins, not sheep's skins, because the military are intended, and women do not engage in that warfare.

The outside covering was of seals' skins (R.V.), dyed blue, very clearly identified with the Navy, who surround the whole, amphibious, like seals, not only protecting, but enabling all belonging to the empire to move about from place to place. So in moving the tabernacle a covering of seals' skins was thrown over the holy things. There is a remarkable allusion to this in Ezek. xvi. 10: "I clothed thee also with broidered work (the embroidered curtains), and shod thee with seals' skins." That is the only place where the word occurs, except with reference to the outer covering of the tent of the tabernacle, and in wrapping up the holy things when they were moved. It has in Ezekiel a figurative meaning, the idea being that they had the power of moving from place to place. The holy things being wrapped in the same, figured the transferring the tabernacle by means of these marine animals, the navy; therefore by sea, which was a necessity, as islands had to be reached. There is a confirmation of this idea in the fact that the coracles of the Britons were covered with skins. As to the colour of this outer covering authorities differ, but Josephus determines it by likening it to the heavens, and in the East that would be deep blue, answering to our navy blue. The blue and the red.

All this was brought prominently to mind in the Jubile celebrations. First the Queen gave thanks in the sanctuary, over the very throne of God, Jacob's stone (called His house, Gen. xxviii. 17, 18). Surrounding her were the Royal Family, representatives of the House of Judah, answering to the cherubic figure of the lion, and representatives of every class of the people, corresponding to the other cherubic figure, the unicorn, one of Ephraim's emblems.

Next came those who, in churches (and chapels?) all over the country were singing, "Holy, holy, holy, Lord God of Sabaoth!" "In the midst of the throne and round about the throne were four living creatures, full of eyes, before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night saying,* "Holy, holy, holy, Lord God Almighty" (Rev. iv. 6, 7, 8). Later on, the people in general, who, without much thought of the goodness of God

* "Lights and Shades," by J. Wilson.

† Britannia's supporters are the lion and the unicorn (Gen. xlix. 9; Numb. xxiii. 22, 24, xxiv. 8, 9).

‡ Our flags are called "The colours," and are blue and red.

* This hymn of praise is perpetually ascending from some portion of the British Empire, on which the sun is always rising.

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and desire for His glory, were, all over the country, eating and drinking and enjoying themselves at other people's expense, in a thorough Israelitish manner, precisely as they were commanded to do every third year,* with the second tithe.

A few days later the military, figured by the rams' skins dyed red, had their share in the Jubile demonstrations; and lastly the navy, the Blue Jackets, who cover the whole, for the military would be powerless without them. Blue, the colour of the sky which surrounds the universe, a type of the Creator-Father's care, which embraces the whole of His people and creation.

And everywhere in the world was displayed the Union Jack, testifying to the faithfulness of Jehovah's promise made to Ephraim that his seed should be "a multitude of nations" (Gen. xlviii. 19; and Rom. xi. 25, which is a quotation from the first text, only the translators have put "Gentiles" for "nations"). Of this we are reminded by the transverse cross, that they are a redeemed people, which is shown by the sign of redemption placed over it always. "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth" (Psa. lx. 4). "Then shall appear the sign† of the Son of Man in heaven."

To those who are becoming panic-stricken at the supposed defenceless condition of the Empire, here is the promise: "I, saith the Lord, will be to her a wall of fire round about, and will be the glory in the midst of her" (Zech. ii. 5). "No weapon formed against thee shall prosper" (Isa. liv. 17).

Bedford, June 15, 1888.

THE REV. ANDREW A. BONAR, D.D., ON THE JEWS' "HOME-COMING."

THE *Christian Leader* published some time since the following remarks by Dr. Andrew Bonar, on Isa. xviii., and the return of the Jews to their land. The Rev. Doctor does not recognise the Scriptural distinction between Israel and Judah, and therefore with him the Jews are Israel and Israel the Jews. In Egypt he says the Jews were terrible to the Egyptians! and their sufferings he rightly adds were terrible in the time of the destruction of Jerusalem. His idea must be therefore that the Twelve Tribes were Jews when the Romans destroyed Jerusalem in A.D. 70, and the Twelve Tribes were Jews in Pharoah's and Moses' day when the nation was reduced to slavery in B.C. 1491! Either Dr. Bonar must be a careless divine indeed, or his eyes are blinded so that he cannot see that Israel parted from Judah in B.C. 975, never to reunite again up to this hour, and that when Titus destroyed Jerusalem the Jews alone suffered the vengeance, being Israelites, but not the House of Joseph, or Ephraim, then cast away in exile as God's Lo-Ammi yet Firstborn still (Jer. xxxi. 9; Hosea i. 9, 10, 11, R.V). Dr. Bonar, however, identifies the British people with "the country spoken of in Isa. xviii. as destined to carry the Jews home to Palestine." The grounds for that opinion he states thus:—

> The country spoken of in Isa. xviii. which is to carry home the Jews to Palestine, is Britain. In another part of the same prophecy it is said the ships of Tarshish shall carry them home, and there is no navy entitled to that name so much as ours. Reference is made in Isaiah to a nation summoned on the errand of seeking out another nation. The "shadowing with wings" conveys the idea of protection; and here is a land that stretches out its protection to other countries. This is what our country is doing to Turkey, and also to India, which is referred to as the land "beyond the rivers of Ethiopia." It is a blessed thought that our country may have the honour and privilege of carrying Israel home. "Surely the isles shall wait for Me, and the ships of Tarshish first to bring thy sons from afar, their silver and their gold with them." They will take all the Rothschilds and others with them in the ships back to Palestine, with all their gold. Israel will return unconverted, they are converted in the land, but not till then—at least, the two tribes, Judah and Benjamin, go back unconverted. The Jews, though "scattered and peeled," are still a nation. A curious thing about them is that, so far as we have records, they have been just about seven millions—seldom less or more. They are a "people terrible." There is no other nation that this can be said of. The Romans became a terrible people, but they were not so from their beginning. But Israel became terrible whenever they became a nation. They were terrible to Egypt, the mightiest nation on the face of the earth. And they were terrible in the sufferings which they themselves endured. We never read of a city the taking of which involved such fearful misery as the destruction of Jerusalem. They are a nation measured out as slaves to be sold, and there were thousands and thousands of them sold in this way when Jerusalem was destroyed. They are a nation "whose land the rivers have spoiled." Is there any nation on the face of the earth that says of its land, "This belongs to me by divine right"? We say of our land that it is ours because we are here and our forefathers were here; but we cannot say by divine right. Israel can say that land belongs to us by divine right. God gave it to Abraham and to his seed. When Rabinowitz was in Glasgow some eight months ago he made this remark: "That is our land, and you notice no nation can keep hold of it long, for all the nations that have been there have just a hold of it for a certain time, till the true owners of the land return. It is just as if I were leaving for a few minutes my seat in that railway carriage, and I said to somebody, 'Now keep that seat till I return;' so the Lord says to the nations that have been there, 'You may keep that land for a little, but it is not yours, the true owners will be here in a little.'" Some have been puzzled by the saying, "Whose land the rivers have spoiled." Israel's land was never spoiled by rivers. The prophet speaks figuratively, and the rivers are the invading enemies like the Assyrians that have trodden down this land and taken it as their own (Isa. viii. 7). The Chaldeans did this, so did the Greeks under Alexander, the Romans, the Saracens, the Turks, and for a short time the Crusaders. The Turks possess the land just now, but they will soon be out of it. We shall see—some of us at least—a placard in the streets: "The Turks driven out of Jerusalem." It will not be all at once. The Lord says, "I will take My rest;" but just as before a storm there is often an uncommon stillness in the air, so, says the Lord, there will be a time when it seems I am doing nothing for Israel: it will seem that I have dropped them out of My sight; but all this is just before the storm comes and sweeps away their enemies. Their conversion is referred to as "a present brought unto the Lord." The Holy Spirit will be poured out on that nation when they are in their own land, and thus the present of a nation shall be made to the Lord.

Dr. Bonar is quite certain in regard to two points wherein he agrees with us. He is sure that Isaiah in ch. xviii. was prophetically describing the British nation as the restorer of the Jews to Palestine, and that they are called in other Scriptures, "Tarshish" and "the ships of Tarshish." He also sees that the Jews will be restored to their land in unbelief, Jews in religion still, but that their conversion will take place there, after the Return. On these points we quite see with the Doctor. But we wish to urge upon him that if the British people are prophetically described in the Scriptures as "the ships of Tarshish," their land as "Tarshish," and their colonies, as "the young lions thereof" (which is the case), then it is certain the British will accompany the Jews, as their protecting companions during that mighty historical event, and that beside themselves there will be no other national fellow voyagers in the splendid procession of the Return of the Jews to their land. This being granted, our next point is this. That according to the scriptures (Jer. iii. 18, R.V), the House of Judah, or the Jews, are "to walk to the House of Israel, and they shall come together out of the land of the North" (just where the British dwell) "to the land which God has given to their fathers for an inheritance." It seems, then, from Jeremiah's inspired testimony that Judah or the Jews will have as their sole companions, "the House of Israel;" and that under Israel's protection Judah will return. This makes it clear, comparing Scripture with Scripture, that

* This was always a feast of tabernacles, when Jubile was proclaimed.

† The Greek word translated "sign" is ensign in some versions of Old Testament.

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the House of Israel, Tarshish, the ships of Tarshish, and "the land shadowing with wings," are synonyms for the House of Joseph or Ephraim. The Prophecy of Ezekiel in ch. xxxvii. 15—28 shows also that the return of the Jews will take place in junction with Ephraim or the House of Joseph, *i.e.*, Israel, and Hosea i. 11, a political prophecy, distinctly names Israel and Judah only as the parties to the Return, the leading Power being, as in Isa. xviii., not Judah but the naval maritime State which is deeemed worthy to carry and offer "the present" of Judah to the Lord. It seems, then, that the maritime Power in question goes under the names scripturally of Tarshish, the ships of Tarshish, Ephraim, the Children of Israel, or the House of Joseph, *alias* the House of Israel, and Dr. Bonar is sure that some of these names cover the British nation. It follows, then, like one of Euclid's deductions, that according to Dr. Bonar's conclusion the British are Israel, *alias* Ephraim, Joseph, Tarshish, and the ships of Tarshish.

On another point too we find Dr. Bonar has not quite clearly read his text in Isa. xviii. He notes that the Jews are described there as "a people terrible from their beginning" and he comments on the fact and explains it. But why does he not see that while "the present" of the Lord is so described those who bring Him this people are precisely similar in character? (v. 7.) Verse 1 compared with v. 7, R.V., will show we are right and Dr. Bonar wrong. In ver. 1 the Jews are mentioned as a nation tall and smooth (margin, dragged away and peeled) "a people terrible from their beginning onward" whereas in v. 7, the Lord's present is spoken of as "of a people tall and smooth," and the "present" as coming "from a people terrible from their beginning and onward." The "present" and the nation offering "the present" are thus both of the same description, "terrible from their beginning and onward." The British are these folks, according to Dr. Bonar; and we quite agree with him! But then the British must be the brethren of the Jews; and that they can only be if they are the Lost Ten Tribes, which is precisely our contention! We wait to hear what Dr. Bonar has to say against this view, which is supported by the Hebrew prophets Isaiah, Jeremiah, Ezekiel and Hosea. Zephaniah too is not silent, for in ch. iii. 9, R.V., "the Lord's suppliants" (therefore Christians), being the "daughter of His dispersed" (therefore scattered Israelites), "living beyond the rivers of Ethiopia" (see Isa. xviii. 1), "shall bring the Lord's offering." These must be Israel, according to God's word, but British according to the Doctor!

Review.

Talks for the Times. By the Rev. J. Wild, M.A., D.D., pastor of the Bond-street Congregational Church, Toronto, Ont., Canada. R. Banks and Son, 5, Racquet-court, Fleet-street. Price 3s.

THIS book contains 18 sermons preached by Dr. Wild on Sunday evenings in his church at Toronto, and they are now published by request. They are valuable to our cause, because the preacher is a firm believer in Our Identity, and in almost every discourse his belief is apparent. He has an immense congregation—upwards of 3,000—and therefore under his energetic treatment the subject is enjoying advantages in the Dominion which, somehow, it fails to obtain in the British Islands. No popular divine here preaches on Our Identity constantly as Dr. Wild does, and no clergyman or minister on this side the water recognises any obligation on his part to notice the matter in addressing his people. Dr. Wild, on the contrary, seems ever anxious to bring the matter forward, and to press it home. On almost every point we find Dr. Wild is in agreement with the BANNER, and he is particularly clear in regard to all our foundation truths. He sees distinctly the Scriptural difference between the House of Israel and the House of Judah, and finds the former, called the Lost Ten Tribes, in an organised state in Great Britain. Manasseh, he tells us, is in an organised state in the United States. "The House of Israel," he believes, "has a fine part to play in the civilisation and evangelisation of the world, and that many prophecies, both temporal and spiritual, apply to them and none else." Dr. Wild's first sermon in the published volume before us has a remarkable title, "A Gift of 192,000,000 acres of Land." This is the extent of the land of the inheritance, and it was given in fee simple, says the doctor, to Abraham and his seed for ever. "He has given it,' he writes, "to Abraham and his seed for ever," to be a special heritage. "At the appointed time God will place in possession of Israel (England) this land, and England will open it up for the settlement of the Jews. Towards this central idea all history, all strife, all diplomacy is now tending. The tide of events that is setting in this way alarms Russia, gives distrust to Turkey, neutralises France, strengthens Prussia, makes Austria careful, Italy suspicious, Spain indifferent, the United States hopeful, and England confused and divided." In regard to our acquisition of Egypt in 1882, and our mysterious stay there ever since, Dr. Wild in the first sermon writes as follows:—"How naturally, yet mysteriously and unexpectedly, Egypt went under the control of Great Britain! The man whose word may be said to be as good as his bond (Mr. Gladstone!) has had to break it. 'We are only in Egypt to settle this matter,' he said, 'and then we shall leave it.' God would not let him leave it. That man berated that crownless king, Benjamin Disraeli, for calling to his help the East India soldiers, but he called them himself to help him in the war in Egypt to show that the vast empire is one. And God made the very man do it that we would of all other men believe would not do it, for he had declared he would not."

In regard to Palestine and its importance to modern nations, Dr. Wild has a fine passage on p. 29:—"It is a wonderful land in this respect, that it is the only one strongly and earnestly coveted by the several great nations of the earth. Russia would give herself to possess Palestine. France would abandon her Paris to-day to possess Palestine. It was the glorious ambition of old Bonaparte to get Palestine. Germany would be glad of Palestine. Italy is jealous of Palestine. England watches guardedly and carefully Palestine. What are they watching this bit of land for? what is there about it? why centre their covetous disposition for increased territory upon this barren piece of country? Because there is such a history connected with it, and great expectations in respect of it." Space forbids our adding to our quotations. But there are many passages throughout this volume which will well repay the studious reader. The fifth sermon, on "The Stone Kingdom," is one of the best. Speaking of the fifth or Stone Kingdom of Dan. ii. 35—44, the Preacher said:—"I am under the impression, I am under the conviction, that what we call the British Empire to-day stands for this fifth empire. So small in its beginning, so mysterious as to its origin, that the best historian cannot tell us the time, nor who were the actual originators of it. It seems to come into existence invisibly, and it has been a sort of unruly little pugnacious chap, among the other nations, ever and always pounding and fighting, and yet ever and always growing. The more it fought the more it grew. It seems to have grown by fighting."

Such are some of the gems in these sermons. There are plenty more. We do not wonder, when we note Dr. Wild's style, that he has such an enormous congregation of hearers in constant attendance. We wish we had a few of such outspoken preachers amongst us on this side the Atlantic! In that case the number of those persuaded of the truth of our Israelitish origin would, we presume, be largely in excess of those who now avow their belief. We are thankful for Dr. Wild's book, and though we do not pretend to agree in all his statements, or share his admiration of the Right Hon. W. E. Gladstone, lately Prime Minister of England, we can recommend this book and wish it a wide circulation. We are glad to see that other volumes will follow in response to the demand by the public for the sermons in book form.

THE social, as well as the intellectual, and the civil and religious relations of man, I think, have only so far been developed in their highest and most civilized forms under the influence, and training, and force of the Gospel. We cannot but prove this by a reference to the nations that have entertained the Gospel as a motive power in their government, and in their general conduct. I need not refer to the United States, or to our own beloved land, as mounting up and above every other land on God's earth.—DR. JOSEPH WILD.

ERRATUM.—Page 275, column 1, line 23, read "Snig Hill."

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Correspondence.

THE JUBILEE OF TARA HILL.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Over and over again, of late, you have called attention, in the columns of the BANNER, to the probable speedy fulfilment of the prophecy of Isaiah xxvi. 20, which bids us, as God's chosen people, enter into our chambers and shut our doors about us, in preparation for the great earthquake war-woe, which all the signs of the present times show to be fast approaching: and now it has actually been brought within the range of practical politics by the passage in the Queen's Speech, at the opening of the present session of Parliament, which says to the members of both Houses, "you will be asked to make provision for improvements in the defence of the ports and coaling stations of my Empire, which have been rendered urgently necessary by the advance of military science," and the measures which are being adopted in compliance with it. Will you kindly allow me to call attention to another event which I as firmly believe must precede that awful period of judgment, and which is actually connected with it in the prophecy of the Revelation which foretells it? I refer to the recovery of the Ark of the covenant. In my pamphlet, entitled "The Re-appearing of the Ark of the Covenant," which is published at the office of the BANNER, and can be had for the small sum of threepence-halfpenny, post free, I have identified the Throne of Revelation iv. 2, with the Ark, the recovery of which is distinctly predicted in chapter xi. 19, and argued that, as this event is there connected with incidents answering exactly to those which will ensue on the outpouring of the seventh vial (xvi. 17, 21), they are connected with each other as cause and effect; * and that, as all the elements for the accomplishment of the latter, to those who interpret the Revelation from the Historical point of view, are already fully prepared, the time for the recovery of the Ark must be very near at hand. In identifying Tara Hill as the place of the concealment of the Ark, I can clearly show that I have not followed any mere baseless fancies, or "cunningly devised fables," but that every link in the chain of evidence which I have put together rests upon a solid foundation. Thus my statement that the Greek word, *naos*, which is used for the place which was "opened in heaven," and in which the Ark was "seen," does not mean the temple, properly so-called, but the secret part of it, or Holy of Holies, rests upon the authority of Donnegan's Greek-English Lexicon, which gives this meaning for the word, "In Septuagint, 1 Kings vi. 5, the inner part of the temple, the *Sanctum Sanctorum*, Holy of Holies, *where the priests alone were admitted*; so also New Testament, Matthew xxvii. 51." And Dr. Cumming interprets the "heaven," in which this event takes place, as meaning the high places of *the world*, or the places of dominion, Empire, rank, and power—"Apocalyptic Sketches," Ed. 1848, p. 222,—a description which applies pre-eminently to the British Empire. I maintain that my interpretation of the "*rainbow*, like an *emerald* to look upon" (Rev. iv. 3, R.V.), as a symbol of the Irish Church, "reflecting, as it has done, the rays of the Sun of Righteousness longer by far than any other *national* Church in Christendom," and surrounding the Ark when brought again to light, is a perfectly legitimate one. The employment of the emerald, as a symbol of the verdure of Ireland, is no mere modern poetic fancy. Pliny, the Roman historian, who lived in the first century of our era, speaking of the voyage of the Carthagenian admiral, Hamilco, to explore the Western parts of Europe, which took place in the fifth century before it, says, "In a four months' voyage, keeping to his left the great shoreless ocean, on which no ship has ever ventured, where the breeze blows not, but the eternal fogs rest upon its lifeless waters, Hamilco reached the Sestryneides (Scilly Isles). Rich are they in metals, tin and lead. Spirited and industrious are the race who inhabit them. Fond too are they of trade, and they traverse the boisterous sea; not on barks of pine or oak, but on coracles made of skins sewn together. At the distance of two days' sail from them is the 'Holy Island,' with its abundant *emerald* pastures, inhabited by the Hibernians. Hard by also is the wide Isle of Albion." And I have shown that the only case in which the emerald is referred to in the Old Testament is the mention of its use in the high priest's breastplate, as the *religious* symbol of the tribe of Reuben, of which a man was the *political* symbol. Few will dispute my conjecture, that the "four living creatures, round about the throne" (Rev. iv. 6, 7, R.V.), are symbols of the four divisions of Israel, under their four standards, surrounding the Ark again as of old (Num. ii.). And, as these are *organized* bodies, I draw the inference that the "rainbow, like an emerald to look upon," must be of a similar nature. And if, as we both believe, the Ark is to be found in Ireland, would it not be strange if some mark, by which to identify it as the place of its concealment, were not given us; and where could a more significant symbol than this possibly be found? I fully agree with Mrs. Rogers when she says, in her last interesting work, "Britain in History, Ancient and Modern" (p. 126), "We believe that much light might be thrown upon our Anglo-Israel origin, and upon 'Jacob's Stone,' as well as upon our claim to possess it, if the much desired excavations of Tara were commenced, and search made for the Ark of the Covenant." Perhaps those who are satisfied with the evidence which I have adduced, as to Tara Hill being the place of its concealment, may be led to respond to the appeal made in my pamphlet for funds to carry out its exploration. If these were forthcoming there would probably be no longer any difficulty in obtaining permission to excavate, as Earl Russell, who is the proprietor of the Hill, has just come of age. This year may well be considered the Jubilee of Tara, for the Rev. F. R. A. Glover tells us, in his "England the Remnant of Judah" (Ed. 1881, p. 148), that it was in 1838 that he obtained the first evidences of the settlement upon it of a Hebrew colony. I was agreeably surprised to hear, the other day, that a clergyman, an old and esteemed friend of mine, who is a D.D., and rector of one of the principal churches in Dublin, had lately become a believer of Anglo-Israel truth, and had given several lectures on the subject to his ladies' Bible class. Having obtained from my Dublin publisher (George Herbert, 117, Grafton Street) a copy of my pamphlet, he approved of it so much that he recommended all the members of the class to procure copies of it, which has given a great impetus to its sale in Dublin; and I have further reason for believing that the subject it treats of is attracting much attention in this country at present. The more I study the evidence which I have put together on this wondrous subject, the more do I fancy I hear the Saviour's voice saying from heaven, "Seek, and ye shall find." And when the Ark has been found, then, I believe, will be the time to obey His further injunction, "knock,"—at the gate of heaven—"and it shall be opened unto you," for the Shechinah to come down, and take possession once more of its ancient throne, and also for the national outpouring of the Holy Spirit. If each reader of the BANNER, who is interested in this subject, would contribute, according to his ability, a fund might speedily be raised sufficient to enable steps to be taken to set this all-important question at rest for ever, provided permission for the exploration can be obtained, which will surely be the case if the set time for it be come. I remain, very sincerely yours,

EDWARD DENNY.

Laracor Vicarage, Co. Meath, May 12, 1888.

* This is most strikingly apparent from the rendering of Rev. xi. 19, in the R.V., which reads thus: "And there was opened the temple (secret place) of God that is in heaven; and there was seen in His temple (secret place) the Ark of His covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail."

To the Editor of the "Banner of Israel."

DEAR SIR,—A gentleman, whose name I need not mention, has been writing to me from Scotland characterising our belief that we are Israelites as "*the rotten and most unscriptural theory. Rot of the first water.*" Here is his argument; if argument it can be called:—

"Now let us leave the nation, and let me represent you as personally the nation. What are you? Are you a member of Christ's body, the Church of God out and out? or are you an Israelite? or are you a compound mixture? You cannot be all three combined. If you are not of the first, the two last will be of no use to you. You might as well be a Hottentot or anything else you please.

"Read Hosea iii. 4. How long have the English been without a king or prince?"

The following being in substance my reply, I thought it may prove interesting to some of your readers:—

"Let me remind you that abuse is not argument, and as I do not consider your judgment infallible, I cannot accept your *ipse dixit* that a subject which has for its object the glory of God, His faithfulness and lovingkindness to His people, is 'an unscriptural theory and rot of the first water.' I will put your own questions to you, with a slight alteration, viz.:—

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"1st. Are you a member of Christ's body?
"2nd. Are you a Scotchman?
"3rd. Are you a compound mixture of both?

"Your judgment in the case, as put by you, is that I 'cannot be all *three* compounds.' '*Three*,' as you call it, I call it two; for if I am a 'compound mixture,' I am both a member of the body of Christ spiritually and an Israelite corporeally. Where your third compound comes in I do not know. Paul himself will bear out my position (see Rom. xi. 1, xii. 5), and therefore my position is scriptural. If I apply your judgment to your argument, then it follows that when you accepted Jesus as your Saviour you ceased to be a Scotchman. You are therefore placed in the dilemma of either withdrawing your anti-scriptural charge or acknowledging your own argument to be 'rot of the first water.' Moreover, you see how absurd it is in an argument to place a part for a whole, an individual for a nation; neither the British as a whole, nor the Scotch as part of that whole, can be 'the body of Christ the Church of God,' unless you can show that the Church does not consist of believers from every nation under the earth; but the Scriptures distinctly maintain this fact, that on this point there is no difference between Jew and Gentile (Rev. v. 9, vii. 9, 14; Rom. x. 12, 13; Gal. iii. 8, 28, proves this); so that even in the tenor of your very first question you are unscriptural as well as illogical.

"Either the British as a whole, or the Scotch as a part, or you and I individually as integral portions of the Empire, can be Israelites; but since the temporal promises of God were to Israel as a nation, and we see that the British only as a nation have the national blessings promised to Israel by a faithful covenant-keeping God (who swore that He would never forsake His people, nor deprive them of the unconditional promises made to the fathers; but would chastise them if they broke the covenant they made with Him at Sinai) it follows that Britain is Israel, and I defy anyone to disprove it.

"Your next question is in reference to Hosea iii. 4. From your standpoint, as you profess to know the Scriptures so well, how do you reconcile the passage you have quoted with other passages, say, Jer. xxxiii. 24—26? Were not the Ten Tribes *without king*, prince, &c., at least from the first captivity, about 740 B.C., to the Babylonish captivity of the remaining Two Tribes in 588 B.C.—viz., 152 years? Is 152 years not '*many days*'? We reconcile the two passages by showing that the throne of David was with Judah during those 152 years, while the Ten Tribes were without. At the captivity of the Jews the throne of David was transferred by Jeremiah to Ten-Tribed Israel, through King Zedekiah's daughter, since which time the Jews have been the many days without a king, and the prophecy now applies to them; yet the sceptre of Israel has not departed from the royal House of Judah as promised to David, and therefore God has been true to His covenant. Don't forget to read Hosea iii. 5 when you read Hosea iii. 4.

"Your last statement in your postscript is, 'Maybe God is kind to England because of their (*i.e.*, Israel's) presence, as He was *to the Jews* in the days of Esther. I confess I do not know what you mean! You admit 'the fact that you have no doubt a good number of the scattered tribes will by-and-bye be found in England,' and yet blame us for holding 'the unscriptural theory and rot of the first water,' in proving the existence of the very fact you believe in!

"Please excuse my plain speaking and faithful dealing, with kind love, "Yours affectionately,

"H. SENIOR."

THE UNWARRANTABLE SCARE.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Your very cheering and instructive article in last week's BANNER on "Great Britain as a Naval and Military Power," turned my thoughts upon the great sin of our forefathers—viz., want of faith in the promises of God; yet, notwithstanding their unbelief and rebellion, when He brought distress upon them for their contumacy, and they cried unto Him for pardon, He brought them out of all their troubles. But though God had thus favoured them over and over again, they were afterwards just as distrustful as ever. Well might they be called a perverse and faithless generation.

When we now read the daily papers, many of them abounding in the apprehensions of some of the leading warriors of our day, we are constrained to admit that like as our ancestors sinned through lack of faith, so do we their descendants. Two years ago the "Anglo-Israel Almanac" recorded the upwards of two hundred battles fought by the British Army and Navy, when God had given us the victory, and sometimes against fearful odds. Do our scared legislators ever couple these victories with what (if they ever attend public worship) they repeat every Sunday, "Because there is none other that fighteth for us, but only Thou, O God"? I fancy not, or they would not be so fearful. I would recommend as an antidote to their fright Psa. xxxvii. 1, 8, 10, R.V. But even looking at the matter in a worldly light, what a disgrace to our nation it is that we should be continually publishing to the world our belief that an enemy could easily invade our country and rob and plunder us with impunity! The correspondent at Vienna has hit the right nail on the head. Our pessimists seem to think that British pluck has evaporated, and that the people would stand still and tamely allow an army to land on our shores and march to London, or elsewhere, unresisted, and "take their full swing in the island."

Some of us are old enough to remember the threatened invasion in the early part of the century and the scare that occurred at that time, but the cry of our fighting men then was,—

"Devil or Don, let them come on,
But how'd they come off at the island?"

Why! there was not a boy in our school who did not believe himself a match for two or three Frenchmen; and, however absurd such an idea might have been, yet it showed what I believe to be the God-given spirit inherent in the British race.

We remember the despotic cry of the mob, "Light up, light up, luminations," and better by far the heartfelt thanksgivings to the Almighty which were offered up in every place of worship throughout the kingdom, after the Lord had given us the glorious victories by Nelson and Wellington, which culminated in uprooting the power of that scourge of humanity, Napoleon I. When we consider the vast mass of infidelity, atheism, Sabbath-breaking, and indifference to God's commands now rampant in this land, we cannot but expect that we shall have to endure some heavy national punishment; but, glory be to our merciful Father in heaven, who has given us His gracious promises, "I will visit their transgression with the rod, and their iniquity with stripes; nevertheless, My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." "I will correct thee in measure, and will not leave thee altogether unpunished."

Therefore, we can humbly look forward to the time when, by His favour, we shall have surmounted all the troubles, and when our Navies will be diligently engaged in transporting our brethren of Judah, and those of us who will accompany them, to the land of our forefathers, where according to God's promise we shall dwell safely. I remain, yours in the faith,

GEORGE BAYLY.

Streatham, July 1st, 1888.

SUNDAY AND THE SABBATH.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have just read with considerable interest Surgeon-General Grant's letter in this week's edition of the BANNER on the above subject. The objection that we cannot be Israel, because we do not observe the Jewish Sabbath, has no validity whatever. The fact is, we continue to hallow the seventh day, and not the first; and this is confirmation strong of our real Identity. A little tract, issued some time ago by the Rev. John Harris, entitled "New Idea of the Sabbath," proves very clearly that we are now actually keeping the primitive Sabbath of Eden. Those who have read this tract with care and attention are prepared to recommend its perusal to the readers of the BANNER. Last week you published a tract, pointing out that in ecclesiastical matters supremacy and pre-eminence belonged to the Christian Israelitish Church, and not to that of Rome. Perhaps you will be also kind enough to publish at an early date in the BANNER the tract to which I have referred, and called the "New Idea of the Sabbath," by the Rev. John Harris. It can be procured from the publisher, viz., Elliot Stock, London.

The argument is very interesting, and I think everybody that reads it will allow that the author fully makes good his contention that we are now observing as our day of rest the early Edenic Sabbath. This, I may add, is not a new discovery. The view has been held by eminent divines since the days of the fathers. Usher, Gale, Lee, etc., in modern times also held it. I venture to recommend the tract to the attention of all your readers.

LUDOVICUS.

Stirling, June 20th, 1888.

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NOTICES.

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

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POISON IN THE ASHES.

—o—

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:—

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(Author of "The Impending Judgment of Great Britain," "Light Shed by the Great Pyramid of Egypt.")

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"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—PSA. CXIX. 18.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
How the Blessings of Abraham will Win Back the Transvaal to the Empire	301
Returning Prosperity	302
An Anglo-Israel Conversazione	303
Hurrah! for the Land Shadowing with Wings	304
The Jewish Seventeenth Century Search for Lost Israel in Great Britain. By A. T. F., India	305
Our Empire in the West	306
Chambers' New Encyclopædia on Our Identity	308
This Protracted Era of Grace. Part I. By J. C. H. Mehl	309
The Flock of God	310
"England's Doom," &c. A Review, by E. Reep	311
Australasia According to Sir Henry Parkes	312
Three Fresh Gates in the Pacific	313
The *Toronto Daily News* on Our Identity	314
Anglo-Israel Free Distribution Fund	315
Correspondence	315
Antediluvian Hebrew Names (Genesis v.)	315

HOW "THE BLESSINGS OF ABRAHAM" WILL WIN BACK THE TRANSVAAL TO THE EMPIRE.

GOLD mines, diamond mines, and "a multitudinous people," were the literal gifts of God to the favoured great grandson of Abraham. Through Joseph and Ephraim they have descended to the Ten Tribes of British-Israel. Therewith they have conquered the Boers, or are on the point of subduing them. The discovery of gold all over the Transvaal and contiguous countries, has drawn to those regions immense numbers of stalwart diggers, who are for the most part Anglo-Saxons. Prior to these gifts, God gave to our race vast wealth in diamond mines, and these, not yet nearly exhausted, have attracted to the neighbourhood of the Transvaal, at Kimberley, and adjacent regions, another great mass of British folk, subjects of our Queen, who have settled there, and founded towns which will become ere long Anglo-Saxon British cities and colonies. At present (and here is the point of interest for us) the British settlers in the Transvaal, brought there by the gold diggings, have actually outnumbered the Boers; and a very slight cause is sure in the long run to set the stronger against the weaker race yet in power, and so cause them to assert their Israelitish sovereignty.

President Krüger seems resolved just now to bring matters to a crisis. He has lately issued a proclamation declaring that in future, in public markets, and wherever public business shall be transacted, the only language to be used shall be Dutch! The Boers have grown rich with the profit of the gold diggings, and though lately bankrupt as a government, are now rolling in wealth. The Boer Government has taxed the diggers enormously, and the latter have in no wise resented the oppression, because they have been intent on finding gold to make their fortunes, to depart elsewhere to spend it. The Boer officials taking the diggers' taxes have in return done nothing to improve the country, to create roads, or to bridge the rivers. All this has been borne patiently. But now that the President (Krüger) proceeds further to interdict the use of English, though Barberton and Johannesberg are English towns of 10,000 people each, within the Transvaal, the matter is past endurance. There English is the language of the markets, the courts, and of all public buildings, since the inhabitants are English, or British, to a man. The decree declares besides that even at the meetings of the diggers, the language shall be Dutch, and where the speakers do not understand the same, interpreters must be employed!

These high-handed proceedings are described by an English newspaper, started in the Transvaal, as an attempt to "mop back the ocean." The English diggers seem resolved to defy this new and insulting law, while the Boers on theirs are determined to put it into force. It seems the recollection of Majuba Hill, and the ease with which Mr. Gladstone was cowed and defeated then, inflates the Boers with overweening confidence, and causes them to despise their unarmed subjects, the British diggers! To prepare for the coming struggle, the Boers are importing arms and Gatlings, looking after their horse artillery, and taking measures to put down their boasting fellow-subjects, who are getting too numerous in the land to be at all pleasant for the rulers of the Transvaal. But as the *Morning Post* declared on July 9th last, in an admirable article on this subject, the British have this advantage over the Boers. The latter are scattered all over a country as large as Italy, being only 40,000 all told. Whereas the British are in towns closely united, and collected in masses of 10,000 in two of them; one close to the capital (a mere village of 3,000), Pretoria. The natives, 700,000 in number, are cruelly treated by the Boers, and would probably take sides with the English in any coming struggle.

We quote the following from the *Morning Post*, as we have here the pith of the case well put:—

Sooner or later the Boers will have to go out of office and the English will take their place, and as every day renders this operation easier to effect, the longer the little revolution is deferred the less trouble there will be in snuffing out the Boer Government. The Boers, in their search for fresh farms and

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new gold fields spread out more and more daily. Receiving no additions from without, it is clear that the more the 20,000 Boers, who at the outside constitute the able-bodied population of the Transvaal, push further afield, the less capable they become of grappling with the new comers, who have swarmed in bodies of 5,000. 10,000, and 15,000 souls to centres dominating the Transvaal, and every day receive new additions to their numbers from England. And not only are the new comers powerful in themselves. The Boers have always been notoriously cruel to the natives, and in the Transvaal there are 700,000 blacks who would probably range themselves on the English side. Thus, the English in the Transvaal seem perfectly able to work out their own political salvation, and will probably, in the long run, do it without any necessity for a single redcoat crossing the border. A year ago the condition of the English element might have inspired anxiety. To-day it is powerful enough to look after itself, and President Kruger must sometimes feel that he has deferred his policy of repression too late.

Thus, for the moment, England can continue to watch unmoved the unfolding of events in the South African Republic, all the more so since, under any circumstances, any necessity to resort to arms to protect her interests there would find her very differently situated from what she was on the eve of Majuba Hill. At that period the English element in the country was insignificant, and there were many English politicians (they did not deserve the name of statesmen) who doubted whether we had any interests in the Transvaal at all. To-day England's investments in the Transvaal territory not only outweigh in value the private interests of the Boers, but even, we may say, of the Boer State itself. At a rough computation upwards of £15,000,000 of English capital have been invested of late in the Transvaal, and there is hardly an English speculator who has not got some interest in Transvaal gold mines. The temper of the commercial world, therefore, would be very different from what it was when Mr. Gladstone scuttled from the Transvaal, and the slightest crime perpetrated by President Kruger's Government would arouse a feeling of angry solicitude for interests attacked, which we may be sure Her Majesty's Government would immediately respond to. When the fighting last took place, the Transvaal was far inland, and the march to Pretoria was an arduous affair. Now the railway is finished to Kimberley, on the west frontier of the Transvaal, and the Natal line is completed to Ladysmith on the east, and beyond both of those points to Pretoria run a large and constant stream of coaches and waggons, providing on the spot abundance of splendid transport for the rapid pouring of troops into the dominions of President Kruger.

So far the *Morning Post*. There is no doubt the Transvaal is much more vulnerable now than it was at the date of Majuba Hill. Swazieland is to-day under British protection. Amatongaland is asking for it. Bechuanaland, on the West of the Transvaal, is occupied by us, and to the North of the country the recently created protectorate over Matabeleland gives us a commanding position there, surrounding the Transvaal on all sides. There are besides the friendly Boers, who would rejoice to see the British in power once more, and a really strong and wealth-bringing government created.

It is thought by those who are acquainted with the facts that the revolution in the Transvaal is close at hand, and that we may learn ere long that the British majority rules there. We see how God has brought it all about. Just as He did in New Zealand so He is doing in the Transvaal. We failed to subdue the Maories with our troops and guns. But we conquered them by a vast surging wave of British emigration, which placed half-a-million of British-Israelites in New Zealand to dominate over the 50,000 Maories who were then so formidable, while our own numbers were very small. So now the British diggers and settlers in the Transvaal outnumber the Boers, who do not increase, and the tide is hourly rising which will overwhelm the Dutch and transfer the country by a blow to British hands. In short the blessing of Joseph, recorded in Deut. xxxiii. 17, is at work; for the "horns, like the horns of the wild ox, are pushing the Boers, all of them, *even* the ends of the earth, and they are the ten thousands of Ephraim, as compared with the thousands of Manasseh" (R.V.). The revolution in the Transvaal, when it comes, will, it is hoped, result in a mixed government of Britons and Boers which will enable them all to live in friendship together, the subjects of Queen Victoria, a fresh colony of that race which is destined to rule the world. To God then be all the praise; and let Israel therefore give all the glory to Him who is faithful to His word, and is so grandly and so majestically bringing all His promises to pass, which He made on oath to Abraham and his seed for ever, even to us!

RETURNING PROSPERITY.

THE Board of Trade returns for May show that prosperity is at last being restored to our depressed and somewhat afflicted people. The accounts for the month, if corroborated by those for the summer season, will prove that trade is improving "by leaps and bounds," and that therefore "the good time" expected is at hand at last. Imports in May increased in the ratio of 8¾ per cent., exports at even a more rapid rate, namely, 16¾ over the corresponding period of 1887. The total value of imports during the month, was £30,371,000, the total value of exports being much less, namely, £19,276,000. The disproportion between the imports and exports is accounted for by the fact that our country has investments everywhere abroad, and the interest or dividends on these come to our shores in the shape of imports which have no corresponding exports to balance them. We have an invested capital outlying over the known world valued at about 4,000 millions sterling, and the paying portion of this sends its dividends to us as our imports; alien races send us this, which was something like eleven millions sterling in May, over and above what they received from us in produce, because they are in our debt, and must pay for the use of our money. In May, both the imports and the exports of this country rose, and the latter faster than the former, which is said to be also a good sign, showing "an increase in the power of British industry to attract foreign customers." Even if the excess of imports over exports is paid for out of British capital, the *Times* takes comfort in the fact that we have the capital to put to this service, and it is better to pay our way thus than to have no capital wherewith to pay the excess, like some of our neighbours. The fact is, trade is improving abroad as well as at home, and if there is the least improvement anywhere British merchants may be trusted to push in and secure the plums of the increased commerce. To them was promised, as Israel, "the power to get wealth," and we see signs everywhere that God is true to His promises, and has allowed our nation to prove the fulfilment in all directions.

Thus, in the *Times* of June 8, we have a remarkable fact vouched for to us by a Consular Paper, in regard to the supremacy of British merchantile shipping in French ports. The English Consul at La Rochelle gave a very interesting account therein how British commerce was gradually taking the place of French shipping, even in one of the chief French Atlantic ports, in their own waters, and that under the most tremendous disadvantage. In 1885 the amount of British tonnage arriving inwards with foreign trade was 30,000 tons. This increased in 1886 to 35,000, and in 1887 to 47,000, while the French tonnage slightly shrunk about 2,000 tons, from 83,000 to 73,000. This occurred too in the face of the Government bounties to the home shippers, and in spite of the regulations in French ports forbidding the interference of aliens in the port to port trade! British steamers, to meet the obstruction, are now sailing under the French flag, and will doubtless largely increase the proportion of trade in their own favour. In short, God's blessing still rests on His people Israel, and "He gives them the power to get wealth." Periods of depression there must and will be, but even during these, our non-Israelite neighbours suffer as much or more than we do. In the end prosperity returns, as we hope it is doing to-

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day, and then the time of leaps and bounds takes place for the British, in which, as we see, our neighbours are unable to hold their own, or retain the trade in their own waters, against our superior energy and enterprise.

It is the same story throughout the world. The carrying trade of the world, as far as the ocean-routes are concerned, is in our hands already, and it is found besides that by superior energy and wealth we beat the French in their own waters, the Chinese in theirs, and fill all the harbours and seas of the world with the shadow of the sails of our ships, and by that of the smoke of our almost countless mercantile steam ships. The consequence is this nation, (being Israel), grows rich according to the promises! We are blessed with the power to get wealth (Deut. viii. 18, R.V.); we consequently lend to many nations, but never borrow (Deut. xv. 6, R.V.), and are the envied of all the nations by reason of our great prosperity and wealth. But our wealth is not our own. It is God's good gift to us for a purpose. He gives it that He may establish His covenant which He sware to our fathers as it is this day (Deut. viii. 18, R.V.).

The result is, that never was the Gospel so extensively preached by our nation as it is to-day. Never were the British and Foreign Bible and Tract Societies' operations so magnificent as they are now; never were there so many British Evangelical Societies engaged in evangelising the nations of the earth as there are now, and never was success greater than it is now, to the praise and glory of the grace of God in Christ Jesus. Being Israel, God in His faithfulness to His promises gives us the willing mind to serve Him, that thus "Israel may blossom and bud and fill the face of the world with fruit" (Isaiah xxvii. 6, R.V.). To give us power to carry out His will, He gives us wealth, without which not a step in the path could be taken by our favoured nation. Our wealth enables us to acquire and hold the supremacy of the sea; and it gives us the Gates besides which dominate the ocean highways of the earth, by which the world's wealth, our imports and exports, arrive and depart, respectively, to and from our shores. To Him be all the praise; for in truth, He made, fashioned, and created us, that we might thus show forth His praise (Isa. xliii. 1, 7, 21, R.V.). We conclude by quoting the *Times* extract of June 8th, as singularly corroborative of our contention:—

British Shipping and French Shipping Bounties.—The British Consul at La Rochelle states that, in spite of shipping bounties and other advantages, foreign shipping is being beaten out of the French ports by the British. In 1887, 20 per cent. more British shipping entered La Rochelle than in 1886, while in the latter year there was 15 per cent. more than in 1885, the shipping from other countries having decreased. The increase is the more remarkable from the fact that nearly the whole of it is not in trade with England, but in indirect trade with foreign countries. "British vessels with cargoes to the value of £30,000 entered in this trade in 1887, against £16,000 in 1886, and only £3,000 in 1885; and it is therefore a new trade, as far as this port is concerned, done under the greatest disadvantage compared with French shipping, because, owing to the system of protection here, we are excluded from the coasting trade, which they can most advantageously combine with it. For instance, an English vessel coming from Italy will have only part of her cargo for La Rochelle, and the rest of it for other French ports, but, after discharging here, she cannot take up cargo for these ports, though there may be plenty waiting for a ship. She must go on with what she originally shipped in Italy for them, while a French vessel can take anything that offers; but, in spite of all this, we are taking the trade away, for, in 1885, English tonnage entered in the foreign trade was 30,000 tons, against 82,000 French; in 1886, 35,000 tons English, against 83,000 French; and in 1887, 47,000 tons English, against 73,000 French. We are even beginning to compete in the coasting trade, as some of the lines of British steamers are transferring vessels to the French flag, by which they can avail themselves of this trade, and at the same time escape the Board of Trade restrictions about lading, &c., which tell heavily against them."

Since the above was in type the following has appeared in the newspapers, giving the revenue returns for the month of June:—

The Board of Trade returns for June show that the imports for the month amounted to £30,478,854, being an increase of £2,923,637 compared with the same month last year. The exports amounted to £19,042,845, being an increase of £1,722,404 compared with last year. For the six months ended June 30 the imports amounted to £189,729,707, being an increase of £10,862,548 compared with the first half of last year; the exports for the same period amounted to £112,677,945, being an increase of £8,382,055 compared with last year.

AN ANGLO-ISRAEL CONVERSAZIONE.

On July 3rd last the Bath Anglo-Israel Association issued invitations to about 70 persons—believers—and interested in the subject of Our Identity. The party met at the Corridor Rooms, Bath, at 4 p.m. The rooms were tastefully arranged, the tea and coffee being set out at one end of the spacious rooms, and various specimens, photographs, models, albums, &c., being exhibited on the walls and tables bearing on the subject of the Great Pyramid, Palestine, Jerusalem, and cognate matters. These were exhibited, and lent, we believe, by the kindness of the Rev. A. B. Grimaldi, M.A., an Anglo-Israelite resident of Bath, and other friends. After tea and coffee had been served the company assembled at the opposite end of the room round a long table, and were conveniently seated while the Rev. J. Wemyss-Whittaker, M.A., the President of the local Association, took the chair, and opened the proceedings. He made an interesting speech, welcoming the guests to the first experimental conversazione in the interests of Israel ever held in the place, and proceeded to explain the object of the meeting. He deprecated the idea that we met to find fault with or condemn the clergy. We differ from the clergy and ministers on the one point respecting the House of Israel as distinguished from the Jews, but do not desire to blame them on that account.

The fact was, God had not revealed His secrets respecting Israel, and full light had not hitherto been vouchsafed by the Lord on the subject. As time advances new light is thrown on many subjects hitherto concealed, and this is one of them. The Word of God in respect to Israel is gradually having light thrown upon it, and so, by degrees, true knowledge is being diffused on many subjects, besides that of "Our Identity with Israel." It is being seen now more and more clearly that God has tied up all His choicest blessings to His people Israel, and that the British nation are they. He deprecated the idea that we wished to reflect upon the clergy, because at present they were not able to see eye to eye with us in this matter.

Philo-Israel, the Editor of the Banner, was next asked to address the friends assembled, and he compared the opinions of three representative divines he named with those of the five great prophets of Israel in respect to the restoration of the Jews, and the method in which it was to be carried out. He asked them to remember that such men as the Rev. Talbot Greaves, the Rev. Dr. Andrew Bonar, of Glasgow, and the Rev. J. C. S. Kroenig, of Hull, concurred in the opinion that the nation mentioned in Isa. xviii. 1, 7, as that selected to restore the Jews was the British, whereas the prophets Jeremiah iii. 18; Ezekiel xxxvii. 15—28; Hosea i. 11; Zephaniah iii. 9, 10; and Isaiah xviii. 1, 7, all pointed to, and mostly named, the House of Israel as designed of God for that high honour. He pointed to the conclusion, which was inevitable, if the three divines named were correct—namely, that the British and the House of Israel were synonymous.

The Rev. A. B. Grimaldi followed, pointing out the importance of our subject, since it was one founded on the Scriptures. If you want a monument of its greatness, look around, he said, and

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see the proof of the Hebrew origin of the British and European nations. He commented on Matt. xxi. 43, and observed that the kingdom of God was, at the time of our Lord, located in Palestine, and that the Jewish people were then the kingdom and the Church of God. The Church and State were then united, and both fell together in A.D. 70, when the polity of the Jews was overthrown. The "nation," specially designated by our Lord as the Jews' successor, was the one responding to the character frequently described in the Old Testament, and ascribed especially in Hosea xiv. 8, to Ephraim.

Colonel Senior succeeded. He stated that he had accepted the belief in our Hebrew origin only after long inquiry, and after being convinced that the subject afforded the best evidence of the faithfulness of God. "When I first heard of Our Identity," said Colonel Senior, "I flung away the book which treated of it, saying, 'What stuff is this?' But careful study and prayerful thought led me to a very different conclusion, and at last a lecture I heard at one of our Association's meetings on the subject of God's faithfulness to His promises, led me finally to espouse this belief." Colonel Senior then read a letter of an opponent in Edinburgh and his own reply thereto, showing to the assembled friends the weakness of the opponent and the strength of our own cause. The correspondence has appeared in the BANNER, and we do not, therefore, introduce it here.

At this stage of the proceedings the Rev. F. M. Rowden, of Bath, asked permission, as one who did not concur with the previous speakers, to interpose. He said the whole theory seemed to him to be adopted by the believers in it to throw discredit on the clergy, who did not concur in the view; that it seemed as if those who embraced it began by desiring the thing to be true, and with that bias searched the Scriptures hastily, putting their own construction on the texts they quoted. Was the British nation the only one which God had blessed? Had not other nations been also blessed by Him? Where was our special British superiority? We were evil enough and wicked enough. He stated his desire to read the sermons of the three divines quoted by Mr. Bird, as having identified the British people with those who were destined by Isa. xviii. 1 and 7 to restore the Jews to Palestine.

Dr. Cockell, of Bath, a zealous member of the Bath Association, immediately replied to the reverend objector. He pointed out to the latter that the British people observed the Sabbath as no other nation on the face of the earth did, and that the Sabbath was a God-given "sign," whereby it was declared by the Lord Himself that Israel would be known in "the latter days" to be His people. He repudiated the notion that we desired to put any slight upon the clergy, but said we desired to see them inquiring into this matter patiently and earnestly, being sure that such investigation would lead to conviction.

Colonel Senior and Philo-Israel both followed. The former stated again that his own convictions were formed after a long struggle against the truth, in which he now rejoiced; and Philo-Israel, speaking in the same strain, said that he was for six months a student of the evidence before he gave in. As an old Indian judge, he had studied Our Identity as a judicial puzzle, Bible in hand, before he admitted the tremendous force of the evidence. He added that our clerical opponent quite mistook the case in respect to the character of the blessings the British enjoyed. Gentile nations, no doubt, had certain valuable blessings common to all mankind, but ours were those unique and special gifts which God sware to confer on "Abraham and his seed for ever." All these we exclusively enjoy to-day!

Colonel Senior and Philo-Israel both denied any wish to reflect upon the clergy for rejecting their views. It had not yet been given them to see, but doubtless the day would soon come. Then they hoped the rev. opponent would acknowledge the truth and rejoice in it.

Philo-Israel promised the rev. gentleman an opportunity of reading the three sermons mentioned in print. A local and earnest friend proposed a vote of thanks to the chairman and speakers, and thus closed a most successful and enjoyable conversazione, the pecuniary cost of which, we are glad to learn, was trifling.

"HURRAH! FOR THE LAND SHADOWING WITH WINGS."

THE Rev. Talbot Greaves, M.A., vicar of Clifton, preached on May 13th, 1888, in the parish church, a very remarkable sermon, Isa. xviii. 1 to 7 being his text. He came then as near as possible to a declaration of his belief in the Israelitish origin of the British people, yet in the conclusion announced the lame result that, this our nation, as "the prophetic land shadowing with wings," "the honoured messenger of the Lord" going in "swift vessels" to the House of Judah or the Jewish people, as "the ships of Tarshish first" bringing to the Lord His "present" of His chosen ones, was after all, in the category of "sinners of the Gentiles," a highly honoured nation only, destined for a noble work, but non-Israelites after all! The sermon was an excellent one; but the conclusion as startling as it could be! The rough outline of the discourse was noted down by us at the time. We give it below for our readers' attention and consideration, that they may judge how a nation, destined to take Judah back to the Lord as "His present" to Mount Zion,—being a maritime, mercantile, missionary and colonial people, accurately described in Isa. xviii. 1, about also to be united to Judah in all future operations, escaping for that very reason the troubles and trials coming on the world at large, how such a nation can fail to be the House of Israel as distinguished from the Jewish people? Of that House of Israel, or Ephraim of the prophecies, the preacher was altogether oblivious! It seemed to him, we presume, to have no place in God's word, and it had none at all in his able sermon on the restoration of the Jews! We British, as a Gentile, but honoured, people, were, he said, going to take back the Jews to their land. We were the nation greeted by the Spirit of God with the word "Hurrah," which commences Isa. xviii.; we were "the ships of Tarshish" of Isa. lx. 9, restoring the Jews to Palestine; we were to work hereafter in union, and unison, with Israel, the Jewish people;—but in spite of all this, and in spite of Ezek. xxxvii. 16—19, to which allusion was made in the sermon, we were not Israel at all, but "sinners of the Gentiles!" Strange that a divine so learned in the Scriptures, and so acute in intellect, should after all be so singularly in the dark in respect to God's plainly declared purposes as to the restoration of the Jews! The statements of Jer. iii. 18, Hosea i. 11, Ezek. xxxvii. 15 to 28, and Zeph. iii. 9, were not referred to at all in the preacher's scheme;—but God's declared purpose to honour Israel by making her the instrument of Judah's restoration was ignored because of the inability or unwillingness of the preacher to "see" the Scriptural distinction between the House of Joseph, *i.e.*, Ephraim or Israel, and the House of Judah or the Jews!

The preacher, after briefly introducing the subject, said:—"The word 'Woe' in verse 1 of the text should rather be Ho!—or the English word 'Hurrah!' What words can better express, he asked, a colonising Power, than those which open this chapter?—a land whose ships shadow all the earth with its navies, sheltering and protecting its colonies in the four quarters of the globe with its maritime power; a great mercantile country with commerce extending to every land, traversing the ocean 'beyond the rivers of Ethiopia,' in swift steam-driven vessels. *What words could better describe Great Britain than these?* This, our nation, is a missionary people, going at God's command, as His swift messengers, to the Jews first, according to the prophecies—a peaceful race,—not issuing forth with vast

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armies to conquer the world; but as the Lord's ambassadors, a people averse to war, but eager to work for Him as the missionaries of the Cross of Christ; travelling by the Suez Canal (in allusion to the vessels of Papyrus of Egypt and the Nile) to the far East; carrying thither the story of the love of Christ for sinful man. What other nation but ours answers to all these many points to which this prophecy alludes? The British must be the nation which Isaiah indicated:—the maritime, mercantile, colonising, missionary, powerful, commanding people, who go with the Gospel in swift steamers to the House of Judah, or the Jewish people first, that race scattered everywhere, 'peeled' of all national blessings and mercies, 'terrible from their beginning as God's chosen ones,' as the examples of His judgments and afflictions for sin, and examples too of the mode in which, in such cases, He deals with sinful nations. The terrible sufferings of the Jewish people are described in prophecy by Moses in Deut. xxviii. 35 and 64, *et sequitur*. They are a people trampled down by all nations; the soil of their country washed down literally by water, and rendered unfit for cultivation on that account; a race whose territory further has been defiled by alien nations—the Assyrians, the Chaldeans, the Romans, the Saracens, the Turks; those scriptural nations described as waters in Isa. viii. 7 and Rev. xvii. 15. What is our mission to the Jews? We take to them by command of the Lord ('Go, ye swift messengers!') the Gospel of Jesus, as the messengers of the covenant (Isa. xi. 10.). We lift up the ensign of the people, which is Christ, the hope of glory; and we blow the great trumpet, described in Isa. xxvii. 13, of the Gospel of their salvation. England's mission is to send the good news to distant lands in swift vessels, remembering that the object is to reach 'the Jew first;' and that we, as Gentile sinners, are honoured with this glorious stewardship, being destined too, on account of the same, to escape the troubles and sorrows to fall upon the other nations of the earth; and united with the Jewish people in the future, like the two sticks of Ezekiel's prophecy, in one, doing the will of God!" So far the preacher.

Now if Britain is the nation described by Isaiah in ch. xviii. 1 and 7, if she is also "Tarshish" and "the ships of Tarshish," destined to take the Jews back to their own land and unite with them afterwards in working for the Lord, then it appears to us, from the words of Zeph. iii. 10, R.V., that the bringer of the Lord's offering or present *must* be "The daughter of the Lord's dispersed"—those Christians, Israelites, dispersed beyond the rivers of Ethiopia, God's suppliants, therefore Christ's servants, being Judah's sole companion in the Return, as Jer. iii. 18 declares, and Hosea i. 11 and Ezek. xxxvii. 15 to 28 positively affirm. There is no place in God's Word from Genesis to Revelation for any other nation but Israel of the House of Joseph, or Ephraim, as accessory to Judah, or as the latter's companion, in the details of the Return. Judah is taken there by the House of Israel; the two sticks are then re-united, and never parted again. The restoration, according to the rev. preacher at Clifton, is to be effected by "the ships of Tarshish," or the nation described in Isa. xviii. 1 and 7. But as that nation is Britain, it stands to reason that Britain is an *alias* for the House of Joseph or Ephraim! We commend this argument to the vicar of Clifton as a piece of close reasoning, which we are sure must be acceptable to his acute and logical mind. We trust he will adopt it, and with it, the recognition of the British nation as "God's people, the remnant of Israel" (Jer. xxxi. 7, R.V.)

THE JEWS IN TURKEY.—The Rev. A. Thompson, of Constantinople, at the Great Missionary Conference in London, gave an account of his labours among the Spanish Jews, who, he stated, had settled in Turkey during the persecution of their race by Ferdinand and Isabella. There were 50,000 in Constantinople, and Salonica was almost a Jewish town. The Crimean War gave a great impetus to the circulation of the Scriptures in Turkey, many copies having been distributed by Christian officers.

THE JEWISH SEVENTEENTH CENTURY SEARCH FOR LOST ISRAEL IN GREAT BRITAIN.

BY A. T. F., INDIA.

THE historian Bossuet has sagaciously remarked—"In all affairs there is that which prepares them, that which determines they be undertaken, and that which makes them succeed. The true science of history is to note at each period the secret arrangements that have prepared great changes, and the important crises which have made them happen." It is an observation applicable to none so fittingly as to those who are exploring the indications of the Great Pyramid, because it is to exactly these two classes of events that the obscurer markings may be understood to point.

Before deciphering these marks, therefore, there is the necessity to collect together enough of those primary events which are left out in ordinary history books, and are only to be come at by accident, or particular investigation in nooks and corners.

In the Great Pyramid itself, we have for instance, the horizontal passage into the Queen's Chamber, closed up to the year 820 A.D., when it was broken into by the Caliph Al Mamoun, continuing the Mosaic dispensation intact underneath the Grand Gallery, till it takes a full and counterfeit expansion of the width of the King's Chamber, in the chamber which ends abruptly in the vertical wall on the central line of axis, passing through a point on the Great Step immediately before the termination of the Grand Gallery, and commencement of the low Antechamber passage. Thus a hollow representative of the entire Mosaic cult runs parallel with, and underlies the Grand Gallery, but its progress is arrested at the central axis with the effect of at once curtailing the space, and narrowing in the gallery gradually to the old Levitical dimensions, or less, of the first ascending passage.

There is a meaning in all this, if, as there can be little doubt, the Queen's Chamber delineates the condition of the Jews in our Grand Gallery ages; and it only remains to turn to the less known facts in history, and see if there is anything to confirm the supposition; recollecting that when water is suddenly stopped running by filling a receptacle, it produces a back pressure in the pipe.

The Jews first got into France with the Romans invading Gaul, and by the 11th century were there to the number of eight hundred thousand. Their plan has always been to mix themselves up financially with the secret societies, so as to obtain their ends through these without other people knowing for three-quarters of the time what they are about. "The dream of the Jews"—says a French author—"was a widespread revolution, organized above by an order allied to nearly all the noble families, below by the scum and by those who would pass the watchword from one to the other, outside by the Moors of Spain, and the Semites of Tunis; and it ended with the Knights Templars. Philip the Fair in 1306 passed a law of expulsion of the Jews from France. It was well known then, but little to us, that the whole of the financing of the crusades was managed by the Jews acting through the Templar Knights, in whose names the title deeds of all lands, sold to defray the expenses, had to be drawn up, as the Jews who had advanced the money could not let their own appear. From this came all the apparent wealth of the Templars. They were suppressed in 1314 finally as an Order, and their head, Jacques De Molay, was executed. But the Temple, their Parisian head-quarters, lasted much longer. "I have always had such a fright of that tower"—said Marie Antoinette in 1792—"that I have thousands of times asked the Count De Ortois to have it thrown down." Louis XVI. was imprisoned there, and Louis XVII. killed in the Temple by the Jew, Simon the Cobbler.

Driven from France, many of the Jewish families simply went over the frontier into Alsace, and in the time of Louis

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XIV. there were only four families of Jews left in Paris. The rest found congenial shelter in the Netherlands, German kingdoms, and other European countries.

The conquest of Alsace in 1648 added a large number of Jews to France; and this condition of a substratum of the population being really neither French nor German, had doubtless its own influence in the arrangements concluding the last Franco-German war.

But in the meanwhile, the sombre roll in the depths of the Queen's Chamber passage was running its course. In 1520, the year Luther burnt the Pope's Bull at Wurtemburg, the first edition of the Talmud was printed in Venice. Though Luther had an unfavourable sentiment towards the Jews, scholars of that race were said to have been largely instrumental in bringing about the Reformation by furnishing the Protestant leaders with arguments against Papacy, and the mutual support of Reuchlin, who, while the Old Testament was put beside the New, allowed the Talmud to emerge behind.

The Jews did not begin to act upon Great Britain till the time of Cromwell. Now all history manuals, and most readers of history, put down the success of the leader of a revolution to the ability of the individual, and imagine that it is only requisite to be supereminently clever and daring to found an empire anywhere. The cleverest might just as well try to swim in a tank of oil.

Knowing that he had no hereditary right Cromwell had recourse to the secret influence in possession of the Jews, and it was with their, and allied support, that he attained supreme power. There were two royal houses that the Jews have set upon implacably—the house of Stuart and the Bourbons.

There was in Cromwell's case a very singular occurrence. The Jews, it is well known, keep up such a penetrating correspondence, that situated as they may be in the most remote parts of the world, they are well posted wherever they are in current events. Certain Jews resident in some very distant region of Asia, hearing about the beheading of Charles I. were very much struck, and under their Rabbi, Jacob Ben Azabel, a deputation of these Jews came to Cromwell from the far east to enquire if he were not the Messiah. They were many times, it appears from Leon Halevy's "Resumé de l'Histoire des Juifs," received by the Protector, without any other result than being ordered to quit London, which was beginning to ferment at the bare idea that it was possible Cromwell was a Jew himself.

Yet British dislike to Papacy made them favourable to the Jews, and inclined to remove their disabilities. Previously it was Holland that had proved an asylum. The Dutch were too hard-headed to be intrigued with, and the Jews had at the same time an open field for regular trading. Their country became the cradle of the modern Jew.

It was in Cromwell's time they were permitted to settle in Britain, many of them coming over from Amsterdam. They chose Manasse Ben Israel to conduct the negociations.

This Manasse was intensely taken up with the question of the Ten Tribes. A constant source of disquiet with him was the consideration of what has become of the Ten Tribes removed by the Shalmana-Tzar? of whom we no longer hear speak; for, he argued with himself, the restoration of the kingdom to Judah was impossible without those Ten Tribes, and thus the fulfilment of the prophetic promises had become doubtful. The reunion of Israel and Judah could not take place without the participation of these Tribes.

Manasse reflected upon the topic without cessation, and tried every imaginable direction in which to find them somehow or other. He at last turned his attention to South America, and wrote his "Espérance d'Israel." But his British search formed the subject of Victor Hugo's drama of "Cromwell."

The next contact of the Jews with our insular politics, was in connection with the successful attempt of William of Orange. When William of Orange was meditating his expedition to dethrone James II. he was in perplexity about his funds, till Schwartzan, a Jew of Amsterdam, demanded audience. He said, "Sire, you want money to carry out your undertaking. Here I bring you two millions. If you succeed, pay me back—if you lose, we are quits."

So it has been since, ever and again. Prudhon defined the French revolution of 1848 in these terms, "France has done nothing but change Jews." We hear little about it, because as Edouard Drumont tells us, almost all the newspapers in France being in the hands of the Jews it is not surprising that they conceal from the French people carefully the meaning and extent of the vast anti-Semitic movement everywhere being organised. "While I write," he says, "Europe is in agitation. The disease has reached its acute stage. Twelve millions of men are under arms. Workshops make up rifles by hundreds of millions, cannon, and melinite shells. Will they violate the neutrality of Switzerland, or of Belgium? In Spring? or in Autumn? What order of things will be disengaged from this formidable unknown? Behind these armies in battle array, these cuirassed troopers and bayonets glancing in the sun, behind the staff of the nameless masses who will fall under fire, appears the Jew of pale complexion."

When there are no more measurements to make on the floor of the Queen's Chamber, they must be continued and followed up, upon the top of the Great Step in the Grand Gallery.

India, June 18th, 1888.

OUR EMPIRE IN THE WEST.

THE HON.P. CARTERET HILL was lecturing lately in the East of England, at Tunbridge Wells, we believe, on the subject of "Our Empire in the West." Without intending it, and we suppose quite unwittingly and blindly, he gave in his lecture several valuable proofs that the Empire he discoursed about so happily, was the Empire of Israel. He stated, for instance, that this was a world-wide dominion, blessing all its subject races; that it contrasted wonderfully in this respect with other European States, which were striving, but all too late, to follow our example and found other Colonial Empires for themselves, to wit, for Germany and France, for which Empires in fact there was no room now in the world, and no ability in these nations to achieve success in this direction. He added that we were above only and not beneath, the head and not the tail in respect to shipping, commerce, wealth, and the colonies now rapidly developing into "a company of nations," a Federated Empire in short, constituted to be a blessing to millions of the human race. There were clusters of Our Identity texts which Mr. Carteret Hill illustrated, without naming or directly quoting them; such for instance as Gen. xii. 2, 3, xviii. 18, xxii. 17, xxxv. 11, xlviii. 19, xxviii. 14; Acts iii. 25; Isa. xxiv. 15; Hosea x. 11; Jer. xxxi. 10; Psa. cxi. 6; Deut. xxviii. 1, 13, besides very many others. He thus showed that he was an unwitting witness of the truth of our contention, though innocent of any desire to prove, by what he said, that the British were the Lost Ten Tribes. By alluding to this nation's Protestantism, and to France's failure to achieve outland Colonial Empire, the lecturer gave testimony that Great Britain was a witness to God's truth, and therefore that Isa. xliii. 8, 10, xliv. 8, R.V., were fulfilled in our race. We think it well to let our readers peruse for themselves the report of Mr. Carteret Hill's lecture as it has reached us, that they may judge how near he is to the acceptation of Our Identity. The *Kent and Sussex Courier* reported the matter thus, on June 8, 1888:—

OUR EMPIRE IN THE WEST.

This was the subject of a lecture delivered last evening to the Wesleyan Mutual Improvement Society by the Hon. P. Carteret Hill. The Rev. J. Kirtlan presided over a good attendance.

In the course of an interesting lecture the hon. gentleman asked the question, "How many educated gentlemen are there in England

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to-day who could without consulting any authorities name all the Colonial possessions of Great Britain?' They would make he feared but a very small company. Yet the British Empire was the most magnificent the world had ever seen. Having enumerated the millions of population and of square miles of area which go to make up the 50 distinct colonies and possessions, the lecturer remarked that it was the contemplation of this almost boundless extent of the British Empire that inspired that brilliant passage of the great American orator, Daniel Webster, in which he described the rising sun all over the world being saluted by the morning reveillé of British garrisons. How was this vast dominion built up? It did not grow up in a night and it was not made to order, as the French and German Governments appeared to think possible, if one might judge by their new-born zeal for Colonial acquisition. It was remarkable how little notice had been taken of the steady growth of our colonies during the last century or two, and the little jealousy they appear to have created in other nations till a very recent period. With an almost portentous suddenness the world had awoke to the sense of their greatness, and Germany, France and Russia were running a headlong race to the ends of the earth in search of new provinces and colonies. Prince Bismarck was one of the ablest men of the age, and the rulers of France and Russia were sufficiently astute statesmen, but they were under a delusion in their anticipation that a Colonial Empire could be made like a coat to order. Since the fall of the Roman Empire there had not been a colonizing nation in its real sense except Great Britain. No nation ought to know this better than France, whose stupendous attempts at colonization on the American continent a couple of centuries ago had been doomed to failure. Not a vestige of the magnificent Empire which France founded with such infinite care now survived. The flag of England or that of her offspring, the United States, now waved over the continent. It was a curious instance of the revenge which the whirligig of time brings about that Sir George Cartier, a lineal descendant of the Admiral Jacques Cartier who mapped out the continent of America for his master, the King of France, should have taken a leading part in consolidating for his sovereign, the Queen of England, the whole of that great territory into the Dominion of Canada. In India they had the same story of the attempts by France to establish a great dependency, and its eventual absorption into the British dominions. Germany had never been a colonizing power, and was already beginning to learn that the acquisition of pestilential swamps in Africa may not turn out to be the benefit anticipated to the Fatherland. The lesson, however, appeared to have been lost, if they might judge by the blundering action of Germany in the more recent case of the Caroline islands, which afforded evidence of a craving for colonial expansion so strong as to override the most ordinary rules of international courtesy. The colonial policy of Russia might be said to be *sui generis*. Indeed in its true sense it was not a colonial policy at all, but an insatiable desire for territorial acquisition, and that, as shrewdly suspected by many, chiefly in the direction of British India. The testimony of Professor Vambery in his recent work on the coming struggle for India was of the highest interest in this matter. This distinguished foreigner gave his experience that while English rule was a blessing to the tribes subjected to it, Russian administration demoralised and degraded. It was not to be supposed however that England had never fallen into errors of colonial policy. A terrible blunder of the statesmen of the last century lost us the United States. John Bull had often won fair possessions by the sword and then allowed them to slip through his fingers by the craft of diplomacy. When England conquered Canada she entered into a treaty of cession with France, for which there was no need whatever, and allowed stipulations to be placed in that unnecessary treaty the baneful effects of which were felt in Canada to the present day. The astute French diplomatists obtained by their craft concessions which John Bull had won by the sword and allowed to let go when he took up the pen. Notwithstanding all blunders the growth of the British Empire had been steady and irresistible. We had not to wait for the faint distant "tramp of the coming millions" of our colonial populations. The vanguard was already on the scene. In Canada—greater in area than the United States—in Australia, in India, and other portions of the globe, British subjects had built great cities, covered the land with their railways and the ocean with their shipping, and had founded great communities on the solid foundation of British freedom, law, and order, which were rapidly developing into powerful nations. The English language was now spoken in every quarter of the globe, and appeared destined to become the universal language of the human race. He had spoken of the colonies covering the ocean with their shipping, and he would show that that statement was not overdrawn. Canada was the fourth great ship-owning country in the world, and had more ships on the ocean than Germany and France, and completely distanced Russia, Sweden, Spain, and all the Continental States of Europe, except Norway. Great Britain was, of course, *facile princeps* among nations, but the tonnage of Canada and the colonies went far to swell her gigantic total above all other nations. Was there no significance in this great colonial growth which was going on? Had all this great empire arisen merely to gratify the pride 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 is ever before their eyes? They might feel assured that it was not for naught, and as the future unravelled itself the interest would be constantly intensified. Some looked on the bond of union between the colonies and the parent state as so weak and brittle that the first real strain would snap it asunder. He who witnessed the troops of India and Australia and the voyageurs of Canada serving side by side in the hardships of the Egyptian campaign with British troops would be bold indeed to affirm that none but weak fragile bonds existed between the centre and the outlying parts of the empire. When they looked around at other nations they 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 Islands. They failed to discover anything approaching the extent and grandeur of this empire, or its beneficent effects on the welfare of men. It was true it partook of the imperfections to which all things human were subject, mistakes had been made in the past, and mistakes were still of too frequent occurrence, but no thinking man who looked beyond the street in which he lived could fail to see that on the whole the Colonial Empire of England had been a blessing to millions of the human race. It had a reflex action on the mother country for good, as in matters of commerce her colonies were her best customers. An instance of the possibilities involved in the possession of great colonies was seen a short time ago when war with Russia seemed imminent. The value was then seen of the Canadian Pacific Railway, which had now been completed, which in seven days would transport war material across the Continent. Should the Suez Canal be blocked, as was not impossible, we had here another quick route to the East over British territory, which might yet prove of incalculable importance in the coming struggle for India, which Professor Vambery saw looming before us. The fortunes of the Empire were bound together in one bundle, and it was for the advantage of the whole world that the union should remain intact. Stripped of her colonies England would still remain a busy hive of industry —another Holland or Belgium—but a queen among nations she would no longer be. The world would also be a great loser by the withdrawal of that moral spectacle and example of a great nation, whatever its shortcomings, seeking to do justice and study the welfare of its subjects in every clime. A remarkable article recently appeared in a German paper, said to be inspired by Prince Bismarck, in which the unique position of England was admitted with great frankness and admiration, and the writer said that if the ubiquitous influence of England were withdrawn, the loss would be irreparable. Other nations might sink or disappear, the loss would be their own; but if the British Empire were to collapse, the loss would be the world's. Well, then, might Englishmen speak with enthusiasm of the great Colonial Empire, whose foundations were laid in the immutable principles of truth and justice, and those civil and religious liberties which were guaranteed by the Protestant Constitution to every subject of the Crown in every land.

So far the lecturer. We wonder, when we read such statements, that those who make them, and those who listen to them, do not instinctively compare the picture so drawn with God's description of Israel's Empire in the latter days! Why do they not see that each item of Great Britain's grandeur is a part of Israel's likeness as depicted in the word of God? Britain's Empire is universal, and the language of the race promises, says the lecturer, to be world-wide. But so were Israel's! (Dan. vii. 27; Rom. iv. 13; Zeph. iii. 9, R.V.).

The Empire of Britain, colossal in size as it is, greater than any now on the earth, or that has existed since the world began, is the most beneficent of that of all nations! But so was Israel's to be!

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(Deut. xxviii. 1, 13; Isa. xxvii. 6, R.V.). The British exists to bless the world as no other nation does or ever has done! But this was to be exactly the character of Israel's rule! (Isa. xliii. 21, lxi. 9, R.V.). In short the picture of the British Empire drawn by the lecturer, and the likeness of Israel's dominion exhibited in Scripture, agree in every iota, in every line and lineament. They must therefore be the same people, as God is true! We wonder this conclusion has not been arrived at by the Hon. P. Carteret Hill and by the audience who listened to his glowing words. That they did not see the identity between the two people is attributable, we suppose, to their national blindness, which was to be one of Israel's prophetic conditions in the latter days (Isa. xlii. 16, R.V.). We trust Mr. Carteret Hill will ere long be able to see that the British are Lost Israel, and that he will derive all the comfort from that conviction which God would have him enjoy.

CHAMBERS' NEW ENCYCLOPÆDIA ON OUR IDENTITY.

On page 279 of Chambers' New Encyclopædia an article on "The Anglo-Israelite Theory" appears, which it is right and proper our readers should peruse, because, coming from such a source, it must be, one would think, the carefully-weighed, deliberate opinion, based on well-reasoned arguments, proceeding from educated and instructed minds. Whether the following extracts answer to the above description of what such an article ought to be, and if the account be a fair and a just description of Our Identity arguments, let our readers and others decide! We reserve our own comments. It said:—

"The so-called identifications, on examination prove to be little more than verbal quibblings on the English letter, depending for their success on the reader's ignorance of Hebrew exegesis. Thus one of the strongest is that according to prophecy, lost Israel's location must be the 'isles.' Much is made of 'Jacob's stone;' of the fact that the Irish, or Canaanites, still trouble us according to prophecy; that in public worship we still pray towards the East, as if the posture was peculiar to English Christians.

"On such feeble arguments as these we are gravely asked to believe that prophecies which apply to All Israel relate to the Ten Tribes only, to the complete exclusion of the Two Tribes represented by the Jews. We are told, moreover, that the well-marked physical features of the Jews are the special effect of the curse of God upon them; and when we ask for any survivals among the English of such peculiar and persistent customs as circumcision, seventh-day observances, legal uncleanness, and the like, we are told that the Identity was to be lost, and that our ignorance is the best proof of the theory being true. Of course all the evidence goes to show the impossibility of such peculiar customs, and the language of a nation being so completely forgotten.

"The Ten Tribes delusion has now, however, sunk to a lower level than when Lord Kingsborough spent his fortune in publishing the Mexican pictures and chronicles.

"In spite of all the new, real knowledge as to races, it has even now more votaries than ever. 'There is indeed no doubt,' says Dr. Taylor, 'that this abject nonsense has a far larger circulation than all the rational ethnology published in England.'"

So far the writer in Chambers' Encyclopædia. The sentiments remind one strongly of the Rev. Dr. Horatius Bonar's objections, published in *Sunday at Home* so far back as October, 1880, and fully answered by us in the BANNER OF ISRAEL, vol. iv., pp. 418, 425, 441, 451, and 490, in the same year. The writer in the present instance has not studied our literature (which was also Dr. Bonar's wonderful mistake), and therefore writes about what he is not competent to condemn! Our case does not in the least depend upon verbal quibblings on the English letter, or on the reader's "ignorance of Hebrew exegesis." It depends on great and important modern national facts, which none can deny, and on their exact correspondence to the jot and to the tittle, which all thoughtful men admit, with the prophecies of the living God, announced in favour of His people Israel, as distinguished from His people Judah. Our strong points are not the location of Israel "in the isles" (though that *is* a point). "Jacob's stone" is seldom or ever mentioned in the BANNER OF ISRAEL. "Prayer towards the East" has never so much as once, we believe, been relied upon by us in these pages; and the allegation that the South Irish of the present day are Canaanites carrying out their pestering, troublesome, prophetic destiny towards Israel, is one of a multitude of smaller proofs of our origin, which we occasionally advance for consideration, but place no particular weight upon as evidence, at any time.

The writer in Chambers' Encyclopædia blames us for distinguishing certain prophecies as exclusively applicable to the Ten Tribes to the exclusion of the Two, who he admits are represented by the Jews. We suppose our writer is quite competent to teach us in respect to "Hebrew exegesis"? Will he then tell us whether the passage in Zech. x. 6—9 relates to two distinct Houses or to the Jews alone? In ver. 6 God promised "to strengthen the House of Judah," "and to save the House of Joseph." Were these two one and the same House? Are they the modern Jews? The House of Joseph was it appears, in the days of Zechariah (B.C. 487) "cast off" by their God. Was the House of Judah represented by the modern Jews "cast off" by God at that period of their history? Again, verse 7 speaks of the House of Joseph as *Ephraim*. Are the modern Jews Ephraim? and do they at all respond to-day to the blessings promised to Ephraim in verses 7—10? With one more question we leave our writer to the judgment of our readers, and it is this: Where in the Scriptures is the term "All Israel" applied to the Two Tribes, or Jews? and does the great mass of scriptural authority apply the name to other than the House of Israel, alias Joseph, alias Ephraim, or Isaac, as opposed to Judah, or the Jews? In regard to the other objections our mentor adduces against our views, we would ask him, "Why, if God meant to hide or lose His people, Lo-Ammi Israel, He should stamp them with the signs of their Israelitish origin—viz., circumcision, seventh-day observances, legal uncleanness, and the like?" and as to the impossibility of a race failing to keep its language, manners, customs, and religion in memory after dispersion and sifting among other races, as it happened to the Ten Tribes to be, we ask him to say if the African races, after deportation to America, were or are particularly noted for their diversity of African speech? their African religious beliefs? or their African manners and customs? Also, if the 100,000 Huguenots who came over to London in 1686 are noted now for their French language, manners, and customs? If in 200 years these have been utterly lost, and African slaves have lost them all also in only 60 or 70 years, why are we to find the Ten Tribes after being "sifted among the nations," as Amos ix. 9 says they were to be, on the authority of God Himself, talking pure Hebrew in London, practising circumcision and the Mosaic law, after 2,500 years of expatriation from Samaria, and after their national profession of Christianity for about 1,400 years?

Ours may be a delusion, as this writer says it is. But it is a comfort to find him admitting that it has now "more votaries than ever;" and Dr. Taylor confessing that our "nonsense" "has a far larger circulation than all the rational ethnology published in England!" It shall be our anxious effort daily to increase the circulation of this "abject nonsense," in the hope that even Dr. Taylor may at last be brought to see that ours is the true ethnology—the rational God-justified ethnology—since He has given to us British all the blessings He promised to Shemitic Israel, and God cannot lie or give to Japhetic Englishmen what He promised to Semitic Hebrews.

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THIS PROTRACTED ERA OF GRACE.

By J. C. H. Mehl.

PART I.

Perhaps no other thought had taken such root in the minds of the disciples in connection with the gracious Master with whom they companied for three years and a half, their convictions deepening all the while as to the greatness of the One who walked so sublimely and yet so humbly among them, as the expectation of His manifesting Himself shortly before the world as the Messiah, the King, and so "restoring the kingdom unto Israel." And surely, our own hearts will witness to it, that we cannot upbraid them for being slow to apprehend the mind of the Spirit "when it testified beforehand the sufferings of Christ, and the glories that should follow them;" neither, on the same grounds, can we wonder if their thoughts of this blessed kingdom were set more on its material glories than on the righteousness and grace that would characterise it. Presumably they were cognizant of the angel Gabriel's words to the Virgin Mary: "He shall be great, and shall be called the Son of the Most High; 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;" but in this message there was no allusion to the suffering that should precede the exaltation. On this promised glory their minds were dwelling; hence their inability to lay to heart their Lord's repeated warning that the Son of man should be delivered to the chief priests and scribes and Gentiles, to be mocked and scourged and crucified; hence also the request of two among them to be granted the privilege of sitting, the one on His right hand and the other on His left in His kingdom. Perhaps none of them rose to so great a height in their conception of Him as king and of the nature of His rule, as the penitent thief on the cross, when he cried: "Jesus, remember me when Thou comest into Thy kingdom!" Herein also may lie the secret of the remarkable answer given to the apostle Peter in Matt. xvi. 16; for in his confession, "Thou art the Christ, the Son of the living God," it was given him to soar above and beyond the minds of his fellow disciples, his faith laying hold, as it were, on the highest point in the Divine counsels. Yet how utterly this faith failed him in view of the cross! Natural, therefore, were the dejection and the disappointment manifested by the disciples after the crucifixion, to which also two of them gave vent in the words: "but we hoped that it was He which should redeem Israel;" and natural again was it at the end of those forty days during which He had appeared unto the Apostles, and shewn Himself alive after His passion by many proofs, and spoken the things concerning the Kingdom, when they, in the full joy of assurance put the question, "Lord, dost Thou at this time restore the kingdom to Israel?" The validity of the question is indeed admitted in the answer; yet He says, "It is not for you to know the times and seasons which the Father hath set within His own authority." Notice the expression "times and seasons;" do not these words point to progressive stages through which the accomplishment of His purposes on earth would be reached? But their own attention, their own activities were to be directed to another object: energised by the Holy Ghost they were to be witnesses of the grace of God that bringeth salvation to all men, from Jerusalem to the uttermost parts of the earth.

Let us consider for a moment what statements and warnings of their Master, what prophecies of old, what circumstances in their own day the disciples must have overlooked while cherishing the expectation of an immediate manifestation of the Kingdom. Of this He had indeed spoken to them, of its blessedness and of their share in it; yet as a nearer prospect He had held out to them persecutions and sufferings and sundry kinds of death, "by which they should glorify God." He had distinctly instructed them to the contrary when they supposed that the kingdom of God was immediately to appear (see Luke xix. 11; xxi. 9). He had told them of the times of the Gentiles during which Jerusalem should be trodden down; had they heeded any of these sayings? He had promised, "Lo, I am with you alway, even to the end of the age." Did they think their little span of life would embrace both the beginning and the end of such a period? We cannot suppose them to have been ignorant of at least the most prominent prophetic scriptures concerning the trials and destiny of their race; yet had they even attempted to estimate the scope of the inspired forecast? Had for instance, according to Deut. xxx., the blessing and the curse, both, come to Israel? Had they called them to mind and as a nation obeyed the voice of the Lord their God? Yea, when scarcely three years had passed since John the Baptist had so powerfully appealed to the conscience of the multitudes in and about Judaea, when his burning words had swayed them to come and submit to the baptism of repentance, is it not evident that their contrition was not of a deep and lasting character, seeing how subsequently they laid themselves open to the Apostle Peter's charge, "Ye men of Israel, ye denied the holy and righteous One, and asked for a murderer to be granted unto you?" Could the King come into His kingdom and not find anywhere a people prepared for Him, nationally fitted to be the executors of His behests? In Hos. ix. 17, it was stated that Ephraim-Israel of the Ten Tribes were to be "wanderers among the nations," had they completed their wanderings? Had they returned unto the Lord their God? (chap. xiv. 1). Had they answered to the call (Jer. iii. 14), "Return, O backsliding children . . ." with the filial cry, "my Father!" (v. 19)? Where were those Tribes? Whither had their wanderings led them since they had been carried captive to Assyria? Where was the mighty nation (Gen. xviii. 18), the company of nations (Gen. xlviii. 4), that Israel should develop into? In Micah v. 8, it was said that "the remnant of Jacob were to be as a lion among the beasts of the forest, as a young lion among the flocks of sheep;" in Deut. xxxiii. 17, Joseph, even the ten thousands of Ephraim, the thousands of Manasseh, were represented as "pushing the peoples, all of them, even to the ends of the earth, as with the horns of the unicorn;" was any known section of the chosen people giving the faintest promise of ability to acquire shortly in such a fashion a world-wide sway? Were the Jews of Judæa, were the "sojourners of the Dispersion," scattered throughout the Roman Empire, in a condition to fulfil this rôle, and the still more blessed one assigned to Israel in days to come, of blossoming and budding and filling the face of the world with fruit? (Isa. xxvii. 6). Thus might the disciples have pondered. Well had the Master said to them immediately before the crucifixion: "I have yet many things to say unto you, but ye cannot bear them now;" but He promised them the gift and guidance of the Spirit of truth, for which also, after His resurrection, He bade them "tarry in the city until they should be clothed with power from on high."

It is of importance therefore to enquire what was the nature of the testimony of the Apostles *after* they had received the outpouring of the Spirit. Throughout the Book of Acts the two great facts they witness to, are the Resurrection of Christ and the perfect salvation unto eternal life through faith in Him. In chap. iii. in addressing the crowd which had gathered on the occasion of the healing of the man lame from his birth, St. Peter impresses upon them that the promised "seasons of refreshing," and the "times of the restoration of all things" must be preceded by the repentance of the people and their acceptance of the Christ, whom until then "the heavens must receive." In the Epistles which, roughly speaking, link on with the closing chapters of the record in the Acts, we find, as affecting our subject, two distinct lines of thought, running also through the Book of the Revelation. On the one hand the Second Advent of the Lord is never lost sight of, often insisted upon as imminent and held up to the believers

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as the object of their expectations (see 1 Thess. i. 10; Tit. ii. 13, &c). On the other hand, that which from the beginning is spoken of as "the Way" (Acts ix. 2; xix. 9, 23; xxii. 4, &c.), that path of faith and obedience in witness of the death and resurrection of Jesus, is shewn to be connected with much tribulation, and to call for the exercise of patient endurance. They are reminded of the "God of patience." St. John speaks of himself when addressing the churches as "your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus;" and throughout we find indications of a continuance through a *protracted* period of the conditions then existing. Before His passion Christ had already said to His apostles: "In the world ye shall have tribulation," and St. Peter exhorts the believing sojourners of the dispersion not to be dismayed at the fiery trial of persecution that was to test them. He himself must have had ever present before him his Master's prediction as to the martyrdom awaiting him. The Lord's coming is indeed the ever present purpose of Him with whom a thousand years are but as one day, and consequently the Spirit ever so presents it (see Heb. x. 37; Jas. v. 8; Rev. xxii. 20, &c). Nevertheless not only are the instances numerous which point to this delay, during which the unfaithful servant would be tempted to act on the persuasion, "my Master delayeth His coming;" but we find also an ample *provision* made for the time that should thus elapse.

It may, therefore, not prove unprofitable to search the N. T. Scriptures a little in view of this period of wayfaring of the children of God; and then to venture even a step further to enquire whether He who "worketh all things after the counsel of His will" has not also, in His communications by His Spirit, vouchsafed to reveal that which in due time would offer even to limited human perception an explanation for this delay, and independent of the fact that neither of the former dispensations was confined within the limits of time which the godly, living at their outset, could have been prepared to assign to them.

As to this provision, perhaps no other of the New Testament writings shews this so clearly as the Epistle to the Hebrews. These were consciously of the stock of Abraham, of the seed of Israel; they had accepted Christ as the Messiah, the Redeemer of Israel, and now that they knew Him to have ascended on high and to be there crowned with glory and honour, might not unnaturally, before this great fact, lose sight of other issues and expect to see *in their day* the actual fulfilment of the promises made unto the fathers. What, they might ask, redemption being accomplished, could now hinder the return of the King who, as Psa. lxxii. taught them, should reign in righteousness, should be feared while the sun and the moon endured; whose dominion should extend from sea to sea, and to the ends of the earth; before whom all kings should fall down, whom all nations should serve, who would deliver the needy and pity the poor and weak; whose name should last for ever, in whom all men should be blessed, and whom all nations should praise? Yet in this Epistle we find the whole scene, as it were, changed from *earth* to *heaven*. They are addressed as "holy brethren, partakers of a *heavenly calling*;" they are reminded that their High Priest, with His unchangeable Priesthood and His power to save to the uttermost, is not now on earth, but is interceding in heaven for them; and that what they are called to receive is an eternal inheritance there. Meanwhile, as regarded their representative nation here on earth, the Jews, by them the King had been rejected; but they, His true subjects, should go forth unto Him without the camp bearing His reproach. So also in 1 Pet. i. 45, writing to the "elect who are sojourners of the Dispersion" the Apostle exults in the living hope to which they are begotten by the resurrection of Jesus Christ from the dead, "unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved *in heaven* for you who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." But in the interim, as already alluded to, their path on earth was one of testimony, involving trial and persecution. The whole power of God was to be on their side, yet not for the sake of temporal deliverances, but that they might glorify Him in the new name given them (chap. iv. 16), when made to suffer for it. Being called to God's eternal glory in Christ, they are exhorted (2 Pet. 1) to all diligence, so that there should be richly supplied unto them the entrance into the eternal Kingdom of their Lord and Saviour. Thus their minds were prepared for the manifold temptations that would beset them; but on the other hand gifts of the manifold grace of God would be distributed among them. In turning to other epistles we find the same line of thought. St. Paul writes to the Colossians of the hope that is laid up for them *in the heavens*; and he himself in his last epistle on record, 2 Tim. iv. 18, expresses his confidence that the Lord would deliver him from every evil work and preserve him unto His *heavenly* kingdom. In the same letter he instructs Timothy to provide for the maintenance in the Church of a succession of sound teachers. Thus in every way the preparation was not for the glory of the millennial Kingdom, but for something higher, and which would throw those who were faithful into fellowship with their Master in His path of suffering here on earth. He Himself had said to His disciples: "I will not leave you desolate,"—this because of the comfort He knew they would need,—and the gift of the Spirit, His presence on earth now, working in the hearts of God's children and gathering together the living stones of the spiritual House, marks this dispensation. Over and above all He instituted as the central act in their worship, as the highest expression of the source and power of the new life bestowed, that which should continue a "perpetual memorial" until His coming again. Surely all this, and we could multiply instances, points to a prolongation of the period ushered in on the day of Pentecost!

(To be continued.)

"THE FLOCK OF GOD."

ST. PETER, in his 1st Epistle v. 2—4, R.V., using the metaphor of the flock and its shepherd, addressed the Christians of the Diaspora, or Dispersion of the strangers from Israel, elect of God, then scattered over Pontus, Galatia, Cappadocia, Asia, and Bithynia (such being the Ten-Tribed Lo-Ammi House of Joseph), as "The flock of God." We are not aware that any non-Israelite Church was ever addressed in God's Word as "the flock of God." The Church at Ephesus was designated "the flock," "purchased by God with His own blood" (Acts xx. 28, R.V.). But Ephesus was in Asia (Minor), and so was included in those parts where St. Peter declared the dispersion of the Ten Tribes was located. In Ezek. xxxiv. 31, R.V., we find that the Lord's flock, or "sheep," are the House of Israel, God's people; that they are the sheep of His pasture, and He their God.

The Lord Jesus Christ in His last charge to His repentant apostle Peter, said to him thrice, "Feed My lambs," "Tend My sheep," "Feed My sheep." Peter, we see, wrote his two epistles to the elect sojourners of the Dispersion, then in Asia Minor, declaring himself to be a "fellow elder" with the elders (of Israel), and a witness of the sufferings of Christ (1 Peter v. 1, R.V.). Herein came to pass the prophecy of Psa. cxlvii. 19, 20, "He showeth His words unto Jacob, His statutes and His judgments unto Israel. He hath not so dealt with any nation, and as for His judgments they have not known them." "The flock of God" to whom St. Peter wrote were, as his own words show, "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 time past were 'No People' (Lo-

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Ammi), but now are 'The people of God' (Ammi), which had not obtained mercy (Lo-Ruhamah), but now have obtained mercy" (Ruhamah). They were residents "among the Gentiles" (1 Peter ii. 9—12, R.V.), full of good works for the glory of God (ver. 12). These statements call to mind the words of God Himself describing His people Israel in Exod. xix. 5, etc., R.V., where He addressed "Israel-obedient" as "a kingdom of priests," "a holy nation," "a peculiar treasure unto the Lord Jehovah." "This people," He said of Israel in Isa. xliii. 21, R.V., "I formed for Myself that they might show forth MY praise." The House of Israel was God's Ammi and Ruhamah once. But He caused them in punishment for sin to become His "Lo-Ammi" and His "Lo-Ruhamah," with sure and certain promises of restoration in His own good time. Hosea i. 2—11, R.V., distinctly foretells those facts, and proves that St. Peter, in his General Epistles, was addressing the Ten Tribes only as "The flock of God."

The Ten Tribes, then, were existing in the early days of the Christian Dispensation. The two epistles of St. Peter were clearly addressed to them. St. Paul had them in his mind when he wrote the epistle to the Galatians, or Celtae. They were also for the most part the Christians to whom his epistles to the Corinthians were addressed, as such a passage as 1 Cor. x. 1—11 very clearly proves. If, then, the Ten Tribes and the strangers of that dispersion were so important a body in St. Peter's day, bearing the honourable designation of "God's flock," "His heritage," "His peculiar possession," "a people He formed for Himself," for the very special and peculiar honour that "they might show forth God's praise," who will venture to say that the Ten Tribes are not existing now "among the Gentiles," a "Christian, holy, separated nation," therefore one "dwelling alone," "because "God dwells with them," and they are "the sons of the living God"? (Hosea i. 10, R.V.). Yet men do deny this thing! and journals called "ecclesiastical" are foremost in their contempt of the assertion that "The British are Israel!" We thank God that a clergyman of the Church has come forward to defend God's truth in this matter, and that in the Rev. C. W. Hickson, M.A., of Bristol, we have one whose abilities none may despise. The "Ecclesiastical Gazette" of November 15, 1887, noticed the late work of Mrs. G. Albert Rogers ("Britain in History"), in the terms described below, which brought our friend Mr. Hickson to the rescue in the "Ecclesiastical Gazette" of December 15 following. A letter of enquiry followed on March 15, 1888, at an interval of three months—a delay for which we cannot account:—

"Britain in History, Ancient and Modern." By Mrs. G. Albert Rogers (London: James Nisbet and Co.). The author of this book is one of those who believe that the inhabitants of these isles are the descendants of ancient Israel. We suppose it is useless to argue with those who hold this belief. To such this book may be of interest, but we cannot think that any unprejudiced person could possibly be convinced by the arguments here set forth.

BRITISH-ISRAELISM.

To the Editor.

SIR,—*Apropos* of your notice of "Britain in History," by Mrs. G. Albert Rogers, may I be allowed to mention that the late learned and much-respected Bishop Titcomb, D.D., "believed in the Israelitish origin of the British Empire, and in its consequent investiture with the prerogatives of Joseph's birthright." I know nothing of Mrs. Albert Rogers or her book, but whether or not "any unprejudiced person could possibly be convinced by the arguments set forth" in it, sure I am that not a few persons originally prejudiced *against* British-Israelism have been convinced of its truth, and afterwards confirmed in their convictions, by the writings on the subject of the late prelate. His earlier little work, "The Anglo-Israel Postbag; or, How Arthur Came to See It," has never, to my knowledge, been answered; and his last work, "A Message to the Church from the Nineteenth Century," is not a book to be lightly laid aside as the performance of a man with "a craze." When those two books have really been thoroughly answered, argument by argument, by someone at least as good a scholar as was the Bishop, those who believe in the theory may begin to question their views. I cannot refrain from remarking that it seems to me almost positively dishonest in those who have written obituary notices in papers and magazines of the late Bishop, that, while noticing his labours, talents, and writings with commendation, they have all with a sort of conspiracy of silence passed over the facts that he was a firm believer in the British-Israel doctrine, and that, by at least two books, as well as some sermons and pamphlets, he publicly and boldly propagated it.

C. W. HICKSON, A.M.

St. Bartholomew's Vicarage, Bristol.

To the Editor.

SIR,—In your last issue mention was made of the theory of British-Israelism. Would some of your readers, who have studied this question, give me some information as to the grounds on which this theory rests? 1st. On what historical data is it concluded that the Sakæ, Sachsens, or Saxons, migrated from the country to which Israelites were deported? 2. What data are produced to show that these Sakæ are descendants of the Israelites? 3rd. What is the probable date of the migration of the Sakæ? 4th. In what books—giving author, publisher, and price—will be found the arguments in favour of the theory?

E. LEATON-BLENKINSOPP.

We reply to Mr. Leaton-Blenkinsopp's inquiry by recommending him to study the two works of the late Bishop Titcomb mentioned by Mr. Hickson; to send also for a catalogue of "Identity Publications" from Robert Banks and Son, our publishers; and we inform him that Sharon Turner derives the Anglo-Saxons from the Sacæ of Central Asia (where Israel was carried captive in the eighth century), bringing our ancestors from those parts in the seventh century, B.C. The historical work of Oxonian, "Israel's Wanderings" (to be had of Messrs. Banks), describes how our British ancestors, being Israel, travelled from the land of their captivity to "The Isles of the West." The final link in the evidence is that the British today enjoy *exclusively* all those national blessings, temporal and spiritual, which God sware "to Abraham and his seed for ever" to bestow upon the latter *exclusively*; and such being the case, God being true, we cannot see how any sane man can now doubt that the British are Israel, to the praise of His truth and faithfulness in Christ Jesus.

"ENGLAND'S DOOM," &c., A REVIEW, BY E. REEP.

A CORRESPONDENT at Bradford, Yorks, has asked us for information as to where the writer of the above Review found authority for the statement which appears on page 263 of the BANNER OF ISRAEL of July 4th last, "that in 1217 a battle between the French and English was decided by the wind carrying the lime dust the French threw to blind the English, whereas God sent a change of wind which blew back the dust and blinded the French." The correspondent thinks the balance of evidence goes to show that the English threw the dust, and not the French. To clear up the matter we asked our reviewer (E. Reep) the question; and the answer is as follows:—

To the Editor of the "Banner of Israel."

"DEAR SIR,—Your correspondent will find the information he requires as to the invasion of England in 1217 in a work entitled 'England on the Sea,' by Davenport Adams.

"Yours very truly,

"E. REEP.

"Abinger, Sylvan-road, Upper Norwood, S.E., July 4th."

PRINCESS LOUISE distributed the prizes to the art students at South Kensington Museum, the Princess herself having at one time attended the classes.

A TEST ballot taken in Newcastle-on-Tyne gives an enormous majority in favour of entire Sunday closing and local option, and against compensation.

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AUSTRALASIA ACCORDING TO SIR HENRY PARKES.

At the New South Wales "Centenary Celebrations" held on Jan. 26, 1888, the banquet was attended by Lord Carington, the Governor of New South Wales, by Sir Henry Lock, the Governor of Victoria, Sir William Jervois (N. Zealand), Sir Anthony Musgrave (Queensland), Sir W. Robinson (S. Australia), Sir F. Napier Broome (W. Australia), and by Sir Chas. Mitchell (Fiji). It was a representative gathering of Australasia, and Sir Henry Parkes, of New South Wales, as its foremost man, did the honours. His was the chief speech of the evening. There was so much that was interesting in it from an Identity point of view that we feel bound to quote it in parts. He said, *inter alia*, speaking of the founders of New South Wales and their landing at Botany Bay on Jan. 26, 1788:—

Whatever adverse cloud shrouded the assemblage of that poor group of men, they unconsciously were laying the foundation-stone of what, I believe, will be the greatest empire in the world. (Cheers, and slight dissent). I will give you reasons why I think the future empire of Australia will be superior to all that has gone before it, and for a moment I may dwell on the progress of this colony. Two years after the landing of Collins and his band of exiles the population was only 10,000. In 1856 it was 286,873, and last year it had reached 1,044,000 souls. At the close of last year the shipping of this one colony numbered 1,124 vessels, of which 485 were steamships. Their tonnage was 128,544, and their value £2 265,000. At the present day Australasia has at least 3,500,000 inhabitants, and from a calculation which I believe is based upon the most trustworthy data, at the end of another generation the population of Australasia will be 12,000,000 souls. That will be about the year 1922.

* * * * * *

We have five colonies in this continent, which, with the tight little island of Tasmania and New Zealand, make a total of seven states, and who to-night start on a new race for the next hundred years. (Cheers). It is not for us to turn back to the century that is gone, but to look steadily to the future. It is my belief that at the end of the next hundred years the population of this nation will be 60,000,000. Talk of the growth of America, with her 55,000,000, including negroes—why, the conditions of life are so favourable here that we shall show an increase of population which has never been seen in any other part of the world. We have none of the frosts and snows which are detrimental to the progress of life in America; but go wherever you please in Australia, there is hardly a place where the conditions of life are not eminently favourable to the human race. For these reasons, I say that, as sure as the sun rises upon the day to-morrow, there will be seen here at the close of our next century one of the greatest populations on the face of God's earth. (Cheers). It matters little—and I say this before the representatives of our beloved Queen—what is the form of our future governments. We shall be loyal Britons, whatever the form may be, but we shall never find, when trying to solve the problems of government, a happier connection than the union with the parent state. But what we have to do above all other considerations, is to be loyal to the trust which God has imposed on us here by doing the best we can for the development of our grand resources, to build up a stalwart people, to preserve the liberties which happily we possess without bloodshed and without struggle by the enlightened benefits of the mother state. This brings me to the future of this state. I trust that we shall in a very short time tread under foot all paltry rivalries in one broad and abnegating spirit of Australian union, and join together not to work out a better fortune for Victoria or South Australia, but to work out a grand and undying destiny for the whole of Australia. Clearly this day ought to be the time for a new departure of a more national character, and if the colonies will only unite one and all to maintain the interests of United Australia we cannot go wrong. (Loud cheers). When we rise from this table to-night it will be no ordinary rising. Most gatherings of this kind bring men together, and are thought of no more. But we here to-night fairly represent the whole of these great colonies, and when we leave this hall let us not forget the teachings which memory ought to bring home to every one of us, which teaching is that we should live more for our common country than for any particular division of that country in the future. We are old enough to take this higher course, and if we lay aside all paltry jealousies, consider the interests of each other as equal, as our own particular interests, and enter upon the next century with this broad feeling, and with a resolute spirit, our destinies are in our own hands. (Cheers). There must be great changes before very long in the condition of Europe, and in these changes the mother country cannot expect to be left entirely untouched, but whatever changes take place in other parts of the world they will be but trifling compared with the developments in this young nation of ours. Our riches are so boundless, the power is so completely in our own hands, that if we do not become rich and prosperous, as well as free, the fault must be at our own doors. England has shown that what she wants us to do is to guide ourselves in an honourable course, to an honourable destiny. The last thing she wishes is in any way to interfere with us. Under the united monarchy of the present day we have a greater freedom than we could enjoy under any form of Republican Government known in the world. The bonds that unite us to the Imperial power are bonds of silk. The bonds that ought to unite us together are made of steel and bone with the magic strain between them of consanguinity which can never be removed. While, therefore, we are always loyal to the parent state, and I trust that we always shall be, let us also be loyal to ourselves as true descendants of the British stock, doing our utmost in season and out of season to sustain our own Government, and the rights of the British Constitution. If we will only in this broad spirit work out our own destinies in connection with the mother country, let whatever may happen, we shall be conscious of having kept a proper course, and depend on it when the time of danger to the empire arrives, we shall be in a position to act as a worthy colleague and defender. (Loud cheers), I make no boast of my attachment to the British Constitution, and at the same time I do not seek to shirk my just responsibilities. If we are to be part and parcel of the Empire we must be prepared to take our fair share of its burdens and dangers. It is in that way I wish to maintain our position in the future as thorough Australians, and therefore the most consistent and patriotic of Britons. Now the colonies are chiefly united by ties of kinship, but the railway made through several of their territories has had a marvellous effect in still more closely uniting us. If we can only enact laws which will be applicable to all the colonies alike, and if we commit ourselves to the lines of a broad and national policy, then we are at once created a great nation, and if my calculation of the population of 12 millions be true, we shall be able to sweep any invader into the sea. If we had a wise military organisation which would press all the flower of our young men into the patriotic service of our country, we could raise an army against which no foreign invader could stand for a moment. (Cheers). Without detaining you longer I ask you to drink to "Australia, her trials and triumphs of the past, her union and progress in the future."

So far Sir Henry Parkes. He spoke as an Anglo-Israelite without knowing it; and that on many various and important points. Thus he noticed the immense numerical increase of the Australasian Colonies, and declared his belief that in A.D. 1922 there would be 12 millions of inhabitants on the Island Continent and its adjuncts, but 60,000,000 by the end of a century from the present time! As this implies a doubling rate of once in 20 years in a population of only 3½ millions now, we see that Sir Henry Parkes gives the rising nations of Australasia the Israelitish blessing of abnormal increase in a very remarkable degree! If, as he anticipates, there will be in A.D. 1988 "a Greater Britain" at the Antipodes, of the power, numbers, and wealth that he very reasonably anticipates, it will be seen how enormously the might of the Anglo-Saxon race will be extended in the South and the East of the globe! With the United States on our side, and the nations of Canada and South Africa also in loyal union with the British-Ephraim-Israel Empire, what Power on earth would or could venture to cross our path in war, or refuse to remain at peace on our demand? Sir Henry Parkes spoke of Australian wealth present and to come, in glowing language, regarding it as "boundless," with "the power over it in their own hands." He regarded the Australian colonies already as "a great nation" and in all these respects, as our readers know, merely re-echoed the

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promises of God to Israel. The Word of God tells us that Ephraim was to develop into "a company" or "assemblage of nations." Sir Henry Parkes affirmed on the 26th January last that, as regards Australasia, they had formed already. He spoke of seven States already in existence there, five on the Island Continent, and one each in Tasmania and New Zealand. Canada is a nation already, and promises to be "great." The South African Colonies are bidding fair soon to consolidate into a powerful Federation of States under a British Protectorate. We have thus nine new Anglo-Saxon nations under process of crystallization, each of them likely to exceed or equal the United States in population, wealth and prosperity, and therefore forming a multitude of great and mighty States in union with the Ten-Tribed nation in the "Isles of the West," which will constitute the British Empire a colossal Power indeed, greater than Manassite America, by reason of the single fact that the former is "a fulness of nations," according to the prophecies, which the United States are not. A point we are apt to forget or to take for granted without considering its extraordinary value in our case is this:—Our Colonial grandeur has been enormously enhanced and assisted by the fact that God has permitted gold, and diamonds, rubies, and coal, to be largely found in our newly occupied possessions; and these once "desolations" and "waste places of the earth" are all situated in the temperate zones of the earth, and well fitted to be the home of the Anglo-Saxon British race on that account. Gold found in Victoria was the means of enormously benefiting that colony. South Africa is at this moment growing by leaps and bounds as a British Colonial possession, because diamonds and gold are being largely discovered there, to be worked chiefly by British hands, and to lead to the formation of British companies, towns, and provinces. Throughout our Outland Empire, not excluding India, coal of a valuable sort is being discovered, and in our newly conquered territory in Upper Burmah we have inherited ruby mines of great value. These are however God's good gifts promised in "the latter days" to Joseph, Ephraim, and Manasseh, and He is now literally fulfilling these promises of "the precious things of the earth" to us the House of Israel, Joseph, or Ephraim, according to the prophecies (Gen. xlix. 1—22—26; Deut. xxxiii. 13—17). This peculiar gift of the precious things of the earth, the hills and of the mountains was given exclusively to the House of Joseph, through Ephraim. We British in these "latter" or "last days" of the Christian Dispensation, are exclusively endowed with them, no other nation participating; and God is turning the gift to our nation's enormous advantage, by filling up our colonies with a vast population of hardy miners, British in origin, attracted by the gold and precious stones to be the foundation of fresh nations; causing them thus to enrich our infant daughters beyond sea, in an abnormal way, and causing them to become giant States in very short periods of time, loyal to their old Mother in the West, according to the prophecies. Let Australasia and South Africa then praise the Lord for all His goodness to them, and for all His undeserved mercies to an unworthy race.

THREE FRESH GATES IN THE PACIFIC.

An announcement was made in some of the papers on May 18th that the Government had annexed three small islands in the Pacific Ocean for Her Majesty's Empire, and that they were destined to serve as coaling stations, or store depôts, in case of need. There is no doubt if the three islands named, south of the Sandwich Islands, have indeed been annexed as reported, by Captain Sir William Wiseman, R.N., for the British Government, we have acquired three long needed, and called for, "Gates," to break the distance between Vancouver's Island, in Canada, and Auckland, in New Zealand, at the two opposite extremities of the Pacific. At present the distances are thus marked: between Auckland and the Fijis is 1,100 miles; between the Fijis and Honolulu, in the Sandwich group, 2,800 miles; and between the latter and San Francisco 2,100 miles. To Vancouver it would be 250 miles further, we suppose. The distance between the Fijis and Honolulu is too great, and therefore we find three other islands selected, namely, Fanning, Christmas, and Perhyn, which conveniently divide the distance and give to our ships and men of war three depôts for coal on British soil, and so obviate the inconvenience of steaming 6,250 miles without fresh supplies. These stepping stones across the Pacific are multiplying the British Gates, and will ere long lead to the acquisition of others in all directions. Esquimault in Vancouver, and Auckland in New Zealand, will, as the most powerful Gates in that distant sea, finally dominate over those vast waters; but they lack at present some supports midway in the ocean, as fortified coaling stations, to give strength to the power of Britain there. If the report we mentioned be true, we are likely to see the rapid growth of British influence in the Pacific by the small additions to the Empire effected. The expansion in fact never ceases and never can cease till the world becomes British or Anglo-Saxon, as it is destined to be according to the promises. The world and all the inhabitants thereof belong to the Lord Jesus Christ, and He desires that they should hear the message of His mercy. It is this, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." To publish that message and cause it to influence the whole world, He has chosen and endowed one single race, the seed of Abraham, the House of Israel, to be His ministers and missionaries to all the nations, families, and kindreds of the earth. These nations, however, will not listen to the gracious message until they come into immediate contact with the favoured race, now known to be the British. Such contact is only to be secured in most cases by the subjection of the peoples of the earth to the rule of Israel.

God therefore has endowed His people, British-Israel, with power, and wealth and numbers, and dominions unparalleled. He has given them a mighty Colonial Empire, and a heathen one besides, which is simply unique. He has given them the dominion of the sea to enable them to hold their outland possessions; and the Gates also, to secure their supremacy on the ocean as well as to safeguard the highways leading to their distant empires. Hence God is adding to our Gates one by one as it seemeth good to Him. To-day it is in the Pacific; last week it was the Horn of Africa; a short time since the Australian coasts were safeguarded by the addition of two new coaling stations; and some months ago the world was startled by the fact that Esquimault had been created a first-class impregnable fortress, to dominate the whole of the North Pacific, by reason of the power which the Canadian Pacific Railway gives it. (Banner, Vol. x., p. 311, August 4, 1886.) The "one or more Gates," which we foresaw in 1886 must needs be added to our list to strengthen our power where it was manifestly weak, have now, we believe, been supplied in the three islands just given to us by our God. They will of course become repeating stations for the Pacific Ocean Telegraphs, under British protection, which Honolulu would scarcely be. The Gates are multiplying in British hands, a sign, we believe, that we are living in critical times, when the great earthquake war-woe is about to be let loose upon the earth. Only one nation then, the House of British-Israel, will be safe or secure; since she will be, at the Lord's command, shut up in her chambers, her doors closed around her, for a little moment, what time the tremendous judgments of the Lord are visited upon the nations who by sin and rebellion have brought upon themselves the fire of His jealousy, and His fierce and terrible "indignation" (Isa. xxvi. 20, 21; Zeph. iii. 8; Rev. xvi. 18; Luke xxi. 25 to 28, R.V.). To Him be all the praise!

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THE *TORONTO DAILY NEWS* ON OUR IDENTITY.

WE take the following from the *Toronto Daily News* of April 16 last, being part of an article entitled "By the Way," on the subject of the Rev. Dr. Wild's remarkable success in that city as a preacher on prophecy, and the reason for that success. The writer held that his success depended on the fact that Sunday by Sunday the Doctor dealt with the grandest subject of modern times, namely, "the Identification of Britain with Israel, in other words that the British people are the descendants of the Lost Ten Tribes, and therefore the chosen people of God." After eulogising the writings of Mr. Edward Hine and Oxonian, and giving a sketch of the rudiments of the subject, especially in reference to the Scriptural distinction between the two Houses of Israel and Judah, the writer went on as follows:—

It is held that belief in the Anglo-Israel idea is gaining ground in this city (Toronto), and that where Dr. Wild had a few followers in maintaining the truth of it he has now several thousand. They point to the fact that Isaiah speaks time and again of "the isles," that the isles are in the west or north, that Israel is always spoken of as a great people, a powerful people, the chosen of God, that the sayings cannot relate to Judah or the Jews, because they have no nation whatever, that no nation on earth fills the points of identification like the British nation, and that therefore the British nation is Israel. This is a grand thought. To show conclusively that the British are the inheritors of the promises made to Israel would be the most glorious triumph of the world's history. Israel, when in exile, is to possess the "sides of the earth," "the coasts of the earth," "the ends of the earth," "the uttermost parts of the earth," making a circle or girdle of the earth. British settlements surround the Eastern Hemisphere, and British islands and colonies surround the Western Hemisphere. There is no power on earth like Britain, the Doctor's followers argue, and no other people could be Israel, for they must be controllers of the earth to be so. It is impossible to find their main body in the east, because Scripture declares their settling down after they had become lost to be in the northwest from Palestine, the seat of prophecy. It will be impossible to find them a continental nation, because Scripture declares them to have settled down in an island home. It will be impossible to find them without immense colonies, because Scripture declares that the desolate heritages of the earth were expressly given to Israel, when a lost people, to colonise and people. It will be impossible to find the main stock under a republic, because Scripture declares that they should be under a monarchy. It is impossible that a commoner should be their reigning sovereign, because Scriptural promises declare that a lineal descendant from the Royal House of King David should rule over them. It will be impossible to find any portion of Lost Israel under the Mosaic law, because Scripture declares them to be under the Christian dispensation, and divorced from the Mosaic ceremonies. It will be impossible to find Israel without a state national church, because Scripture declares that the carcases of her kings are buried in her high places. It will be impossible to find Israel's national churches without an east window, because Scripture expressly provides that Israel, when lost in her captivity should, in national prayers, pray with their faces toward their land; thus, their island homes being in the northwest, their faces in prayer must be towards the east. It will be impossible to find Israel without dissenters from their national form of religion, because Scripture declares this would be the case with lost Israel. It is impossible that Israel should be known when lost as having Israelitish descent, because Scripture declares that they should during this state be called by "another name." It is impossible, though called by "another name," that her national existence should be unknown to the Gentile nations, because Scripture declares that even when lost she should be known among the Gentiles as a seed the Lord hath blessed. It is impossible, when lost, that she should be an inferior political power, because Scripture declares that she should then be the most powerful war-power on earth. It is impossible, though the Gentile nations should war against her, that she should ever be defeated by their hands, because Scripture declares the defeat of lost Israel to be an impossibility. It is impossible that Israel should ever become an extinct nationality, because Scripture declares that as long as day and night, sun, moon and stars exist, Israel shall endure as a nation, distinct from the Gentiles. It is impossible for Israel to divest herself from the use of the weights and measures given her by God, because Scripture declares that they were to abide in her use. It is impossible for Israel to be freed from the influence of the Canaanites, because Scripture declares that they were to be "thorns in their side."

Under these heads the Anglo-Israelites mass an array of facts which satisfy them that the British people, undefeated and dominant in the world, are "the chosen people," and that the time is near at hand when their Identity will be fully revealed. Let us hope that it may be so, for the colonies, as offshoots from the parent stem cannot be shut out from the glorious inheritance which the Identity would secure. WAYFARER.

So far the Canadian writer. Whether we may all concur with him in the whole of the views he puts forward, may be doubtful; but one thing is certain, namely, that he is thoroughly in earnest, and is very well read in our Anglo-Israel literature. It is a remarkable fact, and one which our opponents should try and account, for, that all over the earth the Identity lacks no advocates. Wherever our truths are attacked God always seems ready provided with a champion of the same, who rushes forward instantly to do battle for the cause. In Australia, New Zealand, Tasmania, the Cape Colonies, Canada, even in Egypt, in the States of America, in Italy, there are instructed, well-read men and women ready to advocate our truths and defend them against all comers. This of course is no evidence that the matters we and others deal with are necessarily true, but they show that intelligent men and women all over the world have deeply studied the question, and being convinced of it, truth are struggling to impress others with their opinions showing cause the while, in public, why men should accept and act on them. In spite of what many call "an absurd craze and delusion," the Identity certainly survives in a most wonderful way! It never collapses anywhere; but advances in most Anglo-Saxon lands by leaps and bounds. Thoughtful men are not all found among the ranks of the opponents. We are constantly hearing of men of culture and women of education and reading, accepting our truths (we greatly dislike the use of the word "theory," so constantly employed by some to describe our belief). Such being the case, we see cause to thank God and take courage. The thing we are dealing with is of God, and He will in His own good time and way make it to prevail. We have to advance it in every way which lies in our power. It is of God to give our efforts success, and He does so as it seems good to Him. Now and again we meet with perverse and provoking men who oppose our teachings because their eyes are blind to the truth, and no amount of evidence seems able to convince them. Such an one, being a working man, lately addressed us anonymously, and among other astonishing objections he asked the following, "How do you prove the Irish to be Canaanites, simply because they used to worship Baal?" "The Babylonians and some of the Lost Tribes did the same."

"May not God deceive our nation (*sic!*) for their wickedness by making them believe they are Israel, and so allow anti-Christ to spring up amongst us?

"How can you fix the date of the building of the Great Pyramid as B.C. 2170, when King Khufu, who built it, lived according to Brugsch B.C. 3700?

"How can Dr. Wild prove the Canaanites and Philistines to be identical? (*sic*).

"How could the whole of the Ten Tribes have been so carried away, when Sargon himself says he only carried away 27,280?"

The anonymous person who sent us the above, demanded replies to them and other such questions, *in the very next No. of the* BANNER, as if our space were not pledged for several weeks in advance. Of course, much that this inconsiderate person asked we have no means whatever of answering. What reasons Dr. Wild may have for certain assertions he surely must explain, not we! Why B.C. 2170 is alleged to be the date of the erec-

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tion of the Great Pyramid Professor Piazzi Smyth has explained in "Our Inheritance" and we have nothing to add to his lucid explanations and reasonings. Whether God may deceive our nation by making them believe they are Israel, is a wicked and irrational statement, which those who assert such a monstrous thing should prove. We decline to entertain the horrible thought! The last question is unreasonable. No one states that all the Ten Tribes were deported by the Assyrians. Dan for instance was not as far as we can conjecture; and there were other deportations of the Ten Tribes besides Sargon's, as 1 Chron. v. 25, 26, R.V. seems to show (see also Isa. vii. 8, R.V.) Our objector's arguments are therefore weak and futile. They deserve no consideration.

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The following donations and subscriptions, from June 16th to July 13th, are very gratefully acknowledged:—

By the Treasurer: H. G. (two months' subscriptions), 2s.; Major P., 5s.; M. R. C., £1; H. E. T., £1; Rev. R. L. B., 10s; Per Miss E. M. Rush: A. B., 1s.; "Liverpool Marine Engineer" (for Banners), £1; G. J. (for Banners), 2s. 6d. Per Philo-Israel: Miss C. (for Banners), 4s.; J. R. M., 2s. 6d.

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Total, £5 14s. 6d.

It is with much regret that we have to report the continued illness of Mr. C. Horner. We ask the prayers of the Sowers that he may soon be restored to health, and enabled to take up the work of the Fund again.

Banner Distribution.—During the past month 96 Banners only have been sent out weekly, but we hope next week the usual number, 127, will be despatched again.

Literature Distribution.—Thirteen parcels have been sent out from Richmond to the following places: Sheffield, Brighton, Barnsley, Silvertown, Alverston, Devonport, Canterbury, Bolton, Dover, Calne, Carlisle, Birkenhead, Great Yarmouth; and three from Upper Teddington to Brighton, Kirkdale, and the Thames Church Mission.

Correspondence.—We hear a good account from our Sower at Brighton, whose method of work, we think, might be copied with advantage by others. He is fortunate, too, in getting several of the local papers to print short notices of the work every week. Mr. Marchant says:—"I have got my bookseller to take up the Banner, and he has furnished me with a stamp (giving his name and address) to stamp all the papers I circulate that are on sale. I stamped 100 Banners with both his and my stamp, and he sent them out with his papers to customers. Although we have only just begun, he sold, I think, five extra Banners last week. On two Sunday mornings I and some friends have distributed a large number of various leaflets, &c., down by the seaside. People from all parts had them and read them, and put them in their pockets; and last Sunday people who recognised us came and asked for more. One man said he had been greatly interested in the others. So I am praying my God to use all this seed and my poor feeble advocacy to His glory. I shall never know how to thank you all for the help you give me, but it is our common cause, and we all desire the glory of God, and may He use our humble efforts to help on the manifestation of the sons of God."

Another Sower tells of one who, having had his attention called to the subject by an opponent, has looked into it, with the result that he and his wife are much interested, and are already rejoicing in the light. So it is hoped that an opponent arousing this man's attention will be the means, under God, of adding two good workers to the cause.

Another says:—"I am constantly lending or giving away the literature and Banners. I have been the means of teaching others, one of whom helps me very much, for he is never easy but when he is unfurling the banner. We are causing many to be surprised when we open up the Scriptures to them in the Identity light. They say they never heard them explained in such a plain way or manner before, so we leave it in the hands of God to prosper our labours."

Another, at Great Yarmouth, has worked hard to bring it before various people, and would be glad if meetings could be held or a lecture given there. He adds: "I have asked my heavenly Father to take it from my mind, if not true, that we are His people, to do His holy work; and instead of it leaving me, it gets stronger in me."

J. Lawrence, *Hon. Treasurer.*

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. 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.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—You will be pleased to learn that Anglo-Israel belief has found a footing in this far-off corner of a far-off land. We can now boast of an association, named in honour of the Jubilee of our beloved Queen, "The Jubilee Anglo-Israel Association of South Australia, Honiton." The association was started in the Jubilee year. It was inaugurated by a course of five lectures setting forth the facts connected with Anglo-Israelite belief. The association being formed, papers have been read by Messrs. Algie, W. Warden, and W. Correll (secretary). A kind and enthusiastic lady has given valuable help to the society by the loan of books, pamphlets, &c. In fact, but for this lady (Mrs. Salter) the society could hardly have been started; so she may be regarded as the mother of the association. Mr. Algie is also a most enthusiastic worker. The paper read by Mr. Warden was very good, and worthy of a place in a corner of the Banner.

One very important feature of the movement here is that it has given those who take our subject up a greater interest in the Bible, and we frequently hear the remark, "The Bible is quite a different Book in the light of the Anglo-Israelite faith." One thing we are very much in need of—that is, Anglo-Israel literature, and leaflets for distribution. Either I myself, or the secretary, Mr. Correll, will be pleased to supply you with Anglo-Israel news from time to time, if you deem our effort worthy of notice. I am, dear Sir, yours truly,

Stephen Carter.

Honiton, South Australia, May 21st, 1888.

[Note by the Editor.—We shall be very glad to hear occasionally from our Honiton (South Australia) friends, and if Mr. Warden's paper could be forwarded to us for perusal we shall be glad to find a place for it in the Banner, if it should prove to be suited to our columns. We are glad to know that even in the Antipodes our truths are exercising men's minds, and that the results are conviction, combination, and successful efforts to propagate the views which we have so much at heart.]

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Enoch	teaching.
Methuseleh	His death will send
Lamech	to the humbled race,
Noah	"Consolation."

George Bullock,

Liverpool.

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NOTICES.

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

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
A.D. 1588 and 1688	317
The Language Follows the Race	318
The Sheriff of Hull gives Evidence	319
This Protracted Era of Grace. Part II. By J. C. H. Mehl	320
A Wesleyan Minister's Objections	322
Israel's Scripture and Prayer Union	323

A.D. 1588 AND 1688.

THE Armada Commemoration or Tercentenary of the Great Deliverance from Spanish Invasion and intended conquest of God's people Israel, has just been celebrated at Plymouth, and was very magnificently attended by enthusiastic crowds. Twenty thousand people were on the Hoe at Plymouth on July 19th, when the foundations of the National Memorial of the Defeat of the Armada were being laid. It was a proper thing to celebrate the great event in Devonshire, and among the men of that county, for the heroes of that time were Drake, Raleigh, Gilbert, Hawkins, and other Devonians. Drake's game of bowls, which he was playing when the news arrived that the Spaniards were sighted off the Cornish coast, coming up the Channel, was played out to the last shot, and then Drake and his group of captains on the grass prepared to go out to meet the great host under the Duke of Medina Sidonia, who with his "Invincible" ships, *galleons* and *galliasses*, was going to try conclusions with the King of kings and Lord of lords, by striving to reverse His word and oath, and by proving to the world that the appointed place of Israel's security was no safe refuge after all, but open to the assault of the servants of the man of sin. One hundred and thirty-two vessels rode at anchor in the Tagus during the summer of 1588, prepared for the destruction of the English Throne, which in reality was Jehovah's! Half of these, says Collier, consisted of huge *galleons*, leviathans whose wooden ribs were four or five feet thick, and round whose masts heavy cables daubed with pitch were twined to make them shot-proof. There were also *galliasses*, in each of which 300 slaves tugged at ponderous oars. The smaller fry, *zabraes*, *pataches*, *caravels*, swarmed thick between. Besides 8,000 sailors and galley slaves, there were 20,000 soldiers on board. The plan of Medina Sidonia was this. The Armada was to sweep the Channel clear of British ships, and hold it for a time. In that interval (just what our modern Frenchmen are talking about to-day!) the army collected at Dunkirk by the Prince of Parma and Captain-General of the Spanish Netherlands, was to cross the Channel in the flat-bottomed boats made ready there for the purpose, and invade the home of Israel, by landing in Kent. London would be reached by a rapid march, and then England itself would fall at the Spaniard's feet, and the new religion of the hated Reformation be rooted up. Philip came to destroy our Protestantism as the champion of the Papacy, and in Israel's land both Protestants and Papists stood side by side to resist him. Meanwhile, how were we prepared to meet the enemy at sea? Very poorly! The navy had been previously reduced as a measure of economy to 36 ships! The nation however came to the aid of the Government and sent out ships privately equipped. Bristol we are told furnished six or seven for the fight. In the end 191 were ready to meet the invasion, though their tonnage did not amount to half that of the enemy. The Dutch came to our aid by blockading Parma's army in Dunkirk and Nieuport, and so frustrated the plan of invasion. How the Armada was destroyed, and how God's winds and waves spoilt the "Invincible" array of ships and allowed only a small percentage to return home to tell the tale of disaster and God's deliverance of His people, does not require to be repeated. It was a signal and glorious deliverance, and salvation. It was one we benefit by to-day, since it was the foundation of Britain's greatness, nay of the greater Britain or Colonial Empire of our modern times. The Armada taught this nation the lesson that henceforth our strength was the sea, and that it behoves us to be stronger on that element than any of the other nations and Powers of the civilised world, likely to molest us. From the time of Queen Elizabeth this country has always set itself this task, and the mighty British fleets which have recently been and are manœuvring off the coast of Ireland show that the lesson has not been taught in vain! The value of her fleets to England, first learnt from the attempt of Philip to destroy this land and its religion, was effectually taught by the Armada. It gave the supremacy of the sea to Britain! also the Gates, the colonies, the commerce, and the wealth we enjoy to-day. These however are all God's good gifts promised to Israel; and the great teacher of the lesson which God desired His people to acquire was the so-called Invincible Armada. It was defeated in battle off Portland; was dispersed by the fireships off Calais; and had to flee for safety round the north of Scotland and Ireland, only to fall into the hands of the living God, and there meet with destruction from His winds and storms. "*Flavit Jehovah et dissipati sunt*," was Queen Elizabeth's true verdict and historical

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résumé of the whole matter. Jehovah the God of the Hebrews fought for His people. He conquered and dispersed their enemies by blowing on them with His winds, and lo! they were not! "The nations shall rush like the rushing of many waters. But He shall rebuke them, and they shall flee far off and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm. At eventide behold terror, and before the morning they are not" (Isa. xvii. 13, 14, R.V.). The Armada brought upon Israel a crisis which she has never forgotten and which the nations are not likely to forget. The event, as the *Times* said on July 20, cut a deep and broad mark in national history. It showed how God can and did, and therefore can and will, interpose in favour of His people, and how He can turn the greatest peril into the most splendid blessing. He preserved to us our Protestant, witnessing faith. He brought our enemies' boasted preparations for our destruction to public shame. But on us, His people, He put the most exalted honour.

One hundred years later there was yet another Armada, having for its object the benefit of the people of the Lord in Great Britain. William of Orange set sail from Helvoetsluys on November 1, 1688, to invade England, to dethrone James II., to restore Protestantism as the religion of the country, and to place himself upon the Throne of Britain. To destroy the Protestant religion in Israel was the object of the Armada; to restore it was the purpose of the "The Great English Revolution." Each event had an Israelite bearing, and each pointed to the people who were the subjects of these mighty movements as the witnesses for the Lord that He is the God. The Armada testified to God's faithfulness in saving His people from the extremity of peril when they were little prepared to meet it. The Revolution testified to God's faithfulness to His promise to re-kindle the rapidly expiring flame of Protestant truth in the land, when Popery had succeeded in grasping even Israel's Throne, the Throne of Jehovah. He then showed once more "His words unto Jacob, His statutes and judgments unto Israel," and He restored to them the blessings of Protestant truth and worship, with the security of a Protestant succession to the Throne, the benefits of which remain even to this day. Let Israel therefore praise the Lord for the two Armadas, God's instruments for good to Israel!

THE LANGUAGE FOLLOWS THE RACE.

We have often declared in these pages as an axiom which demands acceptance, that "Language follows the race" that speaks it. That is, that if the English language is destined to become the universal language of the world, it follows, as the shadow the substance, that the British people who speak it must first be located everywhere and become the dominant race. A remarkable illustration of what we mean is now taking place before our eyes in the Transvaal, where the Boers, as they imagined, conquered their independence at Majuba Hill, and had achieved their right to keep their country to themselves for evermore. The trouble of the Boers, as exhibited by their debates in Parliament, or the Volksraad just now, is, that the English language is becoming universal in the Transvaal, because the hated English settlers who had come in to search for gold are rapidly making the country English, and compelling everybody to talk their detested speech in the courts, the markets, and public buildings! So hateful was the very sound of English to the majority of the Volksraad, as stated in their debates on the subject, that one of the members, Mr. Taljaard, actually imitated the cackle of turkeys to describe the sound of the English language in his ears. He said in the debate on the 1st June, that "it jarred upon his feelings to come into a court, or at the market, and to hear the English language spoken, '*encoet, encoet, encoet,*' like turkeys" (loud laughter). The fact is, Mr. Taljaard is not aware who the British are; and that being Israel, they are destined presently to become the ruling race in his beloved Transvaal, simply by weight of numbers. The race has flowed like the tide into the land to look after gold, and they are settling there in towns like Johannesburg and Barberton, ten thousand strong each. The language following the race, will at last fill the Transvaal too, like the rest of the world, to plague him to the end of his days with the "encoet, encoet," call of the turkey! Mr. Badenhorst, another member, said, that in his district "there were constant complaints about the use of the English language; *everywhere nothing was heard but English!* The markets were being conducted in English, and now there was talk of having English in the courts of law. They should therefore pass a stringent measure that all government servants using English should lose their positions. If they did not understand Dutch the English settlers must employ interpreters."

The Vice-President, on June 2nd, during the debate, declared that as long as he had a drop of blood in his veins he would uphold the use of the Dutch language as against English. In the result the Volksraad adopted a motion, authorising the government to pass a resolution wherein it should be determined "that the Dutch language shall be used in all markets, and in all public offices, by all officials, and also to make such regulations and determine on such punishments as government may think necessary." By 27 to 6 this vote was passed.

It will interest our readers to know that all this information comes to us in an English newspaper published in the Transvaal town of Johannesburg, which is an English town. The *Eastern Star* is full of the subject, and we have cuttings furnished us by friends in Johannesburg giving more details. The English settlers are becoming restless and excited. The *Eastern Star* declares that they will "as surely become the preponderating element in the State, and Anglicise it from one end of it to the other, as that to-morrow's sun will rise;" but adds, that even when this takes place, these new settlers will not desire to add the country to the British empire, but mean only to erect a powerful independent republic, having Englishmen and Boers to govern it, English being the language of the State. This humble desire is not likely to be gratified, as our readers can see from our quotation from the speeches made in the Volksraad; and the result must be a revolution, during which power will pass over to the British, and they will use it as God shall direct. What the Johannesburgh papers think of the crisis can be gathered from the following, just received by the mail, purporting to be an article of one of the journals on the subject:—

THE DUTCH LANGUAGE.

The Volksraad is rushing the country to the edge of a pitfall, and hastening it into trouble to which there can only be one end. The new comers to this State are desirous of living in the fullest harmony with the Government, and of rendering due obedience to the law as they find it. But when they find that laws are being made unnecessarily to oppress them, and to hamper them in their business transactions with each other as well as with the authorities in the various departments of the State, they will be likely to resent it. The latest folly of the Raad has been to pass a resolution declaring that the Dutch language shall be used exclusively in the Courts, in all the departments of the State, in the transaction of all public business, and even upon Markets by marketmasters. And this, too, in the face of a generally expressed wish that the use of either language should be permissible, as it is in the Courts and Legislature of the Cape Colony. It is the veriest folly on the part of the Volksraad to attempt to enforce the use of a language not understod by a large proportion of the people. If it is hoped that the use of the Dutch language will by such measures be perpetuated, the hope is a vain one. *This country is going to become Anglicanised, and a few years will witness a complete change in the position of parties.* The sensible portion of the Dutch population know it is futile to attempt to stay the tide of English population which will flow into this State, and wish to assist them in making this country a great and prosperous one. But it

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can never be made great by compelling the people who are rapidly becoming the most numerous in the State to adopt a language they do not understand, which must hamper official and every day business to a very serious extent. The vote has been arrived at by the Volksraad in no friendly spirit towards the new comers; and it will very much retard that *rapprochment* of all classes in the State which is so necessary to the future prosperity of all.

So far the writer in Johannesburg. It is clear from all this, that once more the "language is following the race," and that the Boers, whose Dutch tongue is not destined to prevail, must give way to Israel and her heaven-blessed vernacular (Zeph. iii. 9, R.V.). The blessing of Abraham and his seed for ever is following us, and to-day we see that as in New Zealand, and Australasia, in Canada, and India, the British race is supreme, either by numbers or energy, and dominates at last, so it is prevailing also in the Transvaal. The language of the dominant race follows it, and must become the language of the Transvaal, as God is true! Majuba Hill withstood us for a time; and Mr. Gladstone did his best as he did in Egypt to withstand the will of God. But he was put down by the mighty hand of Him who rules the world, and Egypt has lapsed to Israel as the Transvaal also will shortly lapse to the conquering race, by reason of her God-given multitudes and her enormous energy and enterprise as a nation. For the results which we see to be imminent let Israel praise the Lord!

THE SHERIFF OF HULL GIVES EVIDENCE.

Mr. H. Allison, the Sheriff of Hull, was present on May 17 at a special service held at the Jewish Synagogue on that date on behalf of the funds of the Hull Children's Hospital. After the sermon by the Rev. J. Myers on Exodus xxiii. 16, during which he eloquently urged the Jews present to show sympathy for their fellow-townsmen, the Christians, the Sheriff seems to have addressed the assembled congregation, asking their liberal help to the Children's Hospital. He said further, what will be noticed with interest by our readers, when they recollect that this little Identity confession was made in a Jews' Synagogue, before the assembled congregation of the Jews, the preacher, the reader, the president and the treasurer of the synagogue, being also of that race! His remarks were as follows:—

They were met there upon the broad platform of humanity to do good to their fellow-men, and, as their minister had told them it was their object to see if they could do anything to benefit the sick children of the poor, in doing which they were doing a very good thing. It might be interesting to them to know that one of the first inmates of the Victoria Hospital was one of themselves, viz., a Jew of the name of Jacob. That little fellow had become immortalised, for he believed the matron wrote a book giving the history of the institution, and Jacob was the hero of the little work, and a very great number of children—both Jews and Christians—had received benefit since that time in and through the hospital. Mr. Myers had said the difference between Jews and Christians ought not to be so great as it was. He (the sheriff) did believe himself the relationship was not so far distant as some of them thought. He did not say he was of the tribe of Judah, but he at times thought he was an Israelite. If they took Englishmen throughout, the contour of the whole countenance and their build together, they would find that they very much resembled those who belonged to the Tribe of Judah. He had not gone very deeply into the subject, but he did think it was just possible that Englishmen might belong—they had got a little mixed perhaps—to the Lost Ten Tribes. He was quite sure that on an occasion of that kind Jews and Christians might meet and join hand-in-hand to serve the interests of suffering humanity. He did not know whether he should be in order to propose a vote of thanks, but he was sure he might personally, and on behalf of the committee of the hospital, give their very sincere thanks to Mr. Myers and the wardens of that Synagogue for the very great interest they had taken in the hospital, and he trusted the result would be worthy of the occasion. (Applause).

So far the Sheriff of Hull. We think he was a bold and faithful man to bring forward this subject, generally so hateful to the Jews, in their own house of prayer! Judah is jealous of Ephraim because of her blessings, just as the elder son of the parable resented the ragged and sin-stained prodigal's unmerited rewards bestowed by the hands of their loving and forgiving Father. The Jews of Hull, it appeared from the preacher's sermon, were in the past without sympathy for their Christian fellow-townsmen, and both he and the Sheriff said much in deprecation of such a state of feeling between neighbours and those "made of one blood." The Sheriff of Hull is not far from the possession of Anglo-Israelite belief. But he requires to study the subject more deeply, and ascertain from the evidence whether the British folks are in truth "the Ten Lost Tribes" or no! He has to learn that not only the British "may belong" to the Ten Tribes; but that they are in fact the Ten Tribes, according to the flesh, themselves. "Though Abraham knew us not, and Israel be ignorant of us, doubtless God is our Father, our Redeemer, and His name is from everlasting" (Isa. lxiii. 15).

Mr. Allison is ready to think himself an Israelite because "the countenance and build of Englishmen" is in his opinion similar to those of the Jews, as a rule. This seems to us to be a precarious and rather fallacious test of identity of race, and would hardly satisfy us, though it seems to be sufficient for the Sheriff of Hull. The fact is, Mr. Allison will find from further study of the question that the identity of the British with Lost Israel can only be made good to the inquirer by the proof of the fact that historically it was possible for Israel to have escaped westward from the place of their captivity in Central Asia, in the seventh and eighth centuries B.C., and that of all modern nations the one most clearly connected with the House of Israel is the British, since they enjoy, exclusively, all those blessings and benefits which God declared on oath He would "reserve for Abraham and his seed for ever," exclusively! Now God is a God of truth, and His oath, covenants and promises are inviolable. He cannot swear to reserve certain blessings exclusively for His people Israel, and give them all exclusively in violation of His oath to a certain head-strong wicked race of the Japhetic blood, non-Israelites in origin, called the British. The fact that the British do enjoy these blessings exclusively is proof positive that they are the after-seed of Abraham. But there is no doubt we are not Jews. Therefore it stands to reason that we must be the Lost Ten Tribes, destined to be found by the very marks we display, as God is true! It is a good sign, showing that the time of Judah's sufferings are drawing to a close, to find they can endure to hear Ephraim's praises in their own synagogues, and can find it in their hearts to give of their substance to the relief of the sufferings of Christian children. May the jealousy soon pass away, and may Judah be seen to be "walking with and to" the House of Israel, preparatory to the longer and more joyous journey when the Two Houses united "shall come together out of the land of the North to the land which the Lord hath given to their fathers for an inheritance!" (Jer. iii. 18, R.V.). In that day Israel and Judah together will raise the glorious shout of "Hallelujah! Praise ye the Lord!"

The Church Missionary Society's Deficiency Fund.—We have received on account of this Fund (see page 262), the sum of £11 4s. 6d., detailed lists of which will be published hereafter. Of this amount we received £1 from "Henrietta," of Liverpool, and from a "Friend, per Major P," 5s., these being anonymous. PHILO-ISRAEL.

August 2.

To our Readers.—Will those of our readers who are thinking of taking their holidays, request their booksellers to obtain for them their copies of the Banner of Israel as usual, and to deliver them on their return to town. You prevent your bookseller from making a loss. The Banner of Israel may also be ordered at any of Messrs. Smith and Son's bookstalls. When ordering of this firm at the country stalls, (if not a permanent order) the number of weeks for which the paper is required should be stated.

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THIS PROTRACTED ERA OF GRACE.

By J. C. H. Mehl.

(*Concluded from page* 310.).

PART II.

We might be tempted to linger too long in the contemplation of the high vocation of the faithful in this present era, in which they are called upon "to walk by faith and not by sight;" but enough has been said to prove that a peculiar blessedness attaches to it; that if there is suffering and warfare here; if the wrestling is severe, "against the spiritual hosts of wickedness in the heavenly places," there is on the other hand the sure and certain hope of "an eternal weight of glory." St. Paul fully estimated both the immediate and ultimate effects of the "Grace and Apostleship" he had received "unto the obedience of faith among all nations;" therefore he says elsewhere, "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." The "election of grace" to this high and heavenly calling, and as connected with it, the formation of the Church of God; its yet future exhibition in the perfection of truth and holiness; this is the great theme in the apostle's writings, as that which was to continue in operation as part of the mystery of God's will, until in the dispensation of the fulness of the times all things shall be summed up in Christ, both the things in the heavens and the things upon the earth (Eph. i. 9, 10). These epistles abound indeed in allusions to the Lord's Second Advent; but in them the glories of the coming kingdom are not dwelled on. The book of the Revelation takes up this subject, yet is the greater part of it occupied with the judgments that must precede, and by which the earth shall be purified and made ready. We do not know what possibilities of faith and attainment will be set before the inhabitants of the millennial earth: we may rest assured there will be no check to the ever onward and upward drawing of our fallen race, to the praise of the glory of God's grace; but we do know that when the great King comes into His kingdom, He will not come alone, but surrounded by myriads of heavenly saints, "blessed and holy" partakers in the "first resurrection" (Rev. xix. 14, and xx. 5, 6). We also know that the revelation of Israel, the long lost House, will then have taken place, that they shall "possess the nations," that "their seed shall be known among the nations, and their offspring among the peoples, all shall acknowledge them that they are the seed which the Lord hath blessed;" and they "shall be named the priests of the Lord: men shall call them the ministers of our God." And those "nations" who shall have been preserved through the great tribulation, having witnessed the wrath of the Lamb and beheld Him coming in the power and glory of His kingdom, will not then refuse a ready submission. Amid the last closing scenes of woe they had heeded the proclamation of "an eternal Gospel" as a final warning "unto every nation and tribe, and tongue and people . . . . . Fear God and give Him glory; for the hour of His judgment is come, and worship Him that made the heaven and the earth and the sea and fountains of waters!" (Rev. xiv. 6). This is elementary truth; but it is easy to conceive how it will be needed after the demoralisations of the great apostasy and the deification of the Antichrist.

Let us further notice that the recognition of the two lines we have hinted at, of "glories terrestrial" and "glories celestial," evidently running along through the age that is to come, may remove some difficulties that have been felt in the endeavour to harmonise the prophecies of the Old and the New Testament scriptures when referring to that period. Doubtless there will be a sphere where these two lines will blend. Hence, in comparing Ezekiel's vision from a very high mountain in the land of Israel, of the city, its temple, and all details given as to measurement and worship—glories terrestrial—with the description of the holy City, new Jerusalem, which St. John saw "coming down out of heaven from God, having the glory of God . . . and . . . no temple therein, for the Lord God and the Lamb are the temple thereof,"—glories celestial—it is impossible not to be struck both with the similarities and the strong contrasts in the two pictures.

The reinstitution of the sacrifices of blood and of the rite of circumcision, according to Ezek. xlv. 18—25 and xliv. 9, has startled many minds; yet if we take into account that there will then be dwelling upon the earth the many millions who had needed the elementary truth above alluded to; that although the world will be exempt from satanic influences and under the guidance of a perfect rule of righteousness, there will yet be those neglectful of the privilege of going up unto Jerusalem to worship the King, the Lord of hosts (Zech. xiv. 17); and finally, that at the end of that blissful reign, Satan, being loosed, will again succeed in deceiving the nations (Rev. xx. 8); if we take into account such possibilities of evil, it may not be so difficult to understand how the peoples of the earth, together with Judah-Israel, represented in Zech. xii. 10, 14, as deeply repentant, will again have to learn, through type and symbol, the two great lessons missed by them in this dispensation, viz., the need of an atonement for sin and the necessity for a renewed and sanctified life; even the truths known so well by Abraham of old. He builds an *altar* unto the Lord the moment he finds himself in the land of Canaan (Gen. xii. 7, 8), and ever and again as he journeys on; and when Jehovah appears unto him to enlarge upon and renew the blessings promised at the outset, of multitudinousness and exceeding fruitfulness, and He links with these His covenant of circumcision, the opening words are: "I am God Almighty, walk before Me, and *be thou perfect*" (Gen. xvii. and comp. Gal. v.).

But to resume. Having pointed out the clear indications there are throughout the New Testament scriptures of the *prolongation* of the period that has run on since the day of Pentecost, and of the *provision* made for it, notwithstanding the apparent immediateness in the promise of Christ's Second Advent, we still have to meet the question which has occupied so many minds, "Why this delay?" Only with the utmost humility should an answer be attempted. We have already traced even to its yet future fruition in glory a wonderful work which the Holy Spirit is accomplishing now, "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God" (Eph. iii. 10).

But if at the close of this nineteenth century of our era we have neared, as many believe, the "time of the end" spoken of by the prophet Daniel (chap. xii.), when secret things shall be unsealed, then may we count upon it that further light will be given as we endeavour to comprehend the mighty ways of Him who ever "worketh" (John v. 17), and never fails or falters in His purpose; and we shall share somewhat in Ezekiel's vision (chap. i. 16, 18; and x. 13, R.V.), when he saw "the appearance of wheels and their work . . . as it were *a wheel within a wheel* . . . and as for their rings they were high and dreadful . . . and they were called the *whirling* wheels."

The testimony of Josephus, so often alluded to by writers on the identity of the British race with the Lost Tribes of Israel, as to these never having returned, but being in his day a great multitude somewhere beyond the Euphrates, and evidently out of contact with their brethren, the Jews, and with the civilized world, must be of great value to any one interested in tracing the history of this outcast House. The ignoring of this fact, as well as of the more important one, that up to their still future reunion with their brethren of the other House, there are two distinct lines of prophecy running through the Old Testament, so that the predictions referring to the one are in no way applicable to the other, has been and is the cause of endless confusion in the interpretation of the prophetic scriptures; but to even a casual reader of the Banner and other Anglo-Israel literature this subject must be familiar and the distinction evident.

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There is, however, yet another cause of confusion which may need to be a little more insisted upon than it has been hitherto, namely, blindness as to the necessarily pre-millennial fulfilment of a number of the predictions concerning Israel. If the one error has been fitly described as "a noxious weed of which the soil must be cleared before seeds of (Identity) truth have any chance of springing up," the other may be compared to a luxuriant parasite which, preying on the prophetic tree, hides its fair proportions as its branches extend through this age and the next.

The author of "Israel in the New Testament," Surgeon-General Grant, says on p. 5 of his pamphlet: "Our divines, or some of them, do not hesitate to affirm that the promises made to Israel will have no fulfilment till the millennium! They fail to perceive that God's dealings with men are *progressive*; that the blessings temporal and spiritual upon which Israel entered at the resurrection of Jesus, will continue to be developed during this dispensation and the next, so that some only, but by no means all of them, must pass through this dispensation before they can reach those to whom they were promised." Anyone admitting the existence of the House of Israel as distinct from Judah would readily concede that as in the case of the latter so in that of the former also, the trials and chastisements pronounced against them must be accomplished before the establishment of the reign of righteousness, when both Houses, the sticks in Ezekiel's hand—will be united, having their centre in the Holy Land. Yet many whose views are clear thus far are nevertheless not prepared to see what is above asserted, namely, the gradual development of many temporal and spiritual blessings promised to Joseph in his descendants and to the other tribes of Israel associated with him, and necessarily requiring their partial or entire fulfilment before millennial times, and therefore in this dispensation. That time of universal blessing and peace will be preceded by the outpouring of the Spirit upon Israel, who will all be taught of the Lord and thus fitted to be the dispensers of benefits, the administrators of that righteous rule to which all nations shall yield a willing obedience (Isa. lxi. 6—9). That day, when "the Lord shall be King over all the earth" (Zech. xiv. 9); when "from the rising of the sun unto the going down of the same His name shall be great among the Gentiles, and in every place incense shall be offered unto Him and a pure offering" (Mal. i. 11); when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9), will not be a time for conquest, for the ravages of war, for the subjugation of enemies, for the lion-like action of tearing to pieces (Mic. v. 8, 9), for putting those who resist to flight (Lev. xxvi. 7, 8), and for their wasting away (Isa. lx. 12), for the putting forth of the strength of the wild ox in thrusting the peoples to the ends of the earth (Deut. xxxiii. 17); for the weary process of reclaiming the desolate heritages (Isa. liv. 3; lviii. 11, 12); for all the toil and strife and danger of going to occupy the ends of the earth. Neither will it be a time for that national repentance of Israel and amending of their ways; for this will be followed by the outpouring of the Spirit (Acts iii. 19), which, as we have seen, takes place at the opening of that blissful day. All these things, and yet more might be enumerated, not suiting the calm and peace of that "golden age," Israel must evidently have experienced or acted out before the close of this present dispensation. We must in fact, at this hour of the day be able to point to a nation which from small beginnings (the difference as between a stone and a mountain) has gradually risen and is rising to a position of pre-eminence politically and morally, bidding fair presently even to "fill the whole earth" (see Dan. ii. 35). We must also be able to trace in its history a twofold process: the predicted sufferings and chastisements accumulated at the outset of outcast Israel's wanderings becoming gradually exhausted, and in inverse ratio the blessings unfolding, the blessings of multitudinousness, of wealth, of universal sway (Gen. xlviii. 4, 16, 19; xlix. 22—26). We must expect to find it the keeper of the word of God above all other nations (Ps. cxlvii. 19), a worshipper of God the Father under the new covenant (Hos. ii. 19), having the power and the will to carry the gospel message to every nation and kindred and tongue and people; for before the end of this present age the "Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations" (Matt. xxiv. 14).

Let the thoughtful reader who has not hitherto sought for Lost Israel with this guiding-thread in his hand, take a rapid survey of the nations of the earth, now that it is impossible that any such people, if in existence, can be hidden, and if he discovers one nation, one race, shewing the features above pointed out, let him know that the only conclusion he can arrive at has already been reached by many others; and that abundance of historical, ethnic and philological corroboration has been the reward of diligent research, confirming the testimony of Holy Writ, to the praise of the faithfulness of the Lord God Almighty.

Yet one or two more considerations in conclusion. Is it possible to conceive that after the flood-gates of Divine mercy had been thrown open wide by the death and resurrection of Jesus Christ, the Redeemer of Israel, the Saviour of the world, that all embracing grace, the good tidings of which were to be published among all nations, was yet to be restrained and to continue so to this day, in the direction of that section of the chosen people upon whom had been conferred irrevocably the birthright blessings? For to Joseph was given this "double portion;" and through him to Ephraim and the whole House of Israel associated with that tribe in the kingdom under Jeroboam and his successors; as they were also in the ensuing corruption and abomination of idolatry, in the outcasting and the captivity, and the subsequent strife and toilsome wanderings. Having finished the work which the Father gave Him to do, and ascended into glory, was the Saviour still to be "straitened" even there, and that with regard to the people of whom Jehovah had declared, one hundred years after their captivity had been consummated (Jer. xxxi. 9, 20), "I am a father to Israel, and Ephraim is My first born," and "Is Ephraim My dear son? . . . . . for as often as I have spoken against him I do earnestly remember him still"? Further, if to this day Israel is under the Divine displeasure, what was the meaning of Zechariah's prophetic utterance when, in contemplating his own infant son, his soul by the Holy Ghost overflowed with joy in expectation of the great Redeemer's coming: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people!" For as to the other section of the chosen people, the Jews, they as a nation ignored the gracious visitation and rejected the redemption (as they do to this day); and in His time the Lord said to them: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," and St. Paul afterwards in his earliest epistle, the first to the Thessalonians, uses language which cannot be surpassed in intensity when he says of that deluded people, "who both killed the Lord Jesus and the prophets and drave out us, and please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved; to fill up their sins always: but the *wrath is come upon them* to the uttermost."

Where then was the people in whom, during the period then about to open, it should be manifested that it had been visited and redeemed? Must it not be identical with that nation to whom the kingdom of God was to be given, who from thenceforth and throughout the age then beginning was to witness for Him in the earth? It has often been pointed out and proved in the pages of the BANNER, that from the call of Abraham down through all generations, and through the age that is to come, his descendants were to be, and to become in an ever-increasing measure, the light-bearers upon earth, to whom the oracles of God were committed, to whom were communicated the progressive revelations of the Triune Jehovah,

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that they might thus be the depositors of the truth, the dispensers of it to the rest of the world (See Isa. xli. 8; xliii. 10; xliv. 1, 2, 3). But according to the ordinary views prevailing on this subject this evident purpose of God sustained a check after the death and ascension of the Lord Jesus Christ, and the rejection of Him by "His own," the Jews; and it is taught that throughout this Christian dispensation to the Gentiles promiscuously was the Gospel message committed. No doubt many individuals of purely Gentile origin have been and are so used and honoured; but the words already quoted, that the kingdom of God should be given to a nation bringing forth fruits suitable thereto, forbid our applying them in a loose way to the Christianised Gentiles in general. We must, therefore, look for a nation preeminently Christian, we must find it supplying the world with witnesses to the power and truth of the Gospel of salvation, with disseminators of the word of God; it must be a people maintaining truth and righteousness and equity, although all this imperfectly as yet. But we have before shewn that nation to be one and the same with "His people" whom the Lord God of Israel hath visited and redeemed; and again, it is obvious it should be identical with the one in whom those many predictions before pointed out must find their fulfilment in pre-millennial times. May this mode of reasoning in a circle not have proved too wearisome to the reader. It would not have been attempted but that experience has shewn how strangely some very important points are overlooked by zealous commentators of every degree, when endeavouring to harmonise the Almighty's ways upon earth with the prophetic scriptures of both Testaments; while they find themselves unable to account satisfactorily for the apparent interruption of the Divine purpose regarding the chosen people, the unmitigated repudiation, as is supposed, of the outcast House of Israel during this reign of grace, and the indefinite prolongation of a period throughout which yet from its commencement the faithful are exhorted to be as those hastening to its close, and in the attitude of expectancy, as servants awaiting the return of their Lord.

June, 1888.

A WESLEYAN MINISTER'S OBJECTIONS.

We have been requested to notice the difficulties a Wesleyan minister experiences in regard to the teaching of the Banner preventing his acceptance of the doctrines of Our Identity. We have carefully perused what has been sent to us on the subject, and find that the objections now raised have all been mooted and answered before. As, however, many may not be able to refer to these replies, and the difficulty of discovering any particular article grows with the growth of the Banner, we propose to let our Wesleyan minister give us his views, in his own words, first, and we shall endeavour, then, to meet his strictures and objections afterwards. He wrote thus:—

My views on this subject are the same as before. Whilst I have not a word to say against those who entertain the opinion that the English are the descendants of Ancient Israel, and whilst I do not regard the opinion itself (even if it were untrue) as involving any serious consequences, yet no representation of the subject, that I have ever read, has carried the slightest conviction to my own mind. The class of facts adduced, however multiplied, do not seem to me to lie in the line of proof. If the same historic facts, that attest the modern Jews to be the descendants of the Ancient Jews, could be adduced in favour of the modern English being the descendants of Ancient Israel, then evidence of a valid nature would be presented. But the "Coincidences" of Mr. Hine, which I have twice read, in order that I might not do him injustice, do not present to my mind a single proof of the point he aims to establish. All the coincidences he mentions, and all the coincidences in the Banner you have kindly sent me, have, to my mind, no evidential value that the English are the descendants of Ancient Israel. Every History of England shows, clearly and unmistakably, that all the English are a composite people, in whose blood the Roman, Saxon, Dane, Norman, and British ancestry are blended. Until historic disproof of this can be given, which, in the nature of the case, seems an impossibility, no other kind of evidence could, to my mind, be satisfactory.

The class of evidence, as represented in the Banner, &c., I regard as evidence of another fact. The blessings promised to Ancient Israel were conditional on moral conduct and religion! Such blessings God ever promises to those nations who comply with His moral and religious requirements. The British race, in its diffusion of these moral and religious truths, by Bible and Missionary Societies, more than any other nation, fulfils those duties to which God has promised His great blessing. Hence, I accept all the glorious facts of Britain's greatness and terrestrial glory, such as are cited in the Banner, but do not account for them in the same way that the Banner does. I cheerfully admit all the glowing and yet just descriptions of Britain's greatness, and I am ready to allow that the Banner you kindly sent me contained some very interesting accounts of Britain's greatness, most of which I read with great satisfaction. The only point to which I take exception is the *logic* of the evidence.

The Scriptures repeatedly taught the Ancient Jews that their national obedience to God would bring national prosperity, and that their national sins would bring national ruin. Moral causes, and not physical, are the bases of Britain's prosperity. No nation is great because of *hereditary descent*, but because of *moral worth*. "God has made of *one blood* all nations of men that dwell upon the face of the earth." Israelitish blood is no better than any other. God did not bless Ancient Israel because of their having *Abraham's blood*, but because of their being in *Abraham's covenant*. Hence St. Paul says: "They are not all Israel who are of Israel: neither, because they are Abraham's seed, are they all children: but, in Isaac shall thy seed be called. That is, it is not the children of the flesh that are the children of God: but the children of the promise are reckoned for a seed" (Rom. ix. 6, &c.). All who accept the Saviour as the promised Messiah, are, as St. Paul shows, "The children of Abraham (because), they are the children of the promise." Neither on historical, moral, nor Biblical grounds can I believe that the British (or English) are the lineal descendants of Ancient Israel.

1. History disproves our lineal descent from Ancient Israel, by proving us to be a fusion of at least a half-dozen races.

2. God's great natural law, that "all nations are made of one blood," disproves that there is any value in any kind of hereditary descent whatever, and hence it would be no benefit if we were descendants of Israel.

3. God's selecting the Jews, as a nation, was not intended to express any value in hereditary descent, but it was to environ the keeping of His religious covenant with greater historic care. The purpose of the old covenant was to prepare and authenticate the new covenant, and to introduce the world's Redeemer. As soon as its temporary and historic purpose was ended, this "middle-wall of partition" was broken down.

4. It is keeping God's covenant, and not hereditary descent, that is the ground of all God's promises, either under the Old or New Dispensation.

5. I believe, fully, all the grand things stated in the Banner, and other like papers, about Britain's greatness, but instead of ascribing this greatness to hereditary descent, or a more material and physical cause, I ascribe it *solely* to a moral cause, and that moral cause is, the predominating, Biblical Christianity of our nation, God still blessing most that nation which most faithfully keeps His covenant.

So far our opponent. We answer him thus. Our friend will only recognise, as evidence of the Identity of the British with Lost Israel, that which, historically, satisfies him that the Jews are the descendants of "the Ancient Jews." That is, he must be able to trace their descent step by step, historically, and recognise them by their religious rites and ceremonies. He must find Israel, in short, not "lost," but patent to the world by their history and religion. But God's Word, to which our Wesleyan minister bows, plainly declares that Israel, of the Ten Tribes, were *to lose their nationality*, and were no longer to be recognised as Hebrews! They were to be "Lo-Ammi"—"not God's people"; "swallowed up" by the nations; "mingled with them"; "lost sheep" (Hosea i. 9, 10; viii. 8;

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Ezek. xi. 15, 16; Amos ix. 9; Jer. l. 6, 17; Matt. x. 6; xv. 24). Such evidence as the minister demands, is refused by the nature of the case, and by the Providence of God. It is vain, then, for our friend to call for what God refuses, and refuse the only evidence He will grant.

The identifications in general are deemed, by our opponent, mere coincidences—pointless facts, without any probative value of any sort. The reason for this *dictum* seems to be that (1st) we British are a composite race—Roman, Saxon, Dane, Norman, and British. This objection remaining, nothing else will satisfy our minister. But we beg him to read Hosea ix. 17; Amos ix. 9, and Ezek. xi. 16, 17, and to ask himself whether or not these texts prove it to have been God's intention that the Tribes of Israel should become "wanderers among the nations," "scattered among them," "swallowed up by them," and, in fact, "lost" in their midst? Now, as it is certain from these Scriptures, that these so scattered, wandering tribes were finally to be gathered together in "the North country," and the "isles of the West," was it not the most natural thing in the world to find the scattered tribes converging, in the Providence of God, to one spot (Great Britain), and under *various names and ethnic conditions*, re-uniting, under their prophetic monarchy, in their "appointed place"? (2 Sam. vii. 10). This, accordingly, we find actually took place. The Saxons, Danes, Normans, and Ancient Britons, being Celts, and Teutons, or Goths, are declared, by our historians and philosophers, to have been of one and the same race; all Asiatics, all from Central Asia, and all of the same ethnic origin, though converging here under diverse names, and joined, in their migrations, to diverse tribes. (The Romans left no trace behind them, and were but a few centuries in Britain.)

The next objection arises from a surmise of our critic, for which he can surely find no authority in Scripture. "Israel's blessings," he declares, "were conditional on moral conduct and religion." Is that true? It is not true! It is contrary to the plain declarations of God's Word! The cluster of sworn promises to be found in Gen. xxii. 17, 18, had no condition attached to them whatever save this: that whereas Abraham *had* obeyed, therefore God, on oath, engaged to give him, unconditionally, what then and there He promised. When the Ten Tribes lapsed into gross idolatry, and were banished for their sins, their fate was sealed, according to the minister's view. But on the contrary, when Ephraim and Israel had been outcasted for gross idolatry for 134 years, even then God declared, "I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9). St. Paul knew better than our opponent, for he scouted the idea that God had "cast away His people." "The gifts and callings of God are without repentance," was his reply to those who opposed (Rom. xi. 1, 2, 29). Our opponent thinks Israel's blessings were transferable, and that "merit, such as ours, in diffusing moral and religious truths by Bible and Missionary Societies," can buy God's favour. What a view is this of God's unalterable purpose as to Israel! How low an estimate it presents of the value of His oath, covenants, and promises, which, being unconditional, can never change! In Mal. iii. 6 our opponent has his answer. "I am the Lord, I change not: therefore, ye sons of Jacob are not consumed."

But our minister makes another statement. "The fulfilment of the promises to the Ancient Jews" (!), he says, "was conditional on national obedience—but national disobedience would entail national ruin. Therefore" (seems to be the minister's logic), "the British prosper. They are, morally, worthy"! But this does not answer the tremendous question, how the just, and holy, and faithful God, having sworn to give Israel certain blessings, exclusively and for ever (Luke i. 55), can be just, and holy, and faithful, when He has transferred, *en bloc*, Israel's property, to the "moral" British, who, on the supposition advanced, are not Israelites at all? Our minister, with the Bible in his hands, tells us that no nation is great, because of "hereditary descent, but only because of moral worth"! Where did he learn this wondrous fact? The Israelites of old were a rebellious, recreant, wicked race. Deut. ix. 4—29, teaches us that! Yet God chose them, not for their excellence or moral worth, but for the reason stated in Deut. vii. 6—11, and the selection was to last for ever (2 Sam. vii. 23, 24; Judges ii. 1). The "afterseed" of Abraham were of Abraham's blood; that seed the Lord loved, and then made an "everlasting covenant" with them, according to His sovereign will and pleasure. The Lord Jesus Christ came to confirm that covenant in all points, being a Minister of the Circumcision for the truth of God (Rom. xv. 8). It is a fact, no doubt, that "not all Abraham's seed were counted as the children." Ishmael was excluded, and so were Keturah's offspring. "In Isaac" was the entail, and from him the Ten Tribes descended. Isaac and his seed were "the children of the promise," which is all that Rom. ix. 7 and 8 means. The Lord adds non-Israelite Gentiles to His people, and makes them a part of "the spiritual House" by faith, as Isa. lvi., and Gal. iii. 7, 27—29, declare.

These remarks and references fully cover the ground our minister erroneously takes up. Thereby he does dishonour to the Lord's faithfulness, oath, and covenants! "God is not a Man that He should lie, neither the Son of man that He should repent. . . . He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel"; and this makes all the difference! The blood of Jesus Christ has sanctified and redeemed His people Israel, from, and to all eternity. What He has promised to His "chosen ones," He must needs perform! To Him be all the praise (Numb. xxiii. 19, 21).

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3rd ...	„	v.	14th ...	„	xvi.	25th ...	„	xxvii.
4th ...	„	vi.	15th ...	„	xvii.	26th ...	„	xxviii.
5th ...	„	vii.	16th ...	„	xviii.	27th ...	Rom.	i.
6th ...	„	viii.	17th ...	„	xix.	28th ...	„	ii.
7th ...	„	ix.	18th ...	„	xx.	29th ...	„	iii.
8th ...	„	x.	19th ...	„	xxi.	30th ...	„	iv.
9th ...	„	xi.	20th ...	„	xxii.	31st ...	„	v.
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ERRATUM.—Page 314, column 2, line 30, read "of its truth."

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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Contents.

	PAGE
The Complications in South Africa	325
The Stroud Journal's Correspondent Opposes	326
Anticipation of the Coming War-woe	327
The Growth of Great Britain. Part I.	328
The Juggernaut of Modern Europe	329
Our Identity in Christchurch, New Zealand	330
The Two Nations	330
Correspondence	331

THE COMPLICATIONS IN SOUTH AFRICA.

THE death, on July 14 last, of Sir John Henry Brand, the president of the Orange Free State, South Africa, occurs at a severe crisis in the history of the British Colonies there. For just at this moment the late Cetywayo's son, Dinizulu, has risen in rebellion, ostensibly against his old enemy, Usibepu, but really against the British as well, since it seems he attacks the latter's posts and troops whenever he has a chance. The Zulus are joining his standard from all quarters, even from Natal, and the strong probability is, that emboldened by our feeble policy now, and by the feebler way in which we submitted to the Boers at Majuba Hill, the Zulus think the time has come to strike once more for independence, and to get rid forthwith of the British annexation of Eastern Zululand, and of that of the Boers to the West. The third complication now coming to a head is the domestic question in the Transvaal. The British settlers are becoming the political majority, and feel inclined to press for a voice in the Volksraad. This is a demand which the Boers mean to resist, and if possible besides, to put down the British settlers and miners by prohibiting them the use of their own language in the courts and markets, and by forcing them to make Dutch their vernacular whether they can speak it or not. That the British majority of rough diggers will meekly submit to such proceedings is problematical, but the matter is becoming a burning question, requiring a settlement soon. The Bishop of Pretoria, reading an article on the subject in the London *Morning Post*, deprecates allusion to the race-hatred existing among the Boers towards the British, and thinks the past fully accounts for the fact. He believes "the solution of the present difficulties, the happiness of all, and the prosperity of the country, can only be accomplished by patience, sober thought, and mutual understanding." This of course is very well, but when the Boers are the aggressors, and being in the minority, talk about denying to the British folk the use of their own beautiful English language, the difficulty to overcome will be on the other side and not on that of a London editor, who plainly states the facts and deplores the punishment which will be the portion of the Boers if their folly is persisted in. It would be most desirable if President Krüger would carry out his promise of a Reform Bill which would give to the British and other miners a voice in the management of the adopted country in which they have taken root and built towns to live therein. But we doubt the willingness of the Boers to do this, since their overweening pride is such that they look down on British settlers as belonging to a race they have defeated in war, and whom they can afford henceforth to despise, since just now they are unarmed and unprotected. Race-rivalry in short, in spite of the peaceful words of the Bishop of Pretoria, is at its height in the Transvaal; and consequently the fact constitutes one of the burning questions of South Africa—one of its imminent complications. What most men desire, and what is likely to come to pass, is, that the Boer or Dutch race will finally merge into the British, and so the present rivalry will terminate in a peaceful amalgamation under the British flag. The Dutch flag can never domineer over its rival, for the latter belongs to Israel. To that race God has given at the Cape and elsewhere pre-eminence, wealth, power, energy, and Christian grace. The Boers have no pre-eminence in numbers or other quality. Of wealth they have none. When nearly bankrupt as a people, we saved them, not long since, from the consequences. Now the discovery by the British of gold, which was always close under the feet, but was never reached by the hands of the Boers, has given to the former untold wealth. A mere fraction of this passes into the National Boer Treasury and has made it comparatively rich. Without inherent energy, wealth, or the Christian graces which are God's good gifts to Israel, the Boers can never maintain a position of supremacy in the Transvaal, as matters stand to-day.

The late Sir John Brand was the style of man which it is hoped may result from the fusion of the two races now struggling for the mastery in the South African Provinces. He was a Dutchman by birth, an English barrister by profession, and lastly, "a Cape Colonist of unchallenged loyalty." He loved his Dutch countrymen at the Cape, but saw, at the same time, that they could only prosper in union with the British Empire in South Africa. In 1863 he was elected President of the Orange Free States, and for friendly services rendered to this country he was knighted by the Queen some years ago. His loss will be greatly felt, and is a calamity at the present moment, since he had the confidence of all classes, and saw clearly that the Dutch element could only

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prosper as it finally threw in its lot with the British Empire. His policy lately, therefore, was opposed to President Krüger's in the matter of railways and tariffs, and in favour of that of the Capetown Conference. The death of such a man, however, will not be so much felt in respect to President Krüger's anti-British propositions, since the Orange Free State burghers are said to be as a mass favourable to the Capetown policy, and averse from joining Krüger in his insane idea of destroying the British influence in South Africa, and keeping the Continent altogether exclusively for the Africander. Under any circumstances, in the face of so much that is alarming and uncertain in South Africa, it is clear that the power of the British Government on the spot ought now to be increased but not reduced. We are glad to know that the battalion of the 3rd Rifle Regiment now in Egypt is to be transferred to Zululand, and more artillery should follow. To be unarmed in the midst of such people as the native tribes of Africa may be cheap and heroic, but not so is India retained. There British power rests on a solid foundation of swords and bayonets. In South Africa it must be so too, till such a population of British and Boers, in indissoluble union, has been created as will make resistance to the paramount authority impossible. All these events and changes, perplexing as they seem, point one way—to Israel's final supremacy in South Africa. The uprising in Zululand will teach our Government a lesson: that native races, if subdued at all, will only yield to force, and that force costs money. They must either spend it and stay, or save it by retiring altogether from the land. The trouble in the Transvaal will continue a trouble till the advancing Anglo-Saxon tide numerically overwhelms the Boers, and teaches them that fusion is the only remedy left for a problem that the sword in *their* hands will never solve.

The death of Sir Joseph Brand at this juncture will probably hasten the settlement of the question pending in the Transvaal, and lead the Boers to see that union with Britain, and not war, will lead to greatness, wealth, and empire. The South African Colonies, with the Boer republics, have a grand future before them, but the complexion of the whole must and will be British, since to them, being Israel, God has given supremacy, power, dominion, wealth, and blessing from on high: all those good things in short at His right hand which He promised on oath to give "to Abraham and his seed for ever." Therefore, let Israel praise the Lord!

"THE STROUD JOURNAL'S" CORRESPONDENT OPPOSES.

UNDER the head of "Anglo-Israel" a correspondent of the *Stroud Journal* in two consecutive numbers in April gives reasons why Our Identity cannot have his support. The question of the loss of the Ten Tribes, he maintains, "is one that has been invented in the present century, and was never presented as a difficulty to the men who lived nearest to the times when the Ten Tribes lost their prominent position in the history of the chosen people." Esdras, he declares, was the sole ancient writer who states they were "lost," in ch. xiii. 39—47. His authority he considers *nil*. He believes that the Old Testament affords proof that before Israel's captivity numbers of the Ten Tribes had joined Judah (2 Chron. xi. 13, 16; xv. 9; xxx.). As the Assyrian captivity only took away 27,280 persons, according to the Assyrian records, and Samaria was never really depopulated, according to the Religious Tract Society's Biblical Atlas and Gazetteer; the 12,000 over and above the 30,000 who are enumerated as belonging to the Tribes of Judah, Benjamin and Levi in Ezra ii. 64 must have belonged, he says, to the Israelites. Ezra calls them "the children of Israel." Therefore it is plain, says our objector, that in Ezra's time many of Israel were living mixed with the Jews, and many more of both were we know left in the land of their captivity. He argues, therefore, that there is no "lost" House of Israel, to find; especially because Zechariah in ch. viii. 13, addresses both Houses, and chap. ix. 2, admits the existence of all the tribes in his day. The Virgin Mary's and Zacharias' hymns further mention "Israel," and our Lord Himself speaks of "the lost (!) sheep of the House of Israel" and St. Paul as well as St. James recognise, in Acts xxvi. 7 and James i. 1, the existence in their day, of the Twelve Tribes in union, existing under Moses' religion (!) The opponent quotes Dr. Lightfoot (one of the Puritan divines) in his "Hebrew and Talmudical Exercitations on 1 Cor. xiv." to show that in his opinion the Gospel reached the Ten Tribes in their Asiatic domiciles, as well as other nations there. Being known in B.C. 500 in Asia as a civilized, educated people how could these same tribes have been "the wild, savage, idolatrous people that we find our Celtic and Teutonic ancestors to have been when we first hear of them!" He opposes the idea that the Celts, Norseman, Danes, and Northmen, could all belong to the tribes of Israel, became "the Celts belonged to the Judo-Germanic race (*sic*) as their language proves." They came from the East, long before all historical records, and settled in the West of Europe. The Celts and Germans, he says, were known in Europe at the very time that the Israelites were travelling Eastwards from Palestine, and were thereafter settled in Elam, Media, &c., for 1,000 years.

This new opponent then takes up the philological difficulty, and says it is decisive against the Celts and Teutons being descended from Ephraim, Manasseh, and Zebulun; his grounds being those which we have met with scores of times, and which he promises to open up afresh for us at a future date. He concludes by declaring that "the Celts and Germans were known in Europe *while Israel and Judah were still* in *Palestine* (that is, prior to B.C., 740).

Such is an imperfect *rèsumé* of divers reasons against our views, with most of which we are all quite familiar. The difficulty the case presents is, that this new opponent has read none of the answers to his arguments existing; has seen nothing of Bishop Titcomb's writings, or of the many articles in our own journal which have appeared to contradict similar arguments to his, from time to time. He sits down and repeats the same objections which were made by previous writers years ago, and expects us *de novo* to supply him with satisfactory answers for his own information, or give up our contention on perusal of his somewhat crude objections. We propose nevertheless to give our opponent some arguments which may serve to enlighten him in regard to his difficulties; and lead him to search for and peruse more elaborate works dealing with the very points he now advances as new. In regard to "Lost Israel," it is manifest that the Ten Tribes were, on the opponent's own admission, in existence in A.D. 500 in Central Asia. Are they there now? No one ventures on that statement? Besides, God's word declares that Ephraim shall be found in the West (Hosea xi. 10; Isa. xlix. 12, xxiv. 15). In islands afar off, in a locality of their own, in the North country (Jer. iii. 18, xxxi. 10), sown as "Joseph and Ephraim" among the peoples in far countries, an increasing, Christian, rejoicing, redeemed and God-blessed people (Zech. x. 6—9). Until such a people as this be found and recognised as the Ten Tribes it is idle to say the latter are not a "lost" people, but mingled at this moment with the Jews! The latter deny the fact, but declare in plain terms, that their brethren of Ephraim are "lost," yet destined to be found again; and they pray constantly in their synagogues for the discovery and restoration to God's favour of these very "Lost" Tribes, to complete their own happiness and to facilitate their own return to their land in the foretold reunion with them. We admit with the opponent that the Ten Tribes were not "lost" to history till the fifth century A.D., and therefore most of his arguments are devoid of force. It is clear, on his own showing, though his

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assertions are somewhat contradictory and confusing, that Celts and Teutons first were known in Europe (as Sharon Turner also declares) in B.C. 600, which was long after the deportation of the Ten Tribes (B.C. 740 to 678). It is quite possible therefore that those Celts and Teutons might have had wandering Israelites in their company advancing Westwards towards their goal, the islands there. There is no impossibility, but much probability, in the supposition that many of a nomad race like the Israelites should have deserted their lands at the first hint of the coming Assyrian invasion prior to B.C. 740. It is clear from the Scriptures that Dan early disappeared from the Northern Israelite nation, and there is nothing to show that many others of the remaining Tribes of Ephraim did not also follow their example. In those early days the Ten Tribes were an idolatrous, therefore degraded people. And their savage habits, if such they were, would be hardly surprising after 1,100 years of travel Westward from Palestine, fighting their way step by step towards "their appointed place" of safety here.

The philological argument has been long ago exploded. Affinity of language is no proof of affinity of race, but only of contact. Hebrews speaking the Aryan languages are common enough to-day, and no one is surprised, for the Jews are in contact with those who speak those languages. Why then the Ten Tribes, cast out among a people speaking an Aryan or Indo-European tongue, should be expected to keep up their Hebrew, but eschew the language of their conquerors, we fail to see. Hebrews of the Ten Tribes were to be mixed and mingled with the nations of the earth, as Ezek. xi. 16, 17; and Amos ix. 9, tell us. So mingled experience tells us they would speedily (within 200 years for certain) forget their own vernacular, and adopt that of their conquerors or companions. The thing has been done over and over again in modern days, and we wonder at anyone at this time of day bringing forward philology as a bar to our Anglo-Israelite claims.

ANTICIPATIONS OF THE COMING WAR-WOE.

THE words of our blessed Lord in Luke xxi. 25, 26, R.V., are singularly verified by the state of anxious expectancy of trouble which our public writers freely express at the present time in their writings. The *Times* and *Standard*, for instance, on May 4, made no attempt to conceal their alarm. Men are verily "in perplexity for the roaring of the sea, and of the billows; men are fainting for fear and for expectation of the things that are coming upon the world, or on the inhabited earth" (*marg.*) Seeing that, "the powers of the heavens shall be shaken," this somewhat figurative language, explained by other portions of the word, lead one to anticipate a general feeling of alarm and anxiety as likely to pervade society in view of the approaching terrors about to fall on the inhabited earth; while Israel's safety is guaranteed by the call to her to observe these things, and when they see them, "to look up and lift up their heads, because their redemption draweth nigh" (v. 28, R.V.). The *Times* on the 4th of May, devoted the leading article to the consideration of the perplexing, troublous, aspect of the times, and plainly looked for the coming continental war as near at hand. It admitted that nothing alarming had yet happened, though we had entered on the month of May. Still, the writer held that the condition of European affairs at this moment inspires widespread uneasiness, if not actual apprehension.

These words are almost a paraphrase of our Lord's, above quoted; and are an unwitting proof that His prophecy is under fulfilment to-day. The condition of Europe, the leader went on to say, is such, that while it is easy to hope, it is difficult to find grounds for positive and definite anticipations of a cheerful kind. Wherever we turn we find unsettled weather. Although no storm has actually burst, the political meteorologist cannot but confess that he has little ground for a confident forecast. It cannot be said that any progress has been made towards the peaceful solution of the complications which menace the peace of the world. The writer proceeded to notice the signs of disturbances in Roumania, which had not begun yet because obviously the parties were not yet ready. It seemed likely to the *Times* that South-Eastern Europe would be the gathering ground of the coming political storm, and there already were symptoms of a large crop of disturbances which may precipitate a catastrophe upon the largest scale. The leader describes the present state of affairs as one of general confusion and uncertainty, almost in the words of Scripture; but declares, *inter alia*, in regard to France, that although General Boulanger may not desire or intend war, Boulangism, as the negation of constitutional Government, and as the registered failure of principle, inevitably means war. Such war, we conceive, cannot be waged with this country, which has no quarrel with France, or France with her, but solely with Germany or Italy, who are her natural rivals and are armed to the teeth to withstand her restless ambition.

The rabid French publication, "Down with England!" which has already been mentioned in these pages, certainly makes it appear that the French are our relentless enemies still, and that they nourish schemes of revenge against us to spoil and rob us, like Gog-Magog of the prophecy of Ezekiel (xxxviii. and xxxix.).

We need not, however, pay much attention to such writers as these. They paint pictures of "the Downfall of England," the defeat of our navies, the invasion of our country, the occupation of London, and the partition of the empire; the wish being the father to the thought, and so draw largely on their imagination, for their facts. We rather point to the admissions of our foreign enemies that with Gibraltar, Malta, Egypt, and, Cyprus we dominate the Mediterranean and the Levant (p. 7); that the Red Sea, sealed by Perim, Aden, and Socotra, is a British Lake: and that French conquests in the Chinese Sea are neutralised by our action there! It is easy to write imaginary accounts of naval actions in which the British Squadrons are utterly destroyed, and 100,000 men thus comfortably conveyed across to Hastings, landed, and allowed to march safely on London, to capture and hold it to ransom! All this, however, negatives the existence of the God of Israel, and His promises to us His people, located in the "Isles of the West," the "appointed place" of their safe domicile, according to 2 Sam. vii. 10. Anything is possible if God and His covenants can possiby be ignored. But they cannot be contemned or put aside! The French have never been able to stand before us, because God is not on their side to fight for them, but on ours always to give us the victory! Their previous attempt to invade England under Bonaparte was a failure. At Waterloo their cause was ruined by Wellington, their effort to hold India against us was defeated. They lost Canada when we demanded its surrender; the Mauritius when we fought them for it; and lately Egypt by their own *laches* when it was in their power to stay there. It is not possible for them to reverse all God's plans and purposes towards His people Israel by destroying and conquering them in this island fortress He has provided for them, and where His Almighty arm defends them. Three hundred years ago this very year, He scattered Spain's naval power when they attempted to subdue us by their "Invincible Armada;" and the French, too, will find now, that defenceless as we seem to be in their sight, God can protect us in our "careless and confident" occupation of our Islands, and can fight with our ships, and against theirs, if ever they make the foolish attempt again to fight us at sea or to land on our shores to conquer us. "He that toucheth you," He declared regarding Israel (in Zech. ii. 8, R.V.), "toucheth the apple of His eye!" Such gatherings against our Empire and its Metropolis as the French dream about may very possibly take place but Isa. liv. 15, R.V., declares that they will never have God's

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blessing or encouragement, nay, that those who so "gather together against Israel, shall fall" because of her!

In short, a very different fate awaits the French nation and government to that so joyously depicted in the pamphlet in question, "The Downfall of England." They have to be cast into the furnace of an unparalleled war, not with British-Israel, but with Gentile Germany, Austria and Italy. In that contest all these nations alike will find that God is against them and that He has gathered them together to judge them. The prophecies of Isa. xxvi. 20, 21; Zeph. iii. 8; Rev. xvi. 18, R.V., show that the national troubles the continental nations are about to experience are unparalleled in the history of the world and that from that scourge Israel will be entirely exempt, "because of the anointing." (Isa. x. 27, R.V.). Let Israel therefore praise the Lord for His distinguishing mercies to His people and for His saving grace!

THE GROWTH OF GREAT BRITAIN.

THE following sermon was delivered by Rev. Dr. Wild, in Toronto, on December 4, 1887:—

PART I.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."—ISA. liv. 2, 3.

These prophetic words apply to literal Israel, who at this time had been in captivity in Central Asia for several years. They are spoken of, we see, after their captivity, as a people cast off, as a people cast away, as a people desolate and as a people divorced. In Isaiah l. i, the prophet tauntingly said to them, "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away." The Jews or House of Judah were still in Palestine. They had not yet been carried captive, so in Jeremiah iii. 8, we read, "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." The prospect of Israel at this time in captivity seemed very gloomy, and many prophecies and precious promises were predicted of this people for fulfilment. Now, how could they be fulfilled, how could they ever enjoy these promises, being cast out from Palestine, and apparently under the anger of God? We answer, God's ways are not our ways; He is wonderful in devising and bringing to pass the great and mighty things foretold by His holy prophets, and He has actually revealed those things unto them and unto us in His word, things that are to be fulfilled. He tells us, for instance, in Hosea ii. 14, 15; "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the Valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt." This is what he says concerning Israel, and historians like Sharon Turner and others, who have treated on the origin and the migration and the general history of the Saxon race, help us to see very much how these things have been literally fulfilled; for the wandering Celti, the Scot, the Cimri, the Saxon, the Dane, the Angles, the Jutes, and the Normans of old history are none other than these wandering tribes of Israel—wandering through the wilderness of Europe to their appointed home and resting place in the British Isles.

In their island home they were to grow in numbers and power after a certain time. They were to lose much of their tribal distinctions, and fuse together, consolidate together, and become one strong mighty people and nation; all that history tells they have done. When this should have been accomplished, the Lord promises to break the divorce, and again to enter into a marriage relation with Israel. Hosea ii. 19, "And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness and in judgment, and in lovingkindness, and in mercies." I believe that marriage took place at what we call the Reformation, and from that date to this, this people must be a conquering, prosperous and supreme people to answer the will and purposes of God. Nor will there ever be another divorce, for He has betrothed Israel unto Himself forever. In this new state God promises to bless them with many temporal and spiritual blessings. One of these blessings is to be specially noticed, namely, that He would greatly multiply their seed. Now, is it not remarkable that for the first 1,600 years since our Lord the British people barely held their own in number, influence or power? Just, for instance, as we find the House of Judah, or the Jews of to-day—they only number about the same as those that were living in the time of our Saviour—from 7,000,000 to 9,000,000 in all the world. Why have they not increased? Why have they not decreased? God has kept them just as they are, and He kept Israel for about 1,600 years with about the same number, and then He promises that when He should enter into the marriage relation their offspring should become as the stars of heaven and the sands of the sea. Now, of a prophecy like this it is easy to acertain whether it has been fulfilled or not, because it will be a perfect break in the order of nature; so that no man, whether he be Agnostic, Infidel or Christian, can refuse to see it. A man could do nothing, of course, with the Jews—why they should remain only 7,000,000 to 9,000,000 for 1800 years. He has no argument for it. Everything is against him; it is simply that it is God's will. But look now at the rapid increase of Israel, whom we take to be the British, and this is best seen by a comparison of them with a few of the other lively nations around.

Take, for instance, Germany; they double every 100 years in population; the Russians double every 100 years; the French double every 140 years; the Italians double every 135 years; the Spanish double every 112 years; the British double in the British Isles every fifty-five years, and in the Colonies with the United States they double every twenty-five years. The mean average, then, of these Ten Lost Tribes in their doubling quality is every forty-one years. Well might the prophet utter the words in the verse preceding my text: "Sing, O barren; thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." Now, the desolate here, you see, means Israel, and the married wife here means Judah or the Jews, and cannot anyone see that we are more than they. Take the descendants of the Ten Lost Tribes in Britain, her Colonies, and in the United States, and we are over 100 millions, while they (the Jews) remain at from seven to nine millions. What do you think of that? "The children of the desolate shall be more than the children of the married wife," He says; and there it is all right. It is just as He said it would be, and it is so patent that not a man could deny it. You can readily see when this prophesied increase began to be fulfilled, more room would be wanted for their descendants, hence the exhortation of my text, which is a very beautiful one, you see, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." So, seeing that they were going to multiply, according to the prophecy, He said, You will want more room, you cannot live in the tent you have already; enlarge it, and give yourself room in the world. These words would forcibly and most beautifully express the idea to an Oriental mind familiar with tents, would it not? and equally so to us if we have the slightest idea of Oriental customs.

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The tribe of Manasseh swarmed off from the old nest in the British Isles and formed the United States, for of all the tribes Manasseh alone was to be a separate, distinct and great people; hence there can only to the world's end ever be one English-speaking nation outside of the British Empire. That is hard on the Fenians, because they cannot succeed. There is just one in prophecy assigned to go forth from the old roof, and only one has gone forth ; and out of sixty-seven other colonies there has never been one single instance nor will there be one that will leave. But even when they did leave the old nest and set up for themselves, their first home the British Isles, became too narrow by reason of the inhabitants, so we read in Isaiah xlix. 19, " For thy waste and thy desolate places and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the others shall say again in thine ears, The place is too straight for me; give place to me that I may dwell." You see the beauty of it. That is just what they are crying; they are too crowded there. It is evident that if God promised to make the seed of Jacob a multitude He would also open up their way for new territory, that they might have room to dwell.

(To be continued.)

THE JUGGERNAUT OF MODERN EUROPE.

FREDERICO GARLANDA, an Italian, contributes an interesting article to the *New York Independent* on "The Military Strength of Europe at the Dawn of 1888," which contains some remarkable statistics, revealing the awful possibilities of a European war, should all these mighty forces come in conflict. We paragraph the principal figures given by the writer:—

Spain in time of war can muster an army of 869,000 men and 134 ships.

Turkey has 12,000 officers, 170,000 men, 30,000 horses, and but a small navy.

The Russian Empire has at hand 48,000 officers and two million men, half-a-million horses, and 142 ships.

The Austro-Hungarian Empire has 43,774 officers, a million-and-a-half of men, 200,000 horses, and 106 ships.

France too can muster over two million men in case of war, while she has an exceptionally strong navy of over 400 ships.

Italy has a total force, of the standing army, men on leave, and militia, of 32,248 officers and 2,475,533 men, in addition to 235 ships.

The English army has now under arms 218,557 men, with 24,000 horses and 624 guns. The navy, the strongest in the world, numbers nearly 700 ships.

Germany's total force reaches the enormous number of *six million men!* The recent bill passed by the Reichstag provided for bringing 700,000 more men under arms; the above being the total with these figures added. Her navy consists of 183 boats.

Sig. Garlanda concludes as follows:—"This array of figures may have tired out the reader, I fear, and proved dry and uninteresting enough; but only at first sight they may appear dry. Just look at them a while, and you will see with what a ghastly light they appear circumfused. Think not of the waste of wealth and toil they represent—a waste which is part imagination, but yet is the least damage. Think, on the contrary, of these millions, no one of whom can call himself a free man, as no one is the free master of his own life, but may be summoned from day to day to imperil it for a cause in which he does not believe. Think of the rivers of human blood that will run when such forces come to clash; think of men's brotherhood destroyed, and crops of hatred sown to be reaped with bloody scythes by the coming generations. Alas! poor Europe! America, on her part, can once more enjoy that which Lucrece calls a god-like pleasure: to watch, secure from the shore, the raging sea, foaming, beaten, torn by the angry waves."—*The Canadian Advance*, March 7, 1888.

So far the Italian. We hardly think our modest 218,557 men and 24,000 horses, with 624 guns, can be deemed an excessive force when compared with the millions of men whom the six European continental nations named, are employing to fly at each other's throats. We have possessions in all parts of the earth to defend, Gates innumerable, and a sea-borne commerce to protect, for which our 700 ships of war are hardly sufficient. Ours is a defensive force; those of the continental nations are offensive as well. The peace of the world will never be disturbed by our petty army of 220,000 men! As to our Navy, though it is the strongest in the world, it is all needed, and is none too large to protect freedom, civil and religious liberty, as well as Protestantism, from the attacks of those ruthless enemies who would, if our ships were to disappear from the ocean, make short work of these, and of our commercial Navy, our Gates, our Colonies, and our Heathen Empire too!

Our Italian writer envies the peaceful and secure position of the American States. But if he were to study Our Identity he would see that to this country too (being Israel) it is given to enjoy in peace and safety the "appointed place" of domicile, what time the nations of the continent are being decimated by the scourge of war, the results of God's wrath and indignation upon them for allowed national sin, for idolatry, and for refusal to obey the Gospel of our Lord and Saviour Jesus Christ, once freely offered to them each, but rejected by all. "Alas! poor Europe!" is the cry of the Italian, who realises the horrors of the coming desolation! But he has only to read the Word of God, to find that these things are all provided for there, and their incidence on "yonder ill-consolidated Europe," predicted even in the time of Zephaniah, the prophet of B.C. 630 (chap. iii. 8), repeated by our Lord Himself in Luke xxi. 26, R.V., and reiterated by St. John-the-Divine in Rev. xvi. 18, R.V., in words that correspond exactly with the forecast of the coming storm made by Signor Garlanda. For Israel the Lord had quite another message, "because of the anointing" (Isa. x. 27). To them He promises protection and safety while the indignation is having its effect. "Come, My people," He said in Isa. xxvi. 20, 21, R.V., "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 plain meaning of this prophecy seems to be that in the coming unexampled time of trouble, war, and sorrow, which will overtake the non-Israelite Gentile races of the earth, the House of Israel, the British people, will be protected by the Lord Himself, hidden as by the hollow of His hand, and brought safely through the terrors and afflictions of that dreadful period, as Noah and his sons were safeguarded, what time God's wrath, operating by water, utterly destroyed the then world lying in the wicked one, during the "little moment" that the avenging waters were let loose upon the earth and its inhabitants.

Our military forces are so contemptible in number compared with the Continent's 14 millions, that a London paper, discoursing on its small proportions and large diffusion, remarked that "the thin red line was now so attenuated, as to have almost reached vanishing point." Our true defence, in short, being Israel, is the strong arm of the Lord our God, but not at all our troops, our guns, horses, or ships of war. This is the lesson God seems to be teaching the nations of the earth by our example. Their millions of soldiery will only serve to complete their own destruction. But our feeble "thin red line" will show by its attenuation that God is our Rock, our Fortress, and Deliverer, and that we rest on Him for our safety and security, but not at all on the arm of flesh. To Him be all the praise!

THE editor of a Japanese paper has received directly from all Protestant churches of Japan their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvellous growth appears in that time of 151 churches from 38, of 11,606 members from 3,769, and the contributions over £3,725 from £2,196.

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OUR IDENTITY IN CHRISTCHURCH, NEW ZEALAND.

We take the following notices from *The Press* of Christchurch, N. Z., of May 4th, and the *Lyttleton Times*, of May 18th, last, respectively:—

"British-Israel Association.—The Sydenham branch of this Association held its usual fortnightly meeting on Tuesday evening. Mr. T. M. Gee, President, was in the chair. After some routine business the president read from the Banner of Israel some favourable notices of the Association's work. A discussion afterwards took place as to the application of the term 'Israel' to the House of Judah. The general opinion was that it was so applied in several places in Scripture. Mr. McHaffie promised to read a paper at the next meeting on 'The British in Relation to the Territorial Promises made to Abraham.' Before the meeting closed a number of leaflets on British-Israelism were given out for distribution."

"Sydenham British-Israel Association.—This Association met on Tuesday evening; the president in the chair. A hearty vote of thanks was passed to Mr. S. Smart for his gift of pamphlets on British-Israelism for public distribution. Mr. McHaffie read a paper on 'The Relation of the British to the Territorial Promises made to Abraham.' In the discussion which ensued, it was pointed out that the descendants of Abraham were to spread in all directions, and that the Anglo-Saxon race alone had done this. It was arranged that the subject for discussion next meeting should be 'The Chinese Question, Considered from the British-Israel Standpoint.'"

Our readers will note with satisfaction that our colonial friends at any rate are up and doing in New Zealand; and that they have qualified members in the Sydenham Association able and willing to treat the subject with knowledge and discretion. We should like to know how they regard "the Chinese Question from the British-Israel standpoint," as we confess that at this distance it seems a complicated puzzle which hardly appears capable of solution from our point of view.

THE TWO NATIONS.

Stone-blind is the only thing that can be said of them who, reading the promises of the Most High God, and seeing their manifest wholesale literal fulfilment in the British Folk and Empire, do not see that the answer to the question, Where are the Tribes of Israel? is that they are in Britain and the dependencies of Britain.

But, then, arises the further natural and obvious question, if that be so, what about the great Anglo-Saxon folk of the United States? How comes it that they, our kith and kin, one with us in traditions, history, language, literature, law, freedom, love of righteousness, and the fear of God, are yet separate from us, second only to us in power and influence, in some things barely second?

The answer to the further question clinches the answer to the first, and makes it clear as the sun in heaven that the Two Nations, the whole great Anglo-Saxon folk together, are the very Israel of God, Israel of the House of Ephraim, of Samaria, of the Assyrian captivity—Israel that separated from the Jews (that is, Judah) twenty-eight hundred years ago. The very root of the matter is that, by the word of Yehova,* a time should come when one great tribe should separate itself, when there should be two nations yet one Israel; until the final reunion of the whole thirteen tribes, including Judah, or the Jews, in the end of the days, when one King should be King to them all.

It is written that though Reuben was the firstborn of Israel, forasmuch as he sinned, his birthright, that is the heir-ship, was given to the sons of Joseph, and the genealogy is not to be reckoned after the birthright. "For Judah prevailed above his brethren, and of him came the prince; but the birthright was Joseph's." The sons of Joseph were Manasseh, the elder, and Ephraim, the younger. It is to be noted that everywhere in the descent of the Elect Generations, a younger is set before the elder, precisely that the purpose of God according to election should stand, not of works, but of Him that calleth. So here, in the transaction in which the heir-ship was conferred on the sons of Joseph, Israel on his deathbed, though his eyes were dim for age guided his hands wittingly, and laid his right hand on Ephraim the younger, and his left upon Manasseh the firstborn, thus making over both the sign of the cross. "And he said, Let my name, that is the name of Israel, be named on them, and the name of my fathers: and let them grow into a multitude in the midst of the earth. But it displeased Joseph that his father had laid his right hand on the head of Ephraim, and he sought to remove his father's hand to Manasseh's head; and he said, Not so, my father, for this is the firstborn. But his father refused, and said, I know my son, I know;—he also, that is Manasseh, 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 (or fulness, or filling-up) of nations."

About thirty-six centuries passed before the Two Nations stood in their strength before the world. But it came at last. Yehova is not slack concerning His promise as some count slackness. Meanwhile the word of Yehova by His prophets had throughout the ages endorsed and ratified the headship of Ephraim, by directing their message to him as representing the tribes his companions. Of all those wondrous messages, wondrous by reason of their fulfilment to yod and tittle by means the most complex and unexpected, none is more wondrous than this by the mouth of Isaiah, "Lift up thine eyes round about, and behold. All these gather themselves together, and come to thee. "As I live," saith Yehova, "thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them like a bride. For, as for thy waste and thy desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants. The children which thou shalt have, *after thou hast lost the other*, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say, Who hath begotten me these, seeing I have *lost my children*, and am desolate?"

Seven is the number of Life. In the year of Sevens, 1777, the American Plantations and Colonies cut themselves adrift from the leading-strings of the "august mother of empires," and became the United States, became a people, have become also great. Howbeit Britain is greater; and her seed has become a fulness of nations. Since the separation, her empire has grown by huge leaps and bounds, her colonies have grown into nations, the company of nations promised to Israel. She cried that she had lost her children, and was desolate. But the children which she has had since she had lost the other have again and again said in her ears, and with a loud cry are now saying, "The place is too narrow for us; we have not room to dwell." Her children from beyond sea gather themselves, and come to her. She clothes her with them as with an ornament. As a bride she is girt with them. At the Col-Inderies we saw it with our eyes.

There is also this by the same prophet:—"Sing, O barren, thou that didst not bear; break forth into singing; for more are the children of the desolate than of the married wife, saith Yehova. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not. Lengthen thy cords, and strengthen thy tent pegs. For thou shalt spread abroad on the right hand and on the left, and thy seed shall possess the nations and make the desolate cities to be inhabited." Men may deny that the Two Nations of the Anglo-Saxon folk are Israel, but they cannot deny that they are doing these very things spoken of old by the prophets of Yehova. Men may make light of His word, as of their own. But He is not man that He should lie.

Lest men should question whether the appointment of Ephraim by Jacob to the heir-ship and head-ship of Israel was by the word of Yehova, He expressly declares by the mouth of Jeremiah,—"I am Father to Israel, and Ephraim is My firstborn." Lest there should be doubt where Ephraim is to be found in the latter days, it is also declared, not once, but many times, "I will bring them from the North country, and gather them from the uttermost parts of the earth." Not once, but many a time and oft, the cry of the prophets of Yehova is, "Listen, O isles, unto Me, and hearken, ye peoples, from far. Keep silence before Me, O isles. The isles saw, and feared." When they come to see, they will fear, fear with a great amazement, because they had not sooner seen that the Word of Yehova is not the word of a man that it should lie. When He bringeth forth the blind that have eyes, and the deaf that have ears, and their eyes and ears are opened, then they will fear. When they shall understand what Yehova saith, "Ye are My witnesses, My servant whom I have chosen," expressly that in and by you it may be made manifest to all men that My word is truth, then the isles will fear, the ends of the earth tremble.

* The name "Yehovah" is so given as the nearest approach to the recovered true pronunciation.

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Meanwhile, men wonder much how could precisely the tribe of Manasseh get itself separated from the rest, to form the nucleus and substance of a great nation. Honouring God with the lip, while the heart is far from Him, not honestly believing God, therefore not understanding God, men shorten the arm of Yehova. Surely Adonai Yehova doeth nothing but He revealeth His secret unto His servants the prophets. But here is a thing so simple to be done by Him who made the world, the stars of the heaven, Pleiades and Orion, that He sent a man who was no prophet, neither the son of a prophet, but a herdman and a dresser of sycamore-trees, one Amos, to say, "I will sift the House of Israel among all the nations, like as sifting in a sieve, yet shall not the *least grain* fall upon the earth." Surely the arm of Him who sifted Ephraim and the tribes his companions in their tumultuous wanderings through all the nations, from the cities of the Medes to the Isles of the West, during sixteen centuries, was not shortened so that from these He could not sift one tribe, Manasseh, to make him a people that he also should be great, according as it is written in the Word of Yehova.

Some will still say that the folk of the United States are mixed of many Germans, Swedes, and one knows not what. But the blind that have eyes cannot see that these may not all be truly German, Swedes, or other; but the sifting of the sieve so that not the least grain should fall to the ground. Yet some doubtless are of alien race; for again it is written, "Also the strangers that join themselves to Yehova, to love His Name, to be His servants, every one that *keepeth the Sabbath* from profaning it, even them will I bring to My holy mountain. Saith Adonai Yehova, which gathereth the outcasts of Israel, "Yet will I gather to him *beside his own* that are gathered."—*The "Messenger" Leaflets.*

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have noticed various articles in the BANNER on the question of the Gentile Church, and feel it might do good if I were to add a few words on the subject of "the Church." I sometimes think that some of the writers in the BANNER confound the kingdom with the Church, and I believe that if the fact of their separation, or rather of their separateness, were kept clearly before the people the Identity would spread faster. In this hope I send you the following, should you think it worthy of insertion:—

THE CHURCH.

The first time this word occurs in the sacred volume is in Matt. xvi. 18: "On this rock I will build *My Church.*" Now "I will build" is clearly future. Again, Matt. xviii. 17—20; these verses show that from the first the Church met in the name of Jesus Christ. In Acts ii. 37, 38 the multitude had become convinced of sin, and they came to the disciples seeking directions, which they received in the command, "Repent and be baptized in the name of Jesus Christ." We have the same truth in Acts iv. 30; v. 40, 42; vi. 14, and now in Acts viii. 1 we have a record of those who believed in that name, *being the Church.* Wherever this Church is referred to *as a whole* it is always called "the Church of God" (Acts xx. 28; 1 Cor. i. 2; x. 32; xi. 22; xv. 9; Gal. i. 13; 1 Tim. iii. 5), but never the Gentile, or Hebrew, or Roman, or British Church; for it is neither the one nor the other. It is God's Church, and though we sometimes find it *at* Jerusalem (Acts viii. 1), *at* Antioch (Acts xiii. 1), *in* the house of Nymphas (Col. iv. 15), it is never spoken of as being *the* Church of any of them. When referred to in its various assemblies it is called "the Churches throughout Judea, and Galilee, and Samaria" (Acts ix. 31), as the Churches of the Gentiles (Rom. xvi. 4); but when spoken of as a whole it is "the Church of God which He hath purchased with His own blood" (Acts xx. 28); and she has been purchased (*agorazo*) out of every kindred, and tongue, and people, and nation (Rev. v. 9); she belongs then to no nation; but to God; neither has she been given to any nation, but remains God's exclusive property. She is a *new man* in Christ (Ephes. ii. 15). Whenever any person enters into her he then ceases to be recognised by God as either Jew or Greek, bond or free, male or female; and they are looked on by God as all *one in Christ*; God putting no difference between them (Gal. iii. 28; Acts xv. 7, 8, 9). Now, the reason for this is obvious, if we remember the position which is to be occupied by the Church in the ages to come. For when Jesus Christ comes to take to Himself the kingdom, she will then sit with Him on His throne as His joint heir, in the same way as Princess Alexandrina of Denmark by her union with our Prince of Wales, whenever he obtains the kingdom will then be with him as his consort; so the Church shall sit in the kingdom as the bride or consort of the King (Psalm xiv. 6—9; Matt. xix. 28; Luke xxii. 29; Col. i. 13; Heb. xii. 28; Jas. ii. 5; 2 Peter i. 11; Rev. iii. 21; vii. 9, 10).

This kingdom in which the Church will be is the kingdom of God, and this kingdom is Israel. In 2 Chron. xiii. 5, Abijah calls on Jeroboam and All Israel to remember that God gave David and his sons the *kingdom over Israel*, and "now ye think (verse 8) to withstand the *kingdom of the Lord* in the hand of the sons of David." This kingdom of the Lord remained with them till the captivity and death of Zedekiah, when the diadem (the outward sign of royalty) was *removed* (Ezek. xxi. 26), and the tender twig of the royal house was transplanted to Israel, now far away (Ezek. xvii. 22, 23). The kingdom still remained with Judah, though the outward signs had been taken away, until at last the King Himself appeared in their midst. They had been told by Zech. ix. 9 that their King "would come riding upon an ass, and upon a colt, the foal of an ass;" and when He did come fulfilling the Word of God (Matt. xxi. 1—10), they only recognised Him as Jesus, the prophet of Nazareth, and no king. "Write not the King of the Jews," said they; but that "*He said*, I am the King of the Jews." We "have *no king* but Cæsar" (John xix. 15, 21). Our blessed Master had warned them very solemnly of this event (Matt. xxiii. 42, 43), that if they rejected Him God would take the kingdom from them, and *give* it to *a nation*, not "to the nations," but "to *a nation*" "bringing forth the fruits thereof." This is where the confusion produced by confounding the kingdom with the Church reaches its climax. One party says the Church and the kingdom are one and the same, and all nations are on a level in it. The other party says, the Church by law established is the Church of God in Great Britain, and Great Britain is the Church of God in the world. But if he had said, "The Church by God established is the Church of God in Great Britain, and Great Britain is the kingdom of God in the world," he would have been nearer the truth; for we have already seen that all national recognition ceases in Christ; for all in Christ, of whatever nation soever, share in the kingdom when Christ comes; but the kingdom of God does belong to one nation, and it was given to one only, and that nation was to bring forth the fruits thereof. According to Rom. xiv. 17 these fruits are:—(1) Righteousness; (2) Peace; (3) Joy. Where on all the earth is there a nation which by its righteous acts gives peace and joy to all who will live as men should? You will search in vain for it until you set your foot on Britain's shore; but no sooner have you done so than you will be compelled to acknowledge that here we have the most righteous rule that is on earth. I grant that there are many things yet to be put right. But this was to be the case in God's kingdom till the end of the age, when the Son of Man will send forth His messengers, and they shall gather out of His kingdom all things which cause stumbling, and them that do iniquity, and shall cast them into a furnace of fire (Matt. xiii. 41, 42).

Now, it is quite true that God began His Church with Israelites, and I can see two reasons for that:—1st. Jesus came and lived among the Jews, and it was necessary that the first believers should be witnesses of His death and resurrection, and so they had to be where He was. 2nd. Although God had taken the kingdom from the Jews, yet He had not taken the offer of mercy through grace from them; as He commanded His disciples to tarry in Jerusalem till they got the power from on high; and then they were to begin at Jerusalem to preach His name to the Jew first and also to the Greek; and He knew that the Jews would not receive the message from the uncircumcised; so He chose His disciples from among themselves. Paul also knew this when he circumcised Timothy (Acts xvi. 3).

Hoping these thoughts will remove the difficulty,

I remain, yours in Jesus Christ, D. W.

79, Hamilton-street, Govan, July 16th, 1888.

THE LATE CHARLES HORNER.—We deeply regret to announce that Mr. Charles Horner, the Secretary of the Free Distribution Fund, passed away on August 5 after a short illness. His loss will be deeply felt.—ED.

Some of our friends at Bradford are about to erect an Iron Church, to be known as St. Matthew's Identity Church.

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Contents.

	PAGE
A New British Protectorate	333
The Growth of Great Britain. Part II.	334
The Education of the Young in Israel	335
The Jaffa and Jerusalem Railway	336
Psalms li., lvii., and cxi.	337
Testimonial to E. W. Bird, Esq.	338
Correspondence	338

A NEW BRITISH PROTECTORATE.

THE *Cape Argus* of April 26, records the fact, since confirmed in the House of Commons, that a fresh advance has been made in British expansion, and that the first step has been taken in the final annexation of Matabeleland. The High Commissioner, Sir Hercules Robinson, has just completed what is described as a magnificent stroke of Imperial policy. In short he has done for Matabeleland what was done by the Indian Government respecting the island of Socotra, and more recently by the British Government regarding Amatongaland, namely, he has caused the native ruler to sign a treaty binding himself and his heirs never to sell or alienate the whole or part of his territory without the previous knowledge and sanction of Her Majesty's High Commissioner for South Africa. The effect of this treaty is that the native rulers of Matabeleland have placed themselves under the Protectorate of Great Britain, and that the whole territory, one of the richest in Central Africa, has been taken clean out of the hands of the Powers who have been "scrambling for Africa," that thus it may finally lapse under the beneficent sway of "Israel of the isles." The natives throughout South and Central Africa have learnt the lesson that British Government means wealth, peace, prosperity, and freedom from the curse of negro slavery. They therefore are ready everywhere to welcome British power and rule, and to do as the Chief Lobengula has done with his territory, (which is what Moselikatze used to govern), namely, place it in the hand of the paramount British power as suzerain. The Chief Lobengula rules over three peoples, the Amandebele, the Mashuna, and the Mallakalaka, native races whose territories are bounded by the Zambesi on the north, and the Transvaal on the south. The arrangement now made with this powerful native chief, whose country overlaps the Transvaal itself and leaves it to the south, is not annexation, and it is not exactly a Protectorate. But, says the *Argus*, it is exactly suited to the necessities of the case. It is a great step forward, and likely to be lasting in its effects because it does not proceed to the length of annexation, or talk of a Protectorate. The effect of this agreement made with Lobengula as described in the Cape paper is this. The native chief retains all his sovereign powers. He preserves and extends the trade routes which have always been in the hands of the colonists. Matabeleland is one of the richest gold countries in the world. "It is a high healthy plateau and will some day be a great country." It will be the last great field open to European trade, for this new British Protectorate is bounded on the west by an impassable desert, on the north by a fever country, to the east by the same. The further advance of British or European power therefore is limited by this territory to the west, north and east. The effort must now be made to open communication with this new region by fresh railways through Bechuanaland and Kimberley, and thus develop the trade of Matabeleland for the benefit of the Empire.

The benefit that Lobengula will derive from the treaty now made will be that he will be in the hands of a Power which will allow of no injustice. It will neither tolerate oppression and spoliation by foreign nations, or by its own subjects. Native chiefs, it appears, are aware that in the scramble for Africa by the European nations they are certain to be absorbed unless their position is defined in the South African system. Mr. Moffatt's agreement which has just been executed does this for Matabeleland and its chief Lobengula. Our readers will recognise in all this the wonderful way in which God is providing for the "expansion of Israel" in the Dark continent. Sometimes by conquest, as in the case of Cape Town and Natal; then by the results of subsequent good government, the power and influence of this country advances by leaps and bounds almost in spite of itself. The cause is aided by the sensible views promulgated by such politicians as the Right Hon. J. Chamberlain, who, as we have seen on p. 237, strongly urges the acceptation of offers by friendly chiefs who desire to come under our protection and wish for our interference. In all directions this is the case in Syria, Arabia, and Africa, and doubtless with the example of British administration in India and Egypt before their eyes the natives of the Asiatic and African Continents who are capable of reasoning on the subject must see that British control and guidance will be a blessing to them and not a curse. God has promised to His people "the heirship of the world" for the good of the latter; and it is clear that the events we are able to record almost from day to day, are carrying out His purposes very rapidly. They are making Israel in this as in all else, "the head and not the tail, above only and not beneath all the nations of the earth," in the matter of Empire! To Him be all the glory and all the praise!

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THE GROWTH OF GREAT BRITAIN.

(*Concluded from page* 329).

PART II.

PROPHECY, history and the present facts are equal, and they are harmonious, and there is not a man in Toronto that can be an infidel in the sight of these things, because they are not following the laws that are natural. There is a superhuman element comes in in order that these things may be fulfilled. The growth of Great Britain is a mystery to many; in spite of all opposition, internal and external, Israel keeps enlarging her tent, lengthening her cords and strengthening her stakes, leaving a natural increase in the island home every year of hundreds of thousands, and she has half a million now to spare that must emigrate somewhere every year, either to Canada, Australasia, or some other part of the world. The fact is, the British are peopling the continents and the isles of the sea and the Gentile nations, and the cities of the Gentiles they are taking possession of. They are overflowing in every direction all around the earth. Her ships are on every sea, her missionaries are in all lands, her merchants are in every nook and corner of this round earth. The students of Anglo-Israelism easily understand all this; it is to them a living, vital, positive proof of the existence of a God, of an over-ruling Providence, and of the inspiration of God's Book that could foretell the destiny of races and nations for thousands of years.

This great mystery with others is with them a sign and a confirmation. I am not surprised at the following in the *New York World* of Thursday, November 10, 1887. It is as follows:—"Within the past fortnight an addition has been made to Queen Victoria's dominions of a territory almost as large as the half of Europe. The Niger country has very quietly been declared British territory, and it will be looked after in future by the Royal Niger Trading Company—a sort of East India Company. Where is this expansion of the British Empire to stop, and what will be the ultimate result of this insatiable greed for land on the part of John Bull?" These words very properly voice the expressions and surprise of other millions of the earth; for other nations and other races and other people are looking at Britain's growth with astonishment and amazement and without the ability to account for it. He asks where this expansion of British territory is to stop. I answer, when God's purposes flowing through Israel are accomplished and not until then, sir. Or when a people come into existence who want more room than we do; or when a people come forward who can rule the heathen and pagan better than they do; or make a better use of the lands and products and the power of the earth; or when a people come forward with a better appetite, a larger stomach and a stouter heart than John Bull. For you must take note of this simple fact that John Bull's stomach is a great centre of power, of courage and of commerce. From this centre is projected motive energy that sends him buzzing all around the world to find what he can eat and drink. The earth is the Lord's and we are all His children, but He has chosen Israel and imposed upon her some great work and onerous duties to perform.

By this blessing of increase Britain wants room, and she must have that room, and she can make use of the natural products of a desolate or a half inhabited country equal to any other people on the face of this earth. She has a right to and interest in such countries, and Providence will open up her way always to get it. Britain has purchased Africa by money, blood and sacrifice, and if any one of the outlying nations has a claim upon Africa, it belongs to Britain to-night, and I will show you why. God, in the order of His providence, will pay back every cent and interest to Britain which she has spent on behalf of that country and people. I ask, who has done more, paid more and sacrificed more for the African and Africa than Britain? I ask an answer. Had Britain not set her face against slavery when she did, Africa, in the year 1887, would have been nearly depopulated, and have been in worse desolation than she is now, for the supply of slaves would have run shorter while the demand would have increased yearly. On March 25th, 1807, Great Britain proclaimed slavery unlawful in the British Isles; in 1834, she asked all her Colonies to forbid slavery; and to encourage them and help them to carry out that idea she gave them one hundred million dollars in gold, and since then she has spent twenty times that amount in trying to suppress it in different parts of the world through her navy, and her consuls, and her soldiers. She owns by right every foot of Africa if it were offered for sale, and she had credit for what she has paid in the past. Again, Britain has spent millions in missionary work for that people and land. God will not forget this great sacrifice on behalf of a people whoever they are, whether Britons, Russians or Germans, or any other race that will undertake nationally to serve God; He will pay them back; but if they undertake to slight Him, He will make them pay with interest for their slight. It is not possible for a nation to resist God.

Israel's work on this line was foretold by Isaiah lviii. 6. "To loose the bonds of wickedness, to undo the heavy burdens, and to let the bruised go free." That was 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. I want you just to remember I had no special choice in being born a British subject; I simply fell on the lap of time, and am what I am and cannot help it; but God's Book is His Word.

Scientists have pretty well settled two points of late: first, that life is a communication in every case; that inert matter can never produce life; that life always comes from life; that it is not a spontaneous product. The second thing that they have settled of late is, that civilisation is always a communicative thing; that a people in barbarism, paganism and heathenism will remain so for ever unless civilisation and Christianity are taken to them. There is not a single instance on record when a people in this state have ever lifted themselves up without foreign help. Now, if Africa is to be civilised and Christianised, I am glad that it has fallen upon Britain to do that. Somebody has to do it, and she is able to do it, and for that purpose Providence will keep giving her patch after patch of that continent until she has got the whole of it.

What do you think we possess now? Cape Colony we came in possession of in 1795; Natal, 1843; Lagos, 1861; Gold Coast Colony, 1872; Port St. John, 1884; Walfish Bay, 1884; Pondo Land, 1886; Tembuland, 1885; Bechuana Land, 1886; Transvaal, Fingoland, Basutoland, Transkei, St. John's Territory, Griqua Land, both east and west, and Niger Land, 1887. We are doing pretty well, and we will keep taking big pieces like that every year, and the *New York World* will have to write in another year, and he will wonder when this insatiate greed of John Bull shall stop. I simply tell him when the Lord has done; it is not John Bull; he is as much against it as others, but neither they nor the *New York World* can stop the course of Providence. It will go on. The grand mission of Israel is to Christianise and civilise Africa; God has laid upon her that great burden. Jointly with the United States, for they are of Israel, and are taking a noble and grand part in the missionary work—Ephraim and Manasseh are joining hand in hand for the conquest of that great dark continent. Britain will yet have her pay back; God will give it to her back through her trade. What that land wants is stability and law, and then trade will spring up. You are aware that slavery is destruction. Mr. Stanley gives some very fine descriptions of beautiful tracts of country where the people were a sort of comfortable, having received instructions in former years from the the missionaries, yet when the slave traders came in and took thirty-two thousand slaves, as he tells

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us, they depopulated hundreds of miles square of country, ruined villages and towns and left it desolate, as it is to-night. Britain must go there with the Gospel in her hand, not to destroy, but to build up, and to give security to these poor Africans; then once they are secure, they will begin to trade, they will want clothing and other articles.

When Africa is opened up it will be open for trade with Britain, so that she can be independent of us in Canada and the United States. God will take care of her, for we are too foolish and too independent; it will open up a vast continent that will invite ten times the number of factories to begin to work to supply them. No nation nor men can work for God and go without their pay; that is the way He will pay her back all that she has spent on the slave, all that she has given to that great Continent. Britain being Israel she is sunk deep in the councils of God, and in spite of her own statesmen of either party she will go on to her appointed destiny, to their amazement and the amazement of the outside world.

There is nothing I can conceive of so complete as an illustration to compare Britain with, as these huge icebergs I have seen coming down from the North Sea, going against wind, against wave, and against tide. You say, How are they going? They are deep enough sunk to catch an undercurrent, and that is master of the upper commotion. Israel is sunk in the councils of God, and in spite of all political agitation and differences that you and I or anybody else can see God will carry her on to her destined end, and prepare her to fulfil her mission. Seeing then, my dear friends, the stately steppings of God nationally, have you ever thought of it individually; that He who keeps His word with races and nations will keep His word to you as an individual? He has a covenant vow with you. Are you keeping as an individual that vow to-night? If not, I am under instruction to say that you will fail if you resist God. Give your heart to Him, your hand to Him, work in harmony with Him and you will come out all right in this world, in death, and in the next world as sure as we are living. If you do not, you cannot. The Lord bless us all. Amen.

—"*Canadian Advance*," *December* 6, 1887.

THE EDUCATION OF THE YOUNG IN ISRAEL.

SEARCH the Bible from end to end, and there will appear nothing therein in regard to the education of the young in schools of modern type. There is much regarding the religious instruction of the children of the families of Israel, but not a word respecting the secular instruction of such children, or the delegation of the duty to others, by the parents. The Word of God seems to recognise only the religious instruction of children, and that by parents; but takes for granted that the latter will provide secular instruction for them of themselves, without any pressure from without as to their duty in the matter. What appears to be the danger anticipated is, that Israelite parents will neglect to teach their children the fear of God and His commandments; and therefore we find that education of the young as inculcated in the Bible is the religious education, such education being entirely parental. We have accordingly in Deut. iv. 9, 10, R.V., the following: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Assemble Me the people and I will make them hear My words, that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children." In Psa. lxxviii. 5—7, R.V., we have the same precepts repeated with details, showing that the education God's Word prescribes is parental and religious only. There it is written, "For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and tell them to their children, that they might set their hope on God, and not forget the works of God, but keep His commandments." Here the instruction contemplated is clearly religious, its objects obedience to God and regard for His works and commandments; also trust in His help. But the manner of the teaching is also clearly parental, and not as in our modern times in schools apart from the authority and influence of the parents. Bible teaching however goes to show this: that if the State, or congregations or societies elect to impart instruction to the young in modern times, the heads of such schools as they establish must occupy a position *in loco parentis*, and the education they impart must include religious instruction in obedience to the Israelite rule we have just seen to be prescribed for God's people in the books of Deuteronomy and the Psalms.

The subject in which instruction is directed to be imparted to Israel's youth is mentioned in Deut. iv. 8, R.V., as God's statutes and judgments, that is, His ten commandments or moral law (ver. 13), to know and practice which is, we are told in ver. 6, sufficient to constitute them "a wise and understanding people." "For what great nation is there that hath God so nigh unto them as the Lord our God is whensoever we call upon Him?" The duty in regard to children is set forth in Deut. vi. 4—7, R.V., where, addressing them as "Hear, O Israel," He adds, "these words which I command thee this day shall be upon thine heart, and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The direction therefore to the children of Israel for all time, in regard to the education of their young, is very precise and clear. Their instruction must be parental and religious too; founded on God's word and on His ten commandments. It must be dogmatic, teaching the ruin of man and their recovery to God's favour, by the one only way permitted, namely, by and through the divine Substitute, God the Son, on Calvary, who "died the just for the unjust or the righteous for the unrighteous that He might bring us to God" (1 Peter iii. 18, A. and R.V.). These considerations seem to rebuke the modern practice in Board Schools, where the only book which is distinctly discountenanced and placed under prohibition and ban is the Holy Bible, God's holy Word, to know which suffices to make "a wise and understanding people" and a sinner acquainted with the only way of salvation! In the New Testament the instruction in regard to education seems to correspond accurately with Old Testament teaching. In Eph. vi. 1—3, R.V., we read, "Children, obey your parents in the Lord, for this is right. And ye fathers, nurture them in the chastening and admonition of the Lord." The education is to be parental and religious, even under the Christian dispensation, and therefore now. Here then is a strong argument showing what Israel ought to do in regard to the instruction of their young people. Parents cannot and must not surrender the religious education of the rising generation to those who will not accept the parental duty. Public systems of education must and ought to include Biblical instruction and moral teaching, founded on the ten commandments of the Lord God of Israel. These ought to be taught as part of the duty of those who have assumed the position of parents towards the children, and not neglected because of a regard for the susceptibilities of those who cannot concur in the teaching of the Established Church. We have a national duty to perform towards the children of God's nation, and this His word tells us includes instruction in His statutes, His judgments, commandments, and words; and we neglect to obey His divine

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directions in this respect at our own peril. The secularization of the education of our young is a national danger which must be guarded against, but doubtless when the Spirit of God is poured out upon our masses and His laws are written on the heart and on the minds of our people it will be seen then (perhaps not before!) that we shall not know the Lord as we desire to know Him till we obey His commandments in respect to the religious and parental instruction of our children in the national Board Schools.

THE JAFFA AND JERUSALEM RAILWAY.

THE very first railway ever proposed for the Holy Land is actually in progress now! The distance between the two places, Jerusalem and Jaffa, or Joppa, is about fifty miles, and therefore the work will soon, we suppose, be completed. It is possible the "highway" described in Isa. xix. 23, as connecting Egypt and Assyria, promoting communication between the inhabitants of those two countries, was an allusion to the railway passing through the Holy Land from Assyria to Cairo, which is certain eventually to be made. Its commencement we witness to-day in the branch line between the seaport Jaffa, whither Jonah the prophet fled from the face of the Lord, and the holy city, Jerusalem. Verily, we are approaching the "end" when we see the land of the inheritance asserting itself amongst the civilized countries of the world, and demanding a place among them, by the construction of a railway between the capital and the coast. But there are other changes besides this which are silently taking place, showing that the land of promise is coming up into remembrance before the Lord. Some of these were described in the London *Morning Post* of June 20, which we think it well to quote:—

The country is rapidly changing in every direction; many places, famous for their ancient historic associations, are being metamorphosed into quite European-like towns, while the aspect of its principal cities is such at the present time that the traveller who visited the Holy Land twenty or twenty-five years ago would decidedly not recognise them again. Jaffa, the "beautiful," as it was of old designated, is changed out of all knowledge. The old wall which surrounded the port, and which probably existed when Jonah embarked on board the Phœnician coasting vessel in which he sought to fly, has been pulled down; warehouses and magazines, built after European models, have been constructed upon its site, suburbs have grown up all around it, whole quarters of the older city have been rebuilt, and the place goes far ere long to justify its ancient designation. It is well cleaned and lighted, and the country all round is one vast orange grove. For miles along the road to Jerusalem the traveller sees nothing but well-kept vegetable gardens and orchards, raising some of the finest produce imaginable. The orange trade is growing in importance and value year by year. Many places in the interior have progressed at even a more rapid rate. Nablous, which readers of the Bible will probably know better under its ancient designation of Sichem or Shechem, is quite a European manufacturing town. Its specialities are soap and boots. One half of the town where Joseph sought his brethren in Patriarchal times is now but a huge soap-boilery, and the other half is the Northampton of the Syrian Villayet. All along the Mediterranean coast, as far as Tunis and Southern Italy, there is a demand for Nablous soap, which is exported, *viâ* Jaffa and Beyrout, in large and constantly increasing quantities, and the bootmakers of Sichem enjoy as good and as bad a reputation in the Holy Land as those of our English Northampton. They are a very rough and turbulent lot.

Another town changed beyond all recognition is Bethlehem. A few years ago the place was neither more nor less than a collection of dirty hovels. Pavement was unknown; and after rain, or in winter, the roads were quite impassable. Now Bethlehem is a neat and clean little townlet, well paved and lighted, and passable at all times. Its houses have been rebuilt, and, most suggestive of all, the dwellings have glass windows, a striking sign of progress. Indeed, the growing use of glass throughout Palestine and Syria is a most remarkable indication of the changes which are gradually coming over the country. The tiny port of Cæsarea, once an important Roman harbour, is on the high road to *regaining* its former trade, a colony of Circassians having settled there, while the Turkish Government has made arrangements for building a Custom-house so that vessels may regularly land their cargoes there. As for Beyrout—which, if not actually part of Ancient Palestine, must be considered in these days as belonging to it—it is really becoming an imposing and important European city. One half of the place has been rebuilt in accordance with modern notions, and the European quarter is positively palatial in its buildings. It is supplied with water, is lighted with gas, is well paved, and has a corps of scavengers, a decided novelty for an Oriental city. It can boast of two paper mills, and an omnibus company which runs a very good service of vehicles to Damascus, over one of the only two roads that exist in the whole of Syria. Its inhabitants have increased *fourfold* in the last five and twenty years, and the tonnage of the vessels frequenting the port has risen to *over a hundred times* what it was a quarter of a century ago. In another twenty years Beyrout will be the most important maritime city on the shores of the Mediterranean.

It is in and about Jerusalem, however, that the most striking changes have been accomplished of late years. To say nothing of the rebuilding constantly in progress there, the improving of the roads and thoroughfares, the steady influx of German and Jewish residents, more or less European in their ways, has not been without its influence. Jerusalem is losing something of its Oriental character day by day, and on the whole the loss is not to be regretted. The city gates are no longer closed at night, as they were a few years ago. Church bells are allowed to be tolled there—a proceeding which would have made the hair of an old-fashioned Turkish Govenor stand on end—and *employés* of the Government are not compelled to wear the red fez, to which so many of the non-Mahommedans always objected. European commodities are as readily obtainable there as in London and Paris, and every luxury of the West—from *patés de foie gras* and Perigord truffles to dry champagne and Bass's beer—can be bought in the bazaars. The ladies are no longer so strict in their seclusion as formerly: they affect the newest French fashions, and patronise the latest literary productions of the realistic French school. The members of the different religious denominations mix together much more than a few years ago; and there is less friction, so those in a position to judge assert, in the relations between the authorities and the non-Moslem communities. Outside the walls of Jerusalem a new town of imposing proportions and extent is gradually rising; and as the rapidly growing suburbs unite, this will, in the not-distant future, far outrival in all but its sacred associations the older city on Mount Zion. It is not surprising that a railway should have become almost a necessity on the road from Jaffa to Jerusalem, the most frequented highway, it is admitted, in the Holy Land. The introduction of the locomotive there, may, as we have said, jar upon our sensibilities a little at first; but the gain to civilization in the long run will far outweigh any breach of the romantic associations attached to the land which the construction of a railway line is likely to cause.

Here, then, is a fresh fact for our opponents to consider. The land of promise, after continuing a desolation and a reproach for centuries, is at last showing that the time to visit her has arrived. She is beginning to attract European attention. Railways, roads, buildings, glass, gas, and the many other accompaniments of civilization, are being extended to her, and it is possible to conceive that a restoration of her ancient inhabitants, now the highly civilized British and American peoples with the Jews, in dependence upon the power and protection of the former, may soon become one of the political facts of the day, since the land is being manifestly prepared for its owners. For thus saith the Lord, "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy; and there is hope for thy latter end, saith the Lord, and thy children shall come again to their own border" (Jer. xxxi. 16, 17 R.V.). The Holy Land is our own land, and its borders ours, though we have been absent from it, for two and a-half millenniums. But God recognises our title, and calls the land ours because we are His people Israel, and because of

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"the anointing" (Isa. x. 27, R.V.) Meanwhile, our hand is over the whole of the Bible lands, by reason of the convention with Turkey, effected for us by Lord Beaconsfield at the time of the Berlin Treaty, in virtue of which the island of Cyprus was ceded to our nation, as a pledge that when the crisis comes, and necessity arises, we shall defend the Turkish empire in Asia against its ancient enemy in the North. What strange events will arise to bring about these marvels no one may yet say. But of one thing we may be sure. God will bring these changes to pass in a perfectly natural and easy manner, just as we see Palestine becoming civilized to prepare for the advent of a civilized people, its future owners, so we shall by-and-bye find that political events will so shape themselves that we shall be forced to restore the Jews to their land and take our own allotted portions, American Manasseh accepting her's. The Jaffa and Jerusalem railway is possibly the first overt step towards the restoration of the tribes, and for this first proof of the faithfulness of the Lord, let Israel praise His holy name!

PSALMS II., LVII. AND CXI.

THE above were the Psalms prescribed for the morning service on Easter Sunday, and as such were read by and in the hearing of our Church-going Israelites, on April 1st last. How many who repeated these Psalms on that occasion thought of the words they uttered, and how they bore on the grand truths of the Identity of the British with the Lost Ten Tribes? And yet these three Psalms brought the whole subject before the Church plainly and palpably. Referring to Psalm ii. that glorious Messianic song respecting the Lord Jesus Christ and His kingdom, the Lord Jehovah and His anointed are its subjects. "I have set My King," He declares, "upon My holy hill of Zion." "I will tell of the decree. The Lord said unto Me, Thou art My Son, this day have I begotten Thee. Ask of Me and I will give Thee nations for Thine inheritance, and the uttermost parts of the earth (for) Thy possession." The gift in both cases is to the Lord Jesus, but Rev. ii. 26, 27 (R.V.), shows us that the gift so bestowed is by the Lord given over to His people Israel, His overcoming ones. "He that overcometh, and He that keepeth My works, to him will I give authority over the nations; and he shall rule them with a rod of iron; as vessels of the potter are broken to shivers, as I also have received of My Father."

The gift to Christ, then, is the same thing as the gift to His people, the overcoming House of Israel (Gen. xxxii. 28, R.V.). The Psalm first read then on Easter Day reminded the British Church and people that God had given to His blessed Son the nations, to subdue them to Himself. His agents to effect that object, it appears, as well as the mode of doing it, are shown in the succeeding verses, as well as by its inspired commentary in Rev. ii. 26, 27 (R.V.). The nations are given to Israel "to break with a rod of iron, and to dash them in pieces like a potter's vessel."

In just such way the nations in India, South Africa, New Zealand, and elsewhere, have been reduced to obedience, as history tells us. And no words describe it so well as those of this Psalm, and the reference to it in the second chapter of the Revelation of St. John. In verse 12 of the same Psalm the teaching of Israel's missionaries is epitomised. "Kiss the Son lest He be angry, and ye perish in the way. For His wrath will soon be kindled. Blessed are all they that put their trust (or take refuge) in Him" (R.V.).

Psalm lvii., the next in order, is a Psalm of David, and tells of Israel singing among "the nations." The Lord Jesus is the burden of the Psalm; but His people are joined with Him and partake of His sufferings and of His glory. "I will give thanks unto Thee, O Lord, among the peoples, I will sing praises unto Thee among the nations" (R.V.). This is their cry, and they give God all the glory, "Let Thy glory be above all the earth" (ver. 11., R.V.).

Psalm cxi. is the last of the three prescribed, but its testimony to the Israelite origin of the British is direct and clear. The Psalm begins with the Hallelujah Chorus of "Praise ye the Lord!" and then reciting "the works of the Lord," tells His people that "He hath shewed them (His people) the power of His works." How? "In giving them the heritage of the nations." This seems to be the leading idea of the three Psalms, and those who chose them for our Easter Sunday morning service, blindly pointed to the unique fact that a great Heathen Empire was to be given by the Lord Jesus Christ, our Jehovah-Jesus, to His people to bend, to break, and to teach them for Him; also that His power would be shewn in this, His work, when He should give over to them the heritage or lands of the nations, and their glory and their wealth, to have and to hold, as gifts from Him. Among those same nations Israel was to sing the Lord's praises, "blossoming and budding, and filling the face of the world with fruit;" the hallelujah shout of "praise to God!" being the cry resultant among those who hear the glorious gospel message from their lips. Thus, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to judge (or condemn) the world, but that the world should be saved through Him."

But how are these blessings to become Israel's, and therefore British possessions? Through the resurrection of the crucified Saviour, who brought redemption for His people, ascended up on high, led captivity captive, and received gifts for (or among) men (Psalm lxviii. 18, R.V.). Easter Day commemorates the resurrection, without which there could have been no atonement, no blessing, no gifts for Israel, and the power of God's works could never have been shewn by giving them the heritage of the nations.

A reference to the types in Levit. xvi. 11 to 17, will show this to be the correct view. The blood of Calvary, the death, sufferings and burial of the Lord Jesus Christ, could never have atoned for one of Israel's sins, unless He had ascended to the throne above, and there in the Holy of Holies had made atonement for the sins of His people, by exhibiting it, pleading it, claiming by it, the redemption of His people from the burden of their sins. Thus, in Levit. xvi., the priest had to go alone within the veil with the blood of the bullock and the goat, and there sprinkle it upon the mercy-seat, and so make the atonement for the holy place, for "the priest, his household, and for all the assembly of Israel" (ver. 17 and 33).

It was after the atonement was made that the priest came out and blessed the congregation of the people (Levit. ix. 7, 22, 23). So it was after the resurrection of the Lord Jesus. His atonement was offered and accepted in the courts above, in order that the blessings enumerated in Psalms ii., lvii., and cxi., might be showered down upon our nation, as we have heard it recited in our ears during our late Easter commemorations. To Him be all the praise!

THE FREE DISTRIBUTION FUND.—We are requested to state that in consequence of the lamented death of Mr. Charles Horner, all letters and money for the Free Distribution Fund should be sent to Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, the Treasurer, till further notice.—ED.

IN consequence of advancing years, Professor Piazzi Smyth has retired from the post of Professor of Astronomy in Edinburgh University and Astronomer-Royal for Scotland. It is now many years since Professor Smyth held any class for teaching astronomy in the University, and it is said he has been dissatisfied because the observatory on the Calton Hill is so poorly equipped that he cannot compete with other observatories. Professor Smyth is seventy years old.—*Daily Chronicle.*

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THE EDITOR OF THE "BANNER OF ISRAEL" offers his compliments to those friends who lately so kindly presented him with an illuminated testimonial letter, and begs them to peruse the accompanying correspondence which has taken place on the subject, as the only means by which he can clearly convey to them the facts of the case, and his own heartfelt appreciation of the kindness which has prompted so many to come forward, in a manner quite unsolicited, to express their approval of the way in which the journal has hitherto been conducted.

E. W. BIRD (PHILO-ISRAEL).

Aberystwyth, Wales, August, 1888.

London, July 26th, 1888.

To E. W. BIRD, ESQ. ("PHILO-ISRAEL"), EDITOR OF THE "BANNER OF ISRAEL."

DEAR SIR,—Some months ago a few friends desired to give some practical expression of their appreciation of your services in connection with the editorship of the BANNER OF ISRAEL, and it was proposed to express that appreciation in the form of a presentation to you. For the purpose of carrying this desire into effect a small committee was formed. This committee having ascertained that it would be contrary to your wishes to receive such a presentation, it was suggested that a letter should be drawn up and sent you, signed by the committee, and also by any friends who might desire to join them in this expression of appreciation of your labours in connection with the beforementioned journal.

On behalf of those who have subscribed their names, we now ask your acceptance of the accompanying Illuminated Testimonial letter. The signatures are those of friends in various parts of the world, and the committee are sure that the number would have been multiplied ten-fold had it been possible to have given publicity to the movement in the pages of the BANNER OF ISRAEL.

Trusting you will accept this small, but heartfelt, expression of but a few of your friends and admirers, and wishing you and your family every blessing,

We are, dear Sir,
Yours faithfully,
NORMAN B. BEDINGFELD,
T. W. BOYCE,
H. ST. GEORGE PRIAULX,
DOUGLAS A. ONSLOW,
R. FERGUSSON BANKS,
(*Hon. Sec.*)

TO EDWARD WHELER BIRD, ESQ.,
Editor of the "Banner of Israel."

DEAR SIR,—We, the undersigned, desire to express our sense of obligation to you for your able and most disinterested work in editing the BANNER OF ISRAEL. Your reluctance to receive even ordinary thanks, much more any substantial expression of gratitude, only strengthens our sense of indebtedness, when we remember your continuous exertion (for now fully eleven years) at much cost of time and strength, and with so much circumspection and Christian acumen as regards current events in the world's history, and their probable tendency in the light of divine prophecy concerning Israel.

Your uniformly courteous and faithful protest against the narrowness of the traditional view which now limits "Israel" to the modern Jews, the scattered House of Judah, thereby excluding the other and much more multitudinous "nation and company of nations" of the House of Israel, who, upon their outcasting and divorce from Jehovah, became as heathen and Gentiles, but now, by the mission of Israel's Redeemer, have been restored to divine favour, and become again "sons of the living God," merits our special approval; not less than does your confidence of reassuring faith by its remarkable outspokenness claim our cordial thanks when "men's hearts are failing them for fear."

We cannot but recollect also your self-repressing abstinence from all effort to retort in kind, after painful attempts of opponents to discredit your efforts to vindicate the faithfulness of our Covenant God to His every promise.

Above all, our thankful acknowledgment is due for highly valuable addition to the evidence of the truth of Christianity which has been afforded by unanswerable arguments that the divine faithfulness has not failed (as infidels allege) in respect of His pledged word to make of Israel that "great nation" and "company of nations" which the once lost tribes have become in the British races.

For it is, we believe, in very great part through your persevering endeavours that those arguments have now penetrated through the "Gates," and to every corner of the world-wide British Empire, concurrently with your vindication of the saving truths of the Gospel of Christ, as expressed in our National Code of Doctrine and Worship.

For all this, and much more that is still unexpressed, we can but re-echo your own frequent aspiration of "Praise" to the God of all grace, with prayer that His continued blessing may rest upon both you and your labours.

Please to regard the signatures hereto attached as chiefly representative, on account of the time which would be required to multiply them at all adequately.

We are, dear Sir, in all Christian esteem and affection,
Faithfully yours,

January, 1888.

Clifton, Bristol, August 1, 1888.

MY DEAR FRIENDS AND FELLOW-HELPERS IN THE WORK OF THE "BANNER OF ISRAEL,"—Your beautiful Illuminated Testimonial Letter, in the form of a splendid album, has safely reached me, and I hasten to return to you my heartfelt thanks for your touching words.

My first thoughts on receiving so acceptable a recognition of my poor labours in connection with the BANNER were thankfulness and praise to Him who has enabled me to be of use in a cause you know to be so dear to my heart, who has also given me the power to please and satisfy you. Without His help I had failed. If I have succeeded, as you tell me I have, to Him I wish to ascribe all the praise.

It is a joy to my heart to know that not only in the United Kingdom, but in the Dominion of Canada, in British Guiana, and Australia, about 500 individuals have kindly intimated to me that the modest journal I have had the honour to conduct for over eleven years is doing its work satisfactorily, usefully, and Christianly throughout the world.

Your help on this occasion will, be sure, nerve me to fresh exertions. My duty hitherto has been my pleasure; and I cannot be too thankful that in the midst often of much provocation from opponents, and of some difficulties even from friends, I have been able to carry on my work without serious friction, or loss of the esteem of those who have differed from me.

I feel deeply your words of Christian esteem and affection, and I assure you I reciprocate them from my heart.

I am, dear friends,
Very gratefully your humble servant in the work of Israel,
EDWARD W. BIRD (PHILO-ISRAEL).

Correspondence.

TARA HILL AND ARK OF COVENANT.—THE LATE TARA FUND.

To the Editor of the "Banner of Israel."

SIR,—Some six or seven years ago, I am not certain which, I myself first commenced to raise a fund for the exploration of Tara Hill, sending the money to the former Editor of the "Messenger," in which paper he acknowledged the different sums, with the names or initials of the donors. After a short time other people, in consequence of reading the "Messenger," becoming aware that a fund was being raised, sent the Editor money direct. Seeing that the fund was increasing, I insisted on the Editor placing the money in a bank and appointing trustees to the fund, whose names eventually appeared in one of the "Messenger" numbers, so I felt that I had done my duty to the subscribers, notwithstanding which, the trustees neglected their duties, and the subscriptions were absorbed in the current expenses of keeping up the paper, without reference either to me, the originator and commencer of the fund, or to the subscribers, which ought never to have been allowed by the trustees; and, if so, they ought to have been prepared to make good the whole amount.

With regard to the Editor of the paper, I believe myself he was actuated solely by a wish to keep the paper from failing for the good of the public in general, and from no other motive, in-

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tending, no doubt, to replace the money later on, as I believe both in his integrity and honesty of purpose.

I think the sum collected amounted to over £213, and I am afraid it will be uphill work commencing the fund again, particularly after the above circumstances; but, nevertheless, I wish the promoter of it, whoever he may be, all future success, as I agree entirely with the Rev. Mr. Denny, that it is highly necessary that a sum should be raised and explorations commenced, so that the eyes of our nation, as well as those of the Jews, may be opened.

No doubt the Tara Fund commenced by me would have, by this time, reached large dimensions had it not come suddenly to grief, and I am sorry now that I did not lodge the money myself in the first instance in some good bank in the name of the Tara subscribers, to be eventually dealt with on its reaching a sufficient amount, which, I think, would not have been long, particularly if aided by proper advertisements.

C. FORTH, *Colonel.*

London, July 29th, 1888.

P.S.—I am induced to send the above on account of seeing a letter in the BANNER of July 25th, 1888, from the Rev. Edward Denny, headed "The Jubilee of Tara Hill."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Will you kindly expend the enclosed 10s. in sending copies of the double number of the BANNER for June 6th to the enclosed addresses, using the surplus towards the "Free Distribution Fund." Permit me to take this opportunity to say how glad I am at the continued and increased success of your Journal, at which, however, I am not surprised. It is conducted upon a high line. No vulgar personalities, no party political scurrilities soil its pure pages—professing, under divine guidance and blessing, to elucidate God's truth, it does so reverently. Long may you, dear Sir, be spared to show forth with godly reverence the glorious and inspiriting truth of Our Identity with the Lost Ten Tribes. What this precious belief has been to me, ever since it was my happy lot to receive it, words fail me to express. Life has been a new thing since then, and I constantly praise the Lord for His goodness in giving me so graciously the power of belief.

With all good wishes, I am, yours in this glorious hope,

EXPECTANT.

Hull, July 23rd, 1888.

N.B.—We beg to acknowledge, with thanks, the donor's 10s., and inform him (or her) it was spent thus:—

	£	s.	d.
BANNERS, with postage, to the parties named	0	5	5
Forwarded to Miss Lawrence for the Free Distribution Fund	0	4	7
	0	10	0

We are grateful for the very kind way in which "Expectant" speaks of our BANNER's poor merits.

PHILO-ISRAEL.

July 26th, 1888.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I deem it best to inform you of my changed address and arrival at this new field of sowing and reaping. The great kindness of the readers of the BANNER did much to save the Dawley poor until near my departure, and as a proof that that kindness was not misused, I gave away to a local object of charity the very last shilling I possessed in all the world, only the month before leaving, after which I received no relief for the poor. I thank God there is no local distress here, but if there were I would rather not name it, for the BANNER friends were more noble and more godly than all beside in the past two years' trials; and even godly friends should not be strained and wearied.

I can hear of only three BANNERS, including my own, being taken in this town of 15,000 people. A highly respected Church lady had seen a notice in a former BANNER of my coming here, and her remarks on the same, passing from person to person, caused a Methodist local preacher to ask me what it all meant. Why should such a person be interested in your ministry? This caused me to explain to him the BANNER and the Identity, and sent him to study Isa. xlix. He now tells me that he went and read that chapter to his wife, and searched the points I told him; and that now he sees and confesses the Identity! What do you think of that for a start? Thus, in spite of priestly persecutions, God gives me much fruit. Last Sunday evening, at the close of the service, a prodigal wanderer repented, prayed, and believed in Christ, giving himself again to his Father who went out in the service to meet him. Do as you deem best with this letter, and with love to all Israel, believe me to be still,

Yours in the sowing and the reaping,

HENRY ROE.

4, Lorne-villas, Knox-road, Wellingborough, Northamptonshire, July 31st, 1888.

To the Editor of the "Banner of Israel."

DEAR SIR,—A series of lectures on Prophecy were given in the Christian Union Buildings in Dublin last month, by Mrs. Grattan Guinness. The lectures professed to be on "Current Events in the Light of Scripture." Mrs. Guinness' strong point is, that these are the "last days," yet, while dealing largely with the Jews, and their looked-for return in the near future to Palestine, she absolutely ignored the greater part of the family of Jacob—viz., the Ten-Tribed House of Israel. I wrote the following letter to her; but have had no reply whatever up to the present date!

I may mention that receiving no reply to my first letter, I wrote again, enclosing printed copy of first letter, and asking why, when dealing with Ezekiel xxxvii., she should stop at the end of verse 14, and leave out the Scripture's own exposition of the foregoing parable on the dry bones? I have had no reply, and the only conclusion one can arrive at is, that the latter part of the chapter was left out because it contradicts point-blank the views which Mr. and Mrs. Guinness have put forward in their books!

Yours faithfully,

JOHN T. CROSTHWAIT.

"ANGLO-ISRAEL ASSOCIATION.

"5, Manders-terrace, Ranelagh-road, Dublin,
"May 17th, 1888.

"DEAR MADAM,—At some of your lectures on Prophecy in Dublin, can you inform your audience of the whereabouts of the 'great and mighty nation' of the family of Abraham in these 'last days,' foretold in Gen. xviii. 18 and Micah iv. 6, 7; to which the House of Judah is to walk, and return together with them to Palestine (Jer. iii. 18); and what exposition can you give of Hosea i. 10, 11, in conjunction with Ezekiel xxxvii., unless it be that Israel, the Ten-Tribed House, exists now as a powerful nation, dwelling in the Isles afar off from Palestine to the North-west?

"Can one handle the Scriptures fairly, and leave out of consideration such explicit prophecies, which point to the Anglo-Saxons as the remnant of Israel, when dealing with 'Current Events in the Light of Scripture'?

"I shall be pleased also to receive your written reply, which I can lay before the Anglo-Israel Association at our next meeting.

"I am, madam, yours faithfully,

"JOHN T. CROSTHWAIT.

"Mrs. Grattan Guinness."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I wish to thank you for so kindly inserting my letter in the BANNER; also for the help so very kindly sent me by your present of BANNERS. I am very glad to tell you that on two or three occasions I have lent some of my own BANNERS, and I have had the pleasure of being told that they have been of great assistance in explaining many very difficult passages of Scripture, leading people to study still further. They now acknowledge the truth of Our Identity. I have had several parcels of leaflets, for which I am very grateful. The kindness of my brothers in Israel has given me great courage to go on spreading the glorious news as far as lies in my power. I also wish to thank M. A. C., and also M. A. F., for their help, and to assure any who feel inclined to assist me that the very best use shall be made of anything sent. I ask for the prayers of all believers to bless the work in hand; because the combined prayers of many must bring blessing to the object.

Yours faithfully,

COLLECTOR.

30, Rupert-street, Haymarket, July 17th, 1888.

ERRATUM.—Page 326, col. 2, line 14, read A.D. 500.

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NOTICES.

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

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—o—

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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 peculiar 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 fear.

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Invasion Scare Again	341
The Frontier that Marches with the Zambesi	342
Why do the People Reject the Identity. By G. D. Y.	343
The Unprotected Female	343
British Settlers in the United States	344
The Colonial and Continental Church Society	345
The Third Decennial Council of the Anglican Church, 1888	346
Lost Israel Found	347
The Universal Language	347
Obituary	347
Correspondence	347

THE INVASION SCARE AGAIN.

WE feel bound to revert to the subject of the invasion of our land again, because the scare was once more raised in the House of Lords, on the evening of June 29, and some notable things were said on that occasion which the BANNER OF ISRAEL ought to notice. In the first place; while Lord Wolseley adhered to the statement that it was quite possible to invade England from France, with 100,000 men, carried on 150,000 to 160,000 tons of shipping, he had to admit what it was not clearly understood at first he did allow—namely, that it would be impossible for the French, even with their ships at hand, to put their 100,000 men on board their ships, and start to invade us in one night, by way of surprise, and without our being previously well aware of what they were about. This is a consolation for us unhappy Israelites! We shall have notice, it seems, of our enemies' intentions, and shall be able to take measures to deal with the coming Armada. We may add that God—our God—the God of Israel, will also know all about the movements and intentions of the French in that case; and that though Lord Wolseley, Lord Salisbury, the Duke of Cambridge, and all the other noble lords who took part in this debate, never so much as once hinted at His existence, but ignored Him utterly and totally, He will, in that supreme moment, take thought for His peoples' safety, and will devise means to upset the plans of those who would destroy them. One point raised by the Duke of Cambridge during the debate was worthy of our readers' particular attention. It was this. He declared what is perfectly true; that till this last year or two, no one thought about the necessity of arming (that is, fortifying) our coaling stations, which we call our Gates! What could possibly have produced in our nation this strange and really absurd neglect? The Duke stated the case very simply, but sensibly. "If you have coaling stations, which are necessary," he said, "they must entail an additional number of men, because the fleet could not take charge of them alone. There must be troops to defend them—without troops they would be worse than useless." But we have had our Gates for scores of years, and trusting to our navy and our prestige to defend them, have given many of them no men or fortifications at all to protect them. We are awaking now from our strange lethargy, and are obeying God's commands issued quite recently, in a voice of thunder. "Come, My people, enter thou into thy chambers, and shut thy doors about thee;" a precept directing us, we believe, as a nation, to secure our Gates and safeguard them by an adequate system of fortifications and of garrisons. Our repeated scares, no doubt, have done the nation good service in this respect, and acted as God's mouthpiece in the matter in question.

Another point in the debate which requires allusion, was the account given by Lord Elphinstone of our present naval strength, as compared with that of France and Russia. The account was most encouraging, and should tend to allay alarm and lead to more confidence in God's protecting care of His people, to whom, as it is shown, He has given such colossal strength. His lordship's words were these:—

The following (omitting coast defence) was a statement of the relative strength of the navies of Great Britain, France, and Russia:—In 1888 Great Britain had thirty-four armoured battle ships, France had twenty-three, and Russia two. In 1890 the numbers would be respectively, forty, twenty-four, and seven. In 1888 Great Britain had six armoured cruisers, France four, and Russia six. In 1890 England would have fourteen armoured cruisers, France four, and Russia three. In 1888 we had one torpedo ram, while France and Russia had none. In 1888 England had seventy-three unarmoured ships, with a speed of eleven to sixteen knots, while France had fifty-one, and Russia twenty-six. In 1890 we should have seventy-eight, France would have thirty-seven, and Russia twenty-six. In 1888 England had twenty-one unarmoured ships of sixteen knots and over (exclusive of gun-boats), France had six, and Russia none. In 1890 England would have thirty-nine ships of that class, France twenty-one, and Russia four. In 1888 England had four torpedo gun vessels with a speed of nineteen to twenty-one knots, France had eight, and Russia one. In 1890 England would have thirteen, France eight, and Russia two of that class of vessels. That list did not include the two protected cruisers, the Blake and Blenheim, of 9,000 tons, and twenty-two knots, and capable of steaming 15,000 knots at ten-knot speed. Nor did this include the Vulcan protected cruiser, of 6,600 tons, and twenty knots, and capable, of steaming 12,000 knots at ten-knot speed. The battle-ships, Minotaur, Achilles, Hector, Valiant, and Defence, were not included in the list, because it had not yet been decided to repair

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them. It should be noted that three ironclads were on foreign stations.

The above is, as the *Times* declares, satisfactory, and, to a certain extent, reassuring, "as far as the statements go." But the *Times* requires positive, tangible evidence, altogether apart from God's providence, and His promises to this His people, because it does not believe the British to be Israel, and if they were proved, in its estimation, to be Israel, it clearly sees no reason to acknowledge that God has anything whatever to do with the matter; that His blessing is immaterial to our safety; and that, given the big ships, big guns, and big battalions, we may trust to them, and leave God Almighty pretty well out of consideration altogether. But God will not be so treated, set aside, and despised! He controls the whole situation, and has made certain promises to, and covenants with, this nation, His people Israel, which must be estimated and weighed. He has promised absolute immunity to His people, and guaranteed that our islands shall not be invaded. The promise contained in 2 Sam. vii. 10, R.V., covers this point. He probably has His own means for effecting His object and fulfilling His promise, one such being His command to us to fortify our Gates, home and foreign, and to raise our navy to such strength that our foes shall never dare to challenge our command of the Channel, or dare to invade our territory. It must indeed be offensive to Him to find us ignoring His promises and protection, but making much of the secondary means He employs to safeguard our land. And yet He has given us abundant cause to reflect that, trusting to the arm of flesh, the ships, the men, and guns, has proved a failure from our earliest days, as a nation. When we were threatened by the Spanish Armada in 1588, the arm of flesh was an utter failure. God gave us the victory by reason of His winds and storms, which He used to ruin our enemy. When the great Napoleon thought to invade and destroy us, as an Empire, in 1805, he found he could not move out of his own harbours, because the convoying fleet was not forthcoming, but had been destroyed by Nelson at Trafalgar. God cannot be left out of the account, but must always be reckoned with as the Ruler of the history of the nation. This nation is His own chosen people Israel, and it is not likely that He who solemnly promised them perfect security in their Island Home, will now abandon them to the tender mercies of their enemies, who desire to rob and ruin them, arresting thereby all the work that God has been doing by their instrumentality, for the benefit and blessing of the nations of the world, whereof the Tribes of His chosen ones are the appointed agents. Let Israel, then, praise the Lord for His goodness to them, and trust Him for their safety in the place He has appointed for their domicile; where, also, He has promised to safeguard them day and night continually.

THE FRONTIER THAT MARCHES WITH THE ZAMBESI.

THE public will realise before long the enormous stride which the nation has taken in regard to the late announcement made by the British Government in the face of the Boers especially, and of the whole world in general, that in South Africa the sphere of their influence shall in future extend to the Zambesi. The fact has created a great sensation in those quarters where African affairs are understood, and where it is seen that in our discussions with Portugal regarding the navigation of that river, the resolve of the British nation will give it a much stronger position. It is stated, too, that the declaration has been made at the critical moment when France and Germany were about to make the same respecting the territory in question, which would have placed the Zambesi far away from British protected lands, and made the free navigation of that river of little avail to the merchants of this Empire. But a greater and more important result will probably take place from the declaration in question. The great Boer, or Africander, question must be settled soon, and the declaration, "which cuts off the access of the Boers to the rich and tempting country North of the Transvaal and South of the Zambesi, will probably force that to the front for a solution."

The Boers cannot be expected to relish the idea of being entirely surrounded by the hated British, and may try to cut the toils which surround them by the sword. This issue must be decided ere long, and it must be settled sooner or later who is to be supreme in South Africa, the British or the Boers? We Anglo-Israelites, who study the Scriptures, know what the result of any collision will certainly be in the long run. The dominion of the earth is given to Israel, but she may have to struggle for it by force of arms as she had to do in India and Canada. The Boers seem full of fight, and are now brought to bay. If they mean to oppose the march of British power they must act at once before the numbers of diggers and settlers greatly increases. If they allow a few months to elapse without striving for the mastery, the mere numbers of the British surging into the land will settle the matter against them without any appeal to arms.

The fatal error of Majuba Hill, which we attribute, of course, to Mr. Gladstone's misjudged humanity, no doubt aggravates the case, for it inflated the Boers with an exaggerated estimate of their own powers, and increased their contempt for an enemy who has, however, the power of the God of Israel behind them. Time will show what the result of the present complications will be, but it is clear that the importance of the act of the Government here cannot be exaggerated, and that it carries with it the possibilities, if not the probability, of a terrible war in South Africa, which will tax our powers there to the utmost. We trust it will not come to that, but that God will give us peace without a collision with the Boers. We believe He will enable us by sheer force of numbers and the hopelessness of success which the Boers must see to be the fact, to secure at last a firm and united Government of British and Boers together in the Transvaal, and so cause the flag of the Queen to wave from the Zambesi Southwards to the sea in token of the existence of a vast federated dominion in South Africa, British in character and allegiance.

Our opponents, seeing these things, must surely be sometimes puzzled to account for them on any principles which can be regarded as rational. Why should our race be selected for every blessing God promised to His people Israel? And why should they all be accumulated just at this epoch of the history of the world which must be literally the dregs of the last days? Spiritual blessings we have of every kind, and they are all those that God promised to the afterseed of Abraham. The Word of God, God's laws, His Sabbaths, the outpourings of His Spirit—all these we have in great abundance; and as to the temporal blessings there is not one which was promised to the chosen people absent from the list of those we now enjoy. These are the national blessings of multitudinousness, the Gates, the wealth, the Colonies, developing rapidly into nations, the heathen Empire, the Davidic dynasty secure from interruption, the safeguarded Island home, the Home-Gates secure from the blockade of foreign foes, and consequently the supremacy of the sea, allowing our ships and steamers the free, uninterrupted navigation of the ocean at all seasons. Were we not Israel, and therefore under the necessity of enlarging our borders whenever God may point the way, it were madness to increase the sphere of British influence to the South banks of the Zambesi, and so enlarge our national responsibilities and dangers, which are large enough already in all conscience. But being Israel we have no option. We have to be the paramount Power at the Cape, as we are in India, or leave the country altogether. The latter alternative is simply out of the question, and therefore we must, as opportunity offers,

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"lengthen our cords and strengthen our stakes," "enlarge the place of our tents, and stretch forth the curtains of our habitation" (Isa. liv. 2, 3, R.V.).

We have, whether it be prudent or not, to "spread abroad on the right hand and on the left; our seed has to possess the nations, and make the desolate cities to be inhabited" (verse 3, R.V.). The Right Hon. J. Chamberlain's opinion of our national duties now has undergone a change, and as we pointed out on page 237 of this Journal, Vol. XII., he thinks that our duties lie just in accord with God's prophetic word. He would have us "frankly accept our obligations and responsibilities. We should firmly and resolutely maintain our hold over territories we have already acquired, and we should freely offer our Protectorate to those friendly chiefs and people who are stretching out their hands towards us, seeking our protection and our interference." These words cover the whole ground! They show that some of our foremost statesmen are at one with God's Word, though quite unwittingly, and see that the policy God directed Israel to pursue is just the one which is best suited to our nation's condition at this epoch of her history. These things are worthy of our careful consideration, but the wonder is that godly and intelligent men give no thought to the strange events of the day, or if they do, refuse to see how exactly God's prophetic Word agrees in marking out for Israel the history of the British people.

WHY DO THE PEOPLE REJECT THE IDENTITY?

By G. D. Y.

PERHAPS some will say, "But do the people reject Our Identity when it is properly put before them?" Most certainly they do, and in some cases they seem to dread it as much as they would a pestilence! Some will not listen at all, and others will particularly avoid you when they know you belong to that so-called "crazy set." This has been my experience for the last twelve years, and I am afraid it has been the experience of many others. It certainly is very remarkable that a glorious truth, so plain, so clear, so exalting, and so rich in blessing, should, at the hands of wise and godly people, meet with such rejection, indeed, I might almost say contempt; but so it is. Is there any answer to this? I think there is. I do not say mine is the correct one, for many, perhaps, could give some better reason for the great indifference manifested.

Many people think that as God at the present time allows the veil to remain before the eyes of Judah so that they cannot see the Messiah, He also in like manner allows the veil to remain before the eyes of Israel, so that they are unable to see their origin. I think it is perfectly clear, from the words of the Saviour Himself, that the Jews will not, and cannot, receive the Gospel at the present time, their work and mission as Jews not being complete. When the disciples asked the Saviour why He taught the Jews in parables (see Matt. xiii. 10), "because having eyes they see not, ears, and hear not, neither do they understand," He quoted Isa. vi. 7—10. We find the same truth respecting the same people even more definitely stated, and this is confirmed by the other evangelists, and history and experience prove the same to be true. Such being the case, we see how puny are all man's efforts if not in accord with the divine will. In precisely the same condition do we find Israel to-day. We confess that we came out of the land of Egypt, and out of the house of bondage. We confess that we are the chosen people, and ask that we may be made joyful. We confess "there is none other that fighteth for us, but only Thou, O God," and that "we have erred and strayed from Thy ways like lost sheep," etc. These, and many other expressions of a similar nature, are daily made use of in prayer, and still we fail to see that we are the people to whom they all so pointedly apply; and when the fact is pointed out it is either rejected or treated with contempt. One quarter of the evidence upon any other subject would rivet our attention and lead us to inquiry. We ask again, why this indifference? And we say, because it is not God's will that we should as a nation see the Identity now. The time for the full manifestation is not yet. One here and one there (as in the case of the Jews) is permitted to see this glorious truth. Still we are to continue sowing the seed, in season and out of season. But when in the providence of God the time shall come when the people are permitted to know this truth, the whole earth will ring with shouts of exultant joy.

Hull, June, 1888.

[NOTE BY THE EDITOR.—If it be God's will that the Jews should remain obdurate to the Gospel invitation since God has more work for them to do as Jews, our correspondent, we believe, would therefore not have us trouble the Jew with the offer of Christ's salvation. But in our British case, which, according to him, is on "all fours" with that of the Jew, he bids us "continue sowing the seed in season and out of season." Where is the consistency of this? We ought, logically, according to his view, to refrain from telling our nation of their glorious origin, for God must have some great work for them to do, as "Britain," and not "Israel." Why, then, proclaim Our Identity to the unwilling ears which *God has closed?*—ED.]

"THE UNPROTECTED FEMALE."

"PUNCH'S" capital cartoon, in the issue of May 26, has doubtless attracted our readers' attention. It is entitled, "The Unprotected Female," representing Britannia standing on the shore of Britain alone, and apparently defenceless, save for the sword of patriotism she clasps to her side with both her hands. Her forlorn condition, however, is shown by her surroundings. For in every direction about her on the seaside are scattered "broken contracts," bent cutlasses, damaged bayonets, twisted sword-blades, burst guns, and portions of wrecked vessels. The mistress of all these failures—betrayed by her own sons—stands, nevertheless, undaunted, and haughtily surveying the ruins about her, "unafraid," because with "patriot zeal arrayed." "As for fright," says *Punch*,—

"Nay, stands she day and night,
Love armed, with eyes alight,
Calm and collected!"

And the reason of the calmness is described thus:—

"England's still patriot!
Hearts at delay wax hot;
But while we've hearts, she's not
All 'unprotected'!"

So far the *London Charivari*. So far the artist who depicts a noble figure, nobly defiant, and fearless amidst appalling circumstances. One thing only is wanting in the picture, and in the lines which describe it in *Punch*. God is wanting! He is not in all the letterpress, and He is absent in the portrait of Israel which Tenniel so skilfully presents to us! Israel can find no adequate defence in her people's patriotism if her soldier's swords are worthless, their bayonets are made of lead, and her ship guns burst and shatter in the using! Patriotism, in these days of big battalions, and monster ships and guns, can offer no adequate defence against the enemy who possesses all of them! If British-Israel is reduced so low as *Punch* declares is indeed the case, then, if there be no God to help her, the "unprotected" nation has but a short while to live, and her national life will speedily end. But, thank God, it is not so! Israel is not an "unprotected," but a protected "Female"! She has God to sustain her; the Son of God, her Divine King, to defend her; and the Holy Ghost, who is God the Spirit, to teach, and warn, and guide her. Here are some of the promises which go to show that this is indeed the case.

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"But thou Israel . . . thou art My servant, I have chosen thee . . . fear not thou, 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. 8—13, R.V.). Again: "Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy Keeper. . . . The Lord shall keep thee from all evil" (Psa. cxxi. 1—8, R.V.). "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20, R.V.). "My Spirit abideth among you, fear ye not" (Haggai ii. 5, marg., R.V.).

This, then, is Israel's defence, not a patriotism which allows "broken contracts," bent swords and bayonets, bursting guns and wretched implements of war, furnished by false contractors and faithless traitors among British manufacturers. Our true defence is God's promises and covenants made with His people Israel, and surviving this day for His glory, but for His people's comfort and security. The failure of our earthly weapons, even if it were as complete as the picture in *Punch* hints it is, would make no difference! God can ensure the safety of "His chosen nation," even if all her ships were rotten, and all her arms, ashore and afloat, were in the wretched plight the cartoon pretends they are to-day.

The facts of our condition, as compared with those of French commerce, now show that we are indeed, humanly speaking, in a dangerous position of weakness in respect to national defence. For it seems, by Lord Brassey's figures (*Times*, May 25, 1888), that British mercantile steam and sailing tonnage, together, amounted, in 1886, to 7,361,818, that of the French to 993,291. Our commerce then was six or seven times larger than that of the French, but our naval power, to protect our huge commerce, was then not nearly twice as great as that of France, but in some respects not even on an equality! These facts warn us of the necessity that exists to put our house in order, and shut our Gates about us, according to the prophecies, to deter, by superior force, the attempt of an enemy to surprise and capture our floating commerce, and threaten our Outland Empire and Gates. These things we must do. But we must never give way to fear, or imagine that our safety rests upon earthly arms and ships of war, since God is now showing us our utter weakness in these respects, and telling us, while we mend these failings in our nation's armour, never to put our trust in them, but only in our God, who has assured us, not twice nor thrice, that come what will, He will never leave us nor forsake us. Therefore, let Israel praise the Lord, and give thanks to Him for His tender, loving care of His chosen ones —His people and inheritance!

BRITISH SETTLERS IN THE UNITED STATES.

MR. J. G. TAYLOR has very clearly and cleverly shown us, in his article, "A Canaanitish Stratagem" (p. 249), "the Identity reason why" so many more British emigrants proceed just now to the States in preference to the British Colonies. Manasseh was in danger of being swamped by the Irish Canaanite, and God therefore has been directing the vast mass of British emigration to the States to counteract the Irish invasion, and to absorb it, in order to keep American Manasseh for Israel, and to root out the Irish alien element by assimilation. This gave the reader a general idea of the direction things were taking, but did not show exactly how, at the present moment, movements are taking place which are tending to deprive the Irish of their present *political* power in the States. What gives them this power is the fact that the average native American citizen cares nothing about politics, except in so far as they affect his business. He is content that that work should be done by the Irish citizen, "who takes a keen interest in it, and has caused the Irish vote to become a very important factor in all elections, State, Federal, and municipal." But where is the British emigrant the while, who for years past has been pouring into the States, alongside the Irish? How have his votes gone? His influence has been, politically, absolutely *nil!* for the best of reasons, that, as a general rule, the English, Scotch, and Welsh settlers have not cared to become naturalised Americans, and therefore, at the ballot boxes they have not appeared, to counteract the Irish! The overpowering influence of the British immigration has, hitherto, gone for nothing. But now a change is taking place, and it has been brought about by the Irish Nationalists here in Britain, and in America, whose object has been, as we all know, to cause the separation of Ireland from Great Britain. Their conduct has satisfied the British settlers in the States that it is in their own power to defeat the Separatists, by becoming naturalised Americans themselves, and by thus exercising the franchise, in order to defeat and overwhelm the Irish vote! Thus the efforts of rebellious Irishmen, aided by rebellious Britons, to sever the Union of the United Kingdom, "are causing Britons in America to yield up their birthright, in order to assist in maintaining that very Union"! The British, generally, are reluctant to surrender their birthright, and voluntarily to accept the position of "aliens." But Mr. Goldwin Smith has lately taught them, in the States, that the best service British settlers can render to their Mother Country, just now, is to qualify themselves for sitting in the councils of their adopted country. This carried out, will add, it is said, 130,000 British voters to the State of New York alone! The result will be, that the Irish vote will not, in future, be so valuable as the British vote in American elections, and the shouting Irishman of Mr. Taylor's vivid description, is likely to find his political position undermined by the patriotic action of the far more numerous Britishers, who, naturalised, will counteract the Irishman's influence, and leave him powerless on the ground.

The Canaanites' ascendency in the States is doomed, by reason of the influx of naturalised and voting Britishers into America; and we may see here another of those marked, providential interferences in favour of our race and country, which show that God is still the God of Israel, and guards and guides us as the apple of His eye, protecting us from the subtle snares of Irish Canaanites, which everything, hitherto, has seemed to favour. These facts lead us to see how wise has been the providence of our God in sending the vast majority of the emigrants from this country to the States, instead of to the British Colonies, during recent years, thereby destroying the political influence of the Irish in one large section of "the House of Joseph." If it be asked, what influence the Irish or British vote, in the States, can possibly have on the affairs of the United Kingdom, we reply, that the chronic rebellion which afflicts Ireland at the present moment is fed by the American Irish, and by the fact that they command so largely at the American elections. They have a ruling and hostile influence, further, in all questions where British interests clash with those of the United States; and therefore, whatever destroys the value of the Irish vote, and enhances that of the loyal British, naturalised American, who still loves the Mother Country, serves the latter, by neutralising the votes of the hostile Irish. The Fisheries' dispute has been envenomed by the Irish vote, and the open sore, regarding Ireland and the dynamite conspiracy, owes all its strength and virulence to the Irish influence which keeps it open. All these dangers are likely to be averted now; and for the remedy applied, let Israel praise the Lord!

THE report that Princess Christian is about to join the Church of Rome is denied. The Queen is said to have dissuaded her from such a step. Another report says the Princess is "one of the strongest of Protestants."

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THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

EVERY office-bearer, and every chaplain and missionary of the Colonial and Continental Church Society ought to be an Anglo-Israelite. Their work lies among our own kith and kin on the continent, and in the colonies. To them they convey the Gospel, the Bible, the Sabbath, the ten true laws of God, the means of grace and the hope of glory. In all parts of the world where the Anglo-Saxons are spread abroad, "to the west, the east, the north, and the south," they "blossom and bud, and are filling the face of the world with fruit." They fulfil the work the Lord Jesus assigned to that nation to whom He transferred "the kingdom of God" when He took it from the House of Judah, for they "bring forth the fruits thereof." The objects of their solicitude are the children of Israel, our own sons and daughters, our brothers and sisters, gone abroad as exiles in search of subsistence or health, and requiring there the spiritual aid which this society furnishes them. We can hardly conceive of a true and genuine Anglo-Israelite who, knowing the claims of this society, has hitherto refrained from helping it. It seems to us they are bound to assist, since "the children must first be filled," and it is the duty of those who send out their offspring to colonise "the ends and uttermost parts of the earth" to see to it that those who thus go forth are followed by the Gospel of the grace of God, by the blessing of the Sabbath, and by all that is contained in the word of God. The Colonial and Continental Church Society has just put forward a "plea for the colonies," which we think deserving of notice by our readers, and we therefore quote a portion of it for their information. There is much in the words of the writer which might have originated in the BANNER OF ISRAEL, and we regard with real wonder the declaration that in the author's opinion "the colonists, like Abraham, are called to be the fathers of mighty nations." What we would ask is, how that can be unless the British and their colonial children are "the afterseed of Abraham"? How can they inherit so stupendous and unique a blessing as this which God tied up by oath to "His friend" for ever, and fail to be at the same time, "the children of Israel" enjoying the benefits described? The Colonial and Continental Church Society declares below that the spread of British institutions, and the British gifts of the word of God, will bring about the consummation to which all God's purposes are tending, namely, the "filling of the earth with the knowledge of the Lord, as the waters cover the sea." But this can only be effected, according to the prophecies, by the instrumentality of the children of Israel, admitted blindly, by the writer of the following, to be the British race scattered over the face of the earth, in order to spread the kingdom of Christ, "upon the best and surest foundations." Our quotation then is as follows:—

4 If, like the prodigal, the colonists have left their homes against their parents' wishes, and merely for the sake of adventure, they might be allowed to feed upon husks till, like the prodigal, they saw the error of their ways. But is it not the case that in every part of England, in north and south, in east and west, the one question that presses for solution on parents in every grade of life is: "What are we to do with our children?" The fair fields of Kent, the busy looms of Lancashire, the docks of Liverpool, and the shops of London, no longer suffice to give employment and bread to the teeming population of the land. Fields of activity and means of livelihood must be sought for abroad. Is our duty as a Church and nation limited to those of our children for whom we can find a living at home? Or does it not also extend with equal force to those whom famine drives into exile? And does not the Society's claim come home to us with all the force of parental, brotherly, and national feeling? For there is scarcely a Churchman in the British Islands who has not a son, a brother, or a kinsman in the Colonies. By providing means of education and of grace for the Colonies the Society is simply smoothing the way for our own children who are under the painful necessity of leaving home and country, of toiling in many cases like navvies, and of being deprived of comforts, both temporal and spiritual, which they enjoy as a matter of course at home.

5. And they are proud to remain English in their new homes. Their loyalty is beyond question. The parish Church and the book of Common Prayer, which they too often treated with contemptuous neglect in the old home, become inexpressibly dear to them in the new one. The dear old flag waves over them still. The mere mention of Queen Victoria is sure to call forth the loudest cheers. Their prayers continually ascend for the Parent Church and State. They never meet in political or social assembly without singing the National Anthem. And their sturdy sons are always ready to come forward to fight the battles of England. For their origin and their patriotism they have the strongest claim upon the motherland. And they have done nothing to forfeit that claim. On the contrary, they have done much to create such a claim if it did not already exist.

6. For what is the outcome of their labours? What is called the British Empire is, in a great measure, their work. It is they who have laid the foundation, and are rearing the structure of Greater Britain. To them is due a large share of the enormous development of England's manufactures and commerce. They send cheap flour and meat to the English market. They supply the English builder and manufacturer with cheap timber and wool. Their knives and forks come from Sheffield, their cottons from Manchester, and their steel rails from Birmingham. A fleet of English ships, and an army of English sailors, are employed in this exchange of commodities. And the farms of Manitoba, and the plains of Australia, and the offices and schools and Churches of all the Colonies, offer the most tempting prizes to many who can scarcely earn their bread at home.

7. But there are higher and less material considerations than these. Canada, with its population of five millions, is as powerful as England was in the days of Cromwell, and may be as powerful in a hundred years hence as England is to-day. Australia, with its population of three millions, is as strong as the United States were when they became independent, and may be as strong as the United States are now at no very distant date. No mention need here be made of New Zealand, South Africa, and a thousand islands of the seas. Possibilities of wealth and of power, beyond the dream of the enthusiasts, lie within the grasp of the English race in these world-wide possessions; yes, and possibilities beyond the vision of the seer, of happiness, of freedom, of civilization, and of true religion, lie within the reach of millions untold of our fellow-countrymen, in the forest and the prairie, where even now the wild deer and the buffalo roam at large. And better still, possibilities, beyond the hopes of the most sanguine apostle, lie in our very hands, and in those of our children, for spreading the light of Christian truth, through our Colonies, to the utmost bounds of man's habitation.

8. What a prospect in the providence of God lies before the English race! And how easily this glorious prospect may be marred if the moral and religious character of the colonists, who are called, like Abraham, to be the fathers of mighty nations, is wilfully neglected, if the educational and religious institutions of these infant states, which justice alone can exalt into truly great kingdoms, are not adequately developed! Brother Englishmen and Churchmen, are you ambitious to do great things? Are you sincerely anxious for the well-being of the land of your birth, for the spiritual good of the land of your children's adoption, for the best interests of the English race scattered over the face of the earth, for the extension of the kingdom of Christ, upon the best and surest foundations, in the midst of infant colonies that cannot fail to become mighty empires, and for the irresistible advance, through the medium of these mighty empires, of the Word of God and of British institutions, which mean everywhere justice and freedom, until "the earth is filled with the knowledge of the Lord as the waters cover the sea"? Then, do what in you lies to aid the work of the Colonial and Continental Church Society.

So far the author of the "plea." The sons of Ephraim-Joseph "sown among the peoples," are declared by the prophet Zechariah to be blessed of the Lord. "I have redeemed them," He said, "and they shall increase as they have increased. And . . . . they shall remember Me in far countries, and they shall live with their children, and shall return" (Zech. x. 8, 9, R.V.). A people so distinguished as Israel in her colonies, must be specially the objects of the

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Lord's care and protection. The society then which has just issued "The Plea" need be under no kind of alarm. The Lord will not forsake His people, but will prosper their society's work for these exiles, and will bless that enterprise largely while they are carrying it out. To Him be all the praise!

THE THIRD DECENNIAL COUNCIL OF THE ANGLICAN CHURCH, 1888.

THE Lambeth Conference is over, and the prelates assembled have issued their Encyclical Letter to "the faithful in Christ Jesus," according to their custom. The conference was attended by 145 prelates, the president being the Archbishop of Canterbury, and his supporters the Archbishop of York, the Archbishops of Armagh and Dublin, the Primus of Scotland, the Presiding Bishop of the United States, represented by the Bishop of Minnesota (accompanied by 28 American bishops), the Metropolitan of Calcutta and four Indian bishops, the Metropolitan of Guiana, of Sydney, with bishops from New Zealand, South Africa, Canada, Gibraltar, and Jerusalem, and several missionary bishops. The conference splendidly represented Israel's world-wide dominion and influence. As it largely included the United States, it was a representation of the whole House of Joseph, Ephraim and Manasseh included. The great lesson that the conference had for us Anglo-Israelites was this, that the kingdom of God is with Israel of the two divisions of the nation represented by Ephraim and Manasseh, also that the House of Joseph brings forth abundantly the fruits of the kingdom of God (Matt. xxi. 43).

In the first place the Encyclical Letter shows that the Church of Israel is a protesting Church, which sets its face against all evil. It is opposed to intemperance, yet refuses to sanction the language of those who condemn the use of wine in itself, and it disapproves of the action of those who withdraw wine from the proper celebration of the Holy Communion as unfit for the occasion. In reference to purity, the conference spoke out manfully on the right side, and denounced the social evil in all its bearings, upholding marriage, and refusing to sanction the polygamy of the heathen, without, however, dogmatically declaring how a fixed remedy was to be applied. Socialism was discussed, but admitted to be a difficulty requiring wisdom to surmount. It inculcated the care of emigrants, the need of definite teaching of the faith, and above all the necessity that exists for a more careful study of the Holy Scriptures, since they are the main instrument in all teaching of religion.

The soundness of the conference in matters connected with the evangelical faith is shown by one grand sentence of the letter, which we quote:—"We must recommend (they say) to the clergy cautious and industrious treatment of the points of controversy (connected with the Scriptures), and must earnestly press upon them the importance of taking as the central thought of their teaching our Lord Jesus Christ, as the sacrifice for our sins; as the healer of our sinfulness; the source of all our spiritual life; and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His teachings all the teachings of the Old Testament converged, and from Him all the teachings of the New Testament flow in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation."

These are glorious statements, showing that our world-wide Empire contains a world-wide Church whose prelates and leaders rest upon the cardinal doctrines of a standing, but not falling Church, namely, man's universal depravity, and justification by faith only in the death, resurrection, and ascension of a Divine Substitute, the Lord Jesus Christ. In regard to the Nonconforming Churches at home and the Churches abroad, the conference holds its own ground with Christian charity, yet with stedfastness to the truth as it is in Jesus. In matters of faith and discipline, the Church represented by the conference abides by its own standards. But as to non-essentials unity is desired and would be welcomed. Towards the Scandinavian, the old Catholic, and the Eastern Churches the conference would wish to hold out the hand of sympathy and friendship "without any sacrifice of principles which we hold to be essential." Towards those Churches the conference declares "with thankfulness that there exist no bars such as are presented to communion with the Latins by the formulated sanction of the infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the immaculate conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sisters wrongfully."

We have heard objections raised to these sentences as showing the conference's willingness to embrace Rome in certain circumstances! We see in the words a consistent protest against Rome's corruptions and errors, and as these will never be given up, a final and everlasting separation announced from a lapsed and ruined Church. The conference appealed as the foundations of her belief and form of worship to "Holy Writ, the Creeds, the Prayer Book and Catechism, the Ordinal, and to the Thirty-nine Articles, the special heritage of the Church of England."

The prelates were especially sound on the subject of the holy observance of one day in seven, called the Lord's-day, declaring it was of divine obligation, and its religious observance imperative. "In the Lord's-day," they say, "we have a priceless heritage. Whoever misuses it incurs a terrible responsibility." They call on the master and employer, therefore, jealously to guard herein the privileges of the servant and workman.

The opinion of the conference on the articles, four in number, which supply a basis on which, by God's blessing, an approach may be made towards home reunion, are worthy of note by Anglo-Israelites. They are—1st, the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. The Apostles' Creed, as the Baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

3. The two sacraments ordained by Christ Himself, baptism and the Lord's Supper, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him; and

4. The historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Such are the main outlines of the resolutions arrived at by the third Anglican Conference. We may not all be able to approve of the whole of their proceedings, but we take it to be a good sign of God's blessing on our Israelitish Church that in regard to doctrine, the rule of faith, Sabbath observance, temperance, chastity, and desire for brotherly unity, if no fundamental principle be violated, the representatives of our Church are so sound and so orthodox. How could it be otherwise, however, if the Anglo-Saxon race be the House of Joseph, including Ephraim and Manasseh? God the Father, God the Son, and God the Holy Spirit, have all three distinctly promised to live and dwell among them for ever, and can we imagine that under those circumstances the Church of this House would ever lapse into corruption and error irrevocable like the Church of Rome, the apostate?

We have these promises in Ex. xxix. 45, 46, R.V.; Matt. xxviii. 19, 20, R.V.; and Haggai ii. 5, R.V., where God the Father, the Son, and the Holy Spirit each separately and

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individually promised His continued presence with Israel to the end of time. The promise respecting the teaching of the Scriptures to Israel is to the same effect, and is illustrated by the Encyclical Letter under review. For in Psa. clxvii. 19, 20, R.V., which declares it, we have these words: "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!"

"LOST ISRAEL" FOUND.

Declare it in the Isles, and say,
"Who scattered ISRAEL away,
The same will gather him and keep,
Just as a shepherd doth his sheep." Jer. xxxi. 10.
What gracious words of peace and love
Are sent by ISRAEL'S GOD above;
To gather him and surely bless,
E'en in the Northern Wilderness. Hosea ii. 14.
Surely there is a gracious spell
About the name of ISRAEL; [Gen. xxxii. 28
"A Prince with GOD, the first-born Son," Ex. iv. 22.
And is it true, that I am one?
Down from His throne, forsaking all,
CHRIST came, His scattered sheep to call; Matt. xv. 24
To make them as of old He sware, Jer. xxxi. 1—9.
The SONS of GOD, with Him joint-heir. Rom. viii. 17.
Shall words like these as music fall
Upon your hearts and not enthral?
Are ye so dull that no desire
To find this people, can inspire
A wish, a thought, or e'en a look
Into the pages of the Book
That tells of ISRAEL'S Princely race, Ex. xix. 6.
Safe in their own appointed place? 2 Sam. vii. 10
To whom remains a certain rest, Heb. iv. 9.
Through whom all nations shall be blest, Gen xxii. 18.
Of whom by prophets long foretold, Rom. ix. 5.
Came the Great Shepherd of the fold! Heb. xiii. 20.
To seek this people far or near, See Ezek. xxxiv. 16.
Is why we are assembled here,
That if by chance they may be found
In us, our praises may resound, Jer. xxxi. 7.
Until the earth and heavens ring
With songs to our Redeemer King;
Who by His prophets long foretold,
Whene'er He gathers home His fold,
"This is My rest, here will I dwell,
Amidst my people, ISRAEL, Ezek. xliii. 7.
Just as I did in days of yore,
But now remain for evermore."
Then let us loud the anthem swell
To CHRIST, the King of ISRAEL;
Let Heaven and Earth with joy resound,
"My son was lost, but now is found." Luke xv. 32.

JOHN T. CROSTHWAIT.

THE UNIVERSAL LANGUAGE.

To the Editor of the "Canadian Advance."

DEAR SIR,—I send you some information I happened to meet with in regard to the rapid growth of the English language, which I feel sure will prove as interesting to most of your readers as it was to me, and I shall feel very glad if you can find space for it in your next issue. Yours truly,

J. S. D.

Ottowa, Ont., May 26th, 1888.

President Eliot, of Harward College, recently said: "I sat down to dinner, one stormy night, in a Swiss inn, with sixteen people. Six different nationalites were represented by these sixteen people, and *the only* language they could *all* speak was *English*. One may travel now, as I have just travelled, through southern Spain, through northern Africa, through Greece and Constantinople, and back by Vienna, and the more usual routes with nothing but English. I do not mean to say that you may not occasionally feel the need of some French words, but you can travel comfortably through all these countries with no language but English. That, I am sure, could not have been said 25 years ago. The spread of the language within that time for purposes of commerce is most noticeable, as is also the increased knowledge of the language and literature among educated people on the Continent of Europe."—*The Christian.*

PRINCIPLE EUROPEAN LANGUAGES SPOKEN.

Comparison showing the superior rapid growth of the English tongue.

Languages.	Number of Persons spoken by.		Portion of the whole.	
	1801.	1883.	1801.	1883.
English.....	20,521,000	99,861,000	12.9	27.1
French	31,448,000	47,818,000	19.6	13.0
German	30,318,000	68,826,000	18.4	18.6
Italian	15,074,000	29,873,000	9.2	8.1
Spanish	26,194,000	40,835,000	16.0	11.4
Portuguese.....	7,480,000	12,810,000	5.0	3.5
Russian	30,770,000	66,725,000	18.9	18.3
Total	161,805,000	366,748,000	100.0	100.0

These figures and comparisons are given on the authority of Mulhall, 1886.—*Canadian Advance*, June 6, 1888.

Obituary.

THE late Mr. Charles Horner, of Sheen-park, Richmond, brother of Mr. Burnham W. Horner, passed away very peacefully on Sunday last. An invalid for thirty years, a frail frame was the home of a mind of extraordinary vitality and power of thought. His mind was one of unbounded energy, and had his physical nature been equal to it, science would have been richer by his discoveries than it is. His photographs of Professor Nobert's diffraction gratings, 6,000 lines to a square inch, gained a European and an American renown. Many new trains of thought have been created by his blow-pipe beads for spectrum tests of metallic oxides. In conjunction with Lord Rayleigh, he showed that the compound nature of yellow light is a mixture of red and green. His mind was ever working, and had not exhaustion been so often the obstacle, he would have entertained and carried on new spheres of discovery. Unlike some scientific labourers he was known for his Christian character and a love for all that was gentle and good. His trials appeared to refine his nature, and he was ever ready to counsel and sympathise with others with whom he came into contact. Educated at the City of London School, under the late Dr. Mortimer, his mathematical studies enabled him to enter into the amazing calculations necessary to understand the intricate measurements of the Great Pyramid. His calculations are quoted in Professor Piazzi Smyth's work on that monument. His work in connection with the Anglo-Israel subject ceased only in his last illness.—*The Thames Valley Times*, August 8.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Having just read your article in last week's BANNER, "Israel's Carrying Trade and Ephraim's Woe," I venture to ask for a little of your valuable space to call the attention of British-Israelites to the work being done by the Thames Church Mission. Its sphere of labour is from Richmond to the Nore, a parish, as the Bishop of London remarked at the annual meeting, "seventy miles long, and on an average a mile broad, but it contains something like 300,000 souls." His lordship added, "We cannot consider that three clergymen and nineteen lay agents are a sufficient staff to deal with 300,000 people." It is truly an Israelitish work; for as another speaker said, "If you get sailors converted you will have missionaries all over the world, at sea as well as on land." I think if people knew of this great work that is going on amongst our sailors, the income of the society, which last year was under £6,000, would be more in proportion to its needs. While preaching the Gospel to every creature, let us not forget to *begin at London*, our own capital, which I take it was the Saviour's meaning when He said, "beginning at Jerusalem." Information about the work will be gladly given by the secretary, by whom also subscriptions and suitable literature will be thankfully received. Address the Rev. H. Bloomer, 31, New Bridge-street, London, E.C.

Yours faithfully,

Upper Teddington. JESSIE LAWRENCE.

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NOTICES.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
The Naval Manœuvres and their Warning	349
The Centennial Missionary Conference of 1888	350
Lord Carnarvon on the "Shutting" of the Gates	351
The British Church the Mother National Church of European Christendom; our Logical and Chronological Refutation of Romanism. By Rev. R. Douglas, M.A.	352
Some of Israel's Recent Acquisitions. By J. Thomson	354
The Word of the Lord Glorified	355
The Pan-Anglican Conference	356
Mr. Meredith Townsend on the Future of India	357
The Bishop of Exeter Gives Evidence	358
"Blessed is he whosoever shall not be offended in Me"	359
Which shall be the Gate, Esquimalt or Burrard Inlet?	360
Anglo-Israel Free Distribution Fund	361
Israel's Scripture and Prayer Union	361
Correspondence	362

THE NAVAL MANŒUVRES AND THEIR WARNING.

ON August 9th, the fleet of the fictitious enemy, hitherto blockaded in Berehaven, in Ireland, succeeded in appearing in the Mersey, after escaping from the blockading squadron. The result was disastrous for Liverpool and Birkenhead. Six ironclads made of course short work of these cities, which are practically without any defence at all. Liverpool is held to have been captured, was put to ransom for a million sterling, and the captors escaped out of the river unmolested. Besides this, the Spider, a powerful cruiser, with the Calypso, supposed to belong to the enemies' fleet, also escaped from the blockade, caused great damage (in imagination) to several Scottish towns, such, for instance, as Greenock, Ardrossan, Campbeltown, Aberdeen; also to the Hartlepools, with Filey, and the grand new bridge in the Firth of Forth. The lesson that these results are meant to teach us is that when real war takes the place of these "sham fights" we may expect, with our really limited fleets, to find ourselves unable to shut up our enemies' ships in their harbours, and that therefore, when they escape, as our own ships had done from Berehaven and Lough Swilly, we shall have our open towns and commercial centres destroyed by the fast and powerful cruisers of the enemy, and our own prestige irreparably destroyed. The actual facts seem to show that it is impossible, with the force we have at command in the two spots chosen for experiment, to keep an enemy's blockaded squadron from escaping sooner or later, and that therefore our boasted power to force our enemy to inaction does not really exist. In short, our fleet is not strong enough in these days of steam to do the work we must have done to be safe (humanly speaking), and since our army counts for nothing as an engine of offence, and for little as an instrument for defence, we are, as men would count it, in a bad way. But here the facts and promises of Our Identity come in with their reassuring comfort, and tell us that these armies and fleets are not our true defence, but that we lean for our safety on the strength of the living God, who has promised us, as His people Israel, that "the children of wickedness shall not afflict us any more as at the first," and that "we shall dwell in a place of our own and move no more" (2 Sam. vii. 10, R.V.). In reference to our enemies, "those who war against us," trusting for victory to our apparent weakness, the promise to us is, that "they that war against us shall be as nothing, and as a thing of nought" (Isa. xli. 12, R.V.). No doubt "gatherings" may take place against us, but God has engaged that those who "gather together against us" shall not do so by His authority or permission. They shall "fall" because of us! (Isa. liv. 15, R.V.). Neither fear nor terror are to come near us, according to the promise, in Isa. liv. 14 (R.V.), and surely that must amount to a guarantee that no foreign man-of-war shall venture to bombard our open cities, or do in earnest what our own squadrons have in sham fight just effected in the Mersey for Liverpool and Birkenhead. "No weapon that is formed against thee,"—no cruiser, no torpedo boat, no man-of-war,—"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, R.V.).

Such being the case, is not the logical conclusion this, that we need be at no pains to increase our navy, nor make good the defects in our fleets, as regards the number of its cruisers or line of battle ships, since the Lord will fight for us and the victory is His, whatever our efforts and preparations may be? Nay, we must not, and cannot so tempt the Lord our God! It is ours to do all we can, and all that prudence and necessity requires of us, to secure the victory, leaving to Him to bless the means we use and efforts we put forth. It is true that in the case of Gideon's warfare against the Midianites, God did not use the whole strength that Israel provided, for the reason stated in Judges vii. 2, but in others He called for "all the people of war" His people had at command, and used them all to destroy Ai, and then the five confederated kings of the Amorites (Josh. viii. 1; x. 7). In every case He used the human means at hand, and by Israel's troops and armies discomfited the enemies He might have struck down without His people's help. The recent manœuvres teach us that our ships are too few for the work God has given them to do, and therefore their number ought to

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and must be augmented. The navy has to guard our own shores, safeguard our commerce afloat on every sea, and assist in the divinely prescribed operation of shutting all our "Doors," or Foreign and Home Gates. The work is stupendous, but the ships on which we must depend to carry out the work are but 700; whereas the cruisers required are 186 in number, and we have but 42! (p. 246, BANNER, No. 599). The estimate of the cost at which we may reasonably expect to ensure safety is stated to be 37 millions sterling. Supposing this to be no exaggeration, we think the amount insignificant compared with the awful losses we might sustain by neglecting to take those precautions which God has just shown us are manifestly needed for our safety in the perilous times drawing so near. We have no doubt that we shall accordingly look to our national safety by largely increasing our navy, and that God will bless the means we shall use to carry out His purposes. To Him will be all the glory and all the praise; to us, His people, all the blessing and the benefits.

THE CENTENNIAL MISSIONARY CONFERENCE OF 1888.

IN June, this year, there was held, in London, a Centennial Missionary Conference, which was undenominational and Protestant, international and ecumenical in its character. Yet it was held in the metropolis of "Israel of the Isles," because here are the headquarters of Evangelical work and zeal. London therefore was the fitting scene of the Missionary Conference, which had the world for its theatre, as the Pan-Anglican Conference of the Church of England could properly have been held nowhere else but in Israel's Metropolis or Chief City. The July No. of "Regions Beyond" gives in Mrs. Grattan Guinness' words a very good and clear account of the world-wide Missionary Conference of June, 1888, from which we quote our facts. The Conference was unique in its character. "The like has probably never been held since Pentecost!" Then all Asia, Arabia, and Egypt contributed its quota of Jews and proselytes to hear the apostles speak of the Gospel of the grace of God.

On this occasion, in London, in June, 1888, there were present to hear of the triumphs of the Gospel throughout the world, men from Japan, China and Persia, Syria, Turkey and Egypt, from every part of Africa, from the United States, represented by New York, Chicago and Boston, people from Canada and Nova Scotia, South America, Australia, and New Zealand. They came "by the score and the hundred!—east and west, north and south, from the crowded boulevards of Paris and Berlin, from Eastern Ispahan, from Cape Colony, Yokohama, Colorado, Sweden, Boston;" from all parts of the civilized world, and from every portion of Europe, "the two or three hundred foreign delegates, and over 1,200 English, Scotch, and Irish delegates and members, came to the Conference, representing 130 different organizations "for the Evangelization of the world." There were present at the Conference men of world-wide notoriety; and papers were read by the Rev. Dr. Post, of Syria, the Rev. Robert Bruce, D.D., of Persia; the Rev. Arthur T. Pierson, D.D., Editor of the *Missionary Review*; Robert Needham Cust, LL.D.; Dr. Maxwell; the Rev. Murray Mitchell; Bishop Stuart, of New Zealand; Principal Mc Vicar, of Montreal; Dr. Weitbrecht; Sir Monier-Williams, LL.D.; Dr. Gordon, of Boston; Dr. Noble, of Chicago, and other eminent Americans." In fact, all sorts and shades of opinion were present, and were listened to with respect, save and excepting the Anglo-Israelites, who were neither present, nor were likely to have been heard with patience by the evangelists so gathered! And yet they were all assembled in London, and succeeded in the mission field, simply because they were, almost to a man, Israelites of Ephraim, or of Manasseh (the former as to the vast majority), and were blessed from on high only because they shared in the glorious gifts granted to Abraham and his seed for ever, not the least of which was the promise that in him and his seed all the nations, families, and kindreds of the earth should be blessed (Gen. xxii. 17, xxviii. 14; Acts iii. 25, R.V.).

It is strange that the only reason why God has given success to the efforts of His people in evangelising the world was utterly ignored, and if stated would probably have been received with derision and contempt! There is indeed no other conceivable reason why British and American efforts for the spread of the Gospel should have been so successful in their Anglo-Saxon hands but the one we advocate, namely, that these missionary agencies were almost exclusively Israelitish, that is to say, those of Ephraim and Manasseh!

The following closing words of Mrs. Grattan Guinness show very clearly what the hope of Israel is, in respect to the expected results of this vast modern missionary effort, and they are words which point to our nation's Israelitish origin. "We are filled (she writes) with the hope, and deeply impressed with the expectation, that the next few years will witness such ingatherings from among the heathen as the world has never seen—the latter rain, heavier and more abundant than the early rain, and resulting in a glorious harvest above all that we ask or think. O how vast and varied the resources and opportunities of our Church of the end of the 19th century compared to those of the little Church of the first century! God give us grace to use them all as well as did the Apostolic Church, for Jesus' sake. Amen."

So far Mrs. Grattan Guinness. She accepts all the benefits and blessings God showers down upon this nation; she recognises that 300 years ago God granted to us, as the Protestant nation of the world, the signal deliverance which the defeat of the Spanish Armada proclaimed; that 200 years ago He also sent us the glorious Revolution, whereby the Reformed Protestant Religion was firmly established in our land after centuries of struggle, and that 100 years ago He sent us the most blessed movement of modern times, evangelical missions to the heathen. And yet she never pauses to enquire why Spain's efforts were defeated; why Protestantism was seated on our throne; why to us was nationally committed the world-wide propagation of the Gospel. But surely a slight search into the divine record might have shown to Mrs. Grattan Guinness that the Spanish Armada was defeated because it was a daring attack on God's people Israel, located in God's own appointed place in the Isles of the West (2 Sam. vii. 10; Jer. xxxi. 10, R.V.); that Protestantism was re-established in our country 200 years ago because this people are God's witnesses, and cannot fall finally, therefore, under Rome's dominion (Isa. xliii. 10—12, xliv. 8, R.V.); and lastly that Evangelical Missions were committed to us as the most natural thing in the world, because the Lord declared by the mouth of our prophet Isaiah: "In days to come shall Jacob take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.).

If Protestantism was saved in the person of England in 1588, then must England be Israel; if Protestantism was enthroned in the person of William III. in 1688, then too must England be Israel; and if since 1788 God has given to our nation the Evangelical Missions to the Heathen, then again, for the third time, England must be Israel, on the authority of the Word of God, and He is true!

All this Mrs. Grattan Guinness fails to see, and cannot see! With her it must be mere chance that 1588, 1688, and 1788, with 1888, have been big with Israelite mercies to our country. She probably does not know or reflect that all these are God's special gifts to His people Israel, and to no other; and in neglecting to recognise this fact she is tacitly winking at the horrid insult to Almighty God that He can give to the Gentile British what He swore to grant exclusively to the

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children of Israel; and that having promised to Abraham and his Semetic offspring for ever, He can fulfil those same promises to the Japhetic British, and yet remain worthy of faith and confidence and trust, when He promised to mankind through faith in Christ that He would give the world everlasting life through the precious, precious blood of His only begotten Son, that they might not perish (John iii. 16, R.V.).

This blindness, however, is another evidence of our Israelitish origin, for the well-known words of Isa. xlii. 16, R.V., lead one to the conclusion that those the Lord will bring by the way they know not, and lead by the paths they know not, will be the blind ones of Israel, who in some respects are in darkness and walk in crooked places. May our public writers and Christian workers awake up, and see, and glorify the Lord by acknowledging at last their splendid origin!

LORD CARNARVON ON THE "SHUTTING" OF THE GATES.

THOSE who read Lord Carnarvon's letter to the *Times* in the issue of July 9th know that his lordship gave a very good report of the progress already made in respect to the closing of the British Gates and the barring the doors of Israel throughout the world. Much remains to be done, and some things are being neglected rather shamefully. But then Israel was always given to living carelessly and confidently, not only in the isles, but wherever they have possessions. They cannot be made to believe that anything they have is in danger, or that anyone will dare to interfere with their enjoyment of their property. They consequently neglect precautions and let things slide. But in respect to the fortification of the Gates, or coaling stations, they have their orders from on high, and the word has gone forth from the King of Israel, as recorded in Isa. xxvi. 20, 21 (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. The nation, therefore, is bound to carry out the Lord's commands at the time assigned, which is close before the outburst of the indignation against the nations, the period, we suppose, described also in Rev. xvi. 18 (R.V.), when there will be the great earthquake such as there was not since men were upon the earth, so great an earthquake, so mighty."

His lordship, writing to the *Times*, declares that the Gates are being armed. Singapore has got part of her new guns, but they are not all mounted and available. Hong Kong is not so far advanced, but soon will be. Neither of these Gates, however, has received its promised ten-inch guns, though in other respects these two first-class coaling stations, or ocean fortresses, are not so insecure and in so dangerous a condition as they lately were. In the Mauritius the work is proceeding, but Lord Carnarvon fears that it will take a year to complete the necessary fortifications. In St. Lucia, now an important Gate once more, progress is being made, but it is too slow. In Trincomalee (Ceylon) and St. Helena the work is done, and both Gates have their doors shut according to the prophecies. As to Aden, the Gibraltar of the East, that Gate too is tight closed, and Lord Carnarvon feels satisfied.

The Australasian colonies are quite alive to their danger, and have done all that was needful and possible to avert it. His lordship declares their zeal and forwardness puts us at home quite to shame! "New Zealand is well armed." Victoria is organised as respects her guns, her forts, her ships, and her forces. New South Wales has spared no expense in regard to guns, but has not mounted them, as they ought to have done. South Australia and Queensland are ready; but as to Tasmania, she has better forts and guns to defend herself with than any our home commercial forts have thought it worth while to provide for their own defence!

But after all is said and done, Lord Carnarvon still brings heavy charges against our supine nation in respect to the work in hand of closing our Gates and shutting our doors throughout our colonial world and Gates. He declares, first of all, "that none of our first-class ocean fortresses are defended as completely as Germany, or France, or Italy would do the work or deem necessary; and next, that as to garrisons for all these Gates and their fortifications, no one has thought of providing them, and they are still in the clouds!" The true defence of the Gates, then, as well as of our floating commerce, has not yet been properly provided.

In respect to one of our Gates, the chief of all, as he thinks, his lordship brings a heavy indictment against our country, and this we had better leave him to describe in his own words. They were as follows:—

I said in the earlier part of this letter that there was one exception to the general progress which I have recorded, and that exception is the Cape—the most important of all our stations, the half-way house between West and East, invaluable for coaling and refitting, for protecting our own commerce, and assailing our enemy's fleets. So strongly did the Commission of which I was chairman hold this opinion, that they postponed every consideration to press upon the then Government the vital necessity of placing the Cape in an adequate state of defence; and no one has ventured to deny or question our recommendations. But years have passed, and Governments have come and gone, and for the purposes of modern war the Cape is still undefended. It is right to say that the works are now in actual process of construction, and that a much better condition of affairs may be expected; but I do not believe that as yet there is a single modern gun mounted in a single modern fort. When I was at the Cape eight months ago there were new forts without their proper armament, and new armaments expected for forts which had as yet no existence—an unfortunate but a not very uncommon illustration of our procedure in these matters. I much doubt whether even now there are any new guns at the Cape.

So far his lordship. His account, as he describes it himself, is "a picture of lights and shades, of progress made, of needless and unfortunate delays, and of much important work yet to be done." Our very shortcomings, however, are proofs of Our Identity, for they show that while our distant Australasian daughters are up and doing, and closing their doors betimes against the coming enemy, "Israel of the Isles" is resting carelessly and confidently there, according to the prophecies, doing her prescribed work languidly and half-heartedly, trusting to chance and the chapter of accidents, but confident always that no one will dare to put a hand on what is in her possession. Surely this attitude is the exact response to Balaam's prophecy in Numb. xxiv. 9 (R.V.), where the British people are described by God Himself in these words—words perfectly true at the present moment:—"He couched, he lay down as a lion, and as a lioness: who shall rouse him up? Blessed is every one that blesseth thee, and cursed be every one that curseth thee." Our nation, in short, is proving its Identity in four ways—

1st. By its possession of the Gates.

2nd. By commencing to fortify them at this particular juncture.

3rd. By doing that work tardily, and with careless deliberation.

And lastly. By evincing, nevertheless, a dread that a mighty collapse of the nations is approaching, when it will be indispensable that our own defences should be perfect, our armies ready, and our navies, as our first line of defence, in first-rate order, ready for the work of national defence.

We welcome such letters as Lord Carnarvon's, because they give blind evidence of our Israelitish origin, albeit quite unconsciously; affirming our contention, however, that we are veritably God's lost people, His heritage and inheritance. To Him be all the praise!

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THE BRITISH CHURCH THE MOTHER NATIONAL CHURCH OF EUROPEAN CHRISTENDOM: OUR LOGICAL AND CHRONOLOGICAL REFUTATION OF ROMANISM.

By the Rev. Robert Douglas, M.A., Vicar of Kidsgrove.
(*Editor of "The Two Witnesses."*)

Although, in a sense, stripped of its temporal power, with the Pope posing as "the prisoner of the Vatican," ruefully bewailing that "there are now no Catholic crowns;" every intelligent British Protestant must feel that the Papacy as a political organization, and Romanism as a religious system, are foes with which the nation and the Church have yet to reckon. John Bunyan described Giant Pope in his day, as grown so stiff and crazy in his joints, that he could only growl at us; but we have been lulled into a false security since then, have thrown down those safeguards which the nature of Popery, and ages of bitter experience, had proved to be necessary; and are guilty not only of the folly of despising an enemy possessing enormous resources, but even, to some extent, of openly fraternising with him. Meanwhile, taking advantage of our good nature and our stupidity together, the Roman Philistines are environing us round in such a manner that it will take a Revolution, or require another Protestant Reformation, before we can be finally extricated from the meshes of our antagonist.

Look at the situation.

1st. Politically. Since the Reformation, Rome has kept Ireland in a ceaseless condition of agitation against England. The yoke of the hated "Saxon" must be got rid of. Witness the past sixty years. We yielded Catholic Emancipation. We endowed Maynooth with £365,000. We disestablished and disendowed the Irish Church. And now we are asked for "Home Rule." And when this, in any form, is granted, does any one imagine we shall have peace? Nay, fuel will still be found to keep the pot of rebellion boiling; for Rome, from its essential principles, can stop short of nothing but the absolute ascendancy of her intolerance. Much as it may suit the Pope and his advisers to play a double game, and hoodwink a Conservative Government, it is self-evident that this pernicious agitation could not go on a day if sincerely and resolutely resisted by the Irish Priesthood, acting under his positive and infallible orders.

2nd. Religiously. In spite of Scripture, and nineteenth century civilisation, Rome has crowned the edifice of her idolatry and humanitarianism, by decreeing the doctrines of the Immaculate Conception of the Virgin, and the infallibility of the Pope. By means of Jesuits, she has promoted the advance of Ritualism in England, in defiance of law and public opinion, until its influence has become almost paramount in Church and State. Many have become Romanists in consequence, and many more, though preferring to remain Anglicans, teach and practice in our midst the doctrines of Rome.

3rd. The present situation as regards the influence of Popery, both political and religious, was sadly illustrated on the occasion of the so-called Papal Jubilee. That of our Most Gracious Queen, being not barely commemorative of a prosperous reign of fifty years, but of the marvellous power and progress of the centre and stronghold of the world's Protestantism, in such a manner as invests it with universal and enduring supremacy in the world, alarmed the Papacy. Such an influence must be counteracted in some way. As luck would have it, it chanced to be fifty years since the Pope as priest began to offer mass. This, though on the face of it absurd, was termed the Pope's Jubilee, though, in fact, only his Jubilee as a Mass-Priest. But it served the purpose, as diverting attention from a disagreeable subject; and behold the world does homage, and virtually falls down before the Mass! We blushed to observe that the golden ewer presented as an offering by our Queen was used by the Pope to wash his hands, after celebrating that which our Church by law established, declares to be "a blasphemous fable and a dangerous deceit." President Cleveland, better advised, presented the Pope with a copy on vellum of the Constitution of the United States. A copy of the Magna Charta and of our own Protestant Institutions, would have suited us better. But the incident proves one thing, and that is, the preponderating influence which Rome has again acquired over all parties and monarchs of the earth. She will not rest until, along with Home-Rule in Ireland, we have consented to establish diplomatic relations with the Vatican, and, as Bishop Vaughan puts it, the restoration of the Pope's "Civil Princedom." In the newspapers has appeared the ominous announcement:—"According to a telegram from Rome, the Pope will probably prolong Monsignor Persico's mission to Ireland, it being the intention of the Vatican to establish an agency of the Holy See in that kingdom."

It has long been observed, and it is undoubtedly true, that we shall have "to fight the battle of the Reformation over again." Although not in the same form, our future great conflict, as a Church and Nation, will inevitably be against Romanism. It therefore becomes an important question, on what ground can this battle be fought and won? By what means is this terrible system of apostacy, idolatry, and tyranny, to be finally crushed and vanquished? And this enquiry brings us to what we believe is one of the grand purposes of the British-Israel Revelation. To annihilate civil and ecclesiastical popery is our divine mission.

Let me proceed to illustrate and explain this point.

Nothing is easier than to show that Roman dogmas, Transubstantiation, the Mass, Confessional, and the like, are unscriptural. They are not taught in the Acts, or the Epistles. Nay, it is easy to prove them Antichristian, and subversive of New Testament Christianity. But this, though vitally important, is not enough to destroy the logical position of Romanism. The doctrine of development, and the power claimed by the Church to proclaim new dogmas, however really contradictory to the old, sufficiently covers these innovations in teaching, according to Cardinal Newman and the 'verts. The real stronghold of Popery, and that which makes it both respectable and formidable in the eyes of many nominal Protestants, is its plausible claim to be the real, old, original Church of God. "There can be no doubt that Christ," says the Pope, "founded His Church on Peter, and Peter was the first Pope." And even many who would dispute this proposition, allow that the Church of Rome is older than ours. Where were the Protestant Churches before the sixteenth century? Now this claim to be God's one, original Church, logically contains the whole question as to being the true Church. It was this which, as we see in "Tracts for the Times," had such weight in the Oxford movement over such minds as the Newmans, Mannings, and Wilberforces. It is the pet argument of Jesuits among Oxford undergraduates now-a-days. It is argued, and justly, that as God cannot change, He cannot, having once called and ordained His Church to be His witness and do His work in this world, finally abandon it. "Once the true Church, always the Church," is, on the rock of the divine immutability, a self-evident proposition. But where, as an outward and visible Church, was your Church before Luther? urges the papist.

Here, according to current and accepted views, is the weakness of the Protestant position. And here accordingly is the strength of our British-Israel contention.

First, we say to the Romanist,—we fully admit, as an indisputable axiom, your premise, "Once the Church, always the Church." The Church being God's, and founded on Himself, this is absolutely clear and certain. But stay! Was there not a Church before that of Rome? What about "the Church that was in the wilderness?" The Church called out of Ur of the Chaldees? That to which God said, You only have I known?

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That which received the lively oracles? To whom pertained the glory and the covenants, and the giving of the Law, and the service of God, and the fathers; and of whom, as concerning the flesh, Christ came? The Church of Christ Himself, of the Apostles, and the New Testament? Was this the Church of Rome? Where were the Romans when God made with Abraham and his seed an everlasting covenant? Where were the wolfish Latin races, when Israel came out of Egypt, and the House of Jacob from among the strange peoples, or when the Shekinah blazed in Shiloh and in Zion? Your argument, Mr. Romanist, recoils on and annihilates your own position! You were not always the Church, and, therefore, you are not now! Or, for this is a necessary inference, *you are not now and therefore you never were!* You were not the old original, and are therefore proved to be an interloper and usurper of God's heritage.

It is in this way, A RE-MANIFESTED Israel that can alone finally dispose of papal arrogance and error. Our blindness and unbelief as to our Israelite origin and calling, have ceded the main vantage ground to our adversaries. Finding that in popular religious opinion among Protestants, Israel has "no heir," that her grand spiritual heritage is without a claimant, Rome rushes in, and as she established her mediæval temporal power on the forged Decretals, and alleged donation of Constantine, she bases her spiritual despotism on Israel's supposed final rejection and disappearance.

Secondly, we proceed to prove, in addition to the other overwhelming evidence from Scripture and history, reason and fact, as to our being the Israel of God, that our British Churches can show, in opposition to Rome's pretended apostolic succession, a direct succession from ancient Israel. We can prove the continuity of the church of God, through us, from the days of Abraham. There never has been, as St Paul demonstrates so lucidly in Rom. xi., but ONE church,—the old Olive Tree of Israel; and he himself accordingly planted that Olive Tree in Britain, among the British, or Covenant Hebrews, BEFORE THE DESTRUCTION OF JERUSALEM! We have before recapitulated this evidence, but the point is of such fundamental and supreme importance, and ought to be so universally understood, that we may profitably introduce it again.

This divine foundation of our Church by apostolic men before A.D. 70, is one of the best ascertained facts in history.

Clement, mentioned in Phil. iv. 3, says of St. Paul, he preached "even to the utmost bounds of the West." Theodoret, in the fourth century, says—"Paul carried salvation to the Islands that lie in the ocean." Jerome, soon after, wrote—"Paul having been in Spain, went from one ocean to another, and preached in the Western parts." Eusebius, fourth century, says—"Some of the twelve passed over to those which are called the British Isles." Fortunatus, fifth century, tells us—"Paul preached in the countries which the Briton inhabits, and in utmost Thule." Gildas, the British historian of the sixth century, says—"Christ the true Sun, afforded His rays to this Island." The probability of Paul's visit is confirmed by the fact that there is an interval of about eight years of his life not accounted for in the New Testament, from the 5th to the 14th year of Nero.

A learned writer quoted by George Smith in his "Religions of Ancient Britain," thus sums up the evidence for St. Paul's Apostolic Visit:—

"That St. Paul did go to Britain we may collect from the testimony of Clemens, Romanus, Theodoret and Jerome; who relate, that after his imprisonment, he preached the Gospel in the western parts; that he had brought salvation to the isles that lie in the ocean; and that in preaching the Gospel he went to the utmost bounds of the West. What was meant by the West, and the isles that lie in the ocean, we may judge from Plutarch, Eusebius and Nicephorus, who call the British Ocean the Western; and again, from Nicephorus, who says that one of the Apostles "went to the extreme countries of the ocean and the British Isles;" but especially from the words of Catullus, who calls Britain the utmost Island of the West; and from Theodoret, who describes the Britons as inhabiting the utmost parts of the West. When Clement, therefore, says that Paul went to the utmost bounds of the West, we do not conjecture, but are sure, that he meant Britain, not only because Britain was so designated, but because Paul could not have gone to the utmost bounds of the West without going to Britain. It is almost unnecessary, therefore, to appeal to the express testimony of Venantius, Fortunatus and Sophronius, for the Apostle's journey to Britain."

In the next place, a further confirmation of this visit of St. Paul to Britain, and his missionary labours here, is supplied by the independent testimony of the national Triads and uniform tradition, to which historical facts give every appearance of truth. In these, moreover, we discover a plain reason both for his letter to British Christians in the Epistle to the Hebrews,* and for the visit promised in it. According to Triad 18 Bran, the father of the noble Caractacus, whose bearing and address won the admiration of the Roman Emperor, "brought the faith in Christ first into this Island from Rome after his imprisonment." "The genealogy of the saints of the Isle of Britain," which forms the most ancient and reliable document in Welsh Archæology, confirms this Triad in these words, "Bran was the first who brought the Christian faith to this country." And nothing can be more historically probable than this statement. For, according to Tacitus, the British hostages were taken to Rome A.D. 51, and remained there till A.D. 58, just at the time when the Apostle says "the faith of the Christians in Rome was spoken of throughout the whole world." The probable course of events was this—zealous Christians in Rome were used to accomplish the conversion of the British Bard king, and some of them accompanied him on a mission into Britain. This the "Genealogy of the Saints" just referred to, positively asserts, "Four Christian Missionaries accompanied Bran on his return, *viz.*,—Ilid, Cyndav, and his son Mowan, who are styled "MEN OF ISRAEL)" and Arwystli Hen, a man of Italy," who is commonly identified with Aristobulus. It is likely even that this memorable mission which had then recently occurred, and was to be crowned with such remarkable results, suggested the remark in Rom. i. 8.

(2) Observe the singular fact that the Church in Britain was the first Nationally Established Church. While the heathen Emperor, Marcus Aurelius, reigned in Rome, between the years 161 and 180, Lleirwg, who reigned in Wales as titular king of Britain,† made Christianity the religion of the realm. Triad 62 says, "he made the first church at Llandaff, which was the first in the Isle of Britain, and bestowed the privilege of country and nation, judicial power and validity of oath, on those of the faith of Christ." This was before the sovereign dignity was wholly wrested from the Silurian chiefs, and annexed to the Romans by Pertinax and Severus. The explanation of this national movement, says Williams, is this: "Christianity had naturally and gradually become incorporated with Bardism; till at length, by the consent of the country and the tribe, Druidism was abolished, to make way for the church, and the privileges of the Druids (so strikingly analagous to those of the Levites in Israel) were transferred to Christian ministers. Among other things, these included five acres of land; exemption from personal attendance in war; permission to pass unmolested from one district to another, both in war and peace; support and maintenance wherever they went; exemption from land tax; and a contribution from every plough in the district where they were the authorized teachers."‡

Geoffrey of Monmouth says, "there were in Britain twenty-

* See article in the *Two Witnesses* for last November.

† An old Saxon Chronicle cited by Usher, ch. iii., styles him, "King of the Britons in Wales."

‡ See Williams' Antiq. Cymry, ch. ii.

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eight Flamens and three Arch-Flamens, who used to offer incense and sacrifice cattle to the deities. These things being suppressed, and all things governed by the standard of Christianity, they consecrated Bishops in the room of the Flamens, and Archbishops in the jurisdiction of the Arch-Flamens." (Book iv., ch. 19). It is true this author, with his Roman proclivities, makes Lleirwg (or Lucius) consult the Bishop of Rome as to his proceedings. But Sir H. Spelman has cast grave doubts on the pretended letter of Pope Eleutherius to Lleirwg; and even if genuine, it affords no countenance to later papal claims.

On the contrary, the letter, translated by Collier, makes the Pope say to the king, "You are God's vicegerent within your own dominions;" a truth Popes soon learned to deny. But whether genuine or not, the letter bears testimony to the establishment of Christianity by Lleirwg, from the attempts of the Romanisers to make capital out of it. Hence Dr. Lingard is constrained to admit, "we have undoubted proof that believers were numerous in Britain, and that a regular hierarchy had been instituted before the close of the third century." And this national establishment of the British Church at the time, combined with the fact of the large degree of independence enjoyed by the British chiefs under the Roman occupation, probably accounts for the apparent exemption of native Christians from the Diocletian persecution, which raged among those who were Roman citizens, and cut off St. Alban and others. Thus the British National Church antedates the adoption of Christianity by the Roman Empire about 160 years!

(3) Remember that, by a deeply significant act of divine Providence, Rome was indebted to Britain for her first Christian Emperor, Constantine; upon whose forged "Donation" the papacy subsequently based its claim to universal temporal power. His contemporary biographer says, "*Brittanias illic oriendo nobilas fecisti;*" and in spite of the recent scepticism of Gibbon and others, these words, according to old tradition, seem properly to refer to the birth as well as to the accession of the Emperor; our oldest authorities asserting that Helena, the mother of Constantine, was the daughter of Coil, a British King. One thing however, is sure, that whether this were so or not, Britain was the birthplace of Constantine's Empire. He was crowned in York by the army in Britain, on July 25th, A.D. 306, and a curious fact mentioned by Gibbon is that "the national troops were reinforced by a numerous body of Alemmanni (or 'warlike Germans'), under Crocus." From these our shores, then, as a patent and undisputable fact, Constantine went forth to the conquest and Christianization of the Roman world! An event like this, one of the most crucial in the history of mankind, is to him who believes in an all-ruling Providence, absolutely decisive of God's election of Britain as the true mother church of Christendom. Hence Britain's influence grew in the Christian world. The Rev. Edward Churton, in his "Early British Church," truly says, "Constantine himself being a native of this island, seems to have honoured the British bishops, who were sent for to attend at councils, held by his authority, at different places for the settling of order and promoting of the true faith." There were bishops from Britain, whose names are recorded at the Council of Arles in France, A.D. 314. They seem also, to have been at Nice, where the Nicene Creed, was received. Again, British bishops were summoned by Constantine, A.D. 337, to another Council at Sardica in Bulgaria, and another at Ariminum in Italy, A.D. 360. And both St. Athanasius and St. Hilary have borne testimony that the Christians in Britain in their day "kept the faith as taught in the Nicene Creed, and preserved a good conscience with unshaken stedfastness." The horrors of the Saxon invasion, though designed and overruled by God for so much ultimate good to Israel in Britain, were a sore chastisement at the time. Nor must we overlook the fact, stated by M. Thierry in his "Norman Conquest," that, "The ambition of the Saxons was excited against the indigenous Britons by the Church of Rome for its own ends. In doing so, indeed, it was preparing a rod for its own back, but no thanks to it for that.—*The "Two Witnesses," July,* 1888.

SOME OF ISRAEL'S RECENT ACQUISITIONS.

By J. Thomson.

PART I.

The Beaconsfield administration of 1874—1880 was remarkable for many things, but for nothing more, perhaps, than some foreign acquisitions then made, and the great importance which it is acknowledged universally that they now possess. We may instance the Suez Canal shares, which were sold by the Khedive, and purchased by our Government for this country. From that very day, it may almost be said, the value of the Canal shares, from a low point, began steadily to go up, to the great satisfaction of the Shareholders, until they are now quoted at a price about four times the value of what they were then. At that time, also, the occupation of Cyprus was obtained, and its value, if not as a "place of arms," at least as a sanitorium, was soon seen during the subsequent "military operations" in Egypt, entered upon by the succeeding Gladstone administration, 1880—1885. The value of Cyprus to us nationally, as a place for trade, has also been steadily increasing, and all the predictions that its occupation would never "pay," have been proved baseless, by a steadily increasing revenue which leaves a surplus.

The result of our policy in the East has been to virtually give into our hands, for its administration and protection, the whole of Egypt, that ancient country which has long been reckoned as the "basest of kingdoms," its labouring fellaheen trodden down by exacting oppressors; but their cry has been heard, and through our influence justice is, in some measure, being done, and plenty and prosperity, in consequence, is rapidly advancing the conditions of existence in a marked and highly satisfactory manner.

But perhaps in no place is the peculiar "fortune" (if we may so term it) of this country seen in the value of our acquisitions as in the history of South Africa and our possessions there. We need not now stay to shew how the Cape, a Dutch colony, came into our hands at the first; nor how territory has been added to territory until, virtually, the whole of South Africa is under our influence. The most romantic of all our South African acquisitions is that of what was formerly known as Griqualand West, but now as the Diamond Fields. Little over twenty years ago it was thought of little value; the first diamond was found in 1867, but there existed great scepticism as to the genuineness of the discovery, and there was a perplexing question with the Orange Free State as to whether they, or we, exercised the sovereignty; besides native rights and European claims requiring adjusting. At length, in 1876, a settlement agreeable to both parties was arrived at, the Orange Free State giving up all claim to the territory for the sum of £90,000. Soon the doubts first expressed as to the "find" disappeared, and there became a certainty of the reality of the discovery of diamonds 600 miles north of Cape Town, and then followed a rush of diggers, allotment of claims, a new settlement and fixed institutions, resulting in the large and prosperous town of Kimberley, and a peculiar industry "such as exists nowhere else in the world," giving employment to many, and enriching the State and the world by the production of more than £4,000,000 worth of diamonds annually!

The very mention of the production of such an amount in value of diamonds every year, naturally makes one ask where do they go? and how is it that they keep up their value? To answer such questions is not within our province at the present time, even if we were able to do so: but we are assured "such

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are the requirements of modern luxury that this enormous amount of precious stones is absorbed into the market without materially disturbing prices, or affecting the ordinary conditions of trade." Everywhere in Kimberley there is a sense of these precious stones. A stranger passing by might think those he sees at work were engaged in the labours of ordinary husbandry. Large masses of soil are dried in the sun, and broken up by oxen, to separate the gems from the dust. Poultry sometimes pick up, in place of a more savoury morsel, a stray jewel; and not unfrequently has the old story in the fairy tale been repeated that precious stones are found inside these feathered bipeds. There are diamonds everywhere—"underground, above-ground, in the water if not in the air, in men's houses, and ladies' dresses, in the talk, the thought, the business of everyone." This industry gives employment to many, creating also in thousands of native workmen an appreciation of European dress and food, and some of the comforts and decencies of civilised life. The spectacle of these wild races tamed by steady labour, and incorporated into an orderly and prosperous community, is a very remarkable and interesting sight in Kimberley. The large companies engaged in the Diamond trade engage twelve or fifteen hundred of the natives, housing them together, and not allowing them to go beyond the bounds of a large enclosure during the time of their engagement (which generally lasts for some months), except to work; but they are provided within it with everything they may want, from a hospital to a general store. Their money, if they wish, is kept for them till they return to their own country, when they carry it back with them, with the other property and new ideas they have gathered up of a settled and civilized life.

The connecting link between Cape Town and Kimberley is a long line of rails which crosses the Karroo Desert—a vast expanse of uncultivated country—and makes the journey one of fewer hours than a few years ago it would have required days to accomplish. The great importance of this, and the accompanying telegraph wire which keeps the young settlement in touch with the civilized world, can only be fully appreciated by those who live in such vastly extended countries. Nor is the railway important merely in a monetary point of view, and the speedy transport of materials or persons; but it is equally as valuable considered in an administrative and political aspect. Consolidation and increase of the powers of government, are greatly advanced by railways, especially in countries of large extent; and what the high roads were to the ancient Romans, railways are to us—a necessity of government and symbol of dominion: subjects of distant provinces are brought into easy and familiar intercourse, and a sense of unity and dependence on a common authority created and fostered to the strengthening of the whole body politic.

These facts relative to Kimberley we have obtained from an interesting article by the Earl of Carnarvon, entitled "The Cape in 1888," which appeared in the *Fortnightly Review* for June last. The noble Earl refers to many other matters besides the material prosperity of the young colony, as for instance the influence of Freemasonry abroad, and he bears his "testimony to the organization of Freemasonry as a powerful influence for good." Non-Freemasons generally think that, abroad, Freemasonry is connected with revolutions and conspiracies, and that English Masons are members of a great friendly society mainly interested in convivial meetings. "Such a notion," says the Earl, "is very far removed from the fact;" and he knows "no place where Freemasonry plays a more useful part in public, as well as private affairs, than at the Cape . . . . it ignores the varieties and opposition of nationalities; invites men of different races to a community of action for excellent and practical objects; and has a direct and beneficent action in South Africa. English and Dutch can meet on this common ground, and in so meeting forget many of the divisions which public affairs have sometimes tended to accentuate." The noble Earl speaks from wide experience, and details the impressions made on him by a recent visit to the Cape, where he came into contact with South African Freemasons, and says explicitly, "I have had, perhaps, unusual facilities for watching and measuring the strength of such an influence, and I am satisfied that I do not overrate its power or value."

(To be continued.)

THE WORD OF THE LORD GLORIFIED.

THE motto of the Bible Society, that which has for its honourable title and description, that it is "The British and Foreign Bible Society," is a sentence taken from 2 Thes. iii. 1, "That the Word of the Lord may have free course and be glorified." The Society means of course by this that its aim and object, its sole *raison d'être*, is that the Holy Scriptures, which are "the Word of the Lord," may be published among all nations, families, and kindreds of the earth; and that thereby God's glory may be secured. It is a noble intention, and one nobly carried out during the 84 years of the existence of the Bible Society. On March 7th, 1804, it was founded, and during its short life it has sent forth 112,253,547 copies of the Bible, Testament, and portions of the same; printed or published in 279 languages or dialects. Its great advance has occurred during her Majesty's 50 years' reign. In the Society's last Report this circumstance is mentioned, and the following remarkable statement made:—

"In the future times," says the Report, "when the reign of Queen Victoria becomes to our posterity historical, as the Elizabethan age is to us, there is little doubt that far above the extension of the empire, and the wondrous achievements in art, science, and literature, the unprecedented advance of religious activities will be its most conspicuous and admired feature. That Britain should be the fountain whence the streams of the water of life flowed most copiously, swiftly, and widely will constitute her surest claim to renown and grateful remembrance. And that this marvellous extension of the Gospel at home and abroad, occurred not only during the reign, but with the sympathy and support of Queen Victoria, will for ever associate her name with the grandest era in the past progress of the kingdom of Christ." From this country, then, there have proceeded, as from a fountain, the streams of the water of life and of the word of life which is the Word of the Living God. It has free course here, and here only, and flows to the glory of God swiftly, copiously, and widely over the whole world. Such being the case, there is derived from this fact a clear and positive proof that this nation is Israel, and that God dwells among us. For He hath said in Psalm cxlvii. 19, 20 that, "He showeth, hath shown, and will ever show, His word unto Jacob; His statutes and His judgments unto Israel, and that He hath not dealt so with any nation;" and as for these other nations, "they have not known God's judgments." The large increase in Bible circulation, which appears on comparing the issue by the British and Foreign Bible Society in the years 1837 and 1887 is shown by the following table for the countries named respectively:—

COUNTRY.	EXCESS OF 1887 OVER 1837 IN ISSUES.
For France	9,918
„ Germany	315,460
„ Italy	129,028
„ Austria	167,959
„ Spain	51,280
„ Turkey and Greece ...	34,036
„ Russia	442,641
„ India	269,133

The land to which the Lord has intrusted the Word in the largest measure is the one which has done most to disseminate the Scriptures, and so glorifies the Lord. To Israel only is this privilege given, as recorded in the Sacred Volume; for it is declared to be hers "to blossom and bud, and to fill the face

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of the world with fruit." With this duty to perform it would be hopeless to expect the nation to carry it out successfully without the directing presence of the Lord. Accordingly, God has promised that as Father, Son, and Holy Ghost, He will, as the Triune God, dwell with His people Israel, and enable them to glorify Him. "This people, said Jehovah, have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21, R.V.). "Whoso offereth the sacrifice of thanksgiving glorifieth Me" (Psa. l. 23, R.V.). "I will dwell among the children of Israel, and will be their God" (Exod. xxix. 45, 46, R.V.). "I am with you, saith the Lord of Hosts, according to the Word which I covenanted with you when you came out of the land of Egypt, and My Spirit abode among you. Fear ye not" (Haggai ii. 5, R.V.). "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even until the end of the world (or age)" (Matt. xxviii. 19, 20, R.V.).

The mode in which the Society carries on its work is shown by the following sentences from one of its publications:—

The Society has Agents or Correspondents actively engaged in printing the Word of God and spreading it by means of depôts and Colporteurs (some 300 in number) throughout Europe.

In India, China, and other great heathen countries, the operations of the Society are conducted on a very extensive scale. Within the last few years grants involving an outlay of from £2,000 to £3,000 a year have been made to other societies, such as the Society for the Propagation of the Gospel and its Ladies' Association, the Church Missionary Society, the Church of England Zenana Missionary Society, the Indian Female Normal School and Instruction Society, the Society for Promoting Female Education in the East, Miss L. M. Whately's Mission, and others, to enable them to employ more native Christian Bible-women to read the Bible to their secluded sisters in the East, and to teach them to read it, as well as to encourage them to buy portions of it for themselves. In this way it is hoped that an increased circulation of the Holy Book will eventually follow.

The indispensable aid which the British and Foreign Bible Society renders to Missions abroad is often forgotten. Speaking generally, translations of the Scriptures in about seventy languages at least are now used in the Foreign Missions of the Church of England. Of these about six-sevenths can be obtained only from the Bible Society, and almost all the rest are practically furnished by it.

In Australia, New Zealand, the West India Islands, and British North America, the work is carried on by many vigorous Auxiliaries, which send valuable pecuniary support towards the general operations of the Society, in addition to providing the Scriptures for the supply of their own fields.

The attractive New Testament in English, which was first issued in July, 1884, for sale (below cost) at one penny per copy, had reached a total circulation of 3,330,038 copies on February 20th, 1888. As the price is specially fixed at one penny to bring it within the purchasing power of all classes, and to encourage them to *purchase copies of their own*, no copies of this book have been supplied free, or at a price below one penny. A similar Penny Testament has been published in Welsh.

It will be seen by the above that the British and Foreign Bible Society is honoured by God as the great instrumentality whereby the Word is taken to all the world, and has thereby free course and is glorified. Glorifying the Word, God Himself is glorified; for it testifies of Jesus, God the Son, and of the Spirit of God, who takes of the Word and shows it to the unbelieving, ungodly world. The nation which thus deals with the Word of Life, and whom God Himself thus exclusively employs must needs be Israel. Our national duties therefore in reference to the circulation of the Bible are manifest. We are merely trustees of the Book. It is meant for the whole world as their Book no less than ours; and it is our duty, as God's chosen ones, to take it to every erring, sinful, child of Adam, and give it to them as the great Father's message to His beloved children. "For God so loved the world that He gave His only begotten Son" for it; and not only so, but He gave His Word also to Israel that they as His messengers and missionaries might "blossom and bud, and fill the face of the world" with Gospel, Bible "fruit," to the saving of the souls of those for whom the Lord Jesus Christ died and rose again, "The Just for the unjust." Let Israel therefore, as the stewards of so great a treasure, praise the Lord for His goodness, and work for Him as He desires them to work, in making known to the sons of men the grace of God, the pitifulness of His tender mercy, and His faithfulness (James v. 11; 1 Cor. i. 9, and x. 13).

THE PAN-ANGLICAN CONFERENCE.

THERE is clearly an Israelitish reference in the Pan-Anglican Conference which has just separated, for it points to a gathering of the Prelates of the whole Anglican Communion, and they were summoned to confer together by the Patriarch of the whole Anglican Episcopate. Since the British are Israel—Christianised—it is the most natural thing in the world that the Primate of all England, and of the English-speaking races, should summon the Prelates to assemble and deliberate upon questions material to the religion of the chosen people. Britain, and Greater Britain, then have, representatively, come together at this time to take counsel with the Archbishop of Canterbury, the Patriarch, in regard to matters interesting to "the universal Episcopate"—on which the sun never sets, North, South, East, and West, where Israel is found. The reason why the Archbishop of Canterbury has been selected to represent the Patriarch of the new Patriarchate of Greater Britain, is thus set forth by "Morris Fuller" in a recent publication. He said "It was because of the recent marvellous growth of the British Empire—now a seventh part of the world's surface, and a sixth portion of the world's inhabitants—because of the rapid spread of the Anglo-Saxon race and language in both hemispheres, from Quebec to Canton, from New Zealand to the Himalayas; because of the development of our commerce, and the foundation of young and vigorous communities, connected with our Imperial Federation, in all parts of the world; because of the colossal proportions of England's Imperial Power, and its magnificent future, the consequent advance of the Anglican Church, and unprecedented increase in the Anglican Episcopate. All these reasons, combined, have caused the Archbishop of Canterbury, our Primate, to be regarded as Patriarch of the new Patriarchate of Greater Britain."

These points, thus succinctly put forth by the writer in question, indicate clearly that the nation which has recently summoned the Prelates of the Empire to the isles of the West, must be Israel, and none other, because our Empire has marvellously grown in recent years, as we all know, and such growth was Israel's destiny in the latter times. To Jacob the promise was made, in Gen. xxxv. 11, R.V., by the Lord Himself: "And God said to him, I am God Almighty; be fruitful, and multiply: a nation and company of nations shall be of thee." Also in Gen. xxviii. 14, R.V.: "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." This has been literally fulfilled. Therefore, our public writers notice, as the reason for the Pan-Anglican Conference and its efforts, that the British Empire has so marvellously grown in recent times, that already it extends over a seventh part of the earth's surface, and holds within its folds a sixth of the world's inhabitants. It was meet, therefore, he argues, that its Church should assemble, at the bidding of the Primate of such a Power, and discuss the questions of the day, as they affect the Church of God. But there is another point raised in this matter. The Anglo-Saxon race is rapidly spreading over the earth, and, as a consequence, the

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language is also becoming universal. The language follows the race, as we have always maintained. It is being adopted in Quebec, and spoken in Canton. In New Zealand it is the vernacular of the majority of the inhabitants, and at the foot of the Himalayas it is the tongue of the paramount Power. Our world-wide commerce carries it everywhere, and our colossal, imperial power compels its adoption even in countries like the Transvaal, where, in spite of the Boers, who compare it to the cackling of turkeys, it is everywhere adopted, in the courts, the markets, in public offices, and the way-side.

Greater Britain, and the English-speaking races then, have a new link of loving connection added to those which have previously existed, and through the Pan-Anglican Conference they realise and exhibit to the world the wondrous fact, that "the nation and company of nations" are Christian and Protestant, one in love to Christ, and united in national, federal, Christian bonds, which, in itself, is a fulfilment of Hosea's prophecy: "In the place where it was said to them, Ye are not My people (Lo-Ammi), it shall be said unto them, Ye are the sons of the living God." The Pan-Anglican Church, and its Conference, are the modern, living, acting embodiments of this prophetic announcement. It is connected with and united to a nation which is the first of all the Powers of the world, that nation which our Lord declared would succeed to the inheritance of the kingdom of God, which, being taken from the Jews, was to be conferred on the other sister, the Israelite kingdom of Ephraim, the fruitful one—even Great Britain. This Conference was not a "Council," it was not œcumenical, it was not infallible, like those of Rome. It represented only the Anglican National Church, "a more modest platform than Vaticanism, but more Scriptural and more in accordance with primitive models and the dictates of reason."

The Churches, now united and represented at the Pan-Anglican Conference, are "the Church of England, the Churches planted by her in India, the Colonies, and elsewhere, most of which Churches are associated into six distinct provinces; the Church of Ireland, the Episcopal Church in Scotland, the Episcopal Church in the United States of America, with its missionary branches, and the Church in Haiti." To prove that the Pan-Anglican Conference represents, in a real sense, God's great witnesses in the world, according to Isa. xliii. 10—12, and xliv. 8, R.V., the following parts of the addresses to the Faithful, issued by the Conference in 1867, and again in 1878, will fully testify. In 1867 the Conference said: "Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and *additions* with which, in these latter days, the truth of God has been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage, asserted for the See of Rome, and by the practical *exaltation of the Blessed Virgin Mary* as Mediator in the place of her Divine Son, and by addressing of prayers to her as intercessor between God and man; of such beware, we beseech you, knowing that a jealous God giveth not His honour to another." In 1878 the Bishops in Conference declared, *inter alia*:—

The principles on which the Church of England has reformed itself are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic creeds. We retain the apostolic order of Bishops, Priests, and Deacons. We assert the just liberties of particular or national Churches. We provide our people, in their own tongue, with a Book of Common Prayer, and offices for the administration of the Sacraments in the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read of all men. We gladly welcome every effort for reform upon the model of the Primitive Church.

We see by these extracts that the Conference is a witnessing, protesting body, as Israel was destined to be. She protests against the errors of the Church of Rome, against the worship or *cultus* of the Virgin Mary, and the multiplication of false mediators between God and man. The Pan-Anglican Conference, therefore, was an assemblage in keeping with Israel's character throughout, and points, as we have seen, to several of her Scriptural characteristics. Thereby, the Conference gave us another and a fresh clue wherewith to be certified that the British are the people of whom we are in search—a people once lost, but now discovered to the glory of God.

MR. MEREDITH TOWNSEND ON THE FUTURE OF INDIA.

In the *Contemporary Review* for June, 1888, Mr. Meredith Townsend contributes a paper on the question, "Will England Retain India?" which he answers in the negative. He admits we govern well, and bestow vast benefits on India by our rule. He grants also, that when we go, India will become the prey of the murderer, robber, and marauder. Her fields will reek with blood then, and the *pax Britannica* will give place to the carnage of political *chaos*. We ask, then, why this pessimist thinks we are going to lose India, and why the vast Empire is to be torn from our paternal grasp, and delivered over to the miseries of plunder, robbery, and ruin? He thinks it is because, first, the Indian races are brown, and we, their rulers, are white! and because, between brown and white races there is a perennial hatred, that nothing ever can or will reconcile! Therefore, he declares our Empire there is destined to set in blood, and collapse in revolution and rebellion! The Indian Mutinies, he declares, took place for these two causes, but no other. British rule, too, it seems, is so monotonous, and lacks so much the "interestingness of life," that the natives are sure, one day, to set it aside and go back, out of mere preference, to their old Asiatic liberty, to slay, and murder, and rob, or be slain, murdered, and robbed, by way of variety to the present intolerable sameness of their national lot. The conclusion of his whole contemplation of the subject is this:—

India, therefore, will fly in pieces; the ancient hostilities of race, and creed, and history, none of which have we had time to extinguish, will revive at once; and life will again be made interesting as of old by incessant wars, invasions, and struggles for personal ascendancy. The railways, the only things we have built, will be torn up, the universities will be scouted by military rulers, the population will begin to decline, and, in short, for one word expresses it all, India will be once more Asiatic. Within five years of our departure we shall recognise fully that the greatest experiment ever made by Europe in Asia was but an experiment after all; that the ineffaceable distinctions of race were all against it from the first; and that the idea of the European tranquilly guiding, controlling, and perfecting the Asiatic until the worse qualities of his organisation had gone out of him, though the noblest dream ever dreamed by man, was but a dream after all. Asia, which survived the Greek, and the Roman, and the Crusader, will survive also the Teuton and the Slav.

Mr. Townsend considers that our Indian Empire, "which came in a day (!), will disappear in a night." The whole Empire is so great a puzzle to him, that he regards its existence as a miracle, and says "it is a miracle, as a floating island of granite would be a miracle, or a bird of brass, which flew, and sung, and lived in mid-air." He deems it "a structure built on nothing, without foundations, without buttresses, held in its place by some force, the origin of which is undiscoverable, and the nature of which has never been explained." This, and a great deal more like it, is the burden of Mr. Townsend's article, but in one point he is right. The Indian Empire is a miracle and a puzzle, founded on what, because he is blind, he cannot see or understand, though Anglo-Israelites understand and comprehend it well. This Empire is God's good gift to Israel. This British nation is

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Israel, and to them God has given the Heathen Indian Empire, in the words he will find in Psa. cxi. 6, where God declares "that He showeth His people the power of His works, in giving them the heritage of the heathen." "The heritage of the heathen" is India, and God has given it to Israel, the British nation, according to the prophecies. The Lord maintains them in possession, and here is the explanation of the secret Mr. Townsend cannot comprehend, for lack of a little faith and spiritual discernment. He is no prophet, as he admits, and yet he ventures, freely, to prophesy that the Empire, which he says was "the growth of a day, will perish in a night." How does he know that? Who gave him the information? The Indian Empire did not "grow in a day"! It has been slowly growing for 120 years, and is growing still, as the State of Burmah, and the North-west Provinces, plainly prove to us. He considers, too, that we hold 250,000,000 of our Indian races by our 1,500 Civil Officials, and by the 65,000 bayonets supporting them, forgetting, utterly, that these are the advance-guard of the Power of Israel in the British Islands, and of the Colonial nations attached to us in the four quarters of the globe. It is this mysterious power which the Hindus and Mussulmans of India so greatly dread, and which reconciles them to the British Râj. "We are not afraid of you, sir," said some Hindus of the Madras Presidency, once, to a civilian who interrogated them on this very point. "We are not afraid of you, but we are afraid of the power behind you, which would fall upon us from the sea, and which, when you send for them, collect here from the North, South, East, and West. We are afraid of them and submit." Besides, the natives of India know better than Mr. Townsend does, that if the British go, Russia would come and take possession of India. There is no power of cohesion among the Indian races, even if there were a desire to eject the British. There are over sixteen nations in the land, diverse in languages, manners, habits, customs, religions, and institutions. The vast masses of the population are inert and content to remain under any power which will tax them lightly, and let them remain as they have remained for 3,000 years. The British, on the whole, deal justly and kindly with the masses, and they are content they should govern them. It was so in the Mutinies, and has been so ever since. Even during the Sepoy War, the people were with the British all through the North and North-west. In the South, peace reigned right across the peninsula. The people, in the very height of the Mutinies, protected the British under the very eyes of the raging Sepoys, and were content, as soon as the mutineers were exterminated, to return to their allegiance to the British Empress, then the Representative of the nation.

Differences of colour, between conquering and subject races, have never, of themselves, caused rebellions or insurrections. South India is very black, but its people are the most loyal of Her Majesty's subjects! The Kafirs and Hottentots of the Cape are black as well, yet love the British. The Maories are red, but live at peace with their British fellow-subjects. The Chinese and Red Indians are tawny yellow, yet contrive to exist in amity with the British in Hong Kong and North America. Mr. Townsend, in short, is wrong all round! He may be a very clever man, but his learning does not make him wise! He may have lived in India, but he knows very little about the people who inhabit it! In regard to what we have done for India, Mr. Townsend ought to know that railways are not the only things we have built for India. We have built for her splendid roads, magnificent bridges; a telegraphic system—the wonder of the world; canals, weirs, and irrigation works; education, the Gospel, the Bible, commerce, peace, civil and religious liberty, besides wealth, all these we have freely given to that distant heathen heritage, and we have won India's gratitude, as far as she is capable of feeling it. God's gift to Israel is India, and to Him be all the praise for the splendid prize!

THE BISHOP OF EXETER GIVES EVIDENCE.

THE Right Rev. Edward H. Bickersteth, D.D., Bishop of Exeter, preached the annual sermon of the Church Missionary Society at St. Bride's Church, Fleet-street, on April 30, 1888, and chose for his text, 1 Tim. i. 11 (R.V.), "The Gospel of the glory of the blessed God which was committed to my trust." One portion of his excellent sermon is so clearly on the lines of Our Identity that we think we must place it before our readers for their consideration. He was discussing the fact that the Gospel was committed in the councils of the Lord to human stewardship. This has always been our own contention. Through the after-seed of Abraham all nations, families, and kindreds of the earth are by promise to be blessed. Israel was to take root, to blossom and bud, and fill the face of the world with fruit (Gen. xxii. 18; xxviii. 14; Acts iii. 25; Is. xxvii. 6, R.V.). To no angelic agency was this glorious work to be committed. God formed, made, and created Israel to do it. "This people have I formed for Myself," He said, in Isa. xliii. 21, R.V., "they shall show forth My praise!" The Bishop drew a remarkable parallel beween the case of St. Paul, the Hebrew apostle to the Gentiles, and that of England, which is doing a work like his in these "last days." Yet it never occurred to the Bishop that "England" was so engaged in fulfilment of the prophecies, and because England was and is "Israel!" The preacher shows how our power is world-wide and built up to perform the very work God determined should be done by Israel, and while he acknowledged that we are doing that work, in a way exactly parallel with the one St. Paul was raised up to perform, it strangely never has been revealed to the Bishop that "the Imperial Anglo-Saxon Race" must be the "Imperial House of Israel," whose dominion is to be world-wide according to Dan. vii. 27, R.V., being the masters and yet the Christian teachers of the whole world (Micah v. 7, 8, R.V.). We quote as follows:—

And this brings us to the third and last great truth affirmed in our text—

3. *The committal of this Gospel to human stewardship.* The Gospel of the glory of the blessed God, says St. Paul, was committed to my trust. Nothing moved the Apostle more deeply than this. Whenever he alludes to it, it seems to bring him to the very dust. It is in connection with this he speaks of himself as the least of the Apostles; and a few years later, with deepening humility, as less than the least of all saints; and later still, not long before he finished his course, as the chief of sinners. He was with those to whom he ministered this Gospel in weakness and in fear and in much trembling,—not from fear of man, not from any doubt of the certainty of the message, not from any questioning of the power of God. But the overwhelming thought, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God," compelled him to ask, Who is sufficient for these things? The priceless treasure was in an earthen vessel; but why? only that the excellency of the power might be of God.

You admit this in the great Apostle of the Gentiles. But you say, he was a chosen vessel unlike every other. You admire, and justly, his manifold education for the work he was called to fulfil. You point to the fact that he was an Hebrew of the Hebrews, and yet a Roman citizen of Tarsus, to the culture of his learning, to the religiousness of his Pharisaic youth, to the fiery zeal of his manhood, and, when it pleased God to reveal His Son in him, to the overmastering love of Christ, which made him count all things but loss for the excellency of the knowledge of Christ Jesus his Lord if only he might finish his course with joy. Then you urge that St. Paul was clothed, like Israel's warriors of old, with the Spirit of the living God. And lastly you remind us that the legions of Rome had prepared a highway for the Gospel into almost every land, and that the weary world was unconsciously craving for that wonderful ambassador of the Cross.

All this is true. But is it too much to say that England, and pre-eminently England's Church, have been trained by God for a like embassy, an embassy of the same promise and of the same hopefulness, in these last days?

How marvellous has been God's education of the Church of

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our fathers; the early planting of the Gospel among us from apostolic days; then, lessons learned under the iron bondage of Rome, which perhaps nothing else could have so deeply graven on our hearts, hunger for freedom, thirst for light, a craving for the pure word of God; then, after a long winter, the fresh springtide of the Reformation; then, amid sundry calm and wildering storms, the consecration of noble intellectual powers to the defence and furtherance of the Gospel; and then, coming nearer to our own times. the revival of Evangelical life, followed by the renaissance of Church order; and now year by year the closer intermingling of these two great streams of thought, so that Evangelical life has largely indoctrinated the lovers of Church order, and the love of Church order has directed into the best channels the zeal of Evangelical life. We ponder these things and ask ourselves, Has not God, Who trained the Apostle of the Gentiles in the first century, been training the Church of the imperial Anglo-Saxon race for His missionary work among the heathen in these last day? St. Paul was clothed with the Holy Spirit; but the Master's promise holds true now as at the first Pentecost after His resurrection, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." Faith has grasped and is grasping the promise. In St. Paul's days the civilized world had been laid open to the messengers of the Gospel by the victorious armies of Rome. But the empire of England is vaster than that of Augustus. Our mother tongue is known in regions where Latin in the times of the Cæsars was never heard. Our far-reaching Colonial Empire gives us the power of preaching Christ to two hundred and fifty millions of the heathen under the protection of the British flag. And our mercantile ascendancy, which is now so great that more than one-half of the freightage of the whole world is carried in British vessels, gives us access at least. and often far more than bare access, to almost all other lands. Is it, then, presumptuous to say that the Gospel of the glory of the Blessed God has been committed to our trust as a nation? We make no exclusive claim to this lofty privilege. We rejoice in the missionary labours of other Churches and of other lands. Especially we bless God for the Protestant missions of America, that great nation to which we are bound by countless ties of kinship and sympathy. Nor would we forget that the reversion of the missionary inheritance belongs to Israel, when the prayer of the Jewish Psalmist shall be fulfilled: "God be merciful unto us, and bless us, and make His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations." But although there were many apostles in the early Church, St. Paul was pre-eminently the Apostle of the Gentiles. Has not his mantle now fallen upon England?

It has been the first and foremost glory of the Gospel Propagation Society that for nearly two hundred years it has sought to make spiritual provision for the emigrant sons and daughters of England, and now is seeking through them to reach the heathen. For these colonists are, we cannot doubt, the ancestors of great and mighty nations yet unborn, and on us at home, speaking after the manner of men, it largely depends what the faith of those nations shall be, and what their influence upon the heathen among whom they dwell. Which of us does not pray, God bless that venerable Society, and its younger sister, the Colonial and Continental Church Society, in their noble work? May the merciful kindness of the Lord be ever more and more towards them; and may they prove the truth of the Lord endureth for ever in the fulfilment of that double benediction which rested on the father of the faithful, "I will bless thee, and thou shalt be a blessing."

But from among and from beyond our Colonial dependencies the cry of heathen and Mohammedan lands, sometimes an inarticulate cry of anguish and unrest, sometimes a cry of distincter entreaty, "Come over and help us," is borne to our ears by every wind that blows. Our beloved Church Missionary Society has heard the cry, and assuredly gathering that the Lord has called us to preach the Gospel unto them, has striven for almost four-score years and ten, as God has opened one door after another, to send forth faithful evangelists and pastors and teachers. The selection of Mission fields in which to labour, in itself a vast responsibility, has been made on no cast-iron system. But this very absence of system, when God has sealed the labours of His servants with success—so like the spread of the Gospel in Apostolic times—is, I think, no uncertain indication that God has led us.

"BLESSED IS HE WHOSOEVER SHALL NOT BE OFFENDED IN ME."

SURELY Matt. xi. 6 is one of the most wonderful verses in the Bible! The passage records the words of the Lord Jesus Himself, and we may rely upon them implicitly. The words were spoken in reference to the question sent by John the Baptist to the Lord. "Art Thou He that should come, or look we for another?" The Lord in reply, performed many miracles in the presence of His questioners, and sent back to His imprisoned servant the fulfilment of the words of Isaiah xxxv. 5, 6, xxix. 18, xlii. 7, and lxi. 1, and bade him draw his own conclusions! He ended the incident by declaring, what seems disconnected with the context, "And blessed is he whosoever shall find none occasion of stumbling in Me" (Matt. xi. 6, R.V.) The words of the Lord, however, we may apply them to the Baptist and his question, refer us straight back to Isa. viii. 14, 15, and also to Rom. ix. 33, 34, 1 Peter ii. 8, and other like texts. The chief point in the passage which excites wonder is this, that our Lord declared that merely "not to be offended in Him," or "not to find cause of stumbling in Him," would suffice to mark the man or nation whom He regards, and which is really blessed of God! The plain allusion is to Isaiah's prophecies in ch. viii. 14, 15, and xxviii. 16. These verses in the Revised Version are to the following effect: "He (the Lord of Hosts) shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the Houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem; and many shall stumble thereon, and fall, and be broken. and be snared, and be taken." Again, in ch. xxviii. 16, R.V., "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." "The Lord of Hosts" thus figured, was the Lord Jesus Christ, God the Son. He was "the sanctuary" to Israel; that is, to the House of Ephraim-Joseph but a rock of offence to the "disobedient House," the House of Judah, or the Jews. Our Lord in Matt. xi. 6. R.V. had in His mind, we believe, the two Houses when He spoke, and repeated, pointing to Himself, the prophecy of Isaiah in ch. viii. 14, 15, "Blessed is (the House) which shall not be offended, or find occasion of stumbling in Me!" The Jews stumbled and fell, and were snared and taken. Blessed was the House then in separation from the Jews, who would find in Jesus a sanctuary, and would accept Him as their Saviour, not finding in Him any cause of offence. There were but two alternatives in the Lord's mind. Either rejection of Himself, as a sanctuary; or acceptation of Himself, as such. There was no middle course. The case of those who never heard of Him, or who paid no attention to His claims to save and redeem them, was not before Him. He had but two peoples in view, namely, those mentioned in Isa. viii. 14, from which He quoted, that is, "both the Houses of Israel." This, then, was the Baptist's answer! Tell him (said the Lord, in effect) that I am the sanctuary and the rock of offence and stone of stumbling. To Israel I present Myself, and they will deem Me precious. To the Jews I shall be a gin and a snare, the stone of stumbling, and a cause of offence. These will reject Me, being rebellious. Those will accept Me being "obedient." "I am inquired of by them that asked not (for Me). I am found of them that sought Me not; I have said 'Behold Me, behold Me!' unto a nation that was not called by My name." But what of the other House, the Jews? "I have spread out My hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thought; a people that provoketh Me to My face continually" (Isa. lxv. 1, 2, R.V.).

St. Peter also quoted Isa. viii. 14, 15, and xxviii. 16, in his 1 Epistle ii. 6, 7, and 8, R.V. drawing a distinct parallel as we have done now, between "Israel obedient" whom He was addressing then, and the "disobedient" Jews. Thus, "Because it is contained in Scripture, behold I lay in Zion, a

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chief corner-stone, elect, precious. And he that believeth on Him, shall not be put to shame. For you, therefore, which believe, is the preciousness; but for such as disbelieve, "the stone which the builders rejected, the same was made the head of the corner" (Psalm cxviii. 22). And "A stone of stumbling, and a rock of offence;" for they stumble at the word, being disobedient, whereunto also they were appointed." The diaspora or elect dispersion of Israel, whom St. Peter addressed, were Israel "obedient" and had accepted Christ. The other House were "disobedient," stumbled and fell. Our Lord's words then in Matt. xi. 6, addressed to John the Baptist, had a national significance which we can perceive by reference to Isa. viii. 14, he quoted: and we see, St. Peter followed Him in drawing the distinction between the two Houses of Israel, "obedient" and "disobedient;" the blessedness or preciousness connected with Christ's sacrifice was to come, and thank God has now come on those being Ephraim-Israel, who have not found any occasion of stumbling in Jesus. The British nation has not stumbled at, or rejected Him. The Jews distinctly have done both! The blessedness attaches to that House which is not Judah, but nationally it has nothing to do with any non-Israelite Gentile nation, in any way at all. This view agrees singularly with our Lord's other words to Judah in Matt. xxi. 43, "The kingdom of God shall be taken from you (Jews) and given to A NATION bringing forth the fruits thereof." That nation is Israel, as Isa. lxv. 1, (R.V.) shows us, compared with Isa. xxvii. 6 (R.V.). In short, Matt. xi. 6, is not true as a fact of individuals or of nations other than the two Houses of Israel! The proposition that save those who have been offended in Jesus all others are "blessed" is not capable of substantiation! Myriads never hear of Christ, and these cannot be blessed. Myriads treat His claims with indifference, neither stumbling at, or being offended with Him. These cannot be said to be blessed! It is not even true of Israelites and Jews individually; for while Jews have stumbled and fallen, individual Israelites who have not similarly rejected Him are in multitudes of cases lost for lack of faith; forgetting God and their own souls, caring for nothing but their own ease and pleasure. Nationally the thing is true as between Israel and Judah only; and to God be all the praise for the consolation it nationally brings us! since it tells us, that not having stumbled as the Jews have stumbled, over the Lord Jesus, our sanctuary, we are as a nation blessed of God, saved by Christ, and sanctified, or set apart for the service of the Lord, by the Holy Spirit of the Lord Jehovah. Israel praise ye the Lord!

WHICH SHALL BE THE GATE, ESQUIMALT OR BURRARD INLET?

EVERYTHING respecting the Gates possesses a special interest for Anglo-Israelites, and therefore we propose to refer to a curious debate in the House of Lords on June 11th in respect to the merits of two spots in and near Vancouver's Island, to serve as Israel's North Pacific Gate. The debate was raised by a proposal made by Lord Sudeley that our present position at Esquimalt was unsatisfactory, and that a better and safer harbour, fortified arsenal, and coaling station could be found in Burrard Inlet, on the mainland opposite to, and North-west of, Esquimalt. Thither his lordship advised the Government to remove their proposed Gate, or Fortified Harbour, for the defence of the North Pacific and the Canadian Pacific Railway's Western terminus.

Lord Sudeley's reasons for making these proposals were these. In the first place, Esquimalt was on Vancouver Island, far removed from the terminus of the Canadian Pacific Railway, on the mainland, and at this present moment Esquimalt was absolutely undefended and defenceless, there being no gun, or fort, or battery erected there to protect the place against Russia, its possible enemy. We had now very few vessels of war on the station (only seven), and their speed was very small, compared with the efficient and large fleet the Russians maintained at Vladivostock. Then there were the coal mines fifty miles higher up the Straits, which furnished the only coal procurable anywhere in the Pacific for the supply of war on that and the China Station, and those mines could not be defended from Esquimalt. Just opposite to those mines, Lord Sudeley said, there was a natural harbour, 20 miles long and two wide, capable of being adequately defended, and where all our ships of war could lie safe from attack. It was close to the terminus of the Great Railway. Thither he counselled the removal of the Gate, and suggested that, at whatever cost, the transfer from Esquimalt to Burrard Inlet ought to be made.

The answer came from Lord Elphinstone, supported by Lord Harris. The former said that Esquimalt had been selected as the proper coaling station by the Committee on Colonial Defence, a body of qualified experts, and it was necessary to abide by their decision, and not by that of those who had no knowledge or authority to speak. Burrard Inlet was all Lord Sudeley described it, but there was one fatal objection to it, which put it quite out of Court. The entrance was a quarter of a mile wide only, and the tide ran so strongly into and out of it (eight or nine knots an hour) that, except at certain times, it was not safe to enter with a large ship, which there would be great danger of running ashore. The harbour was 12, not 20, miles long, and it was admitted to be perfect when once a ship was in it. But the objection named was fatal. Esquimalt was better adapted to naval purposes. It enabled us to defend the whole seaboard of British Columbia. It was situated in a strategic position, and large sums had been spent on it by the Colonial and Home Governments to defend and fortify it. It was admitted by Lord Harris that at the present moment it was absolutely defenceless! though the guns to occupy the works were nearly all ready, and could be sent out "to-morrow."

Lord Elphinstone said that if war were to take place now, the naval and military authorities would not go to Burrard Inlet, but would make Esquimalt their head station. The guns which the British Government had prepared for Esquimalt, costing £31,000, were as follows:—Two six-inch guns of 5,000 yards range, four nine-inch guns of 7,000 yards range, two quick firing guns, six ten-pounders for general use, and six rifle machine guns. They were going to provide also £10,000 worth of submarine stores, and £10,000 of submarine buildings, besides suitable ammunition for the whole of the armaments provided.

The result of the entire debate was that Esquimalt is established as the great Gate guarding the British possessions and interests in the North Pacific Ocean, that at present the Gate in question is utterly undefended, an easy prey to Russia if war were suddenly declared, and that we purpose in our leisurely way to send out guns to fortify the harbour some day when it suits us, living meanwhile as Israel was to live, securely, carelessly and confidently in the isles, neglecting the command of our Lord to "shut our doors about us," though Russia is threatening disturbances on the Eastern frontiers of Europe, and on the North-West of India is preparing for a military demonstration, which may mean war whenever she feels ready for it. Surely our nation's conduct in such instances of neglect as that exhibited at Esquimalt is a fresh Identity, and is inexplicable on any other hypothesis than that of her Israelitish origin. Her most vital interests she neglects, and allows years to go by without taking the most reasonable precautions against attack and pillage, though well aware she has a watchful and deadly enemy on the opposite shore of the North Pacific, increasing her power of offence year by year in Vladivostock, on Russian territory. That enemy she knows is bent on robbing and spoiling her Indian

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and other territories, and is waiting for her opportunity to do it. Yet Israel lives on carelessly and confidently in the isles, unmindful of her danger, but only tardily waking up now to obey her God's command to shut her doors about her and to fortify her Gates!

No doubt the thing will be done in time, but only if her sons urge her to the duty, for the idea seems to be ingrained in this nation's mind that however bitter and jealous the nations may be of her power and wealth, no one will dare to touch her, because for a thousand years past no one has robbed or spoiled her! Can it be that British-Israel has a suspicion that God is her ever-present Guardian, and that it is best to trust in Him? If so, to Him be all the praise!

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Fifty-seventh Monthly Report.

We are sure all our readers will have learnt with much sorrow and regret of the trouble that has befallen us in the death of our excellent secretary, Mr. C. Horner, who, since our last report, has passed to his rest. While rejoicing in his gain, we can but lament our loss, which to the Fund, we feel, is well nigh irreparable.

Until someone is found to take up the secretary's work, we will endeavour to supply with literature any Sowers who apply to us for it. We hope to hear from all, especially those abroad, some of whom, we fear, have been rather neglected lately, owing to the secretary's illness and want of funds.

The following donations and subscriptions, from July 14th to Aug. 17th, are very gratefully acknowledged:—Mrs. T., 2s.; Miss L. H. S., 10s.; Mrs. C. (monthly subscription), 2s. 6d.; T. W., 1s.; "Ephraim," £1; C. G. L., Dieppe, 10s.; Mrs. N., Tasmania, £1; J. C. F., 7s. 6d.; Mrs. L., 10s.; Mrs. C. B. (monthly subscription), 5s. Per Philo-Israel: Mrs. J., £1; "Expectant," 4s. 7d.; W. P., New Zealand, 10s.

Total, £6 2s. 7d.

Finance.—The total amount received this year is £55. At the same date last year the receipts amounted to £80. We should be exceedingly thankful if our friends would endeavour to make up the difference, as it is difficult to meet the increasing demands on the Fund.

Donations of Literature.—The following gifts are very gratefully acknowledged:—100 copies of "New Testament Truth," from the author; 19 *Messengers* and various leaflets, from "Oxonian"; and also one copy monthly of the *Two Witnesses*, from the Rev. R. Douglas.

Banner Distribution.—Owing to lack of funds we were obliged lately to reduce the number of Banners sent out. At present, however, we are again enabled to despatch the full number (127) weekly.

Literature Distribution.—Sixteen parcels have been forwarded to the following places:—Sheffield, Ludlow, Stockport, Weymouth, Owlerton, Devonport, Manchester, Cheshunt, Calne, Colwyn, Shepherd's Bush, Portsmouth, Brighton, Malta, Berne (Switzerland), and Launceston (Tasmania). Twelve smaller packets have also been sent to Liverpool, Barnsley, Great Yarmouth, Manchester, Silvertown, Hull, Wilsden, Sheffield, Shrewsbury, London, New Hampton, and Teddington.

Correspondence.—Mr. Marchant tells us that he has delivered six lectures on Brighton beach, and one at St. Leonards. The latter appears to have been a success, and he is invited to give another there soon. It is known that four clergymen stood the lecture out. On Bank Holiday he had a very successful meeting at Brighton, and was thanked by several visitors at the close, including two Jews, who warmly expressed their satisfaction. Our friend adds: "I did not know there was a Jew present, but my subject was chiefly about who were to restore them to the land of Israel. They said as far as the Old Testament was concerned I was right. They accepted some Banners, and went away very grateful, as I also was to have their thanks. They told a gentleman I was right in saying that Ezekiel xxxvii. was unfulfilled. The two sticks had yet to be joined."

Launceston, Tasmania. We understand that an association is about to be formed here, which we trust may prove a success. Any information from Colonial Secretaries as to rules and method of work will be thankfully received by Mrs. J. Nichols, Wellington-street, Launceston. Mr. Dwyer, of the same place, is thanked for his interesting letter just received, which we hope to notice in next report. The encouragement has been long in coming, but is well deserved by our indefatigable agent.

From Dieppe one writes:—"I would rather fast one day in the week than forego my Banner."

J. Lawrence, *Hon. Treasurer.*

Contributions to the Fund will be thankfully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

P.S.—Since writing the above, Mr. A. Sibbald, of 3, Townshend Villas, Richmond, Surrey, has kindly offered to take the secretaryship, on the same terms as the late Mr. C. Horner. It has been decided to accept Mr. Sibbald's offer, and all applications for literature, and reports of progress should therefore be addressed to him as above.—J. L.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

Within the past month three new cards of membership have been issued, making the total number of members 1,462. One card has also been given out by our agent in Malta.

The prayers of the Union are requested on behalf of a family in bereavement, that God's grace may enable them to bear their great loss.

New members are requested, when writing for cards, to 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 September is appended:—

1st ...	Romans	vi.	12th ...	1 Cor.	i.	23rd ...	1 Cor.	xii.
2nd...	,,	vii.	13th ...	,,	ii.	24th ...	,,	xiii.
3rd ...	,,	viii.	14th ...	,,	iii.	25th ...	,,	xiv.
4th ...	,,	ix.	15th ...	,,	iv.	26th ...	,,	xv.
5th ...	,,	x.	16th ...	,,	v.	27th ...	,,	xvi.
6th ...	,,	xi.	17th ...	,,	vi.	28th ...	2 Cor.	i.
7th ...	,,	xii.	18th ...	,,	vii.	29th ...	,,	ii.
8th ...	,,	xiii.	19th ...	,,	viii.	30th ...	,,	iii.
9th ...	,,	xiv.	20th ...	,,	ix.			
10th ...	,,	xv.	21st ...	,,	x.			
11th ...	,,	xvi.	22nd ...	,,	xi.			

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We ought to pray as a nation, and if Christian nations—I believe if the United States, Great Britain, Germany, and other nations that profess to be Christian would consecrate themselves to God and His divine guidance, His blessing would flow upon the people, for He is King of kings, and Lord of lords. Prayer has been a wonderful factor in the history of the British Empire.—*Dr. Wild.*

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Correspondence.

IT IS THE "IMPOSSIBLE" THAT HAPPENS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I dare say your readers are almost nauseated with the frequent repetition of the facts in defence of our contention that nothing is commoner than for a nation to lose its own language and adopt its neighbour's. But attacks like this of Dr. Taylor (no relation I hope) render it necessary that the rebutting evidence should be kept before the public, and, if practicable, augmented. The published opinions of Huxley, Dwight Whitney, Sayce, and others, all of them unequivocally in our favour, have frequently been alluded to; in addition to which I pointed out a short while ago that the Normans appropriated the French tongue and everything else that was French in the space of a century or so. To further substantiate our position I will quote a few lines from two fresh authorities, who, in marked contrast to our critic, do not content themselves with bare assertion, but furnish us with the proof in support of what they promulgate. Professor Keane admits the transitory nature of both language and physical type, and among a number of instances he adduces these:—"The Hungarians and Bulgarians came of one stock—the Ugro-Finnic. The Hungarians have lost their racial type and retained their Ugrian speech. The Bulgarians have lost their speech and retained their type. On the other hand, the Polabish Slavs—Slavs of the Elbe Basin—have been completely Teutonised both in speech and type." "There are no pure races in Europe, and no mixed languages." How is this, unless half of Europe has abandoned its vernacular tongue?

Dr. Pinkerton undertook an official scientific tour round the world in a U. S. vessel, and his journal detailing the results of his voyage contains the following:—"The adoption of a language seems to be very much a matter of convenience." "A foreigner may traverse the United States without hearing a word of any Negro language, a single generation being sufficient to efface all knowledge of Africa."

The transformation in Hayti is still more peculiar, concerning which Pinkerton says: "Nothing short of written history could solve the enigma of French being the language of this island."

In the face of these and kindred examples, in view also of house-top deliverances by the most eminent living philologists, it is really startling that such men as those who write for "Chambers' Encyclopædia" should have the shamelessness to declare that "of course all the evidence goes to show the impossibility of the language of a nation being completely forgotten." Events which occur daily are not usually described as impossibilities, and if the doctor is actually not aware that they do occur it seems to me that the cash expended over a scholastic education is money thrown away.

The Identity *may* be abject nonsense. Its advocates may be "ignorant," and its opponents strikingly "learned." But Chambers' has so far only given us empty statements to that effect, and when we find that its theories are at variance with the teachings of every leading ethnologist, it becomes plain that Anglo-Israelism has more to fear from ignorance than from learning. Yours faithfully,

Newcastle, August 4, 1888. J. G. TAYLOR.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In reading your admirable reply to our Wesleyan friend I was particularly struck with the allusion to Romans ix. 6: "In Isaac shall thy seed be called." And this the apostle applies to the children of the promise, not to the children of the flesh. Now to any investigator of the Word of God the meaning of such passages is often discovered elsewhere.

Let us turn to the same expression in Hebrews with this commentary: "Accounting that God *is* able to raise up, even from the dead; from whence He did also in a parable *receive him back*" (Heb. xi. 18). But this carries the mind to another parable—that of the prodigal son—which we apply to Israel: "This my son was dead, and is alive again; he was lost and is found."

Now, what is meant by the "children of the flesh"? Here, again, we turn to Rom. iv., where the whole question is fully discussed. Take the 11th verse: "That he might be the father of all them that believe, though they be not circumcised." The children of the flesh evidently means the circumcision.

Again, let us turn to Gal. iv. 23, 24: "He that was born of the bondwoman was born after the flesh." She represented the covenant from Mount Sinai—the circumcision covenant, as will appear from the continuation of the argument in Gal. v. 1, which concludes the 4th chapter in the new version: "Stand fast, therefore, and be not entangled *again* in a yoke of bondage. Behold, I, Paul, say unto you, that if ye receive circumcision, Christ will profit you nothing." Verses 28 and 29 show the then position of the children of the flesh and the children of the promise. This whole epistle seems to be a letter against circumcision. Read Gal. i. 7, then ii. 7, 8, then iii. 3, then iv. and v. throughout; and even in Gal. vi. 13 we have again his stern opposition up to the end of the chapter to the *reintroduction* of the rite of circumcision: "Be not entangled AGAIN in a yoke of bondage." "Ye are not the children of the flesh, but the children of the promise."

Now, the Jews never have been received back from the dead; but the Ten Tribes have been received back from the dead. They were lost, dead, forsaken, hidden; and Peter recognises this fact in 1 Peter i. 5: "You—the dispersion—are guarded through faith unto a salvation ready to be revealed in the last time;" which Bishop Ellicot thus interprets: "Begotten unto an inheritance, which hath been reserved unto you, who are kept safe unto a deliverance." Reserved. The perfect tense: "Kept all this while until you came," or "with a view to you." (Compare Heb. xi. 40). Bengel says, "As the inheritance hath been preserved, so are the heirs guarded, neither shall it fail them, nor they it."

The salvation or, rather, a salvation to be revealed in the last time, must not be taken in the bald sense of salvation from damnation. Indeed the thought of the perdition of the lost does not enter into the passage. And is not our time the last time? And is not this salvation now being revealed in our history?

In his second proposition our Wesleyan friend states that there is no value in hereditary descent. Jesus does not think so, for He says from heaven: "I, Jesus; I am the root and offspring of David."

In the fifth he confounds himself; for he there shows that the predominating Biblical Christianity of our nation is a sign that He deems it necessary to environ the keeping of His religious covenant with great historic care, as He is stated by our friend to have deemed it necessary with respect to the old covenant in selecting the Jews, as he calls them, for this purpose. We give the glory to God. Our friend glorifies man.

The value of hereditary descent is very fully set forth in Rom. ix. 4, 5, which precedes his own quotation, and qualifies it in showing this value; for without this descent Abraham would be heirless; so the announcement is made—"In Isaac shall *thy* seed be called." Yours truly,

Hill House, Sandown, Isle of Wight. W. L. BLORE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I cannot refrain from writing to thank you for the instruction I have received in the pages of your delightful paper, the BANNER OF ISRAEL. It is now more than three years ago since I made the great and all-important discovery that the Almighty—whose love for mankind is so plainly manifest in the wondrous works of nature—had also in His grace and mercy provided what I required most of all—viz., a Saviour. I then began to study the Scriptures, a duty which I had long neglected. Oh, what a wealth of wisdom and love is to be found therein! In what beautiful language was the advent and life of my new-found Saviour foretold. I became very much interested in the Jewish question. How marvellously every event of importance in their history was foretold—sometimes centuries before the fulfilment! Yes, there they are, living witnesses to the truth of the Word of God, "removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places I shall drive them" (Jer. xxiv. 9).

Becoming fascinated with the subject, I pursued my studies, and found myself entering into discussion occasionally with unbelievers, some of whom soon pulled me up short. I would point to the Jews as witnesses of the divine inspiration of the Bible. "See," I would say, "The Jews are known as a by-word and a reproach," as predicted by Jeremiah. "Yes," the infidel would say, "but Hosea says they were to become unknown in name." 'When did the Jews become unknown?" Evading that question, I would urge, "It is prophesied that the Jews were to be bereft of children. Look at them now. They number only about the same as they did 2,000 years ago." My friend would then produce Hosea again. "The Jews were to be a multitudinous people after their dispersion;" and so we would go on: for every prophecy I brought forward fulfilled by the Jews he brought forth one which they did not fulfil. I then had to beat a retreat, and although still believing in every word of the Bible, yet very much dis-

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couraged to find that I could not make use of the Jews to overcome unbelief. I next consulted orthodox works to clear up the mystery, and the information I got from them amounted to this: That all the promises and prophecies made to the Israelites which are being fulfilled by the Jews were to be taken literally, and that those not fulfilled in the Jews refer to the Church, and are to be taken spiritually. It is needless to say I did not attempt to tackle an atheist on this ground on the question of prophecy. In the midst of my troubles a friend introduced to my notice some Identity literature, and directly I recognised the fact that there were two Israels, Judah-Israel and Ephraim-Israel, the whole difficulty was explained away, since the apparently contradictory prophecies were made to two distinct peoples.

The Jews (Judah) were to be known as a by-word and a reproach, and the Israelites of the Ten Tribes were to become unknown in name. Judah-Israel was to be bereft of children, and Ephraim-Israel was to become a multitude of people. I am now no longer obliged to retreat before the onslaught of the scoffer of God's Word on the subject of the Jews and prophecy. Truly I can now say, "My eyes have been opened, and I now behold wondrous things in the law." Trusting you will be spared many years to spread a knowledge of our larger belief,

I remain, yours truly,

London. G. G.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I send you herewith a comment on Anglo-Israelism, which displays such profound ignorance on the subject that were not Mr. Spurgeon, as we all know, a sincere and eminent preacher of the Gospel, we might imagine that he had never read the Old Testament. It seems to me of no use reiterating the fact of the very early separation of the Ten from the Two Tribes. The remark itself, "We are not Jews," is an evidence that Mr. Spurgeon has never made himself acquainted with the subject. What Anglo-Israelite ever averred that "we are Jews"?

It is wearying to read the unsupported assertions of clergymen and ministers who are supposed to have received a religious education, and who ought to be our teachers, so determined not to admit the facts of the Bible, and especially to scorn that by which we know that we are "the seed whom the Lord has blessed." Let us continue instant in prayer that the Lord may enlighten the minds of thousands of true and sincere Christians who at present, like Mr. Spurgeon, are devoid of perception of the inestimable value of God's promises to "Abraham and his seed for ever," the current fulfilment of which is now taking place in the experience of the British nation.

Yours sincerely, GEORGE BAYLY.

9, Kempshott-road, Streatham Common, Aug. 5th, 1888.

MR. SPURGEON AND ANGLO-ISRAELISM.

In reviewing a book on this subject, Mr. Spurgeon says: "We regard the theory as a sheer piece of romance. We are not Jews. Abraham is ignorant of us, and Sarah acknowledges us not."—From the "British Weekly," August 3rd, 1888.

To the Editor of the "Banner of Israel."

DEAR SIR,—I see by to-day's BANNER that a correspondent, D. W., finds my writings on the Gentile Church the climax of confusion, and I hope you will allow me to explain myself once again. I will not trouble you further.

The quotation which D. W. makes from a former paper of mine is the following:—"The Church by law established is the Church of God in Great Britain, and Great Britain is the Church of God in the world;" for which he suggests that the following should be substituted:—"The Church by God established is the Church of God in Great Britain, and Great Britain is the kingdom of God in the world."

This would not at all express my view, because it takes no cognizance of the establishment of the Church *in the throne* as a divine ordinance, and loses sight of the fact that we make converts of the heathen as much by example as precept, and that the administration of a just and equal law has quite as much effect upon them as the preaching of the Gospel; that these heathen must first be *conquered* so that we can have a secure footing amongst them, next *civilised*, and, lastly, *instructed* in the knowledge of God. Moses says that Israel in the Christian dispensation would be a kingdom of priests, a consecrated or holy people. Now a priest is a man consecrated to officiate in a *Church*. So that the *kingdom* of God in which Israel ministers as His priests, must also be *the Church* of God. The national Church by law established is a Church within a Church. It ministers to the nation, and the nation ministers to the world.

It appears to me that our friend is the author of confusion himself, for he repeats the old error that there is no nationality in the Church of God. He admits that *the Church* is the bride, and that the kingdom is Israel; but he seems to forget that God represents Himself by His prophets as betrothed and married to Israel; and that St. Paul teaches that all who are in Christ are of the seed of Abraham—that is, they are adopted into the family of Abraham—which is Israel, which is the kingdom of God. D. W. instances the case of the Princess of Wales as proof that there is no nationality in the Church, the bride or consort of the king. He says that if H.R.H. Prince of Wales inherits the throne during his wife's lifetime, she will sit with him upon it; but he forgets that she will do so as an *English* not a *Danish* princess, and that her husband will not have inherited from his father, who occupied exactly the same position as herself, but from his mother.

There are two passages in the writings of St. Paul which clearly refer to the same event in which the terms *Church* and *kingdom* are used indiscriminately. In Ephes. v. 25—27 he writes that Christ loved *the Church* and gave Himself for it that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing. The Church here evidently means the whole body of the redeemed after those who have refused the ransom have been separated from it. Again, in 1 Cor. xv. 24, 28, the same apostle tells us, referring to the same time, the same event, and the same people, that Christ must reign till He has put all enemies under His feet, and that then He will deliver up *the kingdom* to the Father. Christ presents the whole ransomed race to Himself as *His Church* which He has redeemed; and He then delivers up both Himself and it as *the kingdom of God* to the Father, subjecting Himself *in His humanity*, as the second Adam to the sovereignty of God, who establishes Him as Head of the House of Israel, King over the race which He has redeemed, for ever and ever (Psa. xlv. 6, 7).

Such is the close and inseparable connection between the Church and kingdom of God which the continuity and harmony of Scripture appears to me to require; and I think that D. W. mars that harmony by teaching that God "began His Church with Israelites;" but that He has not so continued it.

Yours truly,

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

Cheltenham, August 15.

To the Editor of the "Banner of Israel."

DEAR SIR,—It may interest you to know that about eighteen months past I was staying in my native city, Bath, and passing by the Rooms I saw a lecture advertisement on a bill—subject, "The Great Pyramid." I attended, and could make nothing of it, but took up a leaflet headed "Who are you?" took it home, read it, thought it strange, sent for "The History of the House of Israel." I read this with the greatest interest, with the avidity of a novel reader.

Sir, it seemed as though it was the break of day, after a night of darkness; it seemed so extraordinary to have read, studied, and taught the Bible for 60 years, and then to begin to understand it. I still continue to feel the same, and have read that little book with several ladies, who all feel with me the truth of the Identity question, and last week sent the same book to America, and have no doubt it will throw the same light there and spread in that part of the world. I roused an interest by giving a sketch of it in a letter. If I say I have worked among the poor as a mission lady for seven years, doing nothing else, you will understand I am not writing in a cavilling spirit, and relate these few particulars to encourage you in your work and labour of love. I also heard a beautiful lecture at the Town Hall by a gentleman living in Pulteney-street, from which I also gained much information. If not troubling you too much, perhaps you will kindly give me the name of some easy book on the Pyramid.

I remain, Sir, yours obediently,

A READER OF THE BANNER OF ISRAEL.

Aug. 7th.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
France and Italy—Tibet and the British Fleet	365
Much Ado About Nothing. By J. G. Taylor	366
Some of Israel's Recent Acquisitions.—Part II. By J. Thomson	368
The One Great Colonizing Power of the Modern World	369
Review	370
The Great Craze of the day is Anti-Israelism, not Anglo-Israelism	370
British-Israel Lectures on Brighton Beach	371
Correspondence	371

FRANCE AND ITALY — TIBET AND THE BRITISH FLEET.

THERE are burning questions enough on all sides to lead us to anxious thought just now. There is the Massowah grievance between Italy and France, which has suddenly become threatening to the peace of Europe; there is the unlooked-for recrudescence of Boulangism in France, which means a danger to peace from another point of view; there is for ourselves quite a serious frontier war brewing by reason of the neglect of the Sikkim question, and of the idea that the invasion of the Tibetans might be disregarded, and would of itself die out. To crown all, the late naval manœuvres have left their sting behind, and revealed our national weakness at sea, telling us that we are only strong enough to protect London and the Channel, but that doing so we must leave the rest of our home ports to defend themselves, and in case of war with such a Power as France, must sacrifice our floating commerce for lack of ships. The list of burning questions is not exhausted by any means, as we all know, for Ireland is still in the throes of agitation, though matters are on the mend there; and the Eastern Question is perpetually threatening some crisis, which is unavoidable while the restless ambition of Russia is what it is, and "the sick man" still reigns at Constantinople, ready to die, leaving a rich inheritance that is sure to become the bone of contention among the maritime nations of the world.

In France the success of General Boulanger in securing a large majority of votes in three Electoral Divisions, the Nord, the Somme, and the Charente, was unexpected, and is giving cause for anxiety to Germany and Austria, who hoped French preference for this revolutionary, and, therefore, really, war candidate for power, was on the wane. France is in many quarters ripe for a change of Government, and will take the aid of anyone, even though he be a Boulanger, to get rid of the present political Constitution, not remembering past experience, which teaches that national power entrusted to a military autocrat leads to war as a matter of certainty. The outlook in France is causing distress of nations, with perplexity, and men's hearts are failing them for fear, and for looking after those things that are coming upon the earth.

Signor Crispi's note in reply to M. Goblet's (French) protest respecting the Massowah question is quite unparalleled in regard to the sharpness of the language used by the Italian statesman in dealing with the French Government. "The Powers," he wrote, "well know which side is in the wrong: whether it is the Power which enforces respect for the law, assuring public order, or whether it is the one which excites a peaceful population to disregard the law and defy the authority of the established government." That a proud nation like the French should not resent such a blow as this can only be accounted for by the supposition that France is not ready yet for war, and has reason to know that the attitude of Italy has Germany's initiative and sanction in order that France may be forced without Russian help, just now, to provoke Germany, Austria, and Italy combined to a contest, which it is hoped will destroy the power of France before the Czar is prepared to join in the mélée on her side.

But independently of the condition of Europe and the imminence of war in some quarter or other there, we have our own Israelitish troubles, though these are far removed from our own thrice-blessed home in these Isles of the West. There is the Tibetans' quarrel with our Indian Government, which threatens to grow into a frontier war of no small dimensions. We have allowed these Tibetan Asiatics for two years to defy the whole power of the British-Indian Empire, and because we have failed to give them the only lesson they can or will understand, namely, defeat in war, they have now massed 15,000 to 18,000 men against our slender garrison of 1,875 Europeans and natives, with four guns, at Gnatong; and the fear for the moment is that Darjeeling, our British station close by, may be attacked, and the European women and children there, now almost undefended, be placed in the extremity of danger. A blow will probably be struck there soon which will teach the Tibetans a needed lesson, but the pity is that it was not inflicted 18 months ago, when what may now become a war on the North-eastern Indian frontier, would have been settled without trouble or expense in the infancy of the disturbance.

But another source of anxiety still afflicts Israel of the Isles. She finds that her splendid fleet is not large enough to blockade an enemy's squadron in any given port for a length of time, and to protect at the same moment the Metropolis and the floating commerce of the country. The lesson seems to be

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that with our present fleet we are not strong enough to protect the country at large, and that the floating wealth of our merchant princes must, in the event of war, be left to take care of itself. Our cruisers are, it seems, insufficient in number, and very defective in speed and endurance. The result is this, that at a period of unexampled trouble abroad, when nation is ready to rise against nation, and kingdom against kingdom, when North India and Ireland are two pregnant causes of distress and trial to ourselves, the British fleet is found by actual experiment to be lamentably deficient in fighting power, and the country and its trade in grievous danger by reason of our past neglect and foolish parsimony. What, then, shall we do? Shall we sit down in despair, and conclude from all this that our doom is fixed and our ruin from our neighbour's military ascendency a certainty? Nothing of the sort! This nation is Israel! She has God's promises of protection, help, and guidance. We have, as Israel, the certainty of victory when attacked, and we have the command of the Lord to take due and necessary precautions to ensure our safety in such words as those in Isa. xxvi. 20, 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." We cannot shut our doors about us in any efficient way without a large increase in our naval power, and we suppose we shall, in obedience to the Lord's command, give further proof of Our Identity by spending at once a large sum in the increase of our fleet, and thus effectually closing our doors and our chambers against the threatening enemies of our polity, who are, it is feared, ever waiting for their chance to attack and ruin us, to rob and spoil God's Israel! In vain the fear! "He who keepeth Israel never slumbereth or sleepeth. The Lord is our keeper. He is our shade upon the right hand. He will preserve us from all evil. He will preserve our souls. He will preserve our going out and our coming in, from this time forth, and even for evermore." Ought we not then to say, "Praise ye the Lord," O ye children of Israel, His chosen and protected ones? (Psa. cxxi. 1—8, cxlviii. 14, R.V.)

MUCH ADO ABOUT NOTHING.

By J. G. Taylor.

In concluding this quartette of papers on a phase of the Identity which is regarded by friends as a formidable drawback, and paraded by foes as a fatal defect, we propose to adopt the policy of taking the bull by the horns, and so prove that it has none. We have shewn that if the failure of our nation to recollect its Israelitish lineage were even the anomaly it is represented to be there was ample reason for the ordination of the anomaly. But we have also shewn, by implication, that no anomaly exists, and made it manifest that in demanding what they call documentary evidence our opponents are anxious to sift the Identity through a sieve which they have been good enough to manufacture for the occasion. We now purpose bringing the matter to the bar of history, and leaving it to be judged by the tribunal to which its propounders have ostentatiously appealed. In this way we shall have met the objection at all points, shirking nothing, and claiming no indulgence. It is often said that Anglo-Israelism requires of its adherents an extremely large quantity of faith. Of course it needs faith to believe God's promises, just as it needs faith to believe in His Being, and those who assent to the second have no difficulty in crediting the first, so that the sneer falls with dubious propriety from the pillars of Christendom. But probably it is principally aimed at our historical arrangements and the facility with which we surmount sundry ethnic barriers imagined by them to be insuperable. In reply to this accusation we maintain quite confidently that the secular side of the Identity requires no faith whatever. It only asks for candour, and asks in vain. But there are lesser virtues than faith, as witness our opponents, who exhibit the most extraordinary credulity of modern times apart from the excesses of religious mania. This credulity is perceptible in all directions, but nowhere does it shine to greater advantage than in the complacency with which they swallow historical fiction.

History, like other things, is subject to rules and liable to exceptions. Consequently, if the unconsciousness of the British concerning their genealogy is an infraction of those rules, we have merely to produce the extenuating circumstances which warrant exceptions. This it would not be difficult to do—we have done it already,—but what we wish to emphasize in the strongest manner is that the ignorance complained of is not in the slightest degree exceptional, that it infringes no historical law, and that it is in complete harmony with normal conditions. To assert it to be impossible or singular for England to have forgotten her extraction is to allege that contemporary nations can remember theirs; for if the latter are as ignorant as we, the singularity and impossibility are not apparent. What *is* the rule, acquaintance or non-acquaintance with one's ancestors? This contains the whole controversy, and happily the inquiry is incapable of being settled by accomplished sophistries or an accumulation of abusive adjectives. It is determined by facts so simple that they cannot be either falsified or mistaken. For instance, can the Germans tell us where they were, who they were, or what they were, in the year 800 B.C? Can the French, Spaniards, Russians, Magyars, Poles, Scandinavians, or the offspring of any nomadic race? This is exactly what we are challenged to do, and astonishment akin to indignation is expressed as we are not in a position to do it. We never heard a word of surprise uttered over the incident that the rest of the world is in similar darkness.

But so it is. Wolfgang Menzel, the standard German historian, writes:—"The first authentic account of the Germans dates scarcely a century before the birth of Christ, when the Romans came into conflict with them. There are indications of eastern origin and of affinity between our language and that of India. From the warlike castes who thence migrated Northwards may have sprung those warlike nations met with at a later period as worshippers of Wodan." The intelligent foreigner is clearly not in receipt of much intelligence. There are "indications" of Hebrew in English, but the soul of the ethnologist is vexed at the crudity of this argument—he wants manuscript. The only manuscript that Menzel gives is his own. Virchow comes to his assistance, but what he contributes is not particularly conclusive. "If the Germanic people had their origin in the extreme East it seems to me very probable that from the first, in Asia itself, a certain physical divergence was developed between their various branches. And what is supposed of the Teutonic is equally applicable to the Keltic, Slavic, Hellenic, Italic, and other divisions of the European population." That is "if" they had their origin in the East: an open confession that the very quarter of the globe from which Europe was colonized remains a riddle. The truth is that the forefathers, ancient home, and early life of the Keltic, Teutonic, and Slavonic tribes are inscrutable secrets. The trifle which is conceived to be known is no better than guesswork, and even these conjectures have been gathered from sources entirely independent of documentary evidence or national reminiscences.

The memory of the old Kelts, in sympathy with ours of to-day, appears to have been exasperatingly short, and they might have emanated from Og for what they could testify to the contrary. But instead of remarking that this state of affairs was incredible, the scientists began with their usual industry to dig, decipher, and dissect. For a while fortune frowned, and they moan pitifully, "Hopeless confusion reigns in the whole range of Keltic ethnology." But the brave men persevered; and a rich reward was in store for them. De Ujfelvy, travelling in Turkestan, hauls to the surface a skull. No doubt the

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party to whom it properly belonged had esteemed it an article of considerable value, but to De Ujfelvy it was priceless. He felt convinced that it was, or at least had been, the head-piece of an aboriginal dweller in Kohistan Highlands, and as it resembled the cranium of the Savoyards he hastily forwards it to a shrine of wisdom, exclaiming, "It solves the chief problem of our national origin. It shews that the brachycephalous race which Cæsar found in central Gaul calling themselves Kelts were of Asiatic origin." It is amusing to watch the scientists rising into ecstacies at the discovery of a bone from which they may extort a theory of descent for the Kelts, and then spurning the Identity in superior tones since we cannot establish *our* descent by memory. This tale of a skull evinces the wretched hollowness of that antagonism to Anglo-Israelism which is based on our inability to offer legendary or documentary anecdotes, and the frivolity of the charge becomes magnified a hundredfold when it is borne in mind that the mystery which envelops the Kelts is a characteristic of races in general. De Quatrefages observes: "Had it not been for their special language no one would have hesitated to consider the Basques as of the same family as other southern Europeans." The Basques have not the dullest conception who they are. Pent up at a corner of the Pyrenees they have managed to retain their language, but they have not succeeded in preserving an atom of historical legend, although the opportunities were at their best. What should we expect when they are at their worst?

Pinkerton has it that "Dr. Morton thinks there is such a coincidence between the evidence with regard to the physical type of the ancient Egyptians as to leave little ground for doubting that this nation was more closely allied to the Negro race than any other of the sub-divisions of the human family. Therefore we must believe that they constituted a branch of the African type, and thus that they are elevated forms of the Negro type or that the Negro races are degraded forms of the Egyptian type." Dr. Morton "thinks," and Dr. Pinkerton "thinks" with him, that the Egyptians are Negroes or the Negroes Egyptians, this rumination being the result of rummaging among the mummies and dust-bins of Egypt. Is there not a Copt or a Negro on the face of the earth who can inform us which is which? Is there not a scrap of document to shed a ray of light and so reduce this heavy thinking to a minimum? But Leland has selected a different object for his thoughts; there is room for everybody in this department of philosophy. "It is a truism that the gypsies are a mysterious race, and that nothing is known of their origin." But he submits that within the past few years much has been picked up to disperse the mystery and connect them with certain tribes of India and Persia. For, wonderful to relate, the Jats of India are thieves and destitute of religion; the Nats are acrobats and robbers; the Doms are drunkards and fond of pork; while the Luri of Persia are minstrels and rogues. These flattering identifications may be cogent, and they may be the reverse, but they do not dispense with the "truism" that so far as the gypsies themselves are concerned "nothing is known of their origin." If the gypsies stood alone in this respect they would suffice to pulverize the absurdity that it is impossible for a people to lose the knowledge of their antecedents, but, as we have tried to indicate, their experience is neither more nor less than commonplace. It would be instructive but decidedly tedious to enumerate the legion of speculations and contradictions vented by ethnologists on the histories and affinities of nations. We see one earnest but confused investigator absorbed in the vitally important query, Were the Tasmanian and Australian aborigines identical? We see a second equally engrossed with, Are the Caucasians and Ethiopians distinct species? A third exercises his fancy on the Gallos of Brittany, and thinks they may be Gauls. A fourth is perplexed as to the relation the Kymry bear to the Gaels, and which is the original stock, if either. A fifth is desirous of ascertaining if the Great and Little Russians are a single race, or separate races, or a sort of Siamese Twins, or what, and if they are Finnic. The Finns are the desperation of a sixth, no Finn being able to go back two generations; and so on in chaotic profusion. Enough to say that the primitive patronymics of modern nations, also their cradles, their wanderings, and remote careers, are wrapped in absolute obscurity. The Greek-Italian stock, by tacking itself on to defunct dynasties, may boast of a borrowed antiquity. An empire such as China, with its bolted archives and stationary population, may stretch its annals to 840 B.C. But the migratory portion of humanity with which we as a race are associated, have drifted bodily into obliviousness. England has followed the prevalent rule, and met with the prevalent fate. It would seem therefore that the hostility to the Identity on account of our non-familiarity with the rock from whence we were hewn may be described as "much ado about nothing." And there is a still easier method of elucidating that the employment of this Shakespearean sentence is finely appropriate. For those who harp on the impossibility of our having forgotten our parentage omit to notice that we have done so. The traditions of the Saxons break off at a comparatively recent date. They will reach to the shores of the Danube and the days of Arminius, but that is the extent of their elasticity. Ethnologists, by artificial paths, have tracked both Saxons and Kymri to the last known residence of Israel, but are powerless to advance a step beyond it. History—what there is of it—confirms the Identity, but the actual beginnings of the British people have disappeared from sight and sense. Whether we are of Israel or not, the fact is the same, and this perhaps is the straightest answer that could be devised.

In holding that opponents have no history behind them on this question we fear we are perpetrating a faint injustice, for there is one item which they have worn almost threadbare with assiduous use. They explain to us that the Jew can revert to Canaan without an effort; he can recount his pedigree in unbroken line to Abraham; and it is strange that the British cannot do so too. This is a further illustration of the deception against which Anglo-Israelism has to contend. What is the meaning of "strange"? That which is strange is something exceptional, a digression from the ordinary; and is it not the Jew who is the exception, the digression from the ordinary? The poor Jews have served in various capacities, but it is altogether a new idea to have them cited as an example of historical regularity. Hitherto we have been taught that they are the "strangest" abnormity on record, a marvel, a miracle, and amenable to no historical law, maxim, or principle. We are prepared to admit that the British are not another exception, because that is precisely what we are endeavouring to prove, and according to this latest cavil we have proved it, for in taxing us with deviating from the Jews it is unwittingly conceded that we approximate to the remainder of man. We may therefore close, with the mingled reflection that these self-destroying incompatibilities are amazing, but that yet they are not, as error is ever, inconsistent, and the glaring inconsistencies of the opposition are its surest condemnation.

MR. P. T. MIGNOT, Church of England Missionary, Bowling-green, Ontario, Canada, writes, August 10:—"DEAR PHILO-ISRAEL,—For some time past a Christian friend of mine has regularly forwarded me a copy of the BANNER OF ISRAEL, thus giving me an opportunity of studying the subject that the British are Israel. Thank God, I now rejoice in the fact that the promises made to Israel are ours. Well might St. Peter exclaim that we 'are a chosen generation, a royal priesthood, an holy nation, a peculiar people;' for every one of these sentences can be attributed to Britain. Might I ask some of your readers to give me their views regarding the people of the Channel Islands. Can they also glory in being Israelites? If any of your subscribers could send me their BANNERS after reading them, I could utilise them in this vast Church of England Mission, which is two hundred square miles in extent; and if they have any old unused books which would be interesting to the settlers, I should be glad to have them to form a nucleus for a lending library."

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SOME OF ISRAEL'S RECENT ACQUISITIONS.

By. J. Thomson.

(*Concluded from page* 355.)

PART II.

This influence of Freemasonry, and the other influences exerted by the long lines of railways, the gold and diamond discoveries, with the consequent influx of a large population, are doing much to smooth away public difficulties and furnish a solution to political problems which a few years since seemed almost insuperable. "A town nearly as large as Pretoria itself," the Earl says, "has sprung up within a few miles of that capital; a large trading company is being organised, if it has not already come into existence; land is changing hands; the older population is moving northwards, and a fresh body of emigrants is taking their place; the whole scene is undergoing a great, but a peaceful transformation. But amid the flood of cross-currents and apparently conflicting purposes, there is, as it appears to me, one steady drift in the direction of British ascendancy, which neither time nor circumstance can stay. There will be no disposition at the Cape to oppose this natural tendency of events; for the interests of the Cape and of England are inseparably interlaced—only may no indifference to Imperial objects or error of judgment at home mar the fair prospect of the future."

From these last words it is evident that where the noble Earl fears obstacles to carrying out a right and suitable policy may be found, is here, at home, through our ignorance, indifference, or partizan strife. This all British patriots will honestly strive to avoid; while, as Anglo-Israelites, we have no fear of the ultimate issue.

The noble Earl goes on to refer to three things which, during his official connection with the Cape, he was anxious to see brought about. The first was the Diamond Field controversy, which was happily concluded, as above noticed. The second was the desired acquisition of Delagoa Bay, which, being in dispute between this country and Portugal, was referred to arbitration, and decided against us, "as generally happens," the noble Earl remarks, "when England submits to arbitration;" *we* should therefore say let England never submit to arbitration, but keep all she may get territorially, and let those take it from her who can. The noble Earl is of opinion that when he entered upon office, Dalagoa Bay might have been bought for a "moderate sum," but "a very large amount now" would be required; and he fears that if ever the European Powers intervene in force in African affairs, "one day may make us bitterly regret the position in which this question was left." But for our part we have no such misgivings. If ever Delagoa Bay is essential to our keeping hold of South Africa, we shall get it, somehow; that time, however, has not yet arrived, but it may come perhaps sooner than some of us expect. Should an European war break out, the Continental Powers will find it difficult to retain their distant foreign and colonial possessions, except we exercise a "benevolent neutrality;" while if we are dragged into actual warfare, one of our first objects will be to wrest from the enemy all the foreign possessions they may have; just as we have done in previous wars.

The third object Lord Carnarvon had in view when in office, was the Confederation of the South African Colonies and States, which at that time he thought was "both practicable and desirable." That it was "desirable" everyone will admit, but that it was "practicable" the event disproved. "The Imperial proposals did not secure the necessary local concurrence," so it was for the time "necessary to relinquish the hope of such a union." Had South African Confederation been attained, the noble Earl thinks that the annexation of the Transvaal, and all the events that flowed out of it, with the Zulu war and its "most unsatisfactory consequences, would have been spared." He, however, is of opinion that confederation is only postponed; and says that the doubts and fears which inspired the opposition to it in 1877, have "long since been seen to be groundless." During his recent visit to the Cape, he was often asked to give his views upon this question, but declined; invariably replying that proposals for Confederation ought now to proceed from South Africa herself, "as the spontaneous expression of her own desires and public interests."

Of these three objects, one was successfully achieved, the second lost (probably only temporarily), and the third deferred to a more convenient season; but there is still "another large and serious question in which both the Cape and the Empire are gravely interested, but which before 1880 was not ripe for settlement;" and that is, virtually, who shall have the preponderance in South Africa? In the modern craving for colonial annexations by the Continental Powers, Africa, until lately unknown, and uncared for, has become a sort of lottery, in which territorial prizes may be drawn by lucky or daring adventurers. Since the days of Cortes or Pizarro, there has not been a territorial scramble upon so large a scale as that now seen in Africa—France, Germany, Portugal, and England are the chief owners or claimants in this vast territory, and their pretensions often conflict with each other to an extent which may possibly give rise to future trouble. Some large tracts of country are still undisposed of, and to our Imperial interests "none are so important as the large tract lying immediately to the north of the Transvaal and Bechuanaland." On the west are the German colonies; on the east Delagoa Bay; and on the north the Zambesi. Were another European Power to lay hold of it, we should be hemmed in, and the relations of every neighbouring State would be so altered, that it would "disturb the whole balance of South African politics," the cost of which can perhaps be estimated by recent wars and troubles in that part. This middle space can no longer remain a "no-man's land." Its native rulers have readily engaged to accept no other sovereign, but it has not yet been "formally declared British territory;" and Lord Carnarvon asserts that if it were now to pass into other hands, "the results would be simply disastrous." Our colonists would lose their right of way into the interior; our traders would lose the native markets, which would be closed by hostile tariffs—(how long shall we be in using *this* weapon against the foreigner?)—and we should be shut out from the free navigation of the Zambesi,—that great water-way of Eastern Africa. While the question was not pressing, it was possible and expedient to adjourn its decision; and if the territory could be preserved neutral and free to all nations, it might be wisest to do so; but now that South Africa has become the object of foreign scramble, our safety lies in the extension of our protectorate up to the banks of the Zambesi. Lord Carnarvon says, "The time is now come. The Governments of Europe, for various reasons, are engaged in a tremendous race of territorial annexation; everywhere the void places of the earth are being appropriated, though they cannot be filled up, and at this moment the confiscation of a whole Continent, larger than Europe itself, proceeds with astonishing speed, though most of us at home are so ignorant, or so indifferent, or so absorbed in local concerns, that we hardly give this new and portentous phenomenon a second thought. The age in which our lot is cast is a wonderful one, not more in what it does than in what it leaves undone."

From what we have already said above, it will be gathered that we do not altogether share the noble Earl's apprehensions, though we are quite one with him with respect to our duty, and the wisdom of immediately extending our frontier in the direction indicated. We also quite agree with him in terming "the age in which our lot is cast a wonderful one;" but in nothing is it more wonderful than in the way in which God has extended our territory; for again and again has Providence forced upon us that which our rulers have often refused to have anything to do with. The knowledge of Our Identity with the ancient House of Israel explains this, and all

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kindred phenomena in a manner that nothing else does; and if our teachers and statesmen would thus see and acknowledge the fact by acting upon it, their labours would be more useful, their policy more constant and progressive; and all the world would, more or less directly, feel the beneficial influence put forth by our country being thus Providentially called to the leadership and domination of the nations of the whole earth. For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (*margin* rulers) shall serve and obey Him" (Dan. vii. 27).

THE ONE GREAT COLONIZING POWER OF THE MODERN WORLD.

THERE will be no difficulty in determining which is "The one great colonizing Power of the modern world." The French have always made bad colonists, and nationally their endeavours in modern times to plant colonies have failed. They had a fine one in Canada once, but could not keep it. It is now British, but its origin is patent to the world, since the million Frenchmen who compose it speak French still, and are thoroughly French in language and religion, though loyal British subjects of Queen Victoria all the same. The Germans emigrate in enormous numbers from the Fatherland, but somehow they cannot found German Colonies. They prefer to settle down in British Colonies or in the American States under settled governments, and in two or three generations become naturalized; British or Americans in speech, manners, customs, institutions and loyalty.

The Italians, Spanish, Swedes, Austrians, and Russians, are not noted for success in colonial enterprise, and beyond all comparison one nation stands out in modern times as the one great colonizing Power throughout the world. The history of the Australasian Colonies, the eldest, only just one hundred years old, is as miraculous as it can be. The haphazard manner (humanly speaking) in which they were founded, in what were veritably "the desolations" or "desolate heritages" of the earth; their recent rapid growth, the discovery of the Israelite gift of gold mines in vast abundance in the south of the Island Continent; all these betoken a wondrous history, unique in the annals of the world, and all but miraculous, even to ourselves. The colonial possessions of Great Britain in North America are vast in extent—rich in all manner of wealth—and the home of a loyal, energetic population, destined to develop into a great and mighty dominion united to Great Britain, and one of her most sturdy, stalwart "daughters." In South Africa we find a third cluster of colonies not yet united into a single State, and now in the very act of working out their future polity. That future cannot be independent of British Israel! The late Sir John Brand, the President of the Orange Free State, recognised that, and so do all the foremost men of the Cape Colonies, whose opinion is worth having. President Krüger, of the Transvaal, however, does not concur in their views. He believes the Africander or Dutch Boer is "the coming man" of South Africa, and therefore his effort is to get rid of the British settler and emigrant; to set up native rebellions against him; to arm the Boer population to extirpate him, and to prevent him in the Transvaal from speaking his own language in the courts, the markets, and in all public places! This anti-English crusade is directed, however, against the majority of the subjects or dwellers in the Transvaal, being the rough and powerful class of gold-diggers, British almost to a man! To this race God promised supremacy when He declared in Deut. xxviii. 1, 13, that He would "set them on high above all nations of the earth, as the head and not the tail, above only and not beneath them all," that they should "reign over many nations, but that the nations should not reign over them" (Deut. xv. 6). To imagine the Dutch Africander ruling and reigning over the free British subjects of the Queen is absurd. For these are already in possession of most of the gold fields of the Transvaal, and are now, in number, a clear majority of the inhabitants, without, however a voice in the government of the country, though paying heavy taxes to its exchequer! The British besides are Israel, and to them God has given the supremacy, as we have said. "The great colonizing Power of the modern world" is Israel, according to the prophecies, and she must, in a country like the Transvaal, where the flag has once been dragged through the mire, assert her power and show the doubting Zulus and the insulting Boers that God is on our side, and has given us the South African "ends of the earth," to dominate and rule for Him, as His almoners, His messengers and missionaries. *The Morning Post* said, in a spirited article, on July 17th, "There is no idea in the British electorate of permitting any further dishonour to the British Flag. England is, and must continue to be, dominant in the Cape Colony." She is dominant there already, and the knowledge of that fact drives President Krüger to all sorts of desperate projects "to mop up the ocean," and to arrest the advancing tide of the British digger, who is rushing into the province in search of gold, but is destined to stop and settle there, to win it finally for Christ! The same mighty surging tide conquered New Zealand once from the now decaying Maori. The Boers, who do not increase, but ever more and more disperse widely abroad in search of new settlements, are bound to succumb to a race which increases in population quicker than any other on the face of the earth; and is borne in upon the home of the Boers, like locusts in the desert, by reason of the God-sent attractions of gold and iron, and diamonds, to be had for digging. The amount of provocation which the British settlers in the Transvaal have received at the hands of the Boer government is well stated by Mr. Charles Marvin, in his letter of July 14th, published by the *Morning Post*. He said:—

> Up to the present moment the English in the Transvaal have treated the Boers with a consideration amazing, seeing that they are in the majority as regards able-bodied men, and are not allowed to exercise the smallest influence on the affairs of a country to whom they contribute the bulk of the revenue. From them there has been absolutely no provocation. On the other hand, President Krüger has tried to induce the Free State to co-operate in forming an armed force to coerce them; he has prevented the Cape railway approaching the Transvaal; he has taken steps to arm the Boer population, and is now trying to prevent the public use of the language of the English majority. These measures can neither be ignored by the English in South Africa, nor the English at home, nor, for that matter, can President Krüger's policy be indefinitely tolerated. The Bishop of Pretoria says:—"The solution of the present difficulties can only be accomplished by patience, sober thought, and mutual understanding." Quite so; but the remedy will fail if wholly one-sided, and at present the efforts to be patient, think soberly, and recognise mutual interests, are solely confined to the diggers!

The weak policy of past British governments has emboldened President Krüger and his following to suppose that Britain is a defeated foe. But from that dream they will one day have a rough awakening, when the Lord gives the word for His people to "go forward." The Transvaal was once theirs, and now again God Himself has given it to them by letting them discover the gold and diamonds thereof. The Anglo-Saxon is in possession; and we believe it will be hard to dislodge him; for the Lord God of Israel is his Guardian, Guide, and Strength. To Him be all the praise!

NOTICE.—There should be no difficulty in obtaining the "BANNER OF ISRAEL" in any part of the Kingdom on Wednesday afternoon, as it is published on Mondays in time for trains to all parts. Any delay in delivery should be communicated by your newsagent to Messrs. R. Banks & Son, Racquet Court, Fleet Street, London, E.C.

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Review.

God's Everlasting Faithfulness. First Address: The Unconditional Promises. By Lieut.-Col. H. W. J. Senior, 1st Bengal Fusiliers. London: Robert Banks and Son, Racquet Court, Fleet Street, E.C. Bristol: J. Wright & Co., Stone Bridge. Price 4d.

Our friend Col. Senior has given us in print a lecture on one of our very favourite subjects, "The Faithfulness of God," which we hope will be very largely circulated and extensively read, by the clergy especially. It has always been a wonder to us why our opposing friends, jealous as they properly are for God's righteousness and truth, do not see that in the matter of the promises to Abraham God's character for faithfulness rests, as a Scriptural fact, upon the proper and exact fulfilment of His sworn statements to Abraham and his seed for ever. No one can deny that God did swear to give to that race certain unique blessings, temporal and spiritual, exclusively; and no one has ventured to say that the Jews, or the Israelites either, have, as ostensible Hebrews, enjoyed any of these except the gift of the Saviour of mankind, who, true to the promise in Gen. xlix. 10, R.V., was born in due time, only 1,888 years ago, of the House of Judah, in Bethlehem. These facts would, perhaps, be of no great importance to our contention were it not for another great and momentous matter, which no one has yet had the boldness to deny, namely, that the very blessings God swore to give exclusively to the afterseed of Abraham He has bestowed exclusively and wholly in these, the last days, upon the British nation. The conclusion is that either the British people must be the House of Israel, as distinguished from the House of Judah (which has, by reason of disqualification, no experience at all of the gifts in question); or else (which God forbid), the Lord has broken His oath to Israel, forgotten His promises to them, compromised His character for faithfulness, disgraced the throne of His glory (Jer. xiv. 21, R.V.) by giving to us, non-Israelite, Japhetic, Gentile, British, every one of the good things spiritual and temporal, He promised faithfully to reserve exclusively and without abeyance for His people Israel, who must be the Ten Tribes, since the Two Tribes are specially excluded by their own laches and transgressions.

Col. Senior has dealt with the subject thus. He first illustrated the general subject of the faithfulness of God by Scripture references, as an introduction to his theme, and then pointed out that the facts of Scripture demand a literal interpretation, as well as a spiritual application of the facts, for the elucidation of spiritual truths. He then drew the distinction between the two Houses of Israel and Judah, the former including (for a time) Benjamin of the House of Joseph, leaving nine tribes, as the Colonel states, but really ten when Manasseh is reckoned in addition to Ephraim, to represent the House of Joseph in modern times. These promises and covenants were thereafter shown to be of two kinds, viz., conditional and unconditional, the former made with the Twelve Tribes at Sinai, and the latter with the Fathers. The new covenant, it is stated, is to be one which includes the promises given to the Fathers, and grants spiritual blessings in heavenly places besides to all mankind, as well as to the people of Israel. The author illustrates his subject by explaining first what covenants of God were actually and notoriously fulfilled, and he argues from the fact of such fulfilment that God cannot lie when He made to Abraham and his seed for ever the eleven distinct unconditional promises discussed in the pamphlet under review. The covenants, general in their character, made with man irrespective of His people Israel, are described as follows:—

1st. The promise that man's dominion should extend over the whole earth (Gen. i. 26—28).
2nd. The promise of "the Seed," even Christ (Gen. iii. 15).
3rd. The prediction respecting the Flood (Gen. ix. 5—15).
4th. That as to the division of the earth (Gen. x. 25).

Finding, and proving too, that God was faithful to His words in these four respects, the author enlarges on the theme that God's unconditional promises to the three patriarchs, as well as to His people Israel, in all other matters, were as exactly performed. He considers these promises under the following eleven aspects:—That,

1st. Abraham was to be the father of a "great nation."
2nd. That he would be blest of God, and his name become great.
3rd. That he was to become a blessing to others.
4th. That his enemies were to be cursed.
5th. That in him all nations were to be blessed.
6th. That he was to possess the land.
7th. That his seed would become excessively numerous (Gen. xiii. 16, xv. 15).
8th. That the descendants of Abraham would be delivered from Egyptian bondage.
9th. That he should live long and die happy.
10th. That in Isaac the seed would be called (Gen. xxi. 12).
11th. That the promises would be everlasting.

Each of these points the author considers Scripturally, and proves from historical facts that the fulfilments are actually before us at the present time. A section is introduced by Col. Senior at p. 20 in reference to the peculiar and valuable promise to Abraham and his afterseed of "the Gates." This he construes as the Banner does, and finds that Capt. Columb, R.N., has exactly described the facts in his Prize Essay, Sec. 35, United Service Institute, No. xciv., vol. xxii., 1878, a passage with which Banner readers are quite familiar. Col. Senior's *résumé* of the whole contention referring to the Gates is as follows, and we think his conclusion quite unanswerable. "As the British alone," he says, "are in possession of a complete girdle of Gates round the world, which was to have been Israel's portion, it follows that the British are Israel, and that God has fulfilled His gracious promise in faithfulness."

In the concluding sentences of his pamphlet Col. Senior deplores the shortcomings of our people regarded as God's people Israel. No doubt there is deep cause for distress and self-accusation on this account. It is well there should be this national repentance and sorrow for sin. But our righteousness as a nation never will be perfect in ourselves. It is God's righteousness which justifies us, and brings us before His throne perfect in the robe and blood-bought holiness of Jesus Christ, our Redeemer. We shall never, we believe, exhibit perfection; but shall always show that in respect to our nation's worthiness we have nothing whatever to boast of, but that as regards Him, our worthiness, excellence and strength are divine, since our righteousness is Jehovah's (Isa. liv. 17). In Israel and Jacob He sees no iniquity, and no perverseness, because of the anointing (Numb. xxiii. 21; Isa. x. 27, R.V.). The blood of Christ is upon the nation, and through that blood even the eye of God can see no defilement in Israel as a nation, or on the repentant sinner as fallen man. To Him be all the praise for this His wondrous grace!

Col. Senior's effort has our entire approval. We had been better satisfied if he had spared the use of capital letters so liberally in his pamphlet. They are like italics, which grow by use, until at length the whole work tends to become one great emphasis, and the eye is wearied by the continuous call to very special attention. We prefer to use italics as a rare exception, and to abolish capitals *in toto*. This, however, is a detail which may be regarded as a matter of taste. The Colonel's pamphlet is calculated to attract attention, and to do good. We therefore wish it "God speed!"

THE GREAT CRAZE OF THE DAY IS ANTI-ISRAELISM, NOT ANGLO-ISRAELISM.

An Australian paper, the *Spectator*, has given this deliverance, "That Anglo-Israelism is the maddest of all mad delusions."

Now I, as a Methodist, remembering that the *Spectator* is a Methodist journal of some eminence in Australia, can but say that this utterance is to me one of "the saddest of sad effusions." It, unaccompanied by solid proof, betokens a sad blindness to existing facts, proving Britain to be Israel; and a strange deafness to the loud proclamations of the great Governor of the universe, in His Book of directions concerning them.

It is very easy to say this saying; very easy to call a thing madness, and to say of an opponent, "He is mad, why hear ye him?" But observe there is not a particle of reason in it, not a shred of argument, not the smallest evidence of good sound sense. And yet it is launched out on the sea of public opinion; and on it goes, careering through the world as a truism, an established axiom, serving to brand an undiscussed and outlawed statement of truth with the mark of folly and insanity. Surely this is not quite sane.

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The *Spectator*, indeed! O rare *Spectator!* Well, let us quietly pass him over to be handled by the Word of God. That speaks of "Blind people that have eyes" (Isa. xliii. 8); and I really think this Editor, *Spectator* though he be, must be one of them. This is said in no way to disparage his claim to be a true minister of God: for God Himself has spoken these strange words:—"Who is blind but My servant, or deaf as My messenger that I sent" (Isa. xlii. 19). Nay, more; the Ministers of Christ, even the first of them, according to His testimony, have been—as alas! they now too generally are—"Slow of heart to believe all that the prophets have written," that is, blind, at least partially to prophetic truth. Wonderful to relate, but there it is from the mouth of Israel's King and printed in the Book.

It is evidently upon this present ministerial blindness that God, speaking through Isaiah, curiously enlarges thus:—"Who is blind as he that is perfect? and blind as the Lord's servant? seeing many things, but thou observest not (sees not how God is mightily working); opening the ears (of other men to Gospel truth), but he heareth not (the loud voices that fill the air and tell of the near approach of a foreshewn crisis. No) he heareth not" (Chap. xlii. 19, 20).

No wonder that these "blind," "deaf," and "non-observing" men cry out—in self-justification — Crazy! Crazy! Crazy! against those who have obeyed God's injunction, conveyed in the twenty-third verse of the same chapter: "Who among you will give ear to this? Who will hearken and hear for the time to come?"

Those are the crazy ones, those are they who have "delusions," and "mad delusions," who, when Jehovah proclaims, as He does in the ninth verse:—"Behold. . . . new things do I declare: before they spring forth I tell you of them," treat them all as myths; and when He commands:—"Sing unto Jehovah a new song, and His praise unto the end of the earth. . . . let them give glory unto the Lord, and declare His praise in the islands"; and when He explains in five following verses (13—18) what these new things—the matter of the new song—really are, He has furthermore, to roughly rouse them to consider and comprehend these new things, which He does in the eighteenth verse, thus:—"Hear ye deaf, (for deaf as you are, you can hear if you will but listen), and look ye blind (for you are only blind because you will not look), that ye may see." How reasonable is this in Jehovah? how unreasonable, how insane is this opposition to His will?

No wonder that God cries out as if astonished:—"Who is blind, but My servant! or deaf, as My messenger that I sent! blind as he that is perfect! blind as the Lord's servant! How He harps upon that reproachful word, "Blind! Blind! Blind!" What a ridiculous position they place themselves in! But don't laugh at them: for God is very serious with these "perfect" ones.

Now this—so wonderfully foreseen and so clearly foretold—this is the craze that has seized upon so many of God's "sent messengers," and upon His otherwise "perfect servants." So crazed are they by allowing figurative interpretations to displace natural and obvious meanings, and by letting perversions—under the guise of spiritualising—smother and bury out of sight the plain, literal, incorruptible truths of ancient prophecy,—so crazed that the new things to be done for Israel by Jehovah, as declared by Himself in this chapter and the next, they will not look at—no, nor look at Israel to identify him: and the new song unto the Lord they will not learn, no, nor even listen to! They treat all as a vain chimera. Oh! they are to be pitied.

But our comfort is that as God has peremptorily said, "Hear ye deaf," they must soon condescend to hearken. He has commanded, "Look! Look! ye blind," they must, therefore, eventually obey. And the sooner they do so, the better for themselves undoubtedly.

J. S. H.

(Writer of the Jubilee letter to the Queen.)

A TESTIMONY.

DEAR PHILO-ISRAEL,—I have to thank you for your very friendly letter and for the very perfect editing of the Jubilee letter. Trusting that you will not consider the above article unfit for our BANNER, which floats gloriously over Israel's rank and file through all her squadrons.

I am, dear friend, your fellow soldier,

J. S. H.

Warkworth, Auckland, New Zealand, July 12th, 1888.

BRITISH-ISRAEL LECTURES ON BRIGHTON BEACH.

On Monday evening, on the Beach, near Pool Valley, Mr. H. A. Marchant continued his weekly lecture on British-Israel. The evening cleared up as the lecturer commenced his address, and he had a large audience who listened attentively throughout. He shewed from Jeremiah iii. and other Scriptures that the Ten Tribes of Israel were the people prophesied of who should restore the Jews to Palestine, and said that most prophetic students agreed that this was the work of Great Britain, but the Anglo-Israelites maintain that prophecy and Providence could not run counter to each other, and therefore the British race must be the Israel of prophecy.

Several gentlemen from other parts thanked the lecturer for his address.

A fair number of people listened to Mr. H. A. Marchant's British-Israel Address, given on the Beach, near Pool Valley, on Monday evening. A Christian periodical having lately taken exception to the Anglo-Israelites maintaining that this country was under the special protection of God, the lecturer quoted passages from the writings of the Rev. C. H. Spurgeon, who says: "When all the nations were in arms against it (England) they could not touch its shores, for God was there. . . . Our nation has been as much under the peculiar and especial Providence of God as were the descendants of Jacob themselves, and therefore God deals with us as he does not deal with other nations." He also quoted from Cowper's Expostulation, "Has He not hid thee and thy favoured land for ages safe between His sheltering hand?" The lecturer referred to Isaiah liv.: "In righteousness shalt thou be established, thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee," he saying this said what God did to Israel also; and "Their righteousness is of Me."—*Brighton Guardian*, Aug. 15th, 1888.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Resolving upon a fortnight's holiday, my wife and I exchanged the noisy bustle of Cottonopolis with all its dins and discomforts for a quiet sojourn amongst the Welsh mountains at Fforddlas, near Glan Conway. We both said we never spent a happier fortnight in our lives. I took care to fill my pockets and make use of that latest tract, "Facts and Probabilities," besides having a copy of that "Epitome of the whole Bible in 10 Hebrew Words," see "BANNER," page 315, which I found a capital introduction as I "went forth to sow" Identity seed.

The Rector of Llanrwst was interviewed, and seemed deeply interested. With the Rector of Glan Conway I had over two hours' friendly conversation. He promised to study the matter. Conway's Rector, Llandudno's Rector and Curate, and Colwyn Bay's minister were in turn interviewed, and much useful information exchanged. Not one of them pooh-poohed the matter: all expressed themselves glad that I had waited upon them.

On the Sabbath, the worthy people with whom our temporary lot was cast accompanied us to a Welsh Baptist Chapel hard by. No. 79, "Groswen" was sung at our request, with a true heartiness we shall never forget, and through the open doors the sound of the rushing waters in the wood, mingled with the earnest gutteral speech of the minister within. To our surprise, in the midst of the service we suddenly heard the Queen's English; the minister from Rhyl seeing strangers, explained to his flock that they must sacrifice their native tongue for a few minutes for our edification, so for once prayer both in Welsh and English ascended on high from the little Bethel. Amongst the English population were distributed a goodly number of tracts during our stay in North Wales, of which I hope to hear more by-and-bye.

I am, dear Sir, yours truly,

C. E. PRIESTLY.

Stretford, Manchester, Aug. 20th, 1888.

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POISON IN THE ASHES

—o—

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 peculiar 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 fear.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
Israel's Empire Growing by Leaps and Bounds	373
A Universal Speech	374
Freethought Liketh It Not. By J. G. Taylor	375
Epistles to the Jews Concerning the Ten Tribes of Israel. By the Rev. Eliezer Bassin, Edinburgh	377
Idolatry	378

ISRAEL'S EMPIRE GROWING BY LEAPS AND BOUNDS.

WE are almost tired of calling attention to the increase of the British influence beyond the sea; but on the present occasion it is needful to notice an event which we hope will convince our opponents that the Empire, which advances as ours is doing, must be Israel's;—the dominion which has God's blessing upon it, and is meant, eventually, to be coterminous with the whole earth, for it will be that which Christ the King is to govern, instrumentally, by His people British-Israel. The mighty fact was announced only a few days ago. It is the determination of the British Government to take under its protection, as the sphere of its influence in South Africa, the whole of that immense territory which lies between the River Zambesi on the North, British Bechuanaland and the Transvaal on the South, and German Damaraland on the West. This is what the *Times* called a "forward move" in a late issue, but it is one which plainly proclaims that the British Lion is asserting himself, and will eventually rule, without a rival throughout the whole of South Africa, over sixteen degrees of South latitude! The thing has come about in the most remarkable way, and has, as usual, been forced upon our Government. A restless Boer, Commander Grobellaar, searching for a new domicile, entered Khama's territory, to the North of the Transvaal—a part of this native chief's territory is included in the Protectorate which we had lately proclaimed over Northern Bechuanaland. We had a right, therefore, to interfere, and did so forthwith. We have sent Sir Sidney Shippard, the Administrator of Bechuanaland, to inquire into the facts, and the Boer Government have sent their representative to see that the inquiry is fairly conducted.

This was the incident. But it required decisive action on the part of our Government. The restless character of the Boers being manifest, they might next proceed to the country North of the Transvaal and South of the Zambesi, and annex it. We had not asserted any rights there, and yet we have secured the navigation of the Zambesi for the free use of all nations, and we meant to trade with all the regions South of the river. What follows is told us by the *Times*:—"The hands of our Government have been forced. Sir Hercules Robinson was instructed to intimate to President Krüger's Government that the Matabele, Mashona, and Mahalala territories, and the Northern part of Khama's territory, *as far as the Zambesi*, are solely within the sphere of British influence." This, of course, means that the thin end of a fresh wedge, into Africa, has now been inserted, and that a vast territory, just off the Island of Madagascar, on the East Coast and central parts of South Africa, are, by-and-bye, to be included within the benign influence of the Empire of Israel! Surely never was there such rapid growth known in any Empire before, and never has an Empire expanded as ours has done in South Africa, by peaceful means, with the consent of the native inhabitants thereof! Concurrently with this forward step on the part of the British Government, we find that the rebellion of the native chiefs, Somkeli and Betzane, has collapsed, and that of Dinizulu has approached its end. All these are signs, it seems to us, that the purposes of God, respecting the world and His people Israel, are maturing fast, and that we shall, ere long, witness events which will, in a more marked way than ever, testify to our nation's identity with the Lost Ten Tribes. Men obstinately refuse to credit the good news when spiritual blessings and the propagation of the Gospel among all nations, families, and kindreds of the earth, are merely in question. But here is a test which nothing can put aside; and facts which no one can explain, otherwise than on our principles. Without our desiring it, and often contrary to our expressed wishes as a nation, the vast Continent of India has become British. Australia has, imperceptibly, expanded, till it sustains to-day a Federation of States, as large, in the aggregate, as Europe, with sister States, like New Zealand and Tasmania, growing up into stalwart womanhood close by—all British-Anglo-Saxon. The Dominion of Canada, half British half French, covers ground as extensive as Europe, and owes allegiance only to the British Queen and Empress! In South Africa, as we see, another huge Empire is rapidly growing, which bids fair to rival the Dominion of Canada, and the Island Continent of Australia.

Here, then, are four enormous masses of territory, occupied by hundreds of millions of men, all British, and tending, each in its way, to expand the Empire in territories contiguous to them. They are all held together, and are bound to their Parent, in "the isles afar off," by another, a fifth Empire,

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which God has given the race, the Empire of the sea! This vast Empire exists by reason of the nation's possession of "the Gates of her enemies" throughout the globe, and the whole five Empires are Israelitish, God-given gifts to His chosen nation, to qualify them for the beneficent work He has entrusted to their hands—even the preparation of the kingdom of the Lord Jehovah, and of His Christ, the King of glory. At the present moment it is well that Anglo-Israelites should fix their eyes on Africa, and see the power of the Lord there, in "giving us, His people, the heritage of the Heathen" in that vast continent (Psa. cxi. 6, R.V.). It is full of gold, diamonds, iron, coal, and valuable timber. It possesses, in the interior, land fit for the habitation of Europeans. It will, we believe, be ours to open that vast, dark world, to the commerce of the nations, and to introduce the Gospel of the grace of God to sin-stained, oppressed, and miserable Africa. The bold act of the British Government, in claiming the country South of the Zambesi for Christ, is one of the crucial events of the present century, and will have results, we believe, of which our present generation has no idea. While we nationally rejoice at the honour the Lord has put upon our nation in this matter, because we are Israel, let us praise Him for His unmerited blessings to an unworthy race, humbling ourselves before Him, and saying, "Not unto us, O Lord, not unto us be the praise."

A UNIVERSAL SPEECH.

UNDER the above heading there appeared in the *Salford Weekly News*, of June 23rd, a piece of "blind evidence" in respect to our British-Hebrew origin which a good friend at Pendleton, near Manchester, has obligingly sent for our information. We pass it on to our readers that they may see how the writer, Professor F. A. March, points to our British nation as "the head and not the tail, above only and not beneath, all the other nations of the earth," in those respects, in which God's Word declares Israel shall excel. These are multitudinousness, expansion of empire, supremacy at sea, commerce, wealth, love of the Word of God, universal ministry of the Word, literary activity, colonial enterprise in the desolations of the earth, which colonies, so founded, in their turn become nations and empires in federation with the old mother in the West. He also showed that this our race attracts and assimilates others to itself, the latter "flowing into and growing up in them." The extract is as follows:—

A UNIVERSAL SPEECH.—A universal language must be a growth. Some national language must expand until it covers the whole world. Of late years the English language alone has been much spoken of as likely to grow so great. Hardly any philosophic linguist attempts to forecast the future without some discussion of the destiny of the English; and De Candolle calculates that within a hundred years English will be spoken by 860,000,000 of men, German by 124,000,000 and French by 96,000,000. At present the populations either speaking the English language or under the domination of English-speaking peoples number more than 318,298,000, or one-fourth of the population of the globe. The English-speaking races occupy one-fourth of the dry land of the earth, and own nearly two-thirds of the tonnage of the ships. They live in all regions; they handle all articles of trade; they preach to all nations; they command one-half of the world's gold and silver, and distribute more than two-thirds of the Bibles and Testaments. More than one-half of the letters mailed and carried by the postal service of the world are written, mailed, and read by the English-speaking populations. The expectation that English will come into universal use is not based upon anything in the nature of the language, but rather on the character and circumstances of the people. The English people have been the great colonisers of modern times. They have taken possession of America, of Australia, of South Africa, the regions which are to be the seats of new empires, and they control and assimilate the populations which flow into them and which grow up in them.—*Prof. F. A. March, in The Forum.*

The texts of scripture applying to Israel, what Professor March tells us is in British possession and enjoyment to-day, are as follows:—

Multitudinousness,—Gen. xxii. 17, xxxv., xlviii. 19, Hosea i. 10, Rom. ix. 27, &c.

Expansion of Empire,—Dan. vii. 27, Rom. iv. 13, Zech. x. 7—9, Deut. xv. 6, xxviii. 1.

Supremacy at sea,—Gen. xxii. 17, Numb. xxiv. 7, Psa. lxxxix. 25, &c.

Commerce,—Numb. xxiv. 7.

Wealth,—Deut. viii. 18, xv. 6, Jer. xxxiii. 9.

Love of the Word of God,—Psa. cxlvii. 19, 20.

Literary activity,—Isa. xxvii. 6, Matt. xxviii. 19, 20.

Universal ministry in holy things,—Isa. xxvii. 6, Gen. xxii. 18.

Colonial enterprise,—Gen. xlix. 22, xlviii. 16, 19, xxxv. 11, xvii. 16.

The world's desolations being the localities of their colonies,—Isa. xlix. 8.

The federation of the colonies,—Gen. xxxv. 11, xlviii. 19.

Israel's assimilation of alien races,—Isa. lvi. 6—8.

Here, then, are twelve points in the short compass of a newspaper paragraph, wherein a professor who knows nothing of Israel, or God's special favour to that race, declares that we British, as a nation, are enjoying blessings which are distinctly Israelitish in their character, and tied up by prophecy to that people and no other! What are we to say to these things? No one can deny the facts! Nor can anyone assert with truth that God can swear to confer on "the afterseed of Abraham" exclusively, those blessings which we British enjoy exclusively, unless the British be Israel. A people who "preach to all nations," and "distribute more than two-thirds of the Bibles and Testaments," are doing Israel's work, "blossoming and budding, and filling the face of the world with fruit," that fruit being further of a spiritual kind (Isa. xxvii. 6). A people whose language is likely to come into "universal use" must be universally diffused, since the race must precede the language. If they have besides the gift of such multitudinousness as confers the faculty of founding colonies in "the desolate heritages" of the earth, in America, Africa, and Australasia, such colonies becoming nations and empires, the race in question must necessarily be Israel, since they thus respond in all particulars to the unique portrait of Israel drawn in the Scriptures. Why Professor March, with the Bible in his hands, did not see all this, and recognise the absolute certainty that the British must therefore be the Lost Ten Tribes of Israel, we cannot understand. But it is evident the idea did not occur to him, or he may have been satisfied that God having sworn to Abraham to bless his descendants in a particular manner has been justified in breaking His oath, and transferring to quite another race, non-Israelite in origin, all those gifts which He promised exclusively to the Israelites.

This hypothesis is absurd, and violently opposed to all right conceptions of the faithful and true God of Israel, and we feel bound to reject it, saying, "God forbid!" to such a proposition. The conclusion therefore to which we are shut up, is that the British are Israel of the House of Joseph, entitled as such to all the future blessings, temporal and spiritual, which God's Word tells us will be their portion in these our "last days." Gen. xlix. 1, Heb. i. 1, Acts ii. 17, R.V.), To Him, the faithful Promiser, be all the praise!

THERE is a Providence in all things, my dear friends, imitating, modifying, restraining, and destroying. Do you mean to say there is no providence in our individual or the Church experience? There is. "God speaketh, but man perceiveth it not; in a dream, in a vision of the night, when deep sleep is fallen upon men, in slumber upon the bed, then He openeth the ears of men, and sealeth their instruction."—*Dr. Wild.*

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FREETHOUGHT LIKETH IT NOT.

By J. G. Taylor.

The *National Reformer* and the *Rock* have joined hands. Messrs. Bradlaugh and Wilkinson are met together; "Chilperic" and "Spiritual Israelite" embrace each other. The secularist organ has this month (Aug.) published a couple of articles casting down Anglo-Israelism, and, although it is painful to say so, I must confess that for good sense and moderation they are in striking contrast to the criticisms of self-styled "Christian" weeklies, which do nothing but vomit abuse. The papers of "Chilperic" are novelties, for they actually contain an argument, and this argument it is our duty to examine. His contention is that the Ten Tribes were never transplanted or lost as a people, that only some 27,000 were carried off to Assyria; that the revelations made by the cuneiform writings mention Samaria and Samaria's monarchs 54 years after its conquest by Sargon; and that the Jewish scribes, in speaking of Israel as "wholly carried away," invented a falsehood for the purpose of disowning the kinsmen whom they hated. Our sceptical friend (or enemy) is wrong. The territory of Israel was overrun and partially depopulated on more than one occasion; and, while the capture of Samaria was doubtless the crowning catastrophe, we are nowhere told that its polity was then extinguished. The reverse is the case. Isaiah, prophesying B.C. 734 or 733, announced that "within threescore and five years shall Ephraim be broken that it be not a people." This leaves Israel with a head until B.C. 668, and Chilperic's 54 years terminate in that very year. It would seem, therefore, that the Jewish seers *were* inspired to tell the truth, or at least they made a fairly good guess for ordinary individuals.

This explanation is, in my opinion, quite sufficient for our purpose; but as Chilperic may not be so easily satisfied, I will deal with his statements in detail, and in order to avoid confusion where confusion already exists, I shall divide his onslaught into separate sections.

1.—"The evidence of the monuments is this. The Assyrians did not carry away the Ten Tribes, but only 27,280 of the inhabitants of Samaria." The evidence of the monuments is this. That *Sargon* carried 27,280 into captivity. Some translate it "27,280 families," but whether we read it families or units is immaterial, for the fall of Samaria was only an item in the long list of disasters. Pul invaded the country as early as B.C. 772, and exacted tribute from Menahem, but we are not told that he removed any of the people (2 Kings xv. 19). Tiglath-Pileser followed in B.C. 733, and transported the population situate in Galilee and eastward of Jordan (1 Chron. v. 26). Concerning this incursion the annals of Tiglath declare: "The tribes . . . the goods of its people, and their furniture I sent to Assyria. Hoshea to the kingdom over them I appointed. In my former campaigns all their cities I had reduced. Samaria alone I left (Smith's "Assyrian Eponym Canon," Ex. 18 and 19). In B.C. 727 there was an inroad by Shalmaneser. He returned to the attack B.C. 725, and was succeeded by Sargon, who captured the city and exiled the aforesaid 27,280 inhabitants. The next invasion and deportation (by Esarhaddon, B.C. 678) is not expressly mentioned, but it is implied in Ezra iv. 2. We thus see that the country was being drained of its population for more than half a century. Yet Chilperic would have us suppose that Sargon's 27,280 represent the total number of Israelitish captives. And, what is still stranger, he is able to cite the Rev. A. H. Sayce in support of this idea. Professor Sayce, in "Fresh Light from the Ancient Monuments," observes: "The comparatively small number of Israelites who were carried into captivity shows that Sargon contented himself with removing only those persons who had taken part in the revolt against him. The greater part of the population were allowed to remain in their native land. This fact disposes of the modern theories which assume that the whole of the Ten Tribes were carried away." Chilperic clutches at this, and does not appear to understand that the rev. gentleman's object is similar to his own. I do not wish to impeach the honesty of the learned professor. I would simply suggest that his memory is at fault. This is made a little clearer by the remarks in his "Bible and the Monuments." He there says: "The throne was seized by Sargon, who took the Israelitish capital, carrying 27,280 of the inhabitants into captivity. The rest were allowed to remain under the government of vassal kings. These kings were replaced by a governor. The change of government was probably in consequence of another revolt, which was suppressed by Esarhaddon, *who carried away the remaining Israelites, and supplied their places with foreigners.*" Even without this admission of the Professor we should have esteemed his remarks in "Fresh Light" at their proper value; but this convenient excerpt releases us from the necessity of esteeming them at all.

2.—The levy made by Sargon. Chilperic writes: "Sargon tells us that Samaria was compelled to furnish fifty chariots, equipped with horses and men, for the Assyrian army. Hamath had to find a much larger number—200 chariots and 600 horsemen." To substantiate these diminutive figures he refers to the cuneiform records thus: "I took before all parts over them fifty chariots, the part of my kingdom. . . . I took from them fifty chariots." We would naturally gather from this that fifty chariots was the full quota supplied by the captives. Sayce goes further, and states that fifty was all Sargon could discover. Unfortunately, Chilperic's quotation from "Fresh Light" begins a line or two in the rear, and I will therefore do myself the pleasure of supplementing his extract. "The capture of Samaria took place in Sargon's first year. 27,280 of its inhabitants were sent into exile, but only fifty chariots were found in the city." Professor Sayce here agrees with his secularist ally that Israel's prisoners only boasted of fifty chariots. But let us "study Assyrian history," as Chilperic kindly recommends, and we shall "hear a different tale," as he truly reflects. Quoth Sargon, "Samaria I besieged. I captured. . . . Fifty chariots from among them I selected, *and the rest of them I distributed*" ("Fastes of Oppert," l. 23, 24). I repeat that it is not the honesty of the Professor but his memory which is defective, and until his memory rivals his honesty his opposition to Anglo-Israelism will be of small weight. But having answered this allegation of Chilperic, it may be advisable to note that he seems to be slightly mixed over these chariots. I fail to see how the chariots would serve his point. So far as I comprehend him, he avers that as merely fifty were seized, the number of captives would be correspondingly trivial. To my mind the chariots requisitioned would bear a very remote relation to the number of prisoners, but would be guided by the quantity to be had, and if there were only fifty available this is a plain proof that the country had already been impoverished and reduced to the lowest ebb, which is exactly our view.

3.—Menahem and Abi-baal. Our critic adduces the "famous Taylor cylinder" in the British Museum to demonstrate that in 701 B.C. Israel still existed, having a king on its throne with the distinctively Jewish name of Menahem II. In 676 B.C. it is again mentioned, the ruler being Abi-baal; and even so late as 668 B.C. Samaria and its monarch are alluded to in Smith's "History of Assurbanipal." This conflicts somewhat with Oppert, who holds that Menahem II. reigned 742 B.C.; but the above facts, if facts they be, do not in any way damage our position. Tirhakah, of Egypt, stirred the residue of Israel into rebellion, and it was this which brought the final deportation upon them. "Tirhakah having made the whole of Palestine revolt, Esarhaddon marched against him, carried into captivity the remnant of Israel, and drove Tirhakah into Ethiopia" (Geo. Smith's "Assyrian Eponym Canon," p. 166). We are aware that in 668 B.C. Samaria had inhabitants. So it had in 1 B.C. The question

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is, Who were they? and this, of course, Chilperic is not in a condition to decide. If we were to allow that the Assyrian slabs are absolutely correct, Anglo-Israelism would sustain no harm. But are they correct? I will show that the very slabs our opponent builds upon are unreliable.

4.—The Scriptures *versus* the Inscriptions. The free-thinker adopts a thoroughly natural attitude. The cuneiform chronicles are regarded as infallible, and set up in antagonism to Scripture, which is ridiculed as worthless in their illustrious society. He honours 2 Kings xvii. 23, 24 with a reference, and his comment is: "This is what we are told by the Jewish Scribes, but if we study Assyrian history we shall hear a very different tale," the different tale being in this instance the tale of the 27,280. If this discussion has to resolve itself into a contest between the Scriptures and the Inscriptions, I do not think the former have much to fear. Perhaps Chilperic is not so familiar with the Inscriptions as he might be, and this may account for the unwavering confidence he reposes in them. But his faith in baked clay cannot possibly exceed our faith in inspiration; and, consequently, if he is entitled to indict the Bible with a terra-cotta tablet, we are equally at liberty to annihilate his tablet with the Bible. This proceeding, however, would be tactical rather than conclusive. There is open to us a better method of presenting cuneiform frailty, that is by pitting these immaculate inscriptions against themselves. To echo, or nearly echo, the apostrophe of Chilperic—"O Assyrian! Rod of mine anger, and staff of mine indignation! Declare what a muddle thou madest with thy clay!"

Our detractor has appealed to Smith's *Assurbanipal*, and what does Mr. Smith pronounce? "There is an account of the tribute of Mugallu, King of Tubal, but the Assyrian scribe has left the name of the country blank. Blank spaces for names are also left in three other instances. There is a case of mis-statement in the reign of this monarch. Esarhaddon informs us that Sennacherib had carried captive the gods of the King of Arabia, and that he, Esarhaddon, had restored them to Hazael, yet in one of his inscriptions (Cylinder B., page 283) he makes out that Esarhaddon had carried the idols away, and that he, Assurbanipal, had restored them to Vaitch, the son of Hazael. It is difficult to suppose a want of knowledge here. It appears to be a bold attempt to claim the deed of a former monarch, desiring to make out that the Arabians had sworn submission to him, an incident which never occurred in his reign at all. From such an instance as this *we can see how a name like Menahem might be continued in the list of Assyrian tributaries long after Menahem was dead.*" This Assurbanipal is the potentate who, according to Chilperic, summoned a king of Israel to do homage, B.C. 667, and it is unlucky for his theory that the only inscription he has submitted, of any serious import, should be the handiwork of a convicted liar. But to continue. "In the history of Sennacherib, the captured cities in the first campaign are given in the Bellino cylinder as 89 fortresses and 820 smaller cities, while the Taylor inscription gives 75 fortresses and 420 smaller cities." This latter is the "famous Taylor cylinder," invoked by Chilperic, and yielding "the distinctively Jewish name of Menahem II." at 701 B.C. Its fame is not increased by this disclosure, "In the account of the war with Benhadad (Kurkh Monolith) there are considerable differences from the other copies as to the kings confederate with Benhadad. Only 11 are there enumerated, yet they are called 'these 12 kings.' In the Bull inscription the kings are 14. On the black obelisk they are 13, and on the same monument they are again mentioned as 12. On the Kurkh Monolith the slain are counted at 14,000; in the Bull inscription they are 25,000; and on the black obelisk they are 20,500; all in accounts of the same battle" (Assyrian Canon, page 193).

The *National Reformer* has a great contempt for "Jewish scribes." What has it to say anent its Assyrian scribes? These delinquencies could be multiplied, but this being needless I will just cull another, as it is pertinent to the very cylinder (C) which, if we are to believe our adversary, bestows a deadly blow on the lost Tribe legend. The date of it is 668 B.C., and since it mentions the payment of tribute by the "King of Samaria," Chilperic adjudicates that "the story of the captivity of the Ten Tribes was a baseless fiction." In his *Assyrian Canon*, Mr. Smith remarks, "I am able to bring evidence to show that these tribute lists were sometimes carelessly compiled, and in error as to names. Extract xx. is one instance in point. It contains the name of Metinti of Askelon, who was dead according to Extract xvii.; and among the other tributaries is quoted Vassurmi of Tubal, who, we are informed directly afterwards, refused to come and give tribute, yet his name figures among the others as paying it. There is another instance in the tribute list in the first expedition of Assurbanipal (Cylinder C), which, so far as it is preserved, contains the same names as that of Esarhaddon, about thirteen years before, *being most probably a literal copy of the earlier document*, without any attempt to ascertain if these kings were still reigning, and if they really paid tribute. One of these names is particularly doubtful, the first in the list, Bahal of Tyre, who was in rebellion late in the reign of Esarhaddon, and only submitted on the third expedition of Assurbanipal" (page 179). In the face of these manifold discordancies as to dates, names, and events, we are inclined to go beyond Chilperic, and to admit that in studying Assyrian history we hear several different tales. It is a pity that the breath of suspicion should have settled on Assurbanipal and the King of Samaria who was about to conquer the Identity, but so long as they associate with Menahem II., Abi-baal, and "monarchs" of that stamp, they will be in congenial company.

5.—The charge grounded on spite. If the Jews fabricated the captivity, they must have had a deep motive for doing so, but Atheists are adepts at fishing up motives, hence no difficulty is experienced in that respect. The priests are described as "spiteful and unscrupulous, wishing to disown relationship with their brethren who differed from them in religious matters." The argument is puerile and illogical. We can conceive a Jewish priest—or any priest, even a secularist one—misconstruing a dogma to suit his ends, but we cannot imagine historians relating what is contradicted by the eyes and ears of their auditory. To sceptical minds the Jewish scribes were knaves. Granted, but they were not fools, and to teach the Jews that the Ten Tribes were wholly carried off while the said Ten Tribes were jostling their shoulders, can hardly be called the act of a knave. But there are various considerations which collide with the imputation. For example, the same people who record their removal predict their world-wide dominion and certain restoration, which is not compatible with spite or malignity. Again, the Jews were threatened with a like total expatriation unless they reformed; a denunciation which would have had no force if the Ten Tribes were still in power. Further, whatever offences our censor may lay at the doors of the priests, he cannot criminate the prophets. The latter are no less emphatic in their utterances on the subject, and it is in the highest degree improbable that men, who risked their lives in defence of morality would concoct or condone an audacious falsehood. To this I will simply add, that the "romancing" was not confined to "spiteful Jewish scribes," but that the complete banishment of the Ten Tribes was signified by their own compatriots—*e.g.*, Hos. i. 6.

6.—The ethnological province. "The Anglo-Israelite delusion still flourishes in spite of history, ethnology, philology, and common sense." Chilperic has not favoured us with the historical, ethnological, and philological facts which locate Anglo-Israelism outside the confines of common sense. When he has done this it will be soon enough to touch upon them. I have answered the arguments with which we have been supplied. It is impossible to answer arguments of which we

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know nothing. That it "still" flourishes, is not surprising, because the progress of scientific enquiry assists it to do so, sweeping away the inheritance of the Middle Ages, and subverting the fallacies on which the scientist formerly reared his ethnological systems. Which of these fallacies Chilperic desires to champion, is not apparent, and his gibe may, therefore, be sent to the Samaritans of Nablous. But the identity of the British with lost Israel is not based on the shifting sands of popular ethnology. If it were, woe to it; for its foundations would have to be changed with every succeeding generation, or collapse like the exploded theories of our learned antagonists. It owes its primary origin to the unerring pencil of the prophet, who painted both Jew and Israelite in lines and colours which cannot be effaced from the canvas of the universe. And here the closing sentence of our Atheist may be utilised to clench the matter. The Ten Tribes have "gone the way of the other nations of Syria, and been absorbed or exterminated." I believe the Jews are a Syrian race, and many of us will be startled to learn that they have been absorbed or exterminated. Philistia and Phœnicia have indeed sunk into oblivion, as foretold by the seers, but, also as foretold, the Jew remains, more indestructible than adamant. Surely this might convince the sceptic that the prophets were not given to romancing—that their vision was supernatural. And the fiat which preserves the Jew as a Wanderer, is pledged to preserve Israel as a Nation, establish her as an Empire, and restore her as the Witness to divine truth.

EPISTLES TO THE JEWS CONCERNING THE TEN TRIBES OF ISRAEL.

FIRST EPISTLE.

WHERE ARE OUR BRETHREN THE TEN TRIBES?

By the Rev. Eliezer Bassin, C.M., Edinburgh.

My dear Brethren of the House of Judah,—The question which I now put before you, and which I propose to consider in this epistle, is one which has been much discussed of late by the British people, and one also which must urge itself upon the attention of every thoughtful and earnest Jew.

The time of our restoration to the land which God promised to our fathers Abraham, Isaac, and Jacob is very near at hand, and according to the prophecy of Jeremiah iii. 18, the House of Judah must go to the House of Israel, the Ten Tribes, and together with them go to the land which God gave to our fathers for an inheritance. The glorious and blessed union of Judah and Israel, mentioned in Zechariah x. 6—12, will ere long take place; the Lord is preparing the way, and we have only to open our eyes and see where Israel is, and go to them. I know many of you believe in the record given in the book Sharish Israel, that the Ten Tribes reside at a certain place beyond the river Sambatyon, and that the king who reigns over them is descended from the household of David, since whose time they have been settled there, and that no stranger has been within their territories, because they are surrounded by the river Sambatyon, which is so agitated for six days of the week that no vessel can pass over. Also, you believe that stones of immense size are continually flying from the river, having the appearance of pumice-stone issuing from burning mountains; and that as soon as the Sabbath commences the river dries up entirely; however, if any one presumes to venture across they would be lost, for it is so wide that even the swiftest horse cannot cross it before the Sabbath ends and the water returns.

All this I myself once firmly believed, but since carefully studying geography and reading the voyages of Captain Cook, Lord Anson, and others, and finding no description whatever of such a river, I gave up that belief. Then I became anxious to know where our brethren, the House of Joseph, or the Kingdom of Ephraim, really is. Although I had given up the belief in the above tradition that the Ten Tribes are beyond the river Sambatyon, yet I could not help thinking that after all there must be some foundation of truth in it, my reasons for which I will give you by-and-bye.

Meanwhile, let us in calmness and reason consider where they may be, if they are not beyond that river, for surely we cannot look for them beyond a river which does not exist. The Ten Tribes are not lost, although they have been unknown for many centuries. We Jews never denied or doubted their existence as a separate people, and it never entered our minds, as it did into the minds of some Christians, that the Ashckenazim, or the Jews in Russia, Poland, Germany, and Austria, are of the Ten Tribes, and that the Sephardim, or Spanish and Portuguese Jews, are of Judah. They who assert it take too much upon themselves, nor are they able to give the least proof for so saying.

Then again, some say they are in China; some, that they are in the region of the Caspian Sea; some assert that the Nestorians are the long lost tribes, others say that they are the North American Indians, or the Karens of India, or the Gipsies of Southern Europe, and some say that the Afghans are they. It is wonderful how many theories have been brought forward by Christians concerning this subject, many showing undoubted ability and great research, while we Jews have not taken any steps to find out our lost brethren of the House of Israel.

I am sure many will say, we would very much like to find our brethren, but how and where shall we search for them? Now let me tell you; suppose one of us lost his purse containing a large amount of money and precious stones, he would no doubt be anxious to find it and this is what he would do; first, he would call to mind the place where he was sure he had it, and there being no necessity to search there, he would next try and remember where he was not sure whether he had it or not, he would search there, and failing to find it would go from one place to another wherever there might be even the slightest probability of finding it. Then, if all these efforts proved useless, he would look in the newspapers hoping to find some information there about it. Supposing that one day he saw a notice that a purse containing great valuables had been found and the owner wanted, would he not go without hesitation to give a description of the one he had lost? Then if the possessor of the purse said, "It is true this one contains all the things you said, but the outside colour is not as you describe," would he not surely say, "Sir, how can you expect the outside of the purse to have its original colour when it has been exposed to all sorts of weather for such a long time?" The possessor would then not hesitate to hand it over to its lawful owner, who would receive it with joy, and call his friends and neighbours to rejoice with him over his long-lost treasure. In this way let us search for our lost brethren, the Ten Tribes; let us first call to memory the place where we are sure they were. On this point we have no doubt, for the Bible tells us that they were with us in the land of our fathers in the time of David and Solomon, under one king and one administration.

After the death of Solomon the Twelve Tribes of Israel divided themselves into two separate kingdoms, Judah and Benjamin being called the kingdom of Judah from that date, and the other Ten Civil Tribes, the kingdom of Israel. I say the Ten Civil Tribes because the tribe of Levi was an ecclesiastical tribe and joined the kingdom of Judah, in which the Temple was.

The Ten Tribes have never since then been re-united to Judah: with this we Jews all agree. They remained in the land of our fathers as a separate kingdom, under nineteen kings, for a period of about 250 years, then the whole House of Israel, as a nation, was carried away by the king of Assyria, and the last place in which we know of them from the records of the Holy Scripture is Assyria, where they were placed by the king of

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Assyria in Haleh and Chabor, by the river of Gosen, and the cities of the Medes. (2 Kings xvii. 6).

We have no further record of them in Scripture, therefore some Christians say they are lost among the heathen, and others, that the House of Israel returned simultaneously with the House of Judah to the land of their fathers, after the Babylonish captivity.

A distinguished Christian writer who undertook to write our history (I refer to Dean Milman of St. Paul's), makes an unscriptural, an unhistorical assertion when he says in his History of the Jews, vol. 1, p. 376, fourth edition, that the House of Judah and the House of Israel were united on their return from the Babylonish captivity, and that the Jews now contain all the Twelve Tribes. The dean supports his opinion by quoting Ezekiel xxxvii. 19—22, "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 the stick of Judah, and make them one stick, and they shall be one in Mine hand . . . . 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." We Jews believe that this union will be under the King Messiah, but Milman took upon himself to say that this . . . . Messianic prophecy of the final restoration refers to the other Babylonian captivity." The Dean's mistake is well pointed out by the late Rev. B. W. Savile in his book entitled, "Are we Israelites?" p. 13, where he says, "Had the Dean only carried his eye a few verses further on from the place where he incautiously stopped, he must surely have seen the fallacious nature of his own assertion, for Ezekiel, when speaking of the signs which will necessarily prove to the world when the union between the Tribes of Israel and the House of Judah has been accomplished, specially points out that "David, My servant, shall be king over them, and they shall dwell in the land wherein your fathers have dwelt, they shall dwell therein, even they and their children, and their children's children for ever" (Ezek. xxxvii. 24, 25). To this all the prophets agree, as Amos says, "Behold, the days come, saith Jehovah, that I will bring again the captivity of My people Israel, and will plant them upon their land, and they shall no more be pulled out of their land which I have given them, saith the Lord thy God" (Amos ix. 13—15, R.V.).

What I want, dear brethren, in addressing these epistles to you, is to protest against those Christians who in spiritualizing Holy Scripture and calling themselves spiritual Israel, appropriate all Israel's promises to themselves, and so give infidels good grounds to say that God is not true to His promises, and that He is not a covenant-keeping God, for He has broken His *unconditional covenant* which He made with our fathers Abraham, Isaac, and Jacob. In order to stop the mouth of the infidel and to open the eyes of blind Christians who do not see God's object with Israel in His dealings with His once-for-ever chosen people, let us earnestly search for our lost brethren, the Ten Tribes, and when we have found them, let us not be silent, but proclaim to the whole world God's wonderful dealings with them, and that He is true to His promises, not a changeable God, but still the same Jehovah, the covenant-keeping God of Israel.

Consolation for the Dejected.—At this time, when so many are talking about our defenceless condition, it is refreshing to note a remark by Scott when commenting on Deut. xx. His "practical observation" commences—"War is an express appeal to the righteous Governor of the world, and should be undertaken and conducted upon such principles, and such only, as He approves. When the cause warrants this awful appeal, our confidence should be placed, not in chariots and horses, not in fleets and armies, not in experienced commanders and brave soldiers, but in the Lord of Hosts Himself."

IDOLATRY.

A paper read before the Committee of the Drypool Branch (Hull) of the Church Association, July 8th, 1888.

[Dear-Philo-Israel,—My son, who is on the committee of the Church Association here (of which I am Hon. Sec.) wishes me to send you the enclosed copy, with a few slight omissions, of a paper I read before it, thinking you may find it, or some liberal portion of it, suitable for the Banner. We are both firm believers in the Identity, and at all times, in season, and our friends say some times out of season, we bring it to the front. Our Vicar and President has been a very hot opponent to us on the subject, and it was with some misgivings I began the paper, but was glad to find much of his opposition disarmed. Early in the autumn it is intended to call together all our believers and enquirers that we can discover, to try if possible, to form some bond of union here.—Yours very sincerely, A. Winsor.]

Peril of Idolatry. At the outset, while preparing this paper, I found myself at a loss to know precisely what the propounder of the subject (chosen for us by the central office) means by the terms used: does it mean our peril of falling into the sin of idolatry, or the peril of the punishment of idolatry? does it mean individual idolatry or the national recognition of it? Not being able to answer any of these queries it leaves me at will to skip from point to point.

The fundamental basis of the sinfulness of idolatry is to be found, I take it, in the Decalogue, as recorded in Exodus and Deuteronomy. Our late President used frequently from the pulpit to enforce the necessity when quoting texts to be sure as to whom the text applies; following that principle, one which I devoutly wish were more attended to by all preachers and teachers, we will read beginning at Exodus xix. 23, "And Moses said unto the Lord, The people cannot come up to Mount Sinai, for Thou chargest us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down . . . . so Moses went down unto the people, and God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou, etc. etc." This is more fully declared in Deut. v., which begins, "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. And the Lord made a covenant with us in Horeb; the Lord made not this covenant with our fathers, but with us—even us, who are all of us here alive this day. The Lord talked with you face to face out of the mount, out of the midst of the fire, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou, etc. etc.," (the Hebrew family). I take it as certain that, some on one ground and some on another, we all believe that we are nationally and individually bound to the ten commandments. The denunciations against idolatry and idolators, especially those of the kingdom of Israel and the kingdom of Judah, are so numerous and well known that on that point I shall content myself with giving you five phrases or examples. 1st. The superstitious worship which is given to idols or false gods. 2nd. The making any image or likeness of God, or any creature for a religious end. 3rd. All human inventions thrust into the worship of God. 4th. The setting the heart inordinately on any creature. 5th. An inordinate love to, and distrustful care for the things of the world.

I daresay you all believe the sin of idolatry applies to Gentiles as well as to Jews and Israelites, and which I do not deny, although I believe it has much greater force on God's convenanted nation and people. But let us come to closer quarters: man has been defined as "a religious animal:" if that definition be true, then all who are not worshippers of the one true God, or in other words, "members of the household of faith," *are idolators*; taken then in its broadest sense, the danger of falling does not exist; being already there.

In holy writ, the sins of the people are frequently charged to their rulers or kings; for instance, how often do we read in the

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books of the Kings and Chronicles language such as this: "And he did evil in the sight of the Lord, and walked in the way of his fathers who made Israel to sin, for he followed Baal, and worshipped him;" until we come to the culminating passage in 2 Chron. xxxvi. 11—14, "And Zedekiah, the last king of Israel in the land of Palestine, did evil in the sight of the Lord his God. Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen, they mocked the messengers of God, and despised His words, and misused His prophets till there was no remedy." Are we Britons in peril to-day of a similar state of things? That would be a very bold, if not a rash person who would say there is no apparent danger in the face of recent facts.

It may be profitable for a minute or two to examine the points wherein the papacy is most dangerous, and whereon the Romanists base their claims, for that I take it is the form of idolatry in which our peril most lies, is it not on their claim to pre-eminence, and infallibility? You never hear of a Romanist arguing that because of their idolatry, and their mariolatry, or the confessional, Protestants should join their Church, but because of their pre-eminence, in that she is the one plant of God's planting, into which every branch must be grafted; unconnected with which is no salvation; and infallibility, in that she claims as a Church, absolute freedom from error, and the possibility of falling away. Did St. Paul in his epistle to the Church at Rome say anything to them about either of these two points, for it seems to me that an inspired letter to such a Church should contain some indication of, or warning as to its future history. In chapter ix. 4, Paul claims pre-eminence for Israel, "to whom," he saith, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." And in chapter xi. 17, 18, the Roman Church is solemnly assured that it is but a mere branch grafted on to the stock of Israel; that they bear not the root, but the root Israel them; and the whole chapter goes to show that in the time then to come, God would recover His erring tribes of Judah, and His lost tribes of Israel, and graft them again into their own olive tree. This pre-eminence then, being given to His people Israel, cannot be claimed by any Gentile Church, least of all by the Roman, which is reminded in verse 17, that it is only a graft "taken from a wild olive, and growing contrary to nature (verse 24) upon the good olive tree."

Infallibility:—Of her claim to this, the Holy Spirit through St. Paul did not leave them without warning; chapter xi. 20, says, "Be not high-minded but fear, for if God spared not the natural branches, take heed lest He also spare not thee." Again, "Behold the severity and goodness of God . . . . toward thee goodness, if thou continue in His goodness, otherwise thou also shall be cut off." Could words such as these be sent by an inspired apostle to a Church possessing a promise from God of infallibility? I say impossible. Would to God our Queen could and would, through her dominions, do as Emperor Justinian II. did; he removed all images out of the Churches in the east, and ordered it to be done in Rome, about 700, A.D.

Let us gather up the threads: to my mind a national idolatry is most likely meant by the propounder of our subject. Are we then in real danger of that, or in other words, of the establishment of the papacy in Great Britain? The answer will largely depend on who we British are? If we be Gentiles, then I say we are in real, absolute danger; if not, the danger is apparent, and not real! Allow me to give you an extract from one of our hymns (411, Songs of Grace and Glory), based on Numbers xxiii. 23, "Surely there is no enchantment against Jacob":—

"O people selected by sovereign love,
What nation so blessed, so honoured of God!
Though foes should assail you on every hand,
Your King will not fail you, beside you He'll stand,
He's near to defend you, and ne'er will depart,
No power shall rend you away from His heart."

What is the sum of the whole matter? Israel of old, God's Church and people, had many deliverances wrought out for them by God, but not one because they deserved it. I will only mention two: at the Red Sea, where the only visible cause of the parting of the water, was Moses with his rod stretched out over it: but *he said*, "stand still, and see the *salvation of the Lord.*" And again when the hosts of the Philistines were discomfited by Jonathan and his armour-bearer, when Jonathan said "Come . . . . it may be the Lord will work for us, for there is no restraint to the Lord, to save by many or by few."

And has not this nation (I mean Great Britain), whom, without hurting anyone's susceptibilities, I will say, has at least from the time of the Reformation been God's chosen, peculiar, elected people to do His work in the earth; I say have not we His Church and people in these latter days been delivered again and again by God against fearful odds? Again, let me say, not once because we deserved it, and as before I will only cite two cases. 1st. The deliverance from an Armada of 150 ships in 1588, and the deliverance by an Armada of three ships in 1688. And now in 1888, I say in the full assurance of faith, "God's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear." The Lord still knoweth His own, and will not cast away those He foreknew. He also knoweth their wants, but He says, "Yet for this will I be enquired of by the House of Israel." As a practical application, I would ask, are we as a Church (I speak now only of St. Andrew), I say are we, who are great sticklers for doctrinal tenets, which are held up as the acme of perfection: are we as a Church sufficiently cognizant of our duty, and of the power of prayer? Rather, do we not woefully neglect "the assembling of ourselves together" to besiege the throne of grace: is not the cause of the cry that is continually being wrung from some of our hearts and lips, "our leanness, our leanness," arising from the same cause as the apostle said, "ye have not because ye ask not"? To my mind a prayerless Christian is an impossibility, and I am inclined to put a prayerless congregation in the same category. May the Lord have mercy on us, and so stir our hearts up that we may hear what He has long been saying to us, "Seek ye My face," and then may we as an association and congregation respond, "Thy face, Lord, will we seek."

The chairman, Rev. J. J. Beddow, in the course of his comments on the paper, said, the dogma of Rome's supremacy may be refuted on many grounds, that, whilst he could not agree with the deductions drawn by the writer of the paper, yet he had made out a good case from his standpoint. On the peril he thought we could not be nationally in a much worse plight, keeping in view the doings of most of our bishops, and many of our clergy.

The writer in response, particularly drew attention to the fact, that what is being done by the bishops and pastors, is done in *spite* of, and not *because* of the law: a wonderful difference.

American Sunday-school Union.—Dear Philo-Israel,—It is right to tell you that some of us here are very much interested in the subject of Our Identity. The Sunday-school work in which I have for many years been engaged seems to be included in Israel's functions. Of Israel it was said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." It will be interesting to note how many of the over fourteen million of Sunday-school teachers and scholars now said to be in the world are of the "stock of Israel." My computation makes over thirteen millions to be in the lands or under the control of the English-speaking people. Wishing you great success in your testimony, I am, cordially yours—W. P. Paxson. —Springfield Mo., U. S. A., Aug. 14, 1888.

The British-Israel Conference Association will hold a meeting at Manchester on the 4th and 5th of October, when Delegates from all parts of the kingdom are expected to take part in the proceedings.

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"HEAVEN'S LIGHT OUR GUIDE."
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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
The Lord Jehovah's Perpetual Enemy, Amalek	381
How Russia and Italy Treat the Word of God	382
B.C. 720 and A.D. 60. By J. C. H. Mehl	383
The Best Positions on the Surface of the Globe	384
The Indian Gates as Described by the Rev. W. R. Fletcher, M.A.	385
Mr. H. A. Marchant to the *Christian Commonwealth*	386
The Church Missionary Society's Deficiency Fund	387
The Metropolitan Anglo-Israel and the British-Israel Conference Associations	387
Correspondence	387

THE LORD JEHOVAH'S PERPETUAL ENEMY, AMALEK.

AMALEK was the grandson of Esau, being the son of Eliphaz, his eldest, by Timna a concubine (Gen. xxxvi. 12). When the Israelites were brought by the Lord out of Egypt, "with a high hand and a stretched out arm," they had their first great trial at Rephidim, in the absence of water to drink. God worked a miracle to satisfy the people's wants, and when Moses, by command, struck the rock, the water came out abundantly (Exod. xvii. 1—7). Directly after that deliverance and miraculous interference, God brought upon the tribes war and battle. Amalek came out against Israel and fought with them in Rephidim (ver. 8). The battle was a long and arduous one. Joshua fought with God's enemies, the first the Israelites encountered after their miraculous deliverance from Egypt, and while he fought in the valley, Moses, Aaron, and Hur prayed for the Lord's help in the mountain above them. The final result was a great victory for Israel over the enemies of Jehovah Himself and of His people. After the battle, the Lord commanded Moses and said: "Write this for a memorial in a book, and rehearse it in the ears of Joshua, that I will utterly blot out the remembrance of Amalek from under the heaven. And Moses built an altar, and called the name of it *Jehovah nissi* (the Lord is my banner); and he said, The Lord hath sworn, the Lord will have war with Amalek from generation to generation" (Exod. xvii. 14—16, R.V.). Here, then, is recorded the name of the Lord Jehovah's perpetual, national enemy, and it is Amalek, the grandson of Esau or Edom. The insult, which the Lord will never forgive, and for which He will perpetually fight with Amalek, was this—"Knowing the Israelites were preordained by God to be put in possession of the land of Canaan, the Amalekites came against them with an armed force, in hopes of frustrating the designs of Providence. . . . The injury done to the Israelites was not so great an offence as the affront offered to the Divine Majesty; therefore God threatens utterly to extirpate the designers of it" (Stackhouse).

Looking forward to over 3,000 years, we find there is to be yet another restoration of Israel to their own land (the second), and a Power then, we know, will strive to oppose that restoration also, and that settlement by an armed force. The result is told us by Ezek. xxxviii. and xxxix. What power so likely to carry out this evil design, and what power so likely to be the enemy of the Lord on that occasion also, as Amalek, His ancient and perpetual foe? Let us see if that is to be the case or not. When Saul was "anointed king over His people, over Israel," God gave a charge to the new ruler in these words: "I have marked (or I will visit) that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. Now go and smite Amalek, and utterly destroy all that they have, spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. xv. 2, 3, R.V.). Saul, we know, disobeyed the Lord's command, and spared Agag the king, who was afterwards "hewed in pieces by Samuel, before the Lord in Gilgal" (ver. 33). Agag was, it is supposed, the general name of the kings of Amalek, as "Pharaoh" was of those of Egypt; and therefore, when we find, years before Saul's time, a prophecy by Balaam in B.C. 1452, that "Israel's king shall be higher than Agag, and his kingdom shall be exalted," we accept that as an assurance that in these latter days, in Israel's time of exaltation, the Amalekites will be in existence, Agag will be their king, and God will put them down under Israel's feet, in respect to military and naval power; since He has sworn by an oath, which can know no change, that "He will have war with Amalek from generation to generation" (Exod. xvii. 16, R.V.). A point for observation is, that in each instance Amalek, headed by an Agag, is Israel's enemy, opposing God's purposes of mercy and restoration regarding them, and therefore in each case insulting the Lord God of Israel in His designs on their behalf.

Before we come to modern times, we find Amalek again appearing as a foe of God's people, and seeking their destruction, in the days of Esther and Mordecai, about 460 B.C. Haman, the Jews' enemy, who wished to destroy the whole race, was an "Agagite," a descendant of Agag, of the Royal House of Agag. He it was who, hating the Jews, the Lord's people, craftily designed to destroy them all, throughout the 127 provinces subject to the Persian monarch, Ahasuerus (Esther iii. 6). God interfered on behalf of His people, saved them by a series of critical events, and defeated the Agagite

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Amalekite Haman, by sending him to the fearful and cursed death he designed for Mordecai.

But we have not yet done with Agag, the king of Amalek. As God declared He would have war with Amalek from generation to generation, we expect in these last days to find in prophecy some intimation answering to Balaam's prediction, that an "Agag" king would exist as the declared enemy of Israel, and that God's glory would be shown forth by his utter and final destruction. We are not deceived in the matter! We do find in the Scripture, that a great and terrible foe of Israel is to appear in the latter days, a veritable "Agag" or "Gog," who, as head or king of a mighty confederation, is destined to attempt the destruction of God's restored and re-united Tribes, when located in their own inheritance, possibly in revenge for their occupation of the Gate of his house at Constantinople, according to the will of God. That Power, named in Ezek. xxxviii. 2, and xxxix. 1, R.V., as "Gog," is, without doubt, the head or Chief Prince of Rosh, Meshech, and Tubal (Russia, Moscow, and Tobolsk). The word "Gog," as well as the title, "Agag," are Hebrew words, having precisely the same signification—"high," "lofty," "dominant," "mountain," "warlike." The roots of the two words are the same, and apply, we believe, to the same malignant, Satanic power, which first tried to prevent Israel's occupation of their land in B.C. 1452; which strove, in Haman's person, to destroy the Jews in B.C. 460; and which was the subject of Balaam's prophecy in B.C. 1452. After that, Ezekiel, in B.C. 587, clearly described the same Power by name as the modern Empire of Russia, the "Agag" of this age, destined for the third time to try conclusions with the people of the Lord, only to find again, for the third time, that the Lord did not declare in vain that "He would have war with Amalek from generation to generation." History tells us, as well as prophecy, that God has destroyed, and will utterly destroy them in every case, but irretrievably at last. Balaam's declaration, in Num. xxiv. 20, R.V., is clear: "Amalek was the first of the nations; but at his latter end shall come to destruction." Russia, the modern "Gog" or "Agag," is thus a thrice conquered enemy of Israel; and his conqueror is, and ever has been, the Almighty God of Israel, our King! We need not fear "Gog," therefore, since God is on our side, as his bitter, unforgiving enemy, ready to fight him as our ally, and to make us more than conquerors at last. To Him shall be all the praise!

HOW RUSSIA AND ITALY TREAT THE WORD OF GOD.

It seems a remarkable thing that while Russia has suddenly resolved to put a stop to the circulation of the Bible in the Baltic Provinces, the editor of a Milan paper, taking advantage of a change in the law, has, in spite of the frowns of the Church of Rome, resolved to issue at an exceedingly cheap rate a copy of the Bible in connection with his paper, the *Secolo*! It is to come out in halfpenny numbers, the text being that of Martini translated into Italian from the Vulgate! The following describes the act of Russia, and the probable effects of it. The enemy of God's people cannot be favourable to His word! The act proves the truth of the promise to Israel in Psa. cxlvii. 19, 20, "He showeth His words unto Jacob, His statutes and His judgments unto Israel. He hath not so dealt with any nation, and as for His judgments they have not known them." The Russians know not the Lord's judgments and words. They therefore presume to deny them entry into their dominions. The account of the matter published in the papers was this:—

RUSSIAN SUPPRESSION OF THE BIBLE.

Religious persecution in Russia has taken a fresh turn, and one that will put the Protestant world of England and America on its mettle. Without any warning the Russian Government has suddenly, within the last few days, put a stop to the operations of the American Bible Society in the Baltic Provinces. Those provinces have been the field for years of activity of the Bible Societies of England and the United States, who have worked the country by a mutual arrangement, the latter having colporteurs in Esthonia, and the former elsewhere. The American Society has been forbidden to circulate any more Bibles in Esthonia, and the operations of the colporteurs of the British Bible Society are daily expecting to be stopped, No cause whatever has been assigned by the Russian Government for an act which is generally ascribed to the intolerance of the all powerful Procureur of the Synod, M. Pobiedinostseff. It is by no means improbable that the ultimate result of the policy he has been some time maturing will be the total expulsion of the British and American Bible Societies from Russia. In the meanwhile the persecution of the Lutheran pastors in the Baltic Provinces continues. Four more have been exiled to Archangel, and 60 are to be tried for opposing the Russifying decrees of the Imperial Government. After this year the Germans of the Baltic Provinces, most of whom are ignorant of Russ, will be only allowed to read the Bible in Russ; and the pastors, who are equally ignorant, will be only permitted to conduct their services and preach to their German congregations in the Russian language. It would be difficult adequately to describe the indignation that prevails in Riga and Revel at this persecuting policy.

So far the journalist. It is meet that those who have to fulfil an ignoble function according to the prophecies should voluntarily blindfold and deprive themselves of the knowledge which the Bible would give them of their coming destiny. The destruction of Gog-Magog in the land of the inheritance has for its fitting prelude the rejection of the whole Bible by the doomed people, who will thus ignorantly meet their fate.

Quem Deus vult perdere prius dementat. It looks like an act of insanity to reject the counsels of God against one's self and one's own nation. But this is just what the Russians and their government are doing at the present moment in regard to the Holy Scriptures. The Italians on the other hand are nationally no more willing than the Russians to admit the Bible to the masses. But Signor Sonzogno, editor and proprietor of the *Secolo* newspaper, quite apart from Protestant or religious views, desires his countrymen to read the Bible because he believes "it gathers up the poetry and science of humanity," that as "a specimen of literature it has no peer," that it teaches morality as no other book does; that it has "incomparable educational credentials," and "that it is unrivalled as a world's classic!" The Priests of the Church of Rome of course do not approve of the Divine Book being thus brought to the notice and within the reach of the Italian people. They prefer to impart the knowledge of it to the masses second-hand. They have succeeded in this effort, and now the editor of the *Secolo* wants to put a stop to this state of ignorance by giving the people the Italian version of the volume that they may judge for themselves. No doubt the editor will succeed. The people will buy and read, and the Church of Rome, in Italy as in England, will discover that the Book may be read freely and yet the readers remain after all good Roman Catholics still! The book itself cannot alone convert anyone, much less a nation. The Spirit of God, who wrote and dictated it, must teach and apply the contents of the Book before any effect can take place at all. "He hath not dealt so with any nation" as He hath done with Israel, "and as for His judgments they have not known them!" The effort of the *Secolo*, however, will have a good effect no doubt. It will act as a call to God's people in Italy to "come out" and be separate, that they be not partakers of the plagues about to be poured out on European Christendom. A correspondent at Milan writing to the *Times* on the subject, on July 3, made the following observations on this curious matter, heading his remarks as "A Novel Ally for the Bible Society."

(FROM A CORRESPONDENT AT MILAN.)

An ally for the Bible Society has just arisen in a most unlikely

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quarter—namely, in the publishing office of a leading daily newspaper of this city. Signor Sonzogno, the proprietor and able editor of the *Secolo*, announces that he is about to issue a popular edition of the Bible in half-penny numbers, so as to bring the book within the reach of all. In the face of the fact that the Church of Rome spares no pains to prevent the Bible from getting into the hands of the people, and in view of the difficulty Bible societies and evangelical agencies encounter in their endeavour to circulate the Word of God, and looked at in connexion with the new Penal Code, which makes the priest directly responsible to the State for his speech and behaviour in the pulpit and the pastorate, this announcement of the *Secolo* is weighted with great significance. This also must be noted, that Signor Sonzogno has not undertaken this work in the interests of religion, nor simply out of hostility to the Church, but as a commercial speculation, which, while putting money into his pocket, will also promote the good of Italy. I have known this editor through his journal for many years, and, judging from his liberalism and patriotism and readiness at all times to advance the welfare of his countrymen, even though it involves a sacrifice, I am justified in saying that he speaks sincerely when he declares his intention in this publication to be what I have said.

The statements which he makes in giving publicity in the pages of the *Secolo* to his enterprise are so strange and striking that I translate a few of them. He says:—

"There is one book which gathers up the poetry and the science of humanity, and that book is the Bible, and with this book no other work in any literature can be compared. It is a book that Newton read continually, that Cromwell carried at his saddle, and that Voltaire kept always on his study table. It is a book that believers and unbelievers should alike study, and that ought to be found in every house. The text will be that of Martini translated from the Vulgate, and care will be taken to insure accuracy."

He then concludes, "This artistic, useful, and popular edition, the first of its kind in Italy, is destined to have an extraordinary success, equal only to the marvel of its cheap production."

The *Secolo* has hitherto been successful in its publications, and I have no doubt that the editor's prophecy will be realized. Colporteurs and Bible societies will now have their labours lightened and helped. For when once this edition finds its way into the hands and homes of the people, and is read and studied, the Bible will no longer be looked upon as the wicked production of the "Protestanti," or as a foreign importation to be shunned. The timeliness of this enterprise is to be noted. It comes on the back of the adoption of the new Penal Code by the Chamber of Deputies. Had it appeared earlier the Church could have suppressed it, or used its influence in that direction. Now any interference with the liberty of the subject of that nature is a breach of law, and renders the transgressor liable to fine, imprisonment, and dismissal from his ecclesiastical office. Surely happier days are in store for Italy. "The darkness is past and the true light now shineth."

So far the journalist. Our Israelitish origin seems capable of proof by the fact that Israel only, as God's messengers, puts forward the Word as the rule of life, fit for the guidance of the whole of the human race. But every other nation except Israel, on one pretext or another, offers opposition to its free circulation among the masses. The Russians are likely to banish it from the Czar's dominions. Italy guarded by the Priests of Rome will take care that the *Secolo's* effort will have little or no effect. Germany has the word but pays no attention to it. France is too volatile to accept it, and the Latin races are blinded by the Priests of the Papacy, therefore refuse it. "He showeth His words unto Jacob, His statutes and His judgments unto Israel!" The British alone of all the nations are the people of the Book, and press it upon the notice of the non-Israelite nations as the record of their Master's will, the only true statement of the way of salvation. It tells them 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," and "that there is none other name given among men whereby they may be saved" but the name of "Jesus Christ of Nazareth" (John iii. 16; Acts iv. 12, R.V.). For such distinguishing mercy let Israel praise the Lord!

B.C. 720 AND A.D. 60.

By J. C. H. Mehl.

It has been lately remarked to the writer that, "at the present time there is a certain and not infrequent anomaly to be found in the writings of some teachers of the truths of Our Identity. This has become apparent, since, with the growth of knowledge, resulting from careful study and research, great pains have been taken for evident reasons to point out the fact that Israel of the Ten Tribes had been located, indeed had taken root in the British Isles *before the Christian Era*, and that she was there prepared for and awaiting the Gospel which reached her in the days of the Apostles, long before the Roman Church obtained any pre-eminence: yet not far from the same page setting forth the above may often be found the common assertion that the bulk of Israel of the Ten Tribes was in apostolic times in and about the cities of Asia Minor; and this notwithstanding that the *locale* referred to is entirely away from the position which the main body is known to have occupied immediately after their exodus from Assyria, and quite out of the track which must be assigned to them on their way North-west, as so often shown by competent authorities. How opposers of the 'craze' must enjoy pointing out to one another this very apparent anomaly!"

The above proves that when any truth is being advocated those convinced of it and anxious for its dissemination will often find themselves in the position of hearing with ears and seeing with eyes other than their own. Having present in their minds those uninitiated whom the things written or spoken may possibly reach, they put themselves in the place of such readers or hearers and hence are alive to whatever there may be unguarded, or misleading, or insufficient, in statements which, if only addressed to those within the camp, it were not necessary to challenge. From this point of view the following remarks will, it is hoped, be of some use.

All earnest believers in the Identity of the British race with the Lost Ten Tribes of Israel feel it to be of the utmost importance, in the face of the ignorance and confusion of ideas generally prevailing on the subject, to be able to prove that these Tribes, the House of Israel, *were in existence* at the opening of this dispensation or in apostolic times, and consequently are in existence *now*. Amidst other proofs in confirmation of this fact the passage in 1 Pet. i. 10, is often referred to, and justly so; for in turning to Hos. i. we find that the words quoted by the apostle Peter, "which in time past were no people but now are the people of God, which had not obtained mercy, but now have obtained mercy," strictly apply to Israel as distinct from Judah; and consequently in the year A.D. 60, or thereabout, when this epistle was written to the sojourners of the dispersion (see chap. i. 1), there must have been among them a proportion of Israelites of the Ten Tribes. That a substantial and representative body of the latter must be understood as included in that term is evident from the opening words of the epistle of St. James, who sends greeting to the Twelve Tribes of the dispersion (R.V.). It is indeed indisputable that both these apostles, as well as St. Paul, when he said before King Agrippa, "unto which promise our Twelve Tribes earnestly serving God night and day, hope to attain," were convinced of the fact of All-Israel (see 1 Kings xii. 16, 18, 20,) being largely represented among the diaspora; and thus writers on the Identity are perfectly justified when they maintain that St. Peter, by the Holy Ghost, addresses in both his epistles Christianized Israelites of the Ten Tribes. So far so good! And no doubt this assertion is thoroughly well understood by those familiar with Identity truth, who know what limitations to assign to it; but to the uninitiated it may and does convey the idea that outside this "Dispersion," and apart from this scattered condition, Israel (as distinct from Judah or the "Jews") at that time had no existence and *therefore has not any other to this day.*

Now it is in order to guard against so grave a misapprehen-

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sion, and one that an opponent might make great use of, that it seems desirable to point out how, in stopping short at the above statement, we, as it were, leave our story less than half told. For important as is the discovery that we find Israel thus represented in apostolic times among the diaspora, and chiefly in the provinces of Asia Minor (as specified in 1 Pet. i. 1), mixed up too in most instances with the House of Judah, adherents to the rite of circumcision and to the Mosaic law—for to such, "the circumcision," St. Peter's mission was directed—it is yet of greater importance to establish the fact that the bulk of that once outcast House was not, and could not *at that time* be thus located and so circumstanced.

The Right Rev. Bishop Titcomb says, in "A Message to the Church from the Nineteenth Century," on p. 49:—"The dispersion addressed by St. Peter belonged to *scattered fragments* of the Ten Tribes of Israel which had wandered far away from the place of their captivity, while those described by Hosea belonged to the *main body* of exiles who had wandered in a direction some *long distance from it*." The fate and wanderings of this main body, therefore, it is advisable to outline at least, by giving a few data; for, as a rule, even among the educated, their historical knowledge on this head presents a complete blank. Consequently, if it is shewn that from the date of their captivity B.C. 720, in Armenia and Media, and excepting a not inconsiderable number of Israelites who escaped seawards, these Tribes can be traced as making their way as Scyths, or Cymri, or Sacæ, warring and wandering, along the South and East of the Caspian Sea, on westward through the South of Russia, North of Germany and Scandinavia, until they finally, in various detachments and in the course of centuries (from B.C. 700 to A.D. 1066), all united in these British Isles to be formed into one powerful nation, the nucleus of the Great British Empire,—if these facts are pointed out as resting on a sound historical basis, the enquirer will at once gather that believers in the Identity are in possession of strong proofs to bear out their unanswerable Scriptural argument. Whereas, if we neglect thus to supplement our assertion as to the presence in Asia Minor of Israelites of the Ten Tribes about A.D. 60, we shall greatly perplex any thoughtful mind that we wish to gain. Seeing that there is no trace in history from that date forward of this scattered Israelite remnant inhabiting the provinces enumerated by the Apostle, ever uniting in a body and migrating westward, we set before our enquiring friends—all the while we are insisting that the House of Israel, the inheritor of Joseph's birthright blessing, was divinely led to gather in these British Isles—a problem so full of difficulty and contradiction, that they are likely to drop the whole subject as an absurdity and indeed a "craze." But a few sentences will suffice to prevent such confusion of facts, if we omit not to direct the enquirer for further information to such publications as Bishop Titcomb's "Anglo-Israel Postbag," and Philo-Israel's "Historical, Ethnic, and Philological Argument."

Lee, August 21, 1888.

"THE BEST POSITIONS ON THE SURFACE OF THE GLOBE."

If the Banner of Israel were to declare, as a matter of fact, that our favoured country had somehow or other secured for herself "the best positions on the surface of the globe," we should be deemed boastful and vain-glorious in making such a statement. Whatever may be the truth of the matter the assertion is not ours. It comes from an Admiral of the British Navy; one who, having been Commander-in-Chief on the East Indian Station, ought to know. He made the statement while under examination by "the Navy Estimates' Committee," on July 25, when Lord George Hamilton, first Lord of the Admiralty, was in the chair. His evidence was to the following effect—being interesting on account of the rank and opportunities of the witness, also by reason of the character of his testimony bearing on a part of our "Identity case." The *Times*' report said:—

Sir Frederick Richards, who has been Commander-in-Chief on the East Indian Station, gave evidence as to the dock accommodation on that station, which he considered inefficient. The station was a very large one, extending from Delagoa Bay, up the East Coast of Africa to Aden, and along the Persian Gulf and Bay of Bengal to Burmah, and the myriads of islands in the Eastern seas, such as the Maldives and the Mauritius. It took him from June to January to inspect the station. Trincomalee was very useful for clothing, victualling, and repairing the ships employed in the Bay of Bengal; in the case of war, Trincomalee would be absolutely essential. There ought, however, to be a dock there. *We had all the best positions on the surface of the globe*, but he did not think we were doing anything like so much as we ought in order to put those positions in a proper condition for naval purposes. It seemed to him that the British lion, not having had a foeman on the seas for three-quarters of a century, was now inclined to cut his own claws. He looked upon the Cape as our main route to India, and not as merely an alternative route. The Indian Government ought to build a dock at Bombay, and the Imperial Government ought to build one at Ceylon; but if only one dock was to be built he should prefer to have it at Ceylon. Situated as Bombay was, with the two turret ships which were there, he thought it could defend itself against any attack that would be probable.

So far the Admiral. He pictured the nation to the Committee as a lion; unwittingly declaring, thereby, that she was Israel, "the remnant of Jacob," as Balaam and the Prophet Micah both spoke of God's people Israel (Num. xxiii. 24; xxiv. 9; Micah v. 8, R.V.). He was speaking of the British coaling stations and ocean fortresses—that is, of Israel's "Gates"—and he declared, from a personal knowledge, that we "had all the best positions on the surface of the globe." Those positions, in his opinion, wanted fortifying, and putting into a proper defensive condition. Our inclination seemed to be, he said, that of a lion wanting "to cut his own claws"—that is, to disarm and leave the defence of the Gates to Providence, or to the clemency of "the enemy."

This was the purport of Sir Frederick Richards' evidence. He sees what God sees, that, in respect to the Gates or Doors of the Empire, they ought to be properly defended, bolted, and barred; which at present, though there is some improvement, they are not. "Come, My people," says the Word of God in Isa. xxvi. 20, R.V., "enter thou into thy chambers, and shut thy doors (Gates) about thee, hide thyself for a little moment, until the indignation be overpast." The reason is, that the Lord means to punish the inhabitants of the "earth" for their iniquity, and He desires to provide for His people's safety the while, just as Sir F. Richards does. The Admiral deemed Bombay sufficiently protected, which no doubt it is, but the Singalese Gate, Trincomalee, he thinks absolutely indispensable for war purposes, and would have a dock built there as well as at Bombay. We wonder whether the Admiral, during his many voyages to inspect his enormous station from Delagoa Bay to the Persian Gulf, and thence to Aden and Burmah in the West and East, ever reflected how we had happened, as a nation, to occupy these "best positions"? History would tell him there was no design in the matter, looked at from a national point of view. When Gibraltar was seized, during Queen Anne's reign, in 1704, by Sir George Rooke, the latter had no idea that that capture was important as one of the Gates of the route to India and Australasia! Still less, when the French surrendered Malta to the British fleet in 1800, was it imagined that thus a Gate of the Levant, and of the overland route, was obtained, which would prove of immense importance to the Empire as it now exists. Thenceforward the chief maritime Gates and fortresses in the Eastern and other Ocean routes were acquired, till, as Sir Frederick Richards truly observed in his evidence, "*all* the best positions on the surface of the globe" (not those in the Mediterranean

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and the East alone) are now in our own possession. Surely there was a design in this, and God purposed, by so endowing us as a nation, to make ours the dominant Power in the earth —"the head and not the tail, above only and not beneath" all the nations of the world.

This was to be Israel's latter-day experience, as, perhaps, Sir F. Richards does not know. Our possession of these Gates, these "best positions on the surface of the globe," is one of our unanswerable proofs that we are Israel. The gift, in fact, is unique. Its universality, which the Admiral acknowledges so clearly, and must often have realised in the course of his official duties, marks it as a point of vast importance in the discovery of lost Israel. This very mark, in its broadest aspect, God conferred on the "afterseed" of Abraham, when He sware by Himself that to that seed He would grant "the possession of the Gate of their enemies" (Gen. xxii. 17, R.V.). The strange carelessness of our nation, in disdaining to fortify or adapt these Gates for their proper defensive purposes, the Admiral likens to the folly of a lion voluntarily depriving itself of the power to fight, by "cutting its own claws," little knowing that this is another Israelitish trait, and that our true defence is not the Gates, either fortified or not, but the presence and protecting aid of the Lord our God, who has declared, not twice nor thrice, that He will never leave us nor forsake us, but will guide, guard, protect, help, and bless us; holding us by His own right hand, fighting for us, destroying most of our enemies before us, and using us in all things for His own glory and the good of all mankind (Isa. xli. 10—15; xxvii. 6, R.V.).

The defence of our Gates, however, is a matter, as stated before, which God requires us to look to at this juncture, and accordingly we find Bombay is adequately protected, according to the Admiral, and we know, from official sources, that the matter is everywhere in progress; that guns are being manufactured, works for the guns are mostly ready, and that garrisons only are wanted for the guns and to man the works against the enemy in the coming time of war. All things thus are getting ready, and what God commands is certain to be performed, according to His will. We may well leave all anxieties then at the foot of the throne of Him who is guiding His people even now; yea, and will so guide them to the end, till the Twelve Tribes, with Manasseh, shall return with rejoicing to their land, to the praise of the glory of the grace of Him who is Israel's King, Redeemer, Advocate, and God!

THE INDIAN GATES AS DESCRIBED BY THE REV. W. R. FLETCHER, M.A.

We give the following details as they appeared in the *South Australian Advertiser* of June 26, 1888, the author, we suppose, being an Australian. The Rev. W. R. Fletcher, M.A., we are glad to see, approached his subject with diffidence, and admitted that India presents a problem more difficult to solve even than that which Australia offers. He realised that India was a collection of nations differing from each other in all possible respects, in speech, religion, manners, customs, surroundings, scenery, dress, climate, vegetation and architecture. They only agree in one thing: all owe allegiance to the paramount Power, British-Israel. He observed that India was a country of immense distances: there being 1,900 miles between the snowy range of the Himalayas and Adam's Bridge, near Cape Cormorin, and about the same, he says, from East to West in the broadest part; the fact being, however, that the distance East to West is really only about 1,000 to 1,200 miles, about as far as London from Alexandria. He tells us what will give an idea to our readers of the immensity of India, that in our "British" portion there are 448,320 villages of less than 1,000 inhabitants, and only 44 of more than 50,000. In the Ganges Valley there is one village to every square mile, and the average number of their inhabitants is 338. But Mr. Fletcher comforts himself as an Australian by saying that he believes ere long Australia will be as densely peopled as India, for Australian population doubles itself once in 27 years. He believes that therefore in another century the balance of power in the world will have strangely shifted, and the Southern hemisphere will become altogether Anglo-Saxon. Returning to India, he says the Gangetic Valley is 1,600 miles long and 240 broad. The water that passes down the Ganges is enormous—400,000 gallons per second being discharged by it into the ocean in the *dry* months of the year, but five times that quantity during the four rainy months! The latter part of Mr. Fletcher's paper we can alone present to our readers; but this deals with the chief Indian Gates, Madras, Calcutta and Bombay. He wrote as follows:—

AN EMPIRE SPRUNG FROM A PEPPERCORN.

There is no more wonderful or romantic story in the history of the world than the occupation of this enormous empire by the far-off people of Britain. It seems at first a most absurd and impossible thing that an alien race coming from a small island in unknown seas should first subdue and then manage to hold a country with ten times the population, and separated from it by history, by custom, and by religion. Rome conquered her neighbours by the sword, but England has got hold of India by the ledger. The first adventurers were merchants, and their servants were armed with quill pens; Napoleon used to sneer at the English people as a "nation of shopkeepers," but, in the irony of fate, the heroism of Gallic glory in Asia has vanished into thin air; while the shopkeeping tendency of England has made her mistress of an empire twice as populous as that of Rome in the time of Trajan.

It came about through a war of tariffs. In the years when Good Queen Bess was getting old and testy, the Dutch, getting jealous of our brave attempts to send our merchant ships into the East, and having as they thought got the monopoly in their own hands, suddenly raised the price of pepper from 3s. to 6s. per lb. Pepper was not only a fiery but an expensive luxury even at 3s., for the shilling in those days was worth four or five of our modern shillings; but to have to pay 6s. for the fascinating condiment was more than the merchants of London would stand. The dearness of the usual stimulant proved, however, more stimulating than its cheapness. The Lord Mayor called a meeting on the 22nd of September, 1599, of London citizens to consider this peppery question. I do not know how many were present, or what was said, but the meeting was seized with a mania for forming a company for the purpose of trading in the East Indies. The old Queen favoured the idea, and sent an ambassador to the Great Mogul, the Mohammedan Emperor of India, to gain his concurrence. On the last day of the year, 1600, the English East India Company was incorporated by royal charter under the title of "The Governor and Company of Merchants of London trading to the East Indies." I have not come upon one of the original prospectuses, but the records tell us that there were 125 shareholders, and that their capital was £70,000. That was the small beginning of our Indian Empire—a beginning so small as almost to be deemed ridiculous. Our Indian Empire arose out of a peppercorn!

I need not tell you how the pepper company got on further than to say that the fortunate shareholders rapidly made money. They made an average of 100 per cent. per annum during the first 12 years of their history, and grew in importance and power. The peppercorns of the Moluccas were worth more than even South Australian rubies. As years went on we find this company living on very bad terms with their rivals in the trade who came from Holland and from Portugal, and the ships had to go about on their commercial enterprises loaded with cannon, as well as cottons and silks and spices, and the sailors had to play the part of marines. Many a fierce naval battle was fought with Dutch privateers and Indian pirates, and the high dividends of the shareholders were purchased at the cost of many a brave life.

This company had it in view to establish factories at various places where they could conveniently hoard up their merchandise and work up raw material into saleable stuff. They were driven from pillar to post in their search for suitable spots, but finally we find them setting up a factory on the sandy sea coast on the east side, which they called Fort St. George. It was a most unsuitable place, but it was the best they were allowed to take.

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A tremendous surf beats on the shore there something like the surf at Middleton. There is not even the vestige of a harbour but the place answered their purpose. Their factory had to be defended against robbers of all sorts, and so it was surrounded by a rampart on which were mounted many guns. The merchant warriors were determined to defend their own and give a warm reception to unwelcome intruders. This "Fort St. George" is the heart of the great city of Madras, which now boasts of a palace for its governor, a university which educates thousands of graduates, a harbour which is being built in defiance of the terrible cyclones which rise against it, a town which contains half a million inhabitants, and which is the centre of a system of railways which brings it within two day's journey of any part of Southern India. The nation of counter-jumpers has no need to be ashamed of the shopkeeping origin of the Indian Empire.

A MIGHTY REVOLUTION.

One factory was not enough, however. Another site was wanted further north, and somewhere near the mouth of the Ganges. At that time a certain Shah Jehan was seated on the throne of the Great Mogul. He had a favourite daughter, who, somehow or other, let her dress catch fire, and who was badly burnt. A doctor was wanted for the poor girl, and Dr. Gabriel Boughton was sent for from one of the English ships. He cured the girl, and doubtless asked and obtained a handsome fee; but more than that, he got over the prejudices of the grateful potentate, and obtained permission for his white-faced friends to settle in Bengal. At that time there were three small villages situated in a line a short distance from the Hugli mouth of the Ganges. One was called Kalighat, from possessing the shrine and some relics of the terrible bloodthirsty goddess named Kali. This was and still is a famous place of pilgrimage, and is now one of the few places in India where sacrifices of blood are offered to any of the idols. On the banks of the river, in an open swampy plain, the English built their factory and their fort, and they rented the three villages I have named. This factory they surrounded by a wall, and on the wall cannon were mounted, a deep ditch was dug embracing the three villages in a wide semicircle, with the rim on one side. This was the origin of the far-famed city of Calcutta. The swampy plain by the river bank has been turned into a magnificent city park, with carriage drives intersecting it, along which every evening a string of gorgeous equipages rolls, carring lords and ladies, merchants, rajahs, and royal personages from every Indian state to a peaceful rendezvous around the bandstand of the Eden Gardens. At one end of this plain arises an English Cathedral which cost £40,000 to build. Near to that and on the way to the temple of the bloody goddess stands a noble pile of buildings dedicated to the work of the London Missionary Society. All along the road that used to connect the three villages stand in succession splendid residences, a great museum, clubhouses, and warehouses. At the other end stands the palace of the viceroy in the midst of a garden. Behind all these in every direction is a network of streets in which live a motley collection of three-quarters of a million human beings, housed in noble mansions and paltry hovels, and among which are to be found bazaars containing samples of the industry and skill of all countries on the face of the earth, and squares surrounded with colleges, where some 10,000 young people are studying law, medicine, arts, and sciences; and also conspicuous over all, the spires and domes of sanctuaries which tell of a purer faith than that of Mohammed, and a more merciful worship than that of Kali. Great indeed has been the change! We talk of the "impassive and immovable East." The East is not so immovable as we think. It too is the theatre of mighty revolutions and great changes, changes wrought not by force of conquest but by the silent influence of example, changes which touch and remodel the very basement elements of character. Calcutta is only 250 years old. The grave of Job Charnock, its founder, is still to be seen in one of the churchyards of the city. In the "immovable East" this city has risen like a splendid exhalation from the swamps of the Hugli, a modern city, a British city, and yet a truly Indian city; a type of a new life for that ancient land where it stands, of a new and a peaceful power in that land of perpetual anarchy, of the coming of a new and holier religion than that which is deemed sacred by the dwellers on the banks of the Ganges.

BOMBAY.

The origin of Bombay is similar yet different from that of her rivals. It belonged to the Portuguese, but when Charles II. took a bride from the royal house of Portugal he got as a dowry the island of Bombay. No one thought much of the gift. It was as bad as a share in a possible silver mine. It was in fact "thrown in" along with the illustrious bride, whom the king described as possessing "as much agreeableness in her looks as he had ever seen," with a face which bespoke her "as good a woman as ever was born." The king handed over the distant dowry to the company "in free and common soccage at an annual rental of £10 in gold on the 30th of September in each year." From that odd beginning Bombay has arisen till it bids fair to be one of the very greatest cities in the world. It has the advantage over Calcutta and Madras in possessing naturally a harbour which may dispute with Sydney and Rio the premier position on the globe. Its natural beauties are a perpetual delight to its inhabitants, and it has been built in a style of architecture which leaves the classical plaster imitations of Calcutta far behind. Calcutta is a triumph of patience over natural difficulties, but Bombay has had every natural advantage to help it on. These two cities are naturally somewhat jealous of each other. They look at each other somewhat as Sydney and Melbourne do, and much talk sometimes results. When I was at Darjeeling there sat next to me an odd and very pompous and very chatty Calcutta judge, and there sat opposite to us a wealthy Bombay merchant, who was likewise a civic father. Every morning at breakfast and every evening at dinner these two worthies drifted into their favourite theme, and great was our amusement in listening. The merchant was serious and earnest, the judge was unconsciously comical. The merchant gave us facts and figures; the judge launched out into rhetoric, and even began to defend the healthiness of Calcutta, pointing to his own portly rotund figure as an illustration. He then digressed into a description of the number and the excellence of the numerous bishops that Calcutta had had. The only thing these two worthies agreed upon was in their treatment of Madras. It was to them exactly what Adelaide is to the Melbourne broker or the Sydney squatter. It was "nothing;" it was "a mistake;" it was the capital of a "benighted presidency;" it was a "horrid hot place," its harbour was an "impossible dream;" its people were "asleep;" its society was "insufferably dull;" and much more to the same effect. If we had followed their advice we should have avoided that doomed city, and so have missed one of the pleasantest parts of our Indian tour, just as those do who content themselves with seeing Australia while they pass by the city of Adelaide as not worth the train fare from Glenelg or Largs Bay.

So far the Australian. If our readers will only commit to memory all the facts Mr. Fletcher gives us they will have some conception of the grandeur of God's gift to us in British India, and learn what "the power of His works" was when He gave Israel, His people, the heritage of the heathen in the most magnificent Heathen Empire of the world (Psa. cxi. 6, R.V.)

MR. H. A. MARCHANT TO "THE CHRISTIAN COMMONWEALTH."

60, Upper Lewes-road, Brighton, Aug. 4th, 1888.

SIR,—Being an Anglo-Israelite, and well known in my native town to have fulfilled all the requirements demanded in your strictures upon that question, by lifting up my voice like a trumpet, to shew those whom I believe to be God's people their transgressions, and the House of Jacob their sins, and idolatries against their just and merciful God, of whom it is said, "Is not He thy Father that hath bought thee, hath He not made thee and established thee?" (Deut. xxxii. 6), I feel I am in the position to claim the right of asking one or two questions upon the subject, although my general experience of the Christian press is, that though they can find space to stab at this question, they have neither time nor space to impartially discuss it. Do you believe there are any people, distinct from the Jews, who are "what are called the Lost Ten Tribes of Israel," and if no people upon earth can claim to be those people unless they are prepared to come up to a rigid standard of righteousness, in their national capacity, will you please inform me as to the whereabouts of such a righteous people, whose claim you would be prepared to admit? With regard to your remarks about the difficulties we should have to prove "that we are under the special patronage of the Divine Father," we Anglo-Israelites have no such work to perform, for the preachers and writers of all denominations (although they taboo this question) are continually asserting it, as witness

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the many speeches that have been recorded this year of the commemoration of God's providential deliverances. We Anglo-Israelites know it is all of grace, because of the covenant which God made with our ancestors, Abraham, Isaac, and Jacob, whilst those who deny this question are continually ascribing it to ourselves, saying it is the blood of the martyrs, regardless of the fact that other countries have had as many and more Christian martyrs than we, and yet the same blessings have never come upon them; and do you think that those who regard themselves as the Christian Church or ministry could stand the same rigid scrutiny as you conclude we ought before we can claim to be Israel? We say with David, "If Thou Lord shouldest mark iniquity, who can stand?" (Psa. cxxx. 3); again, "I will make mention of Thy righteousness, even of Thine only." I cannot quite reconcile the conclusion with the beginning of your article; at the end you assume the subject is neither practical nor theoretical, but at the beginning you say you have always placed these discussions under the heading, "Important if true." For my own part I cannot see the importance of that which is neither practical nor theoretical. Yours truly,

H. A. MARCHANT.

To the Editor of the "Christian Commonwealth."

THE CHURCH MISSIONARY SOCIETY'S DEFICIENCY FUND.

ON page 262 of this year's BANNER, we explained to our readers that the Church Missionary Society were, in July last, in debt to the extent of £6,630, and that we desired to undertake the collection of £20 towards the liquidation of this sum, if our readers would help us in so doing. To the present date (Sept. 20th) we have received the following sums, and trust the small amount yet wanted will soon be kindly made up, and so enable us to remit the £20 to the secretaries of the Church Missionary Society for the good of the cause:—

Names of Donors.	£	s.	d.
Miss Elizabeth Pearse	1	0	0
R. F. B.	0	5	0
Mrs. Watts	1	0	0
F. H. Crozier, Esq.	1	1	0
"Henrietta"	1	0	0
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Mrs. Hird	0	2	6
Mrs. Morgan Browne (per Major Priaulx) ...	0	10	0
A Friend (per Major Priaulx)	0	5	0
Miss Eliza Pearse	1	0	0
Mrs. P. C. Jones	2	0	0
Mrs. Man	0	5	0
Miss K. Grant	0	3	0
Mr. Chas. Litten	0	5	0
C. J. H.	0	5	0
Mrs. Clara Bailey	1	0	0
Miss C. Middlemist	0	2	6
Miss Brake	0	5	0
Miss S. Brown	0	2	0
E. B.	0	2	6
Philo-Israel	0	10	0
	£14	4	6

THE METROPOLITAN ANGLO-ISRAEL, AND THE BRITISH-ISRAEL CONFERENCE ASSOCIATIONS.

WE are glad to learn that our London friends have not been idle, and that they are arranging a good programme for the remainder of the year. On August 31 they saw their way to inaugurating 40 lectures and addresses, to take place before the end of the present season at Christmas. During September, 14 sermons and lectures are to be delivered in Scotland on the subject of Our Identity. In the Association's rooms in London, 12 addresses are to be given between October and December. Six drawing-room meetings are to take place, and a series of three lectures each are promised in two chapels in the West End of London, besides two in the town of Leicester. This is indeed a good record of work which the London Association proposes to carry out before the end of 1888.

The British-Israel Conference Association, on the other hand, is also "up and doing." Its second conference is to take place (D.V.) at Manchester, during the Church Congress week, on Oct. 4th and 5th. On the 4th the speakers will be the Rev. R. Douglas, Rev. H. Marriott, the Rev. S. C. Adam, Rev. Idrisyn Jones, Oxonian, the Rev. C. W. Hickson, and Surgeon-General J. M. Grant (six clergyman and a layman!). On the 5th, the Rev. F. Aston, the Rev. Denis Hanan, the Rev. Idrisyn Jones, the Rev. R. Douglas, J. G. Taylor, Esq., Col. Senior, D. A. Onslow, Esq., Surgeon-General J. M. Grant, and Philo-Israel will speak (four clergymen and five laymen). On the 3rd the Rev. R. Douglas will preach an introductory sermon in St. James's Church, with the holy communion, at 7.30 p.m.

On the whole there seems good evidence of activity on all sides, and for this we feel bound to thank God.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—I think you are mistaken in supposing, as stated in your leading article on the subject on Aug. 22nd, that the Jaffa and Jerusalem Railway now happily under construction is the first proposed for the Holy Land. I was at Cairo during Sir Moses Montefiore's last visit, not long before his death, undertaken, I believe, chiefly by Sir Moses with the object of originating a railway from Cairo to Gaza, Jaffa, and Jerusalem, *via* Ismalia, and I understood from him the funds needed were then available for the purpose. Your excellent article also alludes to a railway from Beyrout to Damascus. I heard on a later visit to that part of Palestine it was then under consideration.

Yours faithfully,

F. H. CROZIER,
Late Madras Civil Service.

Delawarr, Lymington, Hants, Aug. 27th.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—I was very much surprised to read your confession of wonder as to the meaning and probable issue of the Chinese question. You will most likely find that our Antipodean friend will discover the solution of the question in Isaiah lxi. 5. This has been my idea on the subject since the Chinese first began to pour into our colonies. Certainly at present their influx is regarded as in some measure a calamity to our own working classes, just as is the case with the poor Polish and German Jews, who are crowding into London in such numbers, to become there the victims of the sweating system, and to diminish the already sufficiently scanty supply of work for our own people. Both invasions, however, Jewish and Chinese, are preparations for the coming wonderful and glorious day, when Israel shall realise Isa. lx. and lxi., both in all their fulness. It is a certain fact that but for our false and lop-sided Free Trade, and for the many unfavourable years suffered by our agriculturists, our present population, over-abundant as it now seems, would not be sufficient for the work to be done. How much more will this be the case in that day? Besides that, God hath promised, in Isa. lx. 17 (which is merely an improvement on Israel's experience under Solomon), and it is evident, that Israel's possessions will be so vast and her wealth so great that she will need all the help her subject and friendly heathen populations and neighbours can give her. Besides, she will have her hands so full of evangelistic work that the men to spare from this great work as priests of the Lord will be insufficient to do much more than teach and direct and control her hordes of subject labourers in all branches of agriculture, trade and commerce.

This is getting too long for a letter, so I must close it, with many kind regards from

Yours truly,

W. H. MASON.

291, Abbeydale-road, Sheffield, Aug. 27, 1888.

MEN'S lives should be like the days, more beautiful in the evening; or like the seasons aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field.

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NOTICES.

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

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Manchester AND Salford British-Israel AND Biblical Evidence Association.

MEETINGS of the "BRITISH-ISRAEL CONFERENCE ASSOCIATION will be held in ST. JAMES'S SCHOOLROOM, Major-street, off Portland-street, MANCHESTER, on October 4 and 5, 1888.

Thursday, October 4, at 11 a.m., 4 and 7.30 p.m.

Friday, October 5, at 11 a.m., 3 and 7.30 p.m.

An Inaugural Sermon will be preached by the Rev. R. Douglas, M.A., in St. James's Church, George-street, Manchester, on Wednesday evening, October 3, at 7.30, after which the Holy Communion will be administered.

The Revs. R. Douglas, H. Marriott, Idrisyn Jones, S. C. Adam, W. Hickson, F. Aston, Denis Hanan, &c.

Philo-Israel, Surgeon-General Grant, M.D., Oxonian, D. A. Onslow, Esq., J.P., Colonel Senior, J. G. Taylor, Esq., and other gentlemen will address the meetings.

James Weaver, Esq., M.D., of Southport; John Thomas, Esq., of King-street, Manchester; the Rev. A. Parkinson, Rector of St. Clement's, Broughton, and other gentlemen, have kindly consented to preside at several of the meetings. A good selection of Identity Literature will be offered for sale at these meetings.

Just published—Cloth, 2s. 6d.—a re-issue of

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"HEAVEN'S LIGHT OUR GUIDE."

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
Dominant Israel and her Colonies	389
An English Bishop at Ballarat, Victoria, Gives Blind Evidence of Our Identity	390
The Israel of God in Relation to the National Use of the Harp. By Rev. Thos. Lowe	391
It is the Lord	391
Hebrew Gentiles. By the Rev. Denis Hanan, B.D.	392
Psalms xxii. xxiii. and xxiv., and Isaiah liii., liv. and lv.	393
Mr. W. Hindle's Lecture in Yarmouth	394
The Sanctuary (Poetry)	395
Some Objections, and How They Are Answered	396
The Norfolk Chronicle and Norwich Gazette	397
The Coasts, the Ends, and the Uttermost Parts of the Earth	398
Mr. and Mrs. Grattan Guinness' Views. Forwarded by W. C., jun.	398
Anglo-Israel Free Distribution Fund	400
Israel's Scripture and Prayer Union	401
Reviews	401
Correspondence	403

DOMINANT ISRAEL AND HER COLONIES.

THERE comes to us from the Island of Corsica a short extract from some nameless French paper, without date and without special reference to the subject-matter of the article. It is sent us however as blind evidence of two things: that "the English" dominate over the Latin races in respect to their possession of Jersey, Gibraltar, and Malta (the portions of that race affected by these places being the French, the Spaniards and the Italians), and that the Mediterranean is an English Lake! The curious little extract is as follows:—

La race latine est la fille de la Méditerranée. La Méditerranée doit être un lac latin. Elle est assez large pour nous tous, pour Gênes, Barcelone et Marseille. Crispi ne veut pas qu'elle soit un lac francais, et il a raison; mais il veut qu'elle soit un lac anglais, et il a tort. Il est l'ami quand même de l'Anglais qui domine les Latins partout, la France à Jersey, l'Espagne à Gibraltar et l'Italie à Malte et il est l'ami et l'allié de l'Allemand comme de l'Anglais pour que le Rhin soit un fleuve allemand, comme la Méditerranée un lac anglais; bref, pour que l'étranger soit partout maître chez nous.

The above may be translated thus:—

"The Latin race is the daughter of the Mediterranean. The Mediterranean ought to be a Latin lake. It is large enough for us all, for Genoa, Barcelona and Marseilles. Crispi does not desire it should become a French lake, and he is right, but he wishes it to become an English lake, and he is wrong. He is even the friend of the English, who dominate the Latins everywhere—France at Jersey, Spain at Gibraltar, and Italy at Malta. He is also the friend and ally of the Germans, as of the English, that the Rhine may become a German river, as the Mediterranean an English lake—in short, that the alien may everywhere be the master of our home."

One cannot read the above without thinking of the power and gift of Israel's "Gates" and of the grace of God in making His people "the head and not the tail," "and high above all the nations of the earth," as promised in Deut. xxviii. 1, 13. The three spots mentioned are this nation's foreign Gates taken from the enemy and held by force against all comers (Gen. xxii. 17, R.V.). Jersey is a Gate of France, occupied by Great Britain since the time of the Norman Conquest; Gibraltar we took from Spain in 1704, and have held firmly ever since; Malta we took from France in 1800, though it is geographically a Gate which should belong to Italy. By these Gates we dominate the neighbouring lands and seas of the Latin nations, and that they acutely feel, as our journalist tacitly admits.

This blind testimony, coming from a French paper, and forwarded to us by a staunch British Anglo-Israelite now in Corsica on a visit, is strong corroboration of the truth of Scripture, coming from a foreign source. It describes to us three of the British Gates, telling us how they act as against our foreign neighbours; and they illustrate our case very clearly by declaring that the Gates in British hands confer on them the supremacy of that sea which ought to be the Latins', but really is Great Britain's! So far the domination of Israel over our Gentile Latin neighbours by virtue of the Gates. Let us now turn to the British Colonies and see what we can learn of their wondrous rise and present greatness to-day, as told us by the Free Church of Scotland in their leaflet issued on the subject on June 10, 1888. The statements which follow are wonderful in the extreme. They prove the greatness of Israel to God's glory, and that if she is a dominant Power in the Mediterranean, the Latin races being our judges, the Colonies of Britain bid fair to make us the rulers of the earth, since, according to Lord Rosebery, "we annually send a nation from us to colonize the world." Dr. Burns, the Convener, writes thus:—

During the present year, *Australia*, as a colony, has a sort of double *Centenary* to commemorate. It was in 1688 that Dampier, the celebrated navigator and buccaneer, discovered it and landed on its shores; and it was in 1788 that Captain Phillip, Commissioner from the British Government, planted there the British settlement. All that was then intended or expected from the "Plantation" was to provide a place of banishment for the surplus criminals of the old country—to turn it into a huge, capacious, open-air penitentiary or prison—no revenue being looked for! How stands the case now, in 1888? The penal colony (no longer penal) has expanded into the dimensions of an empire, with imperial revenues and more than imperial territories. From Sydney Cove, where it began, Australasia has developed into a country of three million square miles, with a public income of 20 millions, and a credit

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more than commensurate. It has a vast commerce, and a multitude of wealthy towns. Man for man, its inhabitants are wealthier than those of the mother country. Including New Zealand, its size is almost precisely that of the United States of America, and thirty times that of the United Kingdom. On the 26th January, one hundred years ago, Captain Phillip announced to an inattentive world, that "thenceforward the people of a little island in the Atlantic intended to own and govern a land in the South Pacific thirty times greater, and possibly fifty times richer, than their own."—These people have accordingly owned and governed it ever since.

And now, in looking forward, instead of backward, it remains to be seen what the use of that vast acquisition, to those who have acquired it, to the rest of the world, is to be. It belongs to politicians to speculate, and to statists to calculate, as to what it will have developed into, politically or commercially, when the next Centenary (1988) shall come round. But in the meantime, there need be no hesitation surely among Christian people in affirming that its real use to the rest of the world will depend on the conservation within it, as a colony or a confederation of colonies, of the Christianity which has made the mother country what it is, which, like salt, has both seasoned and conserved it; and on the faithfulness of the mother Churches, in caring for and endeavouring to cherish and keep alive the Christianity of their expatriated children. Gigantic as this work of Colonial Missions is, it is a work which must be done—of which the obligation to do it, not less, to say the least, than that of Missions to the heathen, is imperative, is paramount. "We annually send a nation from us to colonize the world," said Lord Rosebery on his return from Australia a few years ago. That saying was and is true. And not until Christian men learn to look as intelligently and as anxiously on the fact as statesmen do, will they be able to realise the vastness or the indispensableness of the enterprise; neither will the home Churches be stirred up in real earnest to do their bounden duty. It may be little, comparatively, which any one of the Churches by itself may be able to do; and all that our Church has done is still but little, in view of what remains to be done—of the destitution which every succeeding year discovers, while increasing the extent of it,—but were all the "littles" combined, were all the Churches, national or not national, to co-operate, each "doing what it could," the greatness of the work need not, should not, deter any of them from contributing its share, any more than the smallness of the sum which any individual member of the Church is able to contribute should either discourage him from the duty or deprive him of the privilege of offering it "free-willingly unto the Lord."

Dr. Burns, however, need be under no alarm in regard to the success of our Colonial Missions. They are under God's control, and He has decided that they shall succeed but not fail. We have the promise in Zech. x. 9, R.V., where the Lord says regarding Ephraim's colonial offspring, "sown among the peoples" of the world by God Himself, "I will sow them among the people, and they shall remember Me in far countries, and they shall live with their children, and shall return." They are His redeemed ones (ver. 8), and He promises them numerical increase, as if that were a blessing fit to be mentioned in close conjunction with redemption. "The gigantic work of Colonial Missions," therefore, is sure to be carried out successfully in God's own time and way, and there need be no anxiety about it. The God who gave us the vast Colonial Empire, and keeps on adding to it at the rate of "a nation every year," as Lord Rosebery rather figuratively puts it, is able to keep the spiritual life of the colonists alive by means of Colonial Missions, and He has accordingly given us ample encouragement in the prophecy of Zechariah that He will do so. To Him be all the praise!

In the *Daily Telegraph*, Sept. 4th, the following occurs:—"We continued to hold Calais as we now hold Gibraltar; not for offensive, but for defensive purposes—not to assert, far less to assist in prosecuting, a political claim, but merely to secure or strengthen our position on the sea."

Happiness consists in activity. Such is the constitution of our nature; it is a running stream, and not a stagnant pool.—*Goode.*

AN ENGLISH BISHOP AT BALLARAT, VICTORIA, GIVES BLIND EVIDENCE OF OUR IDENTITY.

In the *Ballarat Courier*, published at the Antipodes on May 24 last, we find the report of a lecture delivered there by an "English Bishop" (name not given), under the title "Rule Britannia"! The lecture teemed with "Identity points" which the speaker laid down, quite unconsciously that in so doing he was advancing proof of our Israelitish origin. We quote the report, and ask our readers to judge whether it was so or not. They will observe that the good Bishop strove all through to point to our nation's supremacy at sea, and what has come of it. Empire has come of it, and the dominion is kept up by our hold upon the Gates. The report of the Bishop's address appears in the Victorian paper in the following form:—

"RULE BRITANNIA."

The English Bishop divided his lecture on the above subject on Tuesday evening into three sections. In the first, he reminded his audience of the enormous dimensions and wealth of the British Empire—four times as populous as that of Rome at its greatest, thrice the area of the United States, a sixth of mankind, and almost of the globe, and still increasing mightily. Four-fifths of the commerce of the world was in Anglo-Saxon hands; the primacy in it rested with Britain and her American children, and seemed likely to remain there. Yet all this, as Professor Seeley had pointed out, was of recent growth. When Queen Elizabeth died, in 1603, England had not an inch of land outside England proper, and not even the beginning of a navy. The bishop then traced the progress of maritime discovery from the days of Columbus, De Gama, and Magellan, showing how they altered the centre of gravity of the world, reduced the importance of the Mediterranean peoples in favour of the ocean-bordering lands, and generated that race for oceanic supremacy between the latter, which intensified into a fierce duel, at last, between France and ourselves, and gave the rule of the waves to Britannia. In his second section the bishop traced the rise and fall of the oceanic power and influence of Portugal, Spain, Holland, and France. Most of them had even reconnoitred Australia long before ourselves. He dwelt particularly on the schemes of France for appropriating North America and India. Where was the maritime influence of these Powers now? Of what importance were either of them to-day in oceanic questions, compared with Britain? They quarrelled with one another, and by degrees wasted one another down, till France had humbled the others, and in her turn yielded to the true sovereign of the seas. Up to nearly the end of the seventeenth century, England had done little on the ocean. The defeat of the Armada in 1588—one notion of which expedition was the desire of Spain to crush the nascent sea power of England, and retain her monopoly in America—opened the eyes of our forefathers to the maritime possibilities of their country. After this, English colonial enterprise began. The bishop reviewed briefly the development of England's settlements in India, America, and Africa, but the eighteenth century found her far behind the other European powers. It was that century that brought her to the front. She became Britain now by union with Scotland and spent £7,000,000 a year on war during much of this period, piling up a colossal debt. But her rule of the waves was the result. In his third, and last section, the bishop sketched the wars of the eighteenth century, their causes and results, showing how the rule of the waves was the real issue underlying all other occasions of conflict. The seven years' war was a complicated and momentous struggle, and yielded disaster to France, and brilliant honour to Britain, in India and America, as well as Europe. We now hear of Clive, and Franklin, and Washington, and Wolfe, and Pitt. The wars of American independence was a time of aggrandisement for Britain rather than humiliation. We retained the north of North America, and had planted our race and our faith in the south of it before it separated from us, our loss in population being soon recouped in India and Australasia, while we dealt great blows to European rivals in the course of the struggle. The duel with Republican and Imperial France was then reviewed. Professor Seeley's luminous indication of the policy which dictated Napoleon's encroachments in Egypt, Portugal, Spain, Austria, and Russia, viz., his resolve to wrest back oceanic and colonial supremacy from Britain, giving special interest to the conclusion of the conflict, which sent him to his island prison to learn "Rule Britannia." Since Waterloo,

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Spain and Portugal had lost their colonies, and while the rest withered, Britain had advanced in oceanic influence and would do so still, and surrender nothing, for her rule meant the benediction of mankind. Britain, with all her faults, loved righteousness. She once held slaves, but cast off slavery at tremendous sacrifice; once misgoverned India and Ireland, but when she became conscious of it, had set herself fully to redress their wrongs. After pointing out the folly of the programme of separation of Australia from the mother-country, and of claiming the title of "nation" for Victoria, the bishop traced the fitness of Britain for the splendid destiny Providence had assigned her, in the British character—its self-controlled intensity and its liberty-loving loyalty. Having illustrated this from political, social, and military events, the bishop assigned religious faith as the true strength of the British character. The Cross was inextricably interwoven in our national insignia, and with deep significance. So long as she ruled in the fear of God—ready for war, but hating it; grasping firmly her mighty possessions, but owning them a trust from the Almighty—Britannia's rule would remain the stablest thing in this unstable world.

We see thus, that the "English Bishop" notes that till A.D. 1603 the expansion of England had not begun, but that from that time God favoured us—"Israel's obedience," in fact, in casting off Rome and her errors, and in following the Lord's commands in regard to the Christian Passover Service, had commenced. Hence all blessings were poured on His people, who now have become a mighty nation surrounded by a veritable company of British-Israelite nations. The true sovereign of the seas ever since has been, and is, Great Britain; but she has only become so by reason of God's gift to her of the Gate, and of the success in war He has granted her for the last 300 years. The Bishop, though he sketched the growth of British power with a master's hand, was clearly quite in the dark as to why she was so distinguished by the Creator! He seemed to hint that it was because of her love of righteousness, and her hatred of slavery! But who gave her the love of righteousness? and why did she come to abhor slavery? These were God's good gifts to His chosen people Israel, as a reference to Isa. liv. 17 and lviii. 6—8, R.V., will show, and we may search the Bible through without finding that any other nation, *quâ* nation, was blessed with the like tokens of God's favour! "The stablest thing in this unstable world" the Bishop described to be Britannia's Rule, but only on condition that she ruled in the fear of God, and held her possessions fast as God's trustee. Rather we should say that God's faithfulness to His promises to Israel made our nation's political future sure and stable, because this nation is Israel, and we inherit all the Israelitish blessings since God, who cannot lie, made an oath to confer them all, for ever, upon Israel. The gold-miners of Ballarat would have been attentive hearers of the Bishop had he shewn them the truth, and attributed Britain's and Greater Britain's national greatness to the true cause, "Our Identity." His address was an exceedingly valuable one, however, and no doubt was deeply interesting to all who heard him.

One point of the Bishop's lecture requires a few words of comment. He declared, as a matter beyond dispute, that Britain's rule meant the benediction of mankind." Now the Bishop doubtless is acquainted with the Word of God far better than we are. He will of course be able to show that "the benediction of mankind" is reserved in these last days for a Gentile non-Israelite nation like ourselves? We confess we are unacquainted with any such text. We find on the contrary that over and over again God promised to Abraham, Isaac, Jacob, and Israel, "and their seed for ever," that in them should all nations, families and kindreds of the world be blessed, and that "Israel should blossom and bud and fill the face of the world with fruit" (Gen. xxii. 18, xxviii. 14; Acts iii. 25; Isa. xxvii. 6, R.V.). Not a syllable occurs anywhere throughout the Scriptures to show that that commission has been cancelled and abrogated, or that the evangelising and blessing function has been transferred to any other race, even for five minutes of time, since the date of these glorious promises to Israel.

THE ISRAEL OF GOD, IN RELATION TO THE NATIONAL USE OF THE HARP.

By the Rev. Thomas Lowe, Stratford-on-Avon.

The harp is the most ancient, and perhaps the most expressive and elegant of all musical instruments. It was probably the first instrument attuned to harmony. The ancient Hebrews called the harp the pleasant harp, and used it, not only in their worship, but in their festivals and entertainments. King David danced when he played on the harp. So did the Levites. It was a light and portable instrument. Such instruments have been found among the ruins of Herculaneum. The harp is frequently mentioned in old Gælic poems, by a poetical phrase expressive of its nature and power, as *tewd ciuil*, "the strings of music." There are popular and national customs connected with its use, which descended successively to the Cambria, Britons, and the Anglo-Saxons.

The harp, or Scythian lyre, an instrument common to all the Celtæ, was probably the only one used by the Britons. Alfred the Great struck the tuneful harp with the hand of a master.

> "With harp of simple frame,
> But the notes were notes of flame
> Which it flung."

It certainly is no far-fetched theory or fancy to connect the national use of the harp in England, Scotland, Ireland, and Wales, especially in ancient times, with other customs which have obtained from time immemorial, which we may fairly assume to have had an Hebrew or Israelitish origin. We think of its power in the hands of David, "the sweet singer of Israel," and in the immortal strains of inspired Psalmody, of which it was the invariable accompaniment, kindling alike the battle's fire and the pure flame of the sublimest devotion. Its thrilling thrum shall yet be heard on the mountains of Israel, in the glad acclaim of the universal restoration of the House of Israel, and the glorious triumph of the King of Israel. "Praise Him with the psaltery and harp" (Psa. cl. 3). "David shall never want a man to sit upon the throne of the House of Israel" (Jer. xxxiii. 17). "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" (Jer. xxxiii. 22). No mere spiritual exegesis or theory can realise the true and full import of these sublime passages, which, apart from the high and supreme position of British-Israel, are meaningless.

IT IS THE LORD!

After the Lord Jesus Christ had risen from the dead He appeared to the apostles Simon Peter, Thomas, called Didymus, Nathanael of Cana, in Galilee, and to the sons of Zebedee, James and John, at the sea of Tiberias. Peter, the man of impulse and decided action, resolved to revert to his old manner of living, which he had given up three years ago at the bidding of Jesus, and he said, "I go a fishing." The others agreed to do the same, and entering a boat they worked all night; yet without success. But there was One watching them they did not recognise; One who saw in them the feeble nucleus of His future Church—even Jesus. He stood on the beach at dawn, and asked them, "Children, have ye ought to eat?" They answered Him, "No." "Cast the net on the right side of the boat and ye shall find," was the precept and the promise. They obeyed, and the result was a "take" so large, that they were not able to draw the net for the multitude of great fishes, one hundred and fifty and three (John xxi. 1—14, R.V.). The beloved disciple John saw "the sign," and knew its meaning at once. Multiplication and blessing was a habit of the Saviour he loved, and who loved him. Therefore, he

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recognised Him at once, and cried, "It is the Lord!" Miraculous interposition, and the miracle especially of an increase beyond all human calculation and emulation, of the benefit granted, sufficed to carry conviction to the mind of John, and he was satisfied at once that they were in the presence of the Saviour. "It is the Lord!" The rest too knew Him. "They durst not ask Him, who art Thou?" knowing that it was the Lord. What taught them? His appearance? That seemed to have undergone a change. Men did not at first sight appear to know Him after the resurrection. The two disciples walking to Emmaus were completely in the dark, and did not know Him till a familiar action betrayed Him to them. John, at the sea-beach, seems only to have arrived at the certainty that Jesus was before him when he saw Him miraculously causing the wonderful great draught of fishes in their net, full of great ones, one hundred and fifty and three. But what caused the Lord's interest in the fishing operations of these poor half-hearted disciples in their fruitless night of labour? Was He really interested in their success in mere fishing? Was He not rather regarding them as the first little company of "the fishers of men," who were to learn, and then teach their followers for all time, that they were to become catchers of men henceforth? In that sacred pursuit they were to expect long nights of painful, fruitless labour, with the certain prospect of a great harvest of souls "at the break of day." Then Jesus, standing on the beach, would teach them where to fish, and how; leading them to reap the mighty harvest of souls for Him; so many, that the gospel net would seem like to break by reason of the multitude of great fishes they would take for Christ. This one miracle of the multitude of fishes proved to the beloved disciple that his Lord was there. The vastly greater miracles which the Lord is working before men's eyes now fail to convey to them in any way that "It is the Lord!" That event which is the precursor of His own coming, and towards which all history and all providences are converging; namely, the discovery of the Ten-Tribed House of Ephraim-Israel, is of no interest at all to the successors of the apostolic teachers in the ministry as a rule! Seeing the miracles He is performing, standing on the shores of time, they gaze, but find no reason to cry with St. John, "It is the Lord!" For instance, they see a people rapidly emerging from the nations who only 300 years ago—in Queen Elizabeth's day—were not five millions in number, but now are 37½ millions strong. They see the same race becoming abnormally wealthy—strong in outland possessions—owning fifty-six separate Governments, Colonies, or dependencies abroad, where 300 years ago they had not one! They note that they are the owners of the Gates of the world, and therefore supreme at sea; that their Heathen Empire is the largest in the world, and their Colonial Empire is nothing less than a Federation of daughter-nations in the four quarters of the globe, each gladly owning the sovereignty of the Queen of England. Yet, noting all these things, which are patent to the veriest school-boy, our modern teachers and scientists cannot perceive with St. John that "It is the Lord" whose hand is giving all this to the British, nor do they guess "the reason why." But we can tell them; and give them, besides, cause to praise the Lord for His faithfulness to "our forefather Abraham and his seed for ever!"

The wonders that they see in modern times are God's good gifts to Israel, according to the prophecies. The British are Israel, and therefore, to qualify them in their work of fishers of men, feeders of Jesus' sheep and lambs, He gives them nationally multitudinousness—mighty possessions—a Colonial Empire of federated nations, wealth abnormal, commerce bewildering in volume to feed that wealth; a stable monarchy; a safe island home; the Gate of their enemies, carrying the supremacy of the sea; the love of souls; the missionary spirit; intense veneration for the Word of God; the desire to propagate it, and the gospel as well, "to all nations, families, and kindreds of the earth," love for the ten true laws of God the witnessing function, and the repeated baptism of the Holy Spirit of God. These great and mighty signs, true gifts of God, men of the present day see and note, proclaim in sermons, in books, and in the newspapers of the day as facts, but are blind to the cause, that "It is the Lord!" and that these are certain proofs that Ephraim, the holder of the birthright, is before the world, disguised as perhaps the Saviour was, but readily and easily detected by the signs He has put upon that House abundantly, according to the Scriptures and to their prophetic teaching! May the day soon come when men like the beloved apostle will multiply around us, and seeing our nation's signs, cry aloud at the discovery of Israel, that "the Second Advent is at hand;" that "it is the Lord," who, being present, is testifying to the national resurrection of His people, prior to His own manifestation in glory to reign over His ancients gloriously in Jerusalem, and in Mount Zion, according to our prophet Isaiah (xxiv. 23, R.V.). To Him let Israel therefore give all the praise!

HEBREW GENTILES.

By the Rev. Denis Hanan, B.D.

The inaccurate knowledge betrayed by thousands who imagine that if they know anything well it is Old Testament History, which becomes apparent when we hear or read such words as "The Jewish Church under Moses," "the conquest of Canaan by the Jews," "Abraham was a Jew," &c., &c., phrases repeated by so many writers that it would be tedious to enumerate them, statements accepted by numberless readers and hearers without the slightest recognition of their inaccuracy, or of the fact that it would be just as correct to say the Danite or the Gadite church under Moses, or the conquest of Canaan by Manasseh, or that Noah was a Jew—this inaccurate knowledge shows itself again and again in the popular conception of that which constitutes the position of those whom we speak of as Gentiles.

Common answers to the question: Who are the Gentiles? are, "All are Gentiles who are not Jews." Another "All are Gentiles except the descendants of Abraham." Another, "All who are not in the circumcision covenant." Now there is a certain amount of truth in all these definitions, but I submit that they are mischievously inaccurate, and that they are a fruitful cause of the difficulty which is experienced by those who desire to shew that God's mercy to Gentiles is but the development of His covenant with Abraham.

The commonly used words "Gentile" and "Jew" are misleading. The word *ethnos*, translated Gentile, is more properly given by *nation*, and this sense of the word ought never to be lost sight of. In the Revised Version the marginal note at the place where the word first occurs (Matt. iv. 15) is "Greek, *nations*; and so elsewhere," and it is so translated at Matt. xxi. 43 and elsewhere. The Hebrew word "Goi," a collective body, is rendered Gentile about thirty times, and "nation" hundreds of times in the Authorised Version, in the Revised Version more frequently "nation," but, sometimes "Gentile," with the marginal note "*nation*." The invariable contrast in Holy Scripture is that between the nation and the nations, *i.e.*, between Israel and the non-covenant peoples.

There were certain of Abraham's descendants who were and are reckoned Gentiles, viz., Ishmaelites and those sprung from Keturah. Again, circumcised sons of Abraham in the line of Isaac are Gentiles, viz., Esau's descendants; while the sons of Jacob were uncircumcised during forty years and yet were God's nation.

To arrive at a right understanding it will be necessary for us to use the term *nations* instead of Gentile. And inasmuch as that the tribe of Judah (and especially that small portion of it represented by the 42,000 who returned from Babylon) does not constitute the whole Abrahamic race, we must substitute the term Hebrew nation for Jew. Again, we have to limit the

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extension of the term Hebrew, for, as we have seen, all of Heber's or of Abraham's descendants did not form the "My nation," nor did all of Isaac's; thus we come to him who was a Prince with God. In Jacob, and in his descendants alone, we find the nucleus of the "My nation" to which was given the inheritance of promise, multitude, power, wealth, empire, and federation. We will think more accurately when we finally use the word *Israelite nation* instead of Jew. Thus we place in contrast *the nation* and *the nations*.

Here we have to grasp clearly this further fact, viz., that one part of the birthright blessing given to a part of *the nation* was that it should become *the fulness of the nations*. Therefore we are not safe in assuming that peoples apparently *nations*, are in reality to be reckoned as such. How then are we to know the covenant people from all others? Here probably we shall be met by the statement that circumcision and the observance of the Levitical law, combined, *i.e.*, the covenant entered into just before the passage of the Jordan, is the distinguishing mark; and that as the descendants of the restoration under Ezra are those alone who fulfil these conditions, they alone are *the nation*. The difficulties in which this position involves those who assume it, are many and great.

1st. The rejection by the Jews of Christ is the cause of their becoming and remaining the alone inheritors of Israel's blessing.

2nd. The reception of Christianity and the consequent disuse of the rite of circumcision is the cause of cutting off from the Abrahamic stock!

3rd. The promise of being a nation and a company of nations can never be fulfilled in a Christian people!

4th. The New Covenant in Christ overthrows and does not confirm the promises to Israel! It will, I think, be seen, without further explanation, that these results must follow, and that they are directly opposed to distinct Bible statements. Need I pursue this matter further, or may I not assume that this way of solving the difficulty will be given up?

There must be some other way of discovering *the nation*. It is with reluctance that I introduce what is really a ludicrous suggestion into a serious discussion, but we are sometimes solemnly told that the nose is the distinguishing mark. That because *some* of the tribe of Judah have a peculiar cast of countenance, *all* the descendants of Jacob must be thus recognised! and this although Joseph's children must have been unlike their kindred, and have been tribally distinct from them for ninety generations! Surely there must be some more satisfactory reply?

Our task is to learn from Holy Scripture how the covenant nation and company of nations is to be distinguished from the nations. This we boldly say can only be done by learning the nature of the blessings entailed upon Israel obedient, and finding the people that possess them, if any do so possess them. Until the blessings are developed to their fullest extent we cannot possess complete evidence, but their partial fulfilment can be used as a most trustworthy clue by those who desire to know. The non-fulfilment in years past of the sign is evidence that God did not mean the people to be recognised earlier in the world's history.

It is for us in the light of the present day to distinguish "the nation." In the latter days it must be found:—

1. A Christian nation (Hos. i. 10).
2. Possessing, since A.D. 70, the Kingdom of God (Matt. xxi. 43).
3. Blossoming, and budding, and filling the world with fruit, (a missionary nation—Isa. xxvii. 6).
4. A nation and company of nations (Gen. xxxv. 11).
5. Allied to a great people (Gen. xlviii. 19).
6. Multitudinous (as the sand and stars—Hos. i. 10).
7. Wealthy (lending and not borrowing—Deut. xxviii. 12).
8. Powerful (possessing the Gates—Gen. xxii. 17).
9. Dwelling in a place free from invasion, where they have renewed their strength (2 Sam. vii. 10; Isa xli. 1).
10. Sabbath-keeping (Ezek. xx. 12).
11. Witnesses for God (Isa. xliii. 10).
12. Yet declared to be not God's people (Hos. i. 10).
13. A maritime people (Isa. xviii. 1).
14. Peopling the world (Deut. xxxiii. 17).
15. Ready to repossess the land of Palestine from the North and West (Jer. iii. 18; Hos. xi. 10).

There are many other signs, but fifteen may suffice. It was a cause of marvel to Joseph's brethren when they observed that they were placed at his table the eldest according to his birthright, and the youngest according to his youth. It was one million to one that no stranger could have so placed them. Joseph may now be known by an inverse process. He must possess all the signs: but possessing them, it would be folly to deny his identity. *The nation* that exhibits these marks is thereby distinguished from *the nations*. We point to one race in which all are apparent, and we defy anyone to name another. We say this is *the nation*, Ephraim-Israel, Hebrew-Gentile, as foretold they would be, British-Christians as the evidence proves them to be. None but the blind can deny that if the case as stated is true, the deduction is necessary. And it is but shirking the question to fall back upon linguistic and geographical difficulties. But difficulties they are not, as any candid study will demonstrate.

We hold up to the light of the Inspired Book, to the light of present day fact, to the light of unprejudiced judgment, these fifteen signs, and we ask for any other rational deduction than that which we suggest.

It is of course open to objectors to say that these signs do not belong to Israel, or that they are not manifested to-day by the Anglo-Saxon race. Let them prove their statements; or try to do so if in blissful ignorance that others have tried and been refuted. But until they overthrow the position, it is, to say the least, unwise in them to deny the statement that *the nation* can be and has been distinguished from *the nations*.

PSALMS XXII., XXIII., AND XXIV.; AND ISAIAH LIII., LIV. AND LV.

HAVE our readers ever noticed the parallelism between Psa. xxii.,—xxiv. and Isa. liii.,—lv.? It appears to us there is a distinct resemblance between the two passages, and the same Spirit having dictated them, what wonder is it if the same subject is treated by two different human but inspired agents in a similar manner? Let us explain our meaning,—referring to the latter prophet, Isaiah, first.

In chapter liii., as we all know, we have depicted, first, "Christ crucified,"—the despised and rejected of men—the Man of sorrows, and acquainted with grief; carrying Israel's grief; bruised for our iniquities; stricken for the transgression of the Lord's people; cut off out of the land of the living; making His grave with the wicked, and with the rich in His death. Him it pleased the Lord to bruise! He hath put Him to grief; His soul was made the offering for sin, and He saw His seed, and the pleasure of the Lord prospered in His hand. The vicarious sufferings of Christ for Israel, His people, are clearly portrayed in this chapter, and the justification He wrought out for many, bearing their iniquities, throughout the whole world, is plainly described.

This entire chapter of Isaiah being devoted to the history of Christ's sacrifice, and of His mediatorial work for His people, and for the world at large (a work sufficient for all men—but efficient for the elect, and them alone, as yet), the next chapter takes up quite another subject. Chapter liv. of Isaiah deals with the condition and future work of Ten-Tribed Israel, that is, of the British nation. She is addressed as the barren wife; travails with child, to whom it is given, after Christ's sufferings and resurrection, to sing, to cry aloud for joy, and to increase,

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in such wise, that her children shall be more than Judah's, the married wife's, and she would therefore need to "enlarge the place of her tent, and stretch forth the curtains of her habitation; lengthening her cords, strengthening her stakes, spreading abroad on the right hand and on the left," possessing the nations and making the desolate cities to be inhabited. Great and glorious are her promises that follow, and the splendid cadenzory ends with a temporal and a spiritual blessing, too, unique in the Word of God, and perfectly priceless.

The first mentioned is a temporal blessing, "No weapon that is formed against thee shall prosper. No tongue that shall rise against thee, to condemn thee, shall succeed." The spiritual blessing is like it; for it declares that this shall be the heritage of the servants of Jehovah (that is of Israel), and that her righteousness (wondrous promise!) should assuredly be the Lord's! (v. 17). A people so blessed, so armed, so formed, and so created, must indeed have a splendid destiny and occupation. What could it possibly be? Chapter lv., the very next one in order, tells us.

There is described Israel's blessed, God-given work of world-wide beneficence. Their message to all mankind, on God's behalf, is there distinctly enunciated, and dictated to this people to proclaim. Here is what they are told to publish: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." To the end of the 11th verse the message from the God of Israel is put into Israel's mouth to preach and to proclaim to the whole creation; and the promise that should accompany the Evangelists is the burden of verses 12, 13. This is in strict conformity with the announcement in John iii. 16, "God so loved the world," and the promise that follows is contained in Matt. xxviii. 19, 20, R.V., "Lo I am with you alway, even unto the end of the world. Amen."

Such is the burden of the triad of chapters in Isaiah. 1st, we have Christ crucified. 2nd, the blessedness of Ten-Tribed Israel, in consequence of that event; and 3rd, redeemed Israel's work of evangelisation to the world at large.

We may now turn to the corresponding three Psalms we have named, the xxii., xxiii., and xxiv., and see if the same ideas are not portrayed by the sweet Psalmist of Israel, under the guidance of the Spirit.

In Psa. xxii., R.V., we have, as all allow, a Messianic Psalm, describing the crucifixion with great profusion of detail. From verses 1 to 21 we have the picture of Christ's sufferings, ending with the Lord's cry for deliverance (v. 20):—

"Deliver My soul from the sword,
"My darling from the power of the dog.
"Save Me from the lion's mouth,
"Yea, from the horns of the wild oxen Thou hast heard Me."

The following verse, 22, indicates for whom this great sacrifice was primarily made:—

"I will declare Thy name unto my brethren,
"In the midst of the congregation will I praise thee.
"Ye that fear the Lord, praise Him,
"All ye seed of Jacob, glorify Him,
"And stand in awe of Him, all ye the seed of Israel."

The latter part of the Psalm pictures the conversion of the heathen, and seems to point to "the seed that shall serve Him" as the blessed instrumentality whereby the heathen shall be benefited (verses 27 to 31).

Psalm xxiii. is one which is precious to the saints of the Lord. It is one which David appropriates to himself, and every individual believer in Christ has rejoiced in it ever since; especially when passing through or near the valley of the shadow of death (or the deep darkness). Will any one deny that a Psalm spoken by David, appropriated by himself, and after him by every tried or dying believer since, cannot and must not be applied to the expatriated outcast nation—Ephraim-Israel of the Ten Tribes? We think every verse can be, and should be, applied also to the lost sheep of the House of Israel, converted to their Lord, and testifying to Him after their redemption.

Verses 1 to 4 have a plain and obvious application to their lost and restored condition. Verses 5 and 6 tell of their triumph over their temporal enemies, and of the time when they were to be "the head and not the tail, above only and not beneath," and "high above all the nations of the earth" (Deut. xxviii. 1—13). They were, and are, the Lord's anointed ones (Psa. cv. 15; Isa. x. 27), whose cup runneth over as it is this day: whom goodness and mercy have followed all the days of the nation's life, and who will dwell in the House of the Lord Jehovah for ever (ver. 6, Psa. xxiii.). If that application of the Psalm be also admissible, which we do not doubt, then Psa. xxiv. follows in a beautiful order. It takes up the case of the earth and world at large. These belong to the Lord, and all that dwell therein are His (v. 1). So their righteousness and holiness must be made known, and to them the blessing of the Lord must be administered, with the righteousness from the God of the world's salvation (ver. 5, John iii. 16). The description of the Lord Jesus Christ, as the King of glory, concludes the Psalm, and all praise, and power, and glory, and might, are ascribed to Him as the King of glory and the Lord of Hosts (verses 7—10). In that ascription it is the privilege and duty of British-Israel to join, for they are Israel, and their King is the Lord of Hosts—even Jehovah-Jesus—the King of glory!

MR. W. HINDLE'S LECTURE IN YARMOUTH.

THE *Yarmouth Gazette* published on July 21st last the report of a lecture delivered by Mr. W. Hindle, of that town, which deserves a place also in the BANNER OF ISRAEL. The address was mainly designed to answer the Rev. M. Baxter, who is very zealous in propagating his views of prophecy, involving the destruction of the British Empire, as we know it now, the separation of Ireland, India, and the colonies, from the Queen's dominions, and the general humiliation of our country by some combination of foreign Powers which are to be confederated by the Antichrist. Mr. Baxter, however, does not recognize the House of Israel anywhere in the earth, and does not see, we suppose, the distinction between Israel and Judah, either in the Scriptures, or in modern history. He is bound, therefore, to be wrong in his interpretation of God's Word, and in his reading of modern history. Mr. W. Hindle set out in his lecture to answer Mr. Baxter. The newspaper account probably does not give a very clear or accurate report of what was said; but it points to the arguments which ought to silence our opponents. We wish Mr. Baxter could be answered in every town he visits for lecturing purposes, in order that his errors may be corrected, and interest in Our Identity awakened. Mr. Hindle's lecture was reported thus:—

BRITAIN'S DESTINY.

The popular interest is always exceedingly keen upon matters affecting our national safety, and this was strikingly manifested on Thursday evening, when the large Assembly Rooms, at the Town Hall, was filled on the occasion of a lecture, under the above title, which was delivered by Mr. W. Hindle. Amongst those present were the Rev. W. E. Sharpley, E. Hall, Capt. Aldrich, R.N., etc.

In the course of an exceedingly interesting lecture, in which he endeavoured to expose the errors in the teachings of Mr. Baxter, recently given utterance to at the Aquarium, Mr. Hindle referred at some length to the prophecies in the Bible, which, he contended, conclusively proved in every respect that the House of Israel, so often mentioned, was none other than Great Britain. He then proceeded to explain the fulfilment of Jeremiah's prophecies, respecting the Jews, who had suffered all manner of persecutions, from the peoples of the earth, ever since their dispersement, and after entering at some length upon the various passages in the Scriptures, bearing upon the question, he ably

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compared the great similarity between the Anglo-Saxon race and the prophecies relating to Israel. The British, he observed, were as surely the direct descendants of Israel as the Jews were of the House of Judah. Their historians told them that the early Britons came from Medea seven centuries before Christ, and the fact that it was thither that the House of Israel were led captive, about that time, was a strong argument in favour of that assertion (hear). Then again the position of Britain corresponded precisely with the position that Israel was to occupy, as foretold in the Bible. Their increase in population had no parallel upon the earth. She was to be a wealthy nation, and the invaders' scourge was never to reach her shores, and with all these prophecies Britain corresponded exactly. After tracing the early settlers in Ireland to be fugitive Israelites, through subsequent generations, Mr. Hindle remarked that he came to the definite conclusion that Victoria, England's most honoured Sovereign, was the direct descendant of King David. Israel, they were told, was to dwell in safety, she was to be unconquerable, and up to the present had not Britain enjoyed that proud privilege? That year they celebrated the defeat of the Spanish Armada, and 300 years ago that very evening that powerful fleet was threatening England's shores. Nothing could exceed the marvellous deliverance then wrought by the Almighty, and every day they might observe similarly equal great deliverances in which the hand of God was unmistakably apparent. Although nearly the whole of Europe had been allied against Britain, although nation upon nation had envied and tried to rob her of her proud position, yet the devastating foot of the invader had never harmed her. They did not pretend to attribute it to their physical supremacy, but they recognised the presence of their God, who had protected them according to His blessed promise. So when Mr. Baxter had predicted that the Mount of Israel should soon be laid low, and that in three years' time England should be conquered by France, they unhesitatingly replied that he was wrong. In referring to the prophecy of Mr. Baxter respecting the two last wars, the lecturer remarked that it was his firm opinion that England would never be subject to France (applause). In the first war, doubtless the Jews would be driven forth from the nations of Europe, and the daily events as chronicled in their newspapers went far to convince them of this. Then Turkey would probably be disposed of, and in accordance with the Scriptures, when Turkey fell, Palestine would take her place. Mr. Baxter in his lecture had started badly, and had founded his theory upon bad principles (hear), and from his standpoint he had given the best exposition in his power. Mr. Baxter and men of his way of thinking, stretched the Scriptures to fit in with their far-fetched notions, but the lecturer believed if they accepted the simple truths, trustfully, no uneasiness would ever exist in their minds. After ably dealing with the many important points of similarity between Israel and Britain, and ably explaining the many prophecies bearing on the same, the lecturer concluded his instructive remarks with an earnest appeal to his hearers to give greater attention to their Bibles. Containing as it did inestimable spiritual blessing, it should be their constant study, but when they found written in its pages of history, the past, present and future of their country, which was very dear to their hearts as Englishmen, it at once became the most interesting book they had. (Applause).

A hearty vote of thanks was accorded to the lecturer for his carefully prepared address, which terminated the proceedings.

The lecture, no doubt covered the whole ground, and the spiritual as well as the temporal and earthly blessings of our nation were shown to be those God reserved especially for the seed of Abraham for ever. It is this point which it is so impossible for the sceptic and unbeliever to get over. Our position in the world to-day is unique. But it exactly corresponds with that destined for the people of Israel as distinguished from Judah, in the Word of God. The Scriptures have been written and published among men for nearly 3,500 years, and the atheist therefore has to account for the fact that predictions announced thirty centuries ago at least, are gradually being unfolded and fulfilled in one modern race only, but in no other, point answering to point, each jot, each tittle being exactly reproduced in the British people alone. How can this be accounted for? If the correspondence were in two or three points only, coincidence and fortuitous agreement might be allowed as the true explanation. But here we have magnificent events of the most wondrous character, agreeing in all particulars with prophetic statements in fifty or sixty instances; the majority of such being of world-wide interest, affecting the well-being of nations, and changing the aspect of the whole planet. Israel was represented in the Scriptures as destined to appear in the latter days, as a multitudinous, island, western nation, wealthy, powerful, at sea especially, possessors of the Gates, and consequently of the supremacy of the sea as well, having a mighty Heathen Empire, and a colonial dominion of federated nations, unique in the history of the world, "lending to many nations, borrowing from none," protecting all comers to her island home, invincible and invulnerable there; blessed in their city, their cattle, sheep, and kine, their fields, their baskets, and their stores, high above all nations in war, "The head and not the tail, above only and not beneath them all," honourers and distributors of the Word of God, world-wide missionaries, respecters of the Sabbath instituted by the triune Jehovah, and of the ten true laws He gave to them to keep on Sinai; subjects of the Holy Spirit's outpouring, "dwelling alone" among the nations, and "not reckoning themselves" as part of their number, because of the dwelling of the Lord God of Israel in their midst; thus constituting them His people, and Him their God. These and other British possessions and blessings, are in truth God's good gifts to Israel, as may be seen by such texts as the following, which the reader is requested to verify by turning to the Word of God, namely, Gen. xlix. 1, 22—26, Gen. xxii. 17, xxviii. 14, Hosea i. 10, Zech. x. 6—9, Jer. xxxi. 10—36, Deut. xv. 6, Psa. cxi. 6, ii. 8. Isa. xlix. 8, Gen. xlviii. 19, 2 Sam. vii. 10, Isa. lvi. 6—8, Deut. xxviii. 1—13, Isa. xxvii. 6, Psa. cxlvii. 19, 20, Gen. xxviii. 14, Acts iii. 25, Exod. xxxi. 13—17, Deut. vi. 6—9, Numb. xxiii. 9, Exod. xxxiii. 16, all R.V.

Such being the case and God's promises, made on oath to Israel exclusively, being fulfilled literally, in every instance recorded, in the British people exclusively, we are tied up to the logical conclusion, which the atheist and sceptic cannot avoid, namely, that there is a God; that the British are "His people Israel" blessed as He said He would bless them in the Scriptures of truth; and are thus constituted His honoured "witnesses" (Isa. xliii. 10—12, xliv. 8, R.V.).

We trust Mr. Hindle will continue his labour of love, and strive earnestly to teach his fellow townsmen the mighty truths he sees so clearly himself, to the praise and the glory of Him who describes Himself by His everlasting name, the God of Abraham, Isaac, and Jacob, the Lord God of the Hebrews, the God of Israel (Exod. iii. 15, 18, Psa. xli. 13, cvi. 48, R.V.)

THE SANCTUARY.

"ALTHOUGH I have cast them far off, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16).

Hos. xi. 10. A Sanctuary in the West,
With sullen waves surrounded,
Which hostile host may not molest,
But, baffled, flee astounded.
This, God in ages past decreed,
In ages past He founded,
And there doth Israel, ransomed, freed,
Display His love unbounded.

Isa. xxiv. 15. A Sanctuary in the Isles,
From terror separated,
To guard His people from the wiles
Of them her soul that hated.
This, God in ages past decreed,
In ages past created;
And there supplies her every need
With mercy unabated.

Jer. iii. 18. A Sanctuary in the North,
By rocky bulwarks fended,
Where peace may dwell in midst of wrath,
And prayer with song be blended.
This, God in ages past decreed,
In ages past hath friended;
And there, O Israel's favoured seed,
Let praises rise unended!

J. G. TAYLOR.

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SOME OBJECTIONS AND HOW THEY ARE ANSWERED.

A CLERICAL friend of our cause was during this summer at the seaside, and one day strolled for two hours up and down the esplanade of the town he was visiting, with an astute middle-aged cleric. To the latter our friend opened the subject of Our Identity; but he had scarcely heard of the idea! On the whole he thought "the Ten Tribes had never been lost; and wondered where they could possibly be looked for now if they were a lost peop'e"? Besides, he added, "even if they could be identified, what use would it be"? In reply to the first question, as to where the Tribes were now, our friend startled his questioner a good deal, when he involuntarily stretched out his hand towards the thousands of people who crowded the esplanade and beach, all joyous in the sunshine and the breeze, and said, "There they are, in some part! How do you account for our nation's prosperity, wealth, power, expansion, &c., otherwise than on the supposition that they are enjoying, as Israel, all the unconditional promises of God to the patriarchs, and to the prophets who succeeded them"? Our friend then opened to his doubting companion some of Oxonian's facts and inferences (of which the cleric had never heard), and on the 2nd point (unconditional promises), he mentioned Tom Paine to him as the representative of a class our subject silences. All this impressed the clerical opponent, who accepted some literature ("Facts and Probabilities" being given him). It is hoped that this conversation may have a good effect, and that the clergyman, a Scot, with a "hard-headed congregation of Scotch Episcopalians," may at last embrace our views himself, and impart them to his flock.

Another illustration occurs to us; and the objector again is a Baptist minister, the illustrious and eloquent Mr. C. H. Spurgeon. He wrote lately, it appears, in reviewing some of our Anglo-Israel literature, thus:—

"We regard the theory as a sheer piece of romance. We are not Jews. Abraham is ignorant of us, and Sarah acknowledges us not."

With Mr. Spurgeon's objections we are of course all familiar. But we do wonder that one so clear-headed and so able in all he deals with, should persist in driving his head against a stone wall, and continue to condemn a subject of which he has not taken the trouble even to learn the rudiments! His remark "that we are not Jews" is a truism which no one denies, and no Anglo-Israelite can fail to support. "We are not Jews," but we are "Israelites, who are not Jews."

Mr. Spurgeon evidently is yet ignorant of the elementary Biblical fact that "while all Jews are Israelites, not all the Israelites were or are Jews." Had he lived in Jeroboam's time he would have learnt the fact from experience. The two Houses were then Houses of pure Israelites; but only one of them was of Judah; and was called first by the name of "Jews," somewhere about B.C. 742 (2 Kings xvi. 6), when the Ten-Tribed captivity was ready to commence. All the tribes were tribes of Israelites; but ten of them were Israelites only, not Jews; the other two were "Jews" as well as "Israelites." This lesson, which is an elementary one, every schoolboy ought to know, but the great Spurgeon is unaware of it even yet! He quotes a part of Isa. lxiii. 16, and introduces Sarah's name in a new but unscriptural connection! "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not," are God's words, which verses 17 to 19 show are applicable to the Ten Tribes of God's inheritance, outcasted from God's sanctuary and under His displeasure then. They prove our point; but they cannot, garbled as the preacher quotes them, prove anything against us. Mr. Spurgeon regards our views as a "sheer piece of romance." The history is God's romance, no doubt! His wondrous drama; whose final act has not even yet been played out! But Mr. Spurgeon condemns without inquiry, and without knowledge; and his condemnation, therefore, cannot avail in the smallest degree to damage our case.

Our next opponent is a clergyman again. This time a Tasmanian pastor, whose paper, "*The Pioneer*," of July, 1888, just forwarded to us from Launceston, shall tell its own tale. In the "pastor's column," devoted to the subject of ministerial successes, conversions, lectures, church work, and the like, the following occurs:—

On Friday evenings prophetic lectures have been largely attended owing to the discussion of the Anglo-Israel theory, by which it is sought to establish that the British nation are the descendants of the Lost Ten Tribes of Israel, and that to us, as Englishmen, all the promises of God made to Israel are being fulfilled. We fail to see that any valid proof has yet been established, and while endorsing much that our friends assert, with regard to the truth of the Scripture, the Restoration of the Land of Palestine to the nation of Israel, the coming of the Lord Jesus Christ the second time to set up the kingdom, and many other points, we think that they have forestalled the prophecies to Israel by applying them to the British nation. It is most important in considering this subject to understand this prophecy of Genesis x., with regard to the sons of Noah. It is considered by all the great historians and students of the history of languages, that the races now dominating Europe can be traced back to Japhet. The "seed of Abraham" or the descendants of Shem, are therefore a distinct race from the descendants of Japhet. We have not as yet seen any proofs that the English, Danes, Germans, Swedes, and French are descended from Shem, and this is the first and most important link in the chain of evidence. We desire only to know the truth of God, and to yield at once every opinion that may be proved contrary to Scripture. We shall continue our Friday evening course of lectures, and hope they may still prove helpful in opening up Bible Truth.

Our Tasmanian Pastor, no doubt is an excellent, godly, humble man; serving God with all his heart, and desiring to honour His word, whatever may be the result. His verdict is, that Gen. x. shows the European races generally were descended from Japheth, the son of Noah, and as the philologists also do not class our language as a Semitic tongue, therefore, (oh the power of Tasmanian *non sequiturs!*) "therefore" the British people, who came to their Islands between B.C. 200 and A.D. 1066, cannot be Israelites! He might just as well say that he and all his fellow British-subjects in Tasmania must be Australian blacks, because it is well known Tasmania was originally peopled by a black race from time immemorial! And as to language, he might just as reasonably affirm that the Jews who returned from Babylon after the captivity were not all Hebrew because many did not understand the Hebrew tongue! (Nehem. xiii. 23, 24; Ezra viii. 8). He fails to see that if Japheth's sons originally peopled Europe *it does not follow they stopt there!* Besides, as a Pastor, he ought to know, that if the British exclusively enjoy, as they do enjoy to-day all the blessings which God swore to bestow upon "Abraham and his seed forever" exclusively, then the British must be Israel, unless God's faithfulness and truth have failed, which is impossible! Gen. ix. 26, 27, ought to convince our Tasmanian "Pastor" that he is wrong and we are right. For God there promised to "dwell in the tents of Shem" but not in those of Japheth. He "dwells" now in manifest blessing with the British nation, and therefore they must be of Shem, "since the Scripture cannot be broken."

The pastor, mistaking our case or accepting the Rev. R. Douglas' "Teutonic or Gothic theory," for the truth, desires, before he can believe, to find "proofs that the English, Danes, Germans, Swedes, and French, are descended from Shem!" He will never find such evidence anywhere, nor is it needed to prove our case. We allege, according to the Scriptures, that the various emigrants from the nationalities which ostensibly went to constitute the British nation, came out from among the Danes, the Germans, the Swedes, the Franks; but being Israelites, were not of those Gentile races at all, but only for a

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time were "mingled with them." Just so now the Jews to-day are mingled with all nations, and are spoken of as German, Russian, French, Arabian and other Jews, mingled with these races, but destined yet to be "gathered" out of them. The Jews are known as such in their mingled state. Israel was unknown to all, save God, while yet "mingled" with all these nations; but when the time came He "gathered and assembled them" out of their foreign companionships and brought them to their appointed place in Britain (Ezek. xi. 16, 17; Amos ix. 9; 2 Sam. vii. 10, R.V.). The Tasmanian Pastor desires to know the truth and act upon it. We trust these few suggestions will meet his eye, and will lead him to conclude that Our Identity has God's glory for its aim, and demands his adhesion, to the praise of His Lord's wisdom, and truth and faithfulness!

"THE NORFOLK CHRONICLE AND NORWICH GAZETTE."

THE following appeared in the above journal on September 8th, in response to an intimation from a local friend that a temperate letter from some authoritative party on the Identity would be acceptable to the Editor. We suppose it will elicit a reply from some of our opponents; and then a profitable discussion may possibly ensue:—

THE ISRAELITISH ORIGIN OF THE BRITISH PEOPLE.

SIR,—Being informed that you would not be unwilling to open your columns to a temperate discussion of the question of "the Israelitish Origin of the British Nation," I should be glad if the following observations on the subject proved acceptable.

The foundation of the question, which cannot be treated apart from the Holy Scriptures, is the Scriptural distinction between the two Houses of Israel and Judah. Our plea is that the British Folk are the flesh and blood descendants of the Ten Tribes or House of Ephraim, *alias* Joseph, *alias* Israel—but not of the Jews, who belong to the House of Judah. The two Houses were separated in the days of Rehoboam, the son of Solomon, as 1 Kings xii. 16—19 tells us, and they have never been re-united since. The Kingdom of Samaria or Israel was carried into captivity to Assyria, and thence they did not return with the Babylonian Captivity of the Jews, as can be proved. The "Captivity" of the Ten Tribes, that is its banishment from the Holy Land, continued till the days of Josephus, for he tells us in 'Antiquit,' xi. 5, 2, that in his days (A.D. 93) the Ten Tribes were in separation from the two, and were still "an immense multitude there beyond the Euphrates." In the 5th century, A.D., all trace of these tribes ceased historically, and we hear no more of them. Scripture assures us, however, that they cannot be finally destroyed as a people, because they are destined yet, in the future, to be re-united to the Jews, and so to form once more, in the Land of Promise, a United Kingdom and people to the glory of God. The following texts will establish that point:—Jer. iii. 18; Hosea i. 10, 11; Ezek. xxxvii. 15—28, Isa. xviii. 1, 7; Zeph. iii. 9, 10. The question then arises, what became of the Ten Tribes last heard of in their Central Asian "Captivity"? They did not remain in their "House of Bondage," for no trace of them remains there now. They left it, probably, when the Roman Empire broke up, and the great "Migration of the Nations" took place from the East, westwards. Under various names and with various races it is believed that the tribes of Israel, in detachments, left their Assyrian and Median homes, mingled with Celts and Teutons, traversed northern and central Europe, and arrived at last at these "Isles of the West," just as Scripture said they would, "to renew their exhausted strength." A reference to the following will illustrate this:—Ezek. xi. 16, 17; Hosea ix. 17; Isa. xli. 1; Hosea xi. 10. They are prophetically destined to be found in "the Isles afar off" from Palestine (Jer. xxxi. 10); in the north country or Land of the North (Jer. iii. 18); in the West (Hosea xi. 10; xxiv. 15; Isles of the West, or Sea). The British people historically respond exactly to the sketch above given. They came originally, as Sharon Turner and other historians tell us, from Central Asia. The first trace in Europe of the Celtic tribes called the Cimmerioi, or Cimbri, or Khumri (who are British), is dated B.C. 630, which was quite a century after the Ten Tribes were banished from Palestine to the Median territory, whence the British folks and their Celtic ancestors emerged into Europe. It was therefore historically possible, but not impossible, that parties of the tribes escaping from captivity might all along the centuries have accompanied the Celts in their early emigration into Europe, and their settlement in these Islands, then well known to Solomon's descendants by reason of the commerce they kept up with them in tin and the other commodities mentioned in Ezek. xxvii. 12, as the trade of Tyre with "Tarshish" (strongly suspected to be an *alias* for the British Islands). The ethnic possibility of the Identity of the early British settlers with Israel being chronologically conceded, there is nothing in philology to negative the hypothesis. Granted that we British speak an Aryan and not a Semitic tongue. Israel was in contact with Aryan races during their Median captivity, and again for centuries during their travels into Europe and the "Isles." The affinity of language is no proof of affinity of race. It is generally only proof of *contact* between races. The last remnants of Israel having been miraculously brought into their "appointed place" of domicile (2 Sam. vii. 10), the rest is easy. We find the British people to-day answer in all points to the prophetic picture drawn in the Bible of what "Israel" would be in the "last days." All those blessings which God, who cannot lie, promised on oath to bestow upon Israel His people, *exclusively*, we find that we British, to-day, *exclusively* possess. God being such as He is, we are tied up to the belief that, therefore, the British are Israel. Those blessings are—

1. Multitudinousness (Gen. xxii. 17; Hosea i. 10; Zech. x. 6—9).
2. Colonies in the "desolate heritages," or savage wildernesses of the world, such as Australia, Canada, Tasmania, South Africa, and the like (Isa. xlix. 8).
3. Colonies developing into nations, and those federating into States loyal to their parent mother (Gen. xxxv. 11, xlviii. 19).
4. A mighty Heathen Empire (Psa. cxi. 6, ii. 8).
5. The Gates of their enemies, such as Gibraltar, Malta, Perim, Aden, &c., &c., (Gen. xxii. 17).
6. Abnormal wealth (Deut. xv. 6, viii. 18).
7. Many spiritual gifts, such as
    1. The Bible (Psa. cxlvii. 19, 20).
    2. The Sabbath (Exod. xxxi. 13—17).
    3. The ten true Laws of God (Deut. vi. 6—9).
    4. The Propagation of the Gospel to all nations (Gen. xxii. 18, xxviii. 14; Acts iii. 25), and the like.

For these and other similar reasons we conclude that the Bible being true, and God being faithful to His Oath, the British folk must be Israel.

That point established, we find our nation is, therefore, heir to all the blessings yet to come, detailed in God's promises to His people, and these are—

1. Perpetual continuance as a nation.
2. Perpetual continuance of the Davidic line of Kings now reigning over Israel, according to Jer xxxiii. 26.
3. The baptism of God's Holy Spirit on every individual of the race, with the accompanying blessings (Jer. xxxi. 33, 34, and Heb. viii. 10—12):
4. The dominion of the world, in preparation of the coming kingdom of Our Lord Jesus Christ.

I am, of course, unable, in a newspaper article, to enlarge on these various points. It is not necessary. For there are many valuable and learned works published on the subject, some by the late Bishop Titcomb and others, which will well repay perusal.

PHILO-ISRAEL,
Editor of "THE BANNER OF ISRAEL."

Clifton, Bristol, August, 1888.

A RECENT telegram from a correspondent at Berlin states that Dr. Bening, a German Government official, professes to have discovered a new derivation for the name England, or the English. The word, he contends, does not originate, as has for a thousand years been supposed, from the Angles, or from the district of Angelu, in Schleswig, but from the Engern, a numerous and very powerful Saxon race, formerly living near the banks of the Weser. He bases his theory partly on the statements of the old British monk, Gildas. He lived considerably earlier than Bede, and speaks only of the Saxons who colonised Britain. Dr. Bening points out that, in Schleswig, Engelland is very small, and now has barely eight thousand inhabitants; moreover, it lies on the Baltic, not on the North Sea, like the country of the Engern.

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THE COASTS, THE ENDS, AND THE UTTERMOST PARTS OF THE EARTH.

THERE is no doubt that according to the Bible, Israel's heritage was described as being in "the coasts, the ends, and the uttermost parts of the earth." We have that distinctly stated in such passages as these :—

"He (Joseph) shall push the people, all of them, even the ends of the earth" (Deut. xxxiii. 17, R.V.). "Behold I will bring them from the North country, and gather them from the uttermost parts of the earth" (Jer. xxxi. 8, R.V.). ("Coasts of the earth" in the A.V.). "All the ends of the earth shall remember and turn to the Lord" (Psa. xxii. 27, R.V.). "Thou hast increased the nation, O Lord, Thou hast increased the nation ; Thou art glorified (marg.), Thou hast removed it far unto all the ends of the earth" (Isa. xxvi. 15, R.V. and A.V.). "All the ends of the earth shall see the salvation of God" (Isa. lii. 10, R.V.). "Thou Israel, My servant, Jacob whom I have chosen. . . . thou whom I have taken hold of, from the ends of the earth, and called thee from the corners thereof" (Isa. xli. 9, R.V.).

Such being the geographical description of the localities occupied by Christianized Israel, therefore the Ten Tribes—but not Judah—it is interesting to note that the Identity finds our British folk exclusively occupying "the ends of the earth, the corners and coasts of it, the uttermost parts," or outlying promontories of it; and that no other nation has obtained a footing in such localities. Thus we have the whole peninsula of India and Ceylon, jutting out as a vast triangle from Asia, and pointing southwards. India is an "end of the earth, a coast-land, and the uttermost part" of that portion of the globe. Israel is its sole mistress. Africa is a gigantic example of the very same fact. We have the whole of South Africa in our grasp, and quite recently we have annexed the whole coast-line from the Orange Free River, on the West, to Amatongaland on the East; with larger portions of the East and West coasts of the same great continent, including, we may say, Egypt to the North, and the Horn or Somali coast-land, a veritable "end of the earth," to the North-east, opposite Aden and Bab-el-Mandeb. Australia and Tasmania, with New Zealand, are "coast-lands" of the largest size, being vast islands, one nearly as big as all Europe put together!

In Singapore we have an important strategical "end of the earth," which is of great value, as it safeguards the route to China from the West. The North-east coast of Borneo is British territory, and it is an "end and uttermost part of the earth" in a very literal sense. The whole of the enormous territory of the Dominion of Canada is an "end of the earth," its "uttermost part" abutting on the Arctic circle, with no habitable land beyond it to the North. The Southern parts of South America are not yet included in Israel's Empire, but it is a significant fact that the British South American Missionary Society has a flourishing Mission there, which is under the protection of the Argentine Republic, the Government of which has assented to the Society's Mission Station at Ushuwia, in Tierra del Fuëgo, being in a measure independent of the government's control (Deut. xv. 6, R.V.).

The secular press of the day notes the singular position our country occupies just now as unwittingly a continually expanding, annexing one. The *Bristol Times and Mirror*, on July 19th, commented on the facts thus:—

What an acquisitive race the British is, to be sure! Here the nation has been quietly plodding on its way, free from any suspicion of what used to be known as Jingoism, and certainly not dreaming of any additions to our already vast domains. Yet, lo and behold! all the time, without the slightest effort, perhaps even in spite of ourselves, Great Britain has been adding point after point to the empire upon which the sun never sets. She has been doing this, too, in a business-like way, altogether becoming in a nation of shopkeepers. There are so many odd corners of unclaimed territory in Africa, that the different Powers of Europe a few years ago came to an arrangement to the effect that any nation which thenceforth took possession of a tract of land on the coasts of the African continent, outside of its present possessions, or which, being hitherto without such possessions, acquired them, as well as the Power which assumed a protectorate there, should accompany the respective acts with a notification thereof, addressed to the other Powers, in order to enable them, if need be, to make good any claim of their own. The first schedule under this Article has just been published, and from this we learn that since June, 1885, five bits of African territory have been annexed. Great Britain, of course, took the greatest number—three, leaving one to France and one to Portugal. We seized the Niger Districts and Oil Rivers, Zululand, and the Somali Coast. France took a place between Grand Popo and Dahomey; and Portugal assumed a protectorate over the sea-coast of Dahomey in 1886, only to give it up again in 1887. In addition to these bits of Africa, we have also just annexed Christmas Island, which lies 200 miles south of the western end of Java. This island is of volcanic origin, small, waterless, and uninhabitable; and it is of no strategical value. But it would be irritating to see any other flag than our own flying over the island; and so we have taken it.

The *Times and Mirror*, however, under-estimates British expansion in recent years, for three islands in the Pacific have quite lately been annexed, as we have already noticed in these columns. The Kermadec Islands, North-east of New Zealand, were only a few months' ago added to the Empire. We have undertaken the protection and administration of Egypt since 1882; and Upper Burmah has been annexed to the Indian Empire during Lord Dufferin's viceroyalty, and is hardly yet settled down contented with the change. In short, the Empire is growing with "leaps and bounds," and will continue to do so until the Scripture is fulfilled, which declares that God has removed the nation of Israel "far unto ALL the ends of the earth" (Isa. xxvi. 15, A. & R.V's.). The "removal" is in progress, and it is marked with great rapidity of action. When it is completed "all the ends of the earth shall see the salvation of God," which is the glory of the Lord; the purchase of the cross of the Lord Jesus Christ. To Him shall then be all the praise, since His mercy endureth for ever!

MR. AND MRS. GRATTAN GUINNESS' VIEWS

FORWARDED BY W. C., JUN.

As I have seen no reference in the BANNER to the volume entitled "Light for the Last Days," by Mr. and Mrs. Grattan Guinness, authors of "The Approaching End of the Age," &c., I take the liberty of sending you a few extracts from "Light for the Last Days," and invite your attention more especially to the extracts from pages 311 and 323—327.

Page 245 of "Light for the Last Days":—"Prophecy does not lead to the expectation that Moslem power in Turkey would cease at the end of 1,260 years, for Dan. xii. 11 distinctly assigns to it a duration of thirty years longer: 'From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.'"

Page 246:—"When this period runs out, which on the lunar scale it will do in 1889, we may expect to see the Mohammedan treading down of Jerusalem come to an end, but as this is still a future date we do not dwell on it here, but in a later chapter."

Page 311:—"We have seen reason at a previous stage of our examination of these prophetic periods to anticipate that the very proximate year 1889 will see Jerusalem liberated from Moslem tyranny. This sanctuary cycle points us on to two other future dates, 1893 and 1906. What events are these years likely to bring? We do not venture even to suggest, but may remark that the overthrow of Ottoman rule in Syria, whenever it occure, may or may not mark the close of 'the times of the Gentiles.' It is quite possible, and perhaps we may say probable, that when the Turks first cease to exercise direct control in Palestine the country will be placed under a protectorate, either a joint protectorate of the western nations, or, possibly, as less difficult to work, under the protectorate of one or two of them, or even of England only, as it already has a sort of protectorate in these

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regions through the Anglo-Turkish convention about Cyprus. In that case Turkish rule would be succeeded by another Gentile Power; Jerusalem would still be under Gentile rule, showing that 'the times of the Gentiles' were still running their course. Such rule might be brief, and autonomy might, [page 312] after a few years, be granted to the people of the land under a Jewish governor, and so it might continue to the end of the age. There seems to be no distinct revelation on this point in Scripture prophecy, though it is clear from the 12th of Zechariah that there will be governors of Judea in Jerusalem at the final crisis, and that Israel's God will defend them and their city against the confederation of hostile allies, who will apparently be besieging Jerusalem at the time of the glorious advent of Christ with His saints.

"It is, however, useless to speculate as to the detail of future events, even when the occurrence of the events themselves is distinctly predicted and is near at hand We may know that certain things will happen, because the Scriptures distinctly predict them. and we may know when they will happen because the time of their occurrence has been revealed; but we may yet be entirely ignorant as to how they will be brought about, because the mode has not been revealed. That the sanctuary will be cleansed, or Syria freed from Moslem domination, at the close of this cycle of twenty-three centuries, there seems little room to doubt, but how the deliverance will be effected, or with what immediate results, it is not for us or for anyone to say. Time will declare. The ultimate result is clear—the rapid restoration [p. 313] of a considerable number of the Jewish people to the land of their fathers, where they will repent and be converted; led to say, 'Blessed is He that cometh in the name of the Lord!' and be thus prepared to welcome their long-rejected King, Messiah." (Here follow quotations from Zech. xii. 2 to xiv. 9.)

"What the interval between the cleansing of the sanctuary and this final and glorious crisis is likely to be, we must learn from the chronology of the times of the Gentiles. This cycle of twenty-three centuries from the Persian restoration era leads no further than the deliverance of the Holy Land from Gentile rule." (End of chapter xii.)

CHAPTER XIV.—THE FUTURE DATES OF THIS SERIES.

Page 321:—"Up to this point of our investigation we have been dealing exclusively with past events and past dates—that is, with fulfilled prophecy. This should be distinctly observed. We have been studying facts, not theories. In our investigation of the dates of the 'seven times' and of the sanctuary cycle, we reserved for consideration in a separate group all those which are still future.

"The two last dates we considered were 1882 and 1885. The two next of the series are 1887 and 1889. Here, therefore, we must cross the line that divides the fulfilled from the unfulfilled; and there, losing the clear light of history, we have to complete our survey of this series of prophetic dates, guided for the most part by the comparatively dim and doubtful light of analogy. We do not, be it observed, plunge into the total obscurity which leaves no room for anything but baseless speculation. There are still facts for our consideration, facts as to the dates of the expiration of the prophetic times, and facts as to the predictions of the Word of God concerning the [p. 322] closing events of this dispensation. We shall seek to confine ourselves chiefly to a statement of these facts, and avoid, as far as possible, all unwarrantable speculation as to their significance.

"The dates we have now to consider are the few last of the long series, numbering many score, and extending back over eighteen centuries, which we have studied in the foregoing pages. All the previous dates in this series have brought about stages in certain definite historical movements, and the events which prophecy attaches to these future dates are mainly final stages of the same movements. The analogy of the past, from which we may judge of the future, is therefore a broad and strong one as regards the nearer dates, and the word of prophecy throws a flood of light upon the closing events of this dispensation, which would seem to be indicated by the more remote ones. The detailed and exact order of these events is to some extent doubtful, but their nature is indisputable.

"When 'the times of the Gentiles' close, the millennial age begins, and at the junction of these two great ages lies the grand fruition of our 'blessed hope," the second coming of our Lord and Saviour Jesus Christ. Daniel's grand prophetic outline of the future places this beyond dispute. The second advent of Christ in glory is there connected again and again with the termination of the fourth, or [p. 323] Roman Empire, in its divided, ten-horned, Papal form. The stone cut out without hands falls upon the feet of the image, breaking them and the whole image to pieces before it becomes a mountain and fills the whole earth.

"The Son of Man comes with the clouds of heaven, and receives dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. At the advent of the Ancient of Days, the dominion of the persecuting horn is taken away, and 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.'

"Numerous prophecies, both in the Old and the New Testaments, treat of this solemn and glorious crisis, and of that which succeeds it. The 2,520 years of 'the times of the Gentiles' extend from the fall of Judah's independence up to this crisis, from which dates a new chronological period—the thousand years of the millennial age. Now, not only have by far the greater number of the events foretold by Daniel and the prophets, and by our Lord and His apostles, as destined to intervene before His return, already taken place, but by very far the longer portion of 'the times of the Gentiles' has, as we have seen, already elapsed. Measured [p. 324] on the lunar scale, and from the earliest date, the period expired 187 years ago, at the beginning of this era of the 'time of the end'; and measured on the full solar scale, from the latest date in the captivity era, we are now within half-a-century of its final close. There is not, therefore, chronological room for any large number of future events of a critical character, nor are there many such on the scroll of prophecy.

"The complete fall of Babylon the Great, the entire removal of the Mohammedan power from Syria, and the restoration, to a larger extent and in a more corporate and national sense, of the Jews to their own land—these seem to be the principal remaining events predicted in prophecy as destined to occur before the end of 'the times of the Gentiles,' the end of the indignation against Israel, and the advent of the manifest kingdom of God on earth.

"Hence the future, prior to the second advent, is a question, not of new and different historic events, but simply of fresh stages in existing and progressive movements. How many more stages are there likely to be in the fall of Babylon? How many more in the fall of Islam? How many more in the restoration of Israel? This it is not for us to say; but we may point out that only a few more dates are indicated by the chronological prophecies we are considering; so that if the system we have sought to unfold [p. 325] be true and Scriptural, the remaining crises cannot be numerous.

"Five of the dates which remain are the full solar termini of the respective prophetic periods as measured from their latest starting points in the captivity, restoration and bisection eras. They extend to the end of the 'time of the end,' to the full close of this closing era, to the last events of this Gentile age. Grouping them according to their astronomic and historic nature and connexion, they are as follows:—

"I. Two of the calendar termini from the two last Nebuchadnezzar starting points of the captivity era—the years 1887 and 1898.

"II. The three full solar termini from all the three Nebuchadnezzar starting points (that is from the falls of Jehoiakim, Jehoiachin, and Zedekiah), the years 1917, 1923, and 1934.

"III. The two solar termini from the two latest starting points of the sanctuary cycle, the years 1893 and 1906.

"IV. The lunar closes of the supplementary periods of Dan. xii., the added 30 and 45 years, which, measured on the lunar scale from the Omar capture of Jerusalem, run out respectively in the years 1889 and 1933."

Page 326:—"Arranged in chronological order, the dates we have named lie, two in this decade, two in the next, and the remaining five in the early part of the next century. 1887, 1889, 1893, and 1898 in this century; 1906, 1915, 1917, 1923, and 1933-4 in the next century.

We are not about to attempt any prediction of the specific events which may be expected to occur in these years of crisis in the near future, but we may point out that analogy seems to warrant the assumption that the dates which remain will bring events harmonious in character with those which have been brought by previous dates of the same series. The series, for instance, which starts with the Zedekiah destruction of Jeru-

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salem and the burning of the temple, and which has already led us in the bisection era to the Saracenic capture of the city, and conquest of the land, and in this 'time of the end' to the 'Universal Israelite Alliance' and the European protectorate of Northern Syria in 1860, runs out in its extended form of 1.290 lunar years in the year 1889. That year is consequently likely to witness, not a Papal crisis in Western, but a Mohammedan crisis in Eastern Europe, or some further and marked stage of Jewish elevation and restoration, or possibly both. It is likely to carry forward another step the cleansing of the sanctuary. This is also the case with the dates 1893 and 1906, [p. 327] both of which are termini of the sanctuary cycle, and have to do with Palestine, not Rome.

"On the other hand, the four still future years of the series which, starting from the Babylonian overthrow of Judah, have already led us to so many stages, first in the *rise* and subsequently in the *fall* of Rome Papal, seems likely to bring fresh crises of a similar character, or further stages in that fall of Babylon the Great, whose final judgment is to be the immediate precursor of the marriage of the Lamb.

"Especially the three full solar termini from the three latest Nebuchadnezzar starting points of the captivity era, are likely to prove years of solemn and terrible crises to Babylon the Great, and of blessed liberation and uplifting to the people of Israel, and to the true Church of God. The solar termini from earlier stages of the captivity era have already brought about most momentous events, though only of the nature of preliminary stages. The solar terminus of the period of 'seven times' from Shalmanezer brought the Papal overthrow connected with the French Revolution. The solar terminus of the same period from Sennacherib brought Napoleon's awful wars, including the retreat from Moscow, in which an army of half-a-million of men perished almost as tragically as did the hosts of the Assyrian monarch of old when the angel of death passed over them."

Page 328:—"The solar terminus of 'seven times' from the captivity of Manasseh brought the final fall of the temporal power of the Papacy; but from no one of the Nebuchadnezzar starting points has the period yet run out on the full solar scale. The years in which it will do so are the four closing ones of the series given above—1915, 1917, 1923, and 1934.

"The question as to what events are likely to be brought by these future dates is a deeply interesting one, which no reader who has intelligently followed us thus far can avoid pondering, as we have pondered it, but which no one who realises as strongly as we do the utter folly of speculation, will venture to answer dogmatically. When we glance back over the many stages of fulfilment which we have indicated in the past, we feel little difficulty in anticipating the nature of the crises which may be brought by the nearer intervening dates, though they afford but slender help when we attempt to conceive the close.

"What is likely to be the nature of the events of these earlier dates, the four in this century, and the first in next century? In answering this question we need to remember that the symbolic language of some prophecies, and the poetical imagery of others, are too often permitted to create expectations for which, in reality, they give no ground. The final fall of the anti-Christian Roman apostasy is predicted, as we before stated, to occur [p. 329] in two contrasted ways: the first, a gradual consuming; the second, a sudden destruction. The latter is to take place at Christ's coming, the former prior to that coming. The instrument of the latter is to be the brightness of His epiphany, the power and glory of His advent. The instruments of the previous consumption are twofold: first, a spiritual movement; and secondly, a political one. The spirit of God's mouth, or truth of Scripture, has been the one agency, and the hatred of 'the ten horns' the other.

"We have seen both these agencies at work. In the Reformation movement, and in all subsequent Protestant evangelistic movements, in the circulation of the Scripture and religious literature, we have seen the first, the spirit of God's mouth undermining and destroying the vitality and power of the Papacy; and in the atheistic revolution born of the revulsion from degrading superstition and of hatred to the lying pretensions of the Papacy, we have seen the second, the kingdoms of modern Europe hating and destroying the Romish Church and Papal power, and liberating themselves through vehement revolutions and bloody wars from its yoke. These opposite agencies are probably destined to continue, each in its own way, the predicted consumption of the anti-Christian apostasy, until the last stage of the great prophetic drama arrives, the supreme crisis for which [p. 330] prophets and apostles and martyrs have waited, and for which the Church has watched for many a century—until the cry is heard, 'Behold the Bridegroom cometh; go ye out to meet Him.'

"We ought to expect, then, at the earlier of these future dates only such events as have fallen out at the previous closes of the prophetic periods; nothing supernatural, nothing unprecedented, nothing that cannot be perfectly well accounted for by second causes, nothing that will irresistibly fix the attention of the world, or even of the Church, events of a certain definite character, that cannot be overlooked or misinterpreted by those who understand the counsels of God, but which will no more disturb the wicked, or arouse men from their fatal dreams of peace and safety, than did the fall of the temporal power of the Papacy in 1870.

"We may expect, for instance, that ultramontanism may bring down on itself during the next few decades even more marked and disgraceful defeats than it has hitherto sustained; that the decadence of the Papal nations will, as time advances, become more and more conspicuous and more sharply contrasted with the advance and prosperity of Protestant ones; that encroachments on the civil power will be everywhere less and less tolerated; that disestablishment and disendowment will be everywhere the order of the day; that ecclesiastical influence will wane, [p. 331] though true religion will increase on the one hand, and infidelity on the other. We may expect a further dismemberment and final extinction of the Turkish power in Europe, and especially in Syria, and that probably very soon. We may expect Russia, 'the king of the North,' who is to figure so largely in the closing scenes, to become mightier and mightier, and to aim at possession of the Holy Land."

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Fifty-eighth Monthly Report.

The following donations and subscriptions, from Aug. 17th to Sept. 15th, are very gratefully acknowledged, and we very cordially thank our friends for responding so readily to our appeal:—

By the Treasurer: Miss D., Wicklow, 10s.; W. W. (for Banners), 3s. 6d.: Miss B., Chichester, 3s.; H. L., Teddington, 5s.; Mrs. S. T., Lymington, £5; Mr. N. (per Bath Association, for Banners), 2s. 6d.; Mrs. C. (monthly subscription), 2s. 6d.; E. M. A. (towards the Secretary's honorarium), £1; Mrs. C. B. (monthly subscription), 5s.; G. G., Clerkenwell, 1s.; J. S., Cambridge, 3s.; H. G. (two months' subscription), 2s.; The Lady J. E., £5; "Two Sisters," Margate, 5s. Per Miss E. M. Rush: "Liverpool Marine Engineer" (for Banners), £1; J. C. H. M. (for Banners), 5s.

By Mr. A. Sibbald: Miss A., Hammersmith, 3s.

Total, £14 10s. 6d.

A correspondent has lately inquired about collecting-boxes. Perhaps the information given to this lady may be useful to others, and induce them to follow her example. We do not send out boxes, but very good ones can be made of those in which correspondence cards are sold. Cut a slit in the lid, and paste above and below it the top and bottom portions of page 1 of the pink circular issued by the Fund. It can be ornamented with coloured scraps, if desired. We have lately made a box of this kind for ourselves, and hope to collect some stray pence for the Fund.

As Mr. Sibbald is now away for his holiday, we have undertaken to write the report again this month.

Literature Distribution.—Twenty-four parcels of pamphlets and leaflets have been forwarded to the following places: Canterbury, Clerkenwell, Minehead, Brighton, Redruth, Woolwich, Hammersmith, Birkenhead, Eltham, Malta; Rawul Pindee, Secunderabad (2), Bangalore (2), Poona, and Nellore (India); Rangoon and Moulmein (Burmah); Hong Kong; Cape Town and Port Nolloth (S. Africa); Barbadoes; and Launceston (Tasmania).

Banner Distribution.—One hundred and twenty Banners are now forwarded weekly to the following places: Lee, Shetland, Ponsanooth, Silver Town, Catford, Commercial-road, E., Southwold, Walton-on-Naze, Cockburnspath, Carlisle, Dover, Canter-

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bury, Aldershot, Dublin, Edinburgh, Glasgow, Westminster, Hamilton, N.B., Cowbridge, Farnworth, Upper Teddington, Birkenhead. Sydenham, Maesteg, Minehead, and Ballincolig. To the following Libraries and Institutions: Barrow-in-Furness, Wandsworth, Manchester, Crewe, and Wimbledon. To the Colonies, India, and other countries: Cleveland, Ohio; Toronto; Ograbeis (S. Africa); Gewgery (New South Wales); Secunderabad, Poona, Bangalore, Rawal Pindee, Ambala, Nellore (India); Rangoon, Hong Kong, Barbadoes, and Malta.

CORRESPONDENCE.—Our agent at Launceston, Tasmania, in giving an account of the work there, says: "I have made no distinction of persons; high and low, rich and poor, magistrates, merchants, ministers of all denominations, and Sunday-school teachers have all had some of our literature. I have had a hard fight, but have never given in. Quietly as I have worked, I have lately caused, quite unexpectedly, a great stir in Launceston." Some to whom literature has been given are Sunday-school teachers and members of the Memorial Church. This at length roused up the pastor, and he gave notice that he would "give a few lectures on prophecy, and also treat on the Anglo-Israel theory, a subject very much going about just now," as if it were some infection in the town! The rev. gentleman did not have it all his own way, and was probably surprised to find there are more Anglo-Israelites in Launceston than our untiring agent, who adds: "He has done our cause no harm, but a great deal of good, for the good folks are beginning to inquire into the subject more than ever, and are sending to London and Melbourne for literature. A local preacher, too, has been telling his congregation that the British people are Israelites. This is the first time we have had it from the pulpit since Canon Brownrigg left." A parcel of literature was despatched to Launceston on Aug. 31st, through Wheatley and Co., which we trust will reach our friend safely, and prove useful.

An interesting account of progress has been received from our Sower at Birkenhead, and will be noticed more fully in next report. J. LAWRENCE, *Hon. Treasurer.*

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. Andrew Sibbald, 3, Townshend-villas, Richmond, Surrey. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

ONE new card of membership has been sent out since our last report, which makes the total number of members 1,463. Another card has also been given out by our agent in Malta.

A donation of 2s., from Miss S., Folkestone, received towards the expenses of the Union, is most 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*, etc.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for October is appended:—

1st ...	2 Cor.	iv.	12th ...	Galatians	ii.	23rd ...	Philippians	i.
2nd...	,,	v.	13th ...	,,	iii.	24th ...	,,	ii.
3rd ...	,,	vi.	14th ...	,,	iv.	25th ...	,,	iii.
4th ...	,,	vii.	15th ...	,,	v.	26th ...	,,	iv.
5th ...	,,	viii.	16th ...	,,	vi.	27th ...	Colossians	i.
6th ...	,,	ix.	17th ...	Ephesians	i.	28th ...	,,	ii.
7th ...	,,	x.	18th ...	,,	ii.	29th ...	,,	iii.
8th ...	,,	xi.	19th ...	,,	iii.	30th ...	,,	iv.
9th ...	,,	xii.	20th ...	,,	iv.	31st ...	1 Thess.	i.
10th ...	,,	xiii.	21st ...	,,	v.			
11th ...	Galatians	i.	22nd...	,,	vi.			

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 doz., postage extra.

The prayer of the Union, as on the Card of Membership, may now be obtained printed in larger type, price 1d. for three copies, post free; or 1s. per 100 for distribution. Address—Miss E. Sibbald, 3, Townshend-villas, Richmond, Surrey.

Reviews.

The Origin, Progress, and Establishment of the Kingdom of God in the World. By Surgeon-General J. M. Grant, M.D. London: Robert Banks and Son, Racquet Court, Fleet Street, E.C. Price 2s. 6d.; 1888.

PART I.

THIS volume is, we think, one of Dr. Grant's best efforts; and his theme, no doubt, is the most glorious and grand he could have chosen. It deals with God's kingdom in the world, with the king, the subjects, and their future destiny. In 1878, BANNER, Vol. ii., No. 53, pages 9 and 26, we ourselves drew attention to this glorious subject in two papers, entitled, "The kingdom of Heaven," identifying it on Scriptural grounds with "Jehovah's kingdom on earth"—even with Ten-Tribed Israel, the British people. We are glad to see that our views, published ten years ago, are corroborated in Dr. Grant's present volume, and that in all fundamental points he supports and confirms our statements on the subject. Dr. Grant's object, however, has not been to demonstrate the Identity of the Lost Ten Tribes with the British people, but "to show that the recognition of a House of Israel distinct from the Jews, no matter where it is to be found, is essential to the right understanding of prophecy regarding the Millennial kingdom." But the volume under notice goes far beyond that. The Author endeavours to throw light upon the rather difficult and startling question, "What will be the state of existence and occupation in *the next world?*" and he feels himself quite able to answer it (judiciously or otherwise, our readers must judge from the whole tenor of the book—pp. 92 and 106). The main object of the Author's effort has been, however, to sketch out, as clearly as he can from the light the Scriptures throw upon the matter, the nature of Christ's government, and that of His subjects, in the kingdom. He notices the fact, that our modern preachers deal only with the spiritual aspect of "the kingdom," but never allude to the fact that it will be "a real, tangible, material kingdom, wherein Christ will rule over one particular people, and by their means govern all other nations; that its place will be the world we now inhabit, and its subjects the people who shall be alive at His Second Coming." Dr. Grant does not expect that his system of interpretation will commend itself to most of his fellow-Christians, but anticipates what we fear will be the fact, that the great majority (of the clergy for instance) will feel repelled by his views, and deem them utterly distasteful. We trust, with him, that they will give him at least a prayerful hearing, and then, bringing the matter to the test of the Word, pronounce their final judgment.

After an instructive Introduction, our Author opens his subject with a chapter on "Abraham," the head of the chosen Semitic race. In illustrating the national and everlasting character of the selection of this family of mankind, Dr. Grant takes the opportunity (p. 19) of showing that God's promise to Noah could not have been that Japheth "should dwell in the tents of Shem," because He never fulfilled it! Those who assert it are confronted by the fact, that soon afterwards God, in disregard of His alleged covenant with Noah, transferred the promise of national greatness from the Japhetic branch to Abraham, who came from Shem. Ever since, the supremacy of the Abrahamic stock must be a fact, as God is true, even though the wise ones may not be able yet to see that the British are of that race. In the 2nd chapter, on "The Chosen People," who are, of course, the Twelve Tribes of Israel, "chosen from before the foundation of the world, as the only instrument for its redemption from the fall," we have the Author's sentiments on the doctrine of election and predestination, as held by many of us, and certainly by the Church of England. He expresses those sentiments in very plain terms. He says that the doctrine in question "has done more to ruin souls than that of the immaculate conception, the infallibility of the Pope, or any other dogma of the Church of Rome." We cannot follow our Author here! We fear he will, by such ideas, give just offence to many whom we would desire to attract to our views. The doctrine in question is, it seems to us, the natural outcome of God's choice and predestination of one nation out of all the other nations of mankind. He who, from all eternity, avowedly chose one race for blessing and for service, rejecting all the rest, must know, too, those "chosen ones" among individuals whom He would draw to Christ, and so enable them to come to Him (John vi. 44, 65). We hold with the 17th Article of Religion, that "the godly con-

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sideration" of this subject is full of comfort to "godly persons, and such as feel in themselves the working of the Spirit of Christ," but certainly we cannot endorse our Author's very vigorous language in respect thereto. The chapters on "The Monarchy," and "Israel and Judah," are full of good points, some of them new and original. Such is the idea, that "while the theocracy is in abeyance, David's descendants reign as kings over Israel"; but that when the theocracy shall have been restored, they will each continue to govern as the "ruling Prince "of Israel (Jerem. and Ezek.). Also the idea (p. 39), that Israel, as a nation, has "eluded the search of the Learned, because, according to God's appointment, that nation is not to be reckoned or recognised amongst the nations until the time comes for its manifestation, for His glory, and as the crowning wonder of the world."

On page 48 we have a good description of Israel's (or Joseph's) birthright, telling us of what it consisted; a point regarding which there is much ignorance. It included, says our Author, "military power, extensive territory, genial climate, command of the sea, and a teeming population, all, in short, that constitutes national power and greatness." But the sceptre over this vast Empire, adds Dr. Grant, was to be in the Tribe of Judah during the "last days" or Christian Dispensation (Num. xxiv. 15—17). A characteristic passage, illustrative of our Author's style, occurs on page 52, with which we must conclude our present notice of this clever and instructive book.

"The Bible," he writes, "teaches as plainly as language can, that the Ten Tribes of Israel accepted the Gospel which the Jews rejected; and that they inherited the blessings so glowingly described in Isa. lviii. 6—14, 'riding upon the high places of the earth, and being fed with the heritage of Jacob their father.'

"To apply such language as this to '*the Church*,' is to deprive it of all meaning. It is a nonsensical application of Scripture, leading to a nonsensical conclusion, for that the custody and promulgation of the Gospel is the work of a nation, and a strong nation too, not of the Church, is a fact which requires no demonstration, but must be obvious to all who will ask themselves the very simple question,—What would become of all Protestant Missionary enterprise if Spain had the dominion of the sea?"

(To be continued.)

The Teutonic Theory Considered in the Light of Holy Scripture. By Sarah Sharp. London: Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 3d.

THESE papers have appeared in the BANNER OF ISRAEL during the months of April and May, 1888, and we need not therefore enlarge upon the arguments employed by the authoress of "My Jewels," to support her case. The Teutonic theory is one which we have always opposed to the extent of our ability, and we are not sorry to see Miss S. Sharp, with her long experience of Germany and the German people, so warmly espousing our view of the case, and opposing that advocated by the Rev. R. Douglas, the able editor of the *Two Witnesses*. Our authoress rightly declares that the theory propounded by those who support the Teutonic idea is destructive to the cause they really wish to serve. It cannot be defended, and its only patent result is to cause divisions among friends, and impede the acceptance by the public of the main idea they have at heart like ourselves—namely, the Israelitish origin of the British folk.

"Their theory," says Miss Sharp, "is that the continental Protestant countries of Europe contain part of the Ten-Tribed House of Israel." This is hardly accurate, however, as we may all admit that rifts and remnants of Israel may yet be domiciled among the continental nations, ready for the divine call to leave their homes and join the main body of the Ten Tribes already in the Isles of the West. What we object to in the Teutonic theory is that those who hold it declare that only some of the Ten Tribes are here, and that the rest, as Tribes, are represented now by the Protestant, Gothic, and Scandinavian nations abroad. To one nation only, however, as our authoress observes, has God on oath promised to give the inheritance of His people Israel, and no other nations other than the one can have part or lot in the matter from the nature of things. "You only have I known of all the families of the earth," is God's declaration in Amos iii. 2, and therefore we cannot give to "many" nations which have nothing in common with the British, and have no share in the Abrahamic benedictions, a portion in what has inalienably and exclusively been secured by God Himself to His chosen ones.

"We have," says Miss Sharp, very justly, "to discover one nation alone, which must answer to the description given in the Bible of the people of God's choice and "His peculiar treasure" (Psa. cxxxv. 4). The pushing propensity was, according to the Scriptures. to be peculiar to Joseph's House in the last days (Deut. xxxiii. 16, R.V.), and accordingly Great Britain has actively and energetically performed this work, till there are now scarcely any more "peoples" to "push"; and if any other future Israel were to come forward to do this business, they would find we had forestalled them!"

On one point Miss S. Sharp is peculiarly fitted to instruct us—in regard to the Teutonic German people and their observance of the Sabbath. She has resided seven years among them, and knows their habits and customs well (p. 7). She has accordingly in the pamphlet under review contributed a valuable paper on "Germany's Sunday Considered in the Light of the Teutonic Theory." Her verdict is that Germany does not reverence the Lord's-day by consecrating it wholly to the Lord. She gives Him only half the day, and so proves she is not Israel—that peculiar people—whom the Ten Commandments bound to keep the entire day holy to God's glory and man's benefit. Germany has not therefore the prescribed sign, and consequently can be recognised as a non-Israelite Gentile nation, having no connection with the Lord's inheritance. "Can we at all agree with the Teutonists 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."

These and many more are the cogent reasons Miss Sharp gives us for coming to the correct conclusion (as we deem it) that the Teutonic nations are not Israel, *quâ* nations. "They set aside the Old Testament Scriptures, and have no knowledge of God's laws therein contained. The Decalogue they keep out of sight, and neither in Protestant or Roman Catholic places of worship is it ever to be seen!" "Congregations are never reminded in Germany that they should remember to keep holy the Sabbath-day. God is insulted by the omission of all allusion to His own day!" Well may Miss Sharp reiterate her inquiry, "How then can this German nation have any part in Israel?"

So far back as November 9, 1875, Mr. J. W. Cockburn-Muir published some very striking, trenchant, and powerful arguments against those who held these objectionable views. He wrote thus, *inter alia*:—

"If the Teutons of the Continent be indeed sharers in the special promises to Israel, is it not very strange that even now, when we are on the verge of the cataclysm which is to sift the nations, no awakening to the apprehension of their position has been vouchsafed to them, as there has been to us? Surely we should at least wait until they be led to vindicate for themselves, by appeal to the sacred record, their part in the matter. Surely it is for us to wait for light, not go before, still less wrest, the promises?

"Moreover, let those who teach the Teutonic theory of interpretation explain how it comes that the German Empire has taken upon itself that mark of the beast, so that now no man among them is 'able to buy or sell save he that hath the mark'—that Gallic system of weights and measures, which is based on falsehood—and the appointed sign of them who shall drink of the wine of the wrath of God. Let them also explain how it is that throughout Germany they systematically, and as a settled social habit, profane the Sabbaths of the Lord God, and that not less, but more in Protestant than in the Popish provinces."

Our space forbids us to enlarge further on this tempting subject! We refer our readers to Miss Sharp's pamphlet, as well as to the many other articles on the same topic which have also been published in the BANNER OF ISRAEL. The subject is one of considerable importance to ourselves, and our authoress deals well and thoughtfully with it.

Facts and Probabilities Respecting the Identity. Compiled by Delta. London: Robert Banks and Son, Racquet-court, Fleet-street. 6s. 6d. per 100.

WE notice that Delta has put forward this useful little tract after the manner and style of Philo-Israel's "The Résumé" in the hope that the truth may penetrate further by that means. The "Facts" are arranged under 38 sections, the "Probabilities" under 15. The author begins by pointing out the distinction between Israel and Judah, and then deals with the Identifications.

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The subject of the Facts is brought to a conclusion by a paragraph on the *Cui bono?* aspect of the case. The last of "the Probabilities" is that "Constantinople, the Gate of Gates, will ultimately belong to Great Britain." The little work, which is a compilation and nothing more, is likely to be popular. We trust it will meet with much general approbation, and be the means of giving to many the ability to see Our Identity and to profit thereby.

Correspondence.

THE JAFFA AND JERUSALEM RAILWAY.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The place from which I write will explain the cause of my silence. The removal from Rome to this, to me, new field of work among our brethren of the House of Judah, necessarily absorbed months in preparations for settling down and in surveying the hallowed sphere, to which the Lord has called me in the fortieth year of my missionary career. Otherwise I have had, and have still, several subjects relating to the Identity floating in my head, and since I landed on this sacred strand, the Danites and their history, and particularly that most significant reference to their ships and to Asher's fondness of the sea-shore (Judges v. 17), which, like so many other brief sentences in the Bible, speaks a volume; the relations of Dan and Asher to the Phœnicians, the renowned navigators of antiquity; and kindred topics, have occupied my thoughts, and perhaps ere long I may find leisure to pen down some of those thoughts for the BANNER.

Meanwhile, jealous for the reputation of our good BANNER, I write to rectify some sanguine statements of the *Morning Post*, quoted in the BANNER of August 22nd.

There is no trace or sign of any railway from here to Jerusalem. The project has been the topic for years past, and is still, it is believed, under negotiation; but it would be venturesome indeed to predict when it is likely to be a *fait accompli.*

Jaffa *is not lighted.* After dusk it is necessary—obligatory—to have a lantern for walking in the crooked, uneven, unpaved, abominably filthy, narrow lanes of Jaffa, with low arches here and there, and steep, ruined, break-neck steps up and down the conical hillock, on which the old, venerable town stands. Some lanes have rough, protruding stones, but all the rest—it would be a misnomer to call them streets—is sand, sand right and left, blinding when there is wind, muddy when it rains, and always fatiguing to traverse.

There are a few yards of pavement in front of a row of new shops close to the bazaar, a thoroughfare crossing the market-place, and stretching to the German colony, where the two hotels of Jaffa and Cook's office are situated, on one side of the town, and on the other to what may be called the English quarter, for there are located the English Hospital, the Church Missionary Society's Mission House and School Building, which now serves for Church also; and Miss Arnott's Tabitha Mission School for native girls—the largest and best structures in Jaffa, excepting the French Hospital, close to them.

Jaffa is growing and expanding rapidly. The population increases fast—faster than new houses, and yet building is constantly going on. Rents rise, while living is dearer than in Europe, though not half as good, with the exception of fruit, when in season. Trade is brisk and business flourishing, and one or more steamers anchor in the open roadstead almost daily. Labour, inferior in quality, is well paid, while domestics are difficult to procure, earn pretty high wages for doing only one kind of work, and are so independent, that, for the merest trifle, they throw up their situations.

At last a landing-pier and custom-house are under construction, as I found out to my sad cost on arrival, for the landing of my baggage and effects over scaffoldings, fosses, and other impedimenta, shattered several cases of books, and every fragile article in the others—a dead loss of over £20, but for which no one admitted responsibility! My books were stolen from the floors of the dirty customs' store, and brought to me for sale!

The population of Palestine was increasing at rapid strides, mainly with Jews, due to the disgraceful, cruel persecutions in Russia and elsewhere; but latterly the Turkish Government has interdicted this influx of strangers, and now foreigners, and Jews specially, may not stay in Palestine beyond a month, unless they submit to naturalisation as Turkish subjects.

And it has done another and more foolish thing. It is trying to prevent the entrance of books into its territories by requiring their previous examination by the local civil authorities! As these cannot do it, and no qualified examiners have been appointed, the order is practically a prohibitory interdict—a subject on which I have written a letter to the *Times.*

The fact is, the Porte does not want railways in Palestine and Syria; it does not want an increase of population from without; it does not want its subjects to be instructed, and therefore, stops the admission of books; it does not want Christian civilisation—it dreads it all; and it tries naturally enough to postpone the inevitable as long as possible.

Now the railway has penetrated into Constantinople itself, it is to be hoped that Mr. Bakshish, without whose permission nothing can be done in Turkey, will soon pave the way for it in Palestine also. But it may be that the time is not yet, and that it is reserved for Israel, when he puts his other foot on this side of the Suez Canal also, as put it he must in the near future, to introduce railways into the Holy Land, as the divinely-appointed heritor of it.

Will your readers kindly remember this Mission and all other Missions in the land of Israel in their prayers? "Ye that are the Lord's remembrancers, be ye not silent, and give Him no quiet till He establish, and till He make Jerusalem a praise in the earth" (Isa. lxii. 6, 7), for ye are the Lord's watchmen, to watch the signs of the times: "Watching thereunto in all perseverance and supplication for all the saints, and on my behalf."

Yours cordially in the Lord,

A. BEN-OLIEL.

Jaffa, Palestine, Sept. 5th, 1888.

EGYPTIAN EXPLORATION FUND.

To the Editor of the "Banner of Israel."

SIR,—Unless pecuniary assistance is shortly received by the Committee of the Egyptian Exploration Fund, America is prepared to purchase the Biblical Historical remains only recently discovered at Tahpanhes (near Tel-el-Kebir) (Jer. xliii. 7), and other ancient cities, at present at the disposal of England.

Subscriptions will be gladly received by Miss Amelia Edwards, The Larches, Westbury-on-Trym, Bristol, Hon. Sec. to the Society; or at Messrs. King's, Doman's, and Drayton's Libraries, High-street, Lymington.

Yours faithfully,

F. H. CROZIER.

Delawarr, Sept. 10th, 1888.

THE following is a copy of a note to a small brochure entitled "Birds of the Air and Grains of Sand," a book left for reading at a railway station:—"Their spiritual descendants, if not their actual. There has been a great deal of talk lately about the whereabouts of the Lost Ten Tribes, and much has been advanced in favour of the British nation, and the white population of the United States, Australia, &c., being neither more nor less than the Lost Ten Tribes. I will not enter into the argument here; but those who hold the opinion, quote in its favour many prophecies which, I must say, appear very applicable, such, for example, as 'Israel shall blossom and bud, and fill the face of the world with fruit.' Israel is understood to mean the Lost Ten Tribes, as contrasted with Judah and the Jews. See how the British nation extends its power and dominion over the world; then such quotations as are to be found (see reference 6), and look at the British possessions of Gibraltar, &c."—*Forwarded by C. E. P.*

THE following is taken from an article in *Cassell's Magazine* (Sept.), by Richard Holland, entitled, "How Ships are Spoken at Sea":—"There is one thought that seems to arise from our brief consideration of this interesting subject. Our country is popularly designated 'the Mistress of the Sea.' The poet Campbell has sung, 'Her march is on the mountain wave, Her home is on the deep.' It appears to us that the best practical evidence of this assertion may be discovered, not alone and solely in the victory achieved at the Baltic or Trafalgar, but in the more peaceful and enduring conquest by which, in 1857, she gave a common language to the countless thousands of all peoples and tongues 'that go down to the sea in ships, that do business in great waters.'"—*Forwarded by J. Lawrence.*

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NOTICES.

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

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
British Civilization One Hundred Years Hence	405
Epistles to the Jews Concerning the Ten Tribes of Israel. Second Epistle. By the Rev. Eliezer Bassin, C.M., Edinburgh	406
Is Federation a Prophetic Necessity for Ephraim-Israel?	407
Two Opponents from the Antipodes	408
The Queen's New Empire	409
Review	410
Correspondence	411

BRITISH CIVILIZATION ONE HUNDRED YEARS HENCE.

ST. JAMES'S GAZETTE of April 27 last, has a short paragraph on the subject of British expansion during the next century, which requires to be published in the BANNER as the expression of opinion of a paper which does not believe in Our Identity. The writer said:—

The Government statist of the colony of Victoria calculates that the Australasian populations will reach 100,000,000 in the course of another century. There is ample room for such expansion, seeing that the area of Australasia is 3,000,000 square miles—only 750,000 square miles less than Europe, 500,000 less than the Dominion of Canada, and 30,000 less than the United States. India, with an area of 1,500,000 square miles, has a population of 250,000,000, while the British Isles, with an area of 121,000 square miles, has a population of 36,000,000. What is called the English-speaking race is at present under 120,000,000; and, calculating the increase in Canada, the United States, and South Africa (where the territorial areas favour such expansion) at the same ratio as the Victoria statist assumes for Australasia, British civilization should be represented a hundred years hence by 600,000,000 or 700,000,000 of the world's inhabitants, without counting the subject races. This would be the history of Roman civilization repeated on a far grander scale.

The estimate of *St. James's Gazette* is a moderate one. Six or seven hundred millions as the British population of the world in A.D. 1988 is an anticipation exceeded largely by that of Mr. W. E. Axon in his paper on "The Languages of the Future," in *The Quarterly Journal of Science*, of July, 1873. There he estimated the numbers of the Anglo-Saxons in A.D. 2000 at over 1,700,000,000, or 1,000,000,000 more than the *St. James's Gazette* calculates will be the quota of the population of the earth in 1988 of that race. Mr. Gladstone some time since, we believe, anticipated that the Anglo-Saxons would be 1,000 millions strong at the end of another century. The consensus of opinion seems to be that the race is now rapidly advancing in numbers, and that within the next 100 or 120 years they will rather more than half fill the globe as at present populated! No race since the world began has ever multiplied like this, doubling its numbers for a century at the rate of about once in 30 years! To these, our Anglo-Saxon nations, is the great distinction granted of such capacity of rapid increase, that our occupation of the whole earth as the dominant race is only a question of time. Other writers of the secular press of the day follow Mr. Axon and Mr. Gladstone. They tell us, as the *Times* did once, that "the most increasing people in the world are found in the United Kingdom, in France the least. And that 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 overflowing our old boundaries and we are peopling the globe!" (see and compare Gen. xlix. 22). Whether the present rates of increase during the coming century will be maintained for the whole empire, like that which obtains now in Australasia only, we cannot of course predict; but it seems very likely that that will be the result. In that case the Anglo-Saxons alone will represent the moiety of the inhabitants of the globe, and their subject races will be about 300 millions more, leaving only three or four hundred millions not belonging to their truly magnificent Empire. When five-sevenths of the people of the globe own one sceptre, speak one language, and belong also to one dominant race, who can doubt that the earth will at last become their heritage, and the government of it theirs? There must be some cause for this, some secret which explains the extraordinary fact? The secret is not far to find. It is our Israelitish origin. Because this nation is Ephraim-Israel God has blessed her as He promised to bless His people in "the latter days." He has made her to be as "the dust of the earth," as "the stars of heaven," as "the sand which is on the sea-shore, for multitude." He has given her to occupy "the ends, the coasts, and the uttermost parts of the earth," and planted her in colonies, and then as "a company or assemblage of nations" to the West first, then to the East, and to the North and to the South. He has given her by reason of her vast numbers the command of the ocean, and to secure it "The Gates of her enemies" on all the ocean highways of the world; He has awarded to her "the power to get wealth," that He may thus "establish His covenant which He swear unto their fathers as it is this day." (See in the following order the authorities for the above in God's Word: Gen. xlix. 1, 22—26; xiii. 16; xvii. 5; xxii. 17; Hosea i. 10; Isa. xxvi. 15; Jer. xxxi. 7

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8; Psa. ii. 8; Gen. xxxv. 11; xlviii. 19; xxviii. 14; xxii. 17; Deut. viii. 18, &c.).

British civilization, therefore, will be the ruling civilization of the earth one hundred years hence. It will be Christian in its character and beneficent in its operation. It will exercise the birthright of Ephraim by ruling the world merely to bless it, and by blessing the world to rule it. God promised to Abraham that in his seed "all nations, families and kindreds of the earth should be blessed" (Gen. xviii. 18; xxii. 18; xxviii. 14; Acts iii. 25), and already the British folk are responding to that prophecy by "blossoming and budding and filling the face of the world with (Bible and Gospel) fruit." Even now Isa. lxi. 9, R.V. is true of this nation: "Our seed is known among the nations, and our offspring among the peoples; all that see us acknowledge us, that we are the seed that the Lord hath blessed." To Him must be all the praise!

EPISTLES TO THE JEWS CONCERNING THE TEN TRIBES OF ISRAEL.

SECOND EPISTLE.

By the Rev. Eliezer Bassin, C.M., Edinburgh.

THE PREDICTED PUNISHMENT OF EPHRAIM-ISRAEL.

(*Continued from page* 378).

My dear Brethren of the House of Judah,—Having invited you in my first epistle to search for the Ten Tribes, we will now continue our enquiry in the light of the parable there mentioned, and I think the best way will be to begin with the book of the prophet Hosea, who had a special mission to the Ten-Tribed kingdom of Israel.

There we see that God spoke to the rebellious people of Israel, at sundry times, by the mouth of the prophets, and as simple words did not make a great impression on them, He resolved to make known the punishment He intended to bring on them by actions which would draw their attention. Therefore Jehovah said unto Hosea, Go and proclaim My decision in a new form, no more in words only, but by a peculiar act. That was to marry a profligate woman; the people would naturally ask how he, a holy man, could do such a thing, and he would tell them that it was the very thing which God, the Holy One of Israel, had done in marrying them—that Israel was as sinful as any other nation. God commanded them to return from their sin and be holy, but they would not; therefore God was determined to divorce them and bring upon them a great calamity. Much has been said by Jewish and Christian writers on the subject of Hosea's marriage. Some affirm that it was simply a transaction performed in a vision. The reason of such an interpretation is on account of the impropriety of the action. Some contend for the historical truth of the event, and maintain that all impropriety was done away with by God's command, and that the immediate minister of God might, consistently with the design of his appointment, be employed thus to illustrate the scandalous conduct of the Israelites. I will not enter on the subject of these divers opinions, for that is not my object in bringing the prophet Hosea to your notice. My only object is to see what was the determination of God in regard to the Ten-Tribed Kingdom; so that whether the prophet's marriage was real or fictitious, it may, with equal consistency, be represented as figurative.

Under the figure of the adulterous woman it represented the great idolatry of the Ten Tribes, which provoked God to cast them off utterly, for a time, but not for ever. This we can see by a careful study of the book of the prophet Hosea; *firstly*, the condition of the woman Gomer was similar to that of the Israelites, who had departed from the true God and had polluted themselves with idols, often called in the scripture by the names, whoredom and fornication. *Secondly*, the figure of the names of the three children, Jezreel, Lo-Ruhamah, and Lo-Ammi, is the picture of the fate hanging over the Kingdom of Ephraim.

The signification of the word Jezreel, according to etymology, is, God disperses, or sows; but it has also an allusion to the place Jezreel, where a great judgment of God was executed upon the House of Ahab, King of Israel, when Jehu was anointed King by one of the sons of the prophet sent by Elisha (2 Kings ix.).

Jehu, when anointed king, was commanded by God to smite the house of Ahab, and to avenge the blood of God's servants, the prophets, and the blood of all His servants, at the hand of Jezebel, and the whole house of Ahab was to perish; this was done by Jehu at Jezreel, as related in 2 Kings ix. 10. The prophet Hosea proclaims by the figure of the name of his son Jezreel, that the royal house and along with it all Israel, are now anew to become a Jezreel, *i.e.*, that the same divine judgment which was once manifested at Jezreel was to be exhibited again.

The house of Jehu and all Israel were to become a Jezreel, in as far as judgment was concerned, because they had become a Jezreel with respect to guilt, and because, as in former times, at Jezreel, blood that had been shed cried to the Lord for vengeance.

Had the Israelites hearkened to the prediction of the prophet, and repented, God would have had mercy upon them, and would not have brought the evil which was determined upon them, but as they would not return, God informed them by the name of the second child of the prophet, Lo-Ruhamah, that He *would not continue mercy*, for they should not abide in the land any longer, but "I will utterly carry them away," saith Jehovah. Here the prophet Hosea seems to have argued with the Ephraimites in this way: should you say, "Oh, it is not true that God has determined to carry us away from the land, on account of His covenant with Abraham, Isaac, and Jacob, and He will neither destroy us nor cast us away from His presence," hear therefore what God says, "But I will have mercy on the House of Judah, and will save them," who are also the children of Abraham, Isaac, and Jacob. The prophet further informs them "that the saving of the House of Judah will not be by bow, nor by sword, nor by battle, by horses, nor by horsemen, but by Jehovah their God." Mercy is here promised to Judah at the time when Israel should not find mercy.

The intention of Hosea in describing the mercy which their brethren should experience, was to rouse Israel from their false security, and to direct their attention to the bad foundation of the entire constitution of their political and ecclesiastical affairs.

Mercy was shown to Judah in a most wonderful way, as we read in 2 Kings xix., and that mercy is still greater when we read chapter xvii. of the same book, and see the different fates of the two Houses during the Assyrian dominion. Furthermore, divine mercy was shown to Judah, even when they were carried away into captivity about 150 years later. Contrary to all human expectations, their affairs soon took a favourable turn, while the withholding of mercy from Ephraim was continued. And here we see that the announcement of the prophet was not a human vision. It was by means of this contrast with the lot of Judah that the announcement of the lot of Ephraim appeared in its true light.

The kingdom of Israel would have been delivered no less than the kingdom of Judah, had they listened to the prophet's message, and repented, but as they did not return to God, the third announcement is made to them in the name of the prophet's third child. God said to Hosea, "Call his name Lo-Ammi," *i.e.*, not My people, "for you are not My people, and I will not be your God."

The fulfilment of this we see in 2 Kings xvii. 18, "And the Lord was very angry with Israel, and removed them out of His sight, and there was none left but the tribe of Judah alone." See also Isaiah vii. For Israel to become Lo-Ammi (not My

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people), no more known to the world as the covenant people of God, could only be done by driving them out of the land promised to their fathers, Abraham, Isaac, and Jacob, thus losing their Identity as Israel. How that should come to pass the prophet declares (chapter ii. 8, in Hebrew, and 6 in English) that God was to hedge up the way of the Ten Tribes with thorns, and make a wall so that they should not find their path; that is, that they would lose all their connection with the land which is the house of God, their Husband, and in a few generations they would even forget that they were of Abraham's stock, and in this way a wall would be built between their past and present.

In studying the book of Hosea, we see quite clearly that Ephraim-Israel was to be lost to themselves, and also to other nations. But "God is not a Man that He should lie," or not fulfil the *unconditional special blessings* He promised to Abraham, that his descendants should become great, mighty, and prosperous, therefore the prophet says (Hosea ii. 1 in Hebrew, and i. 10 in English), "And 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; there it shall be said unto them, Ye are the children of the living God."

Professor Hengstenberg, in his Christology of the Old Testament, says, "The first point which requires to be determined is the subject of the verse. Every other reference, except that to the Ten Tribes, is here out of the question; inasmuch as the same who, in the preceding verse, were called Lo-Ammi are now to be called sons of the living God. Several of the ancient expositors here assume a sudden transition to the Christian church; but such would be a *salto mortale*, or "deadly leap." Nor are we to understand by the children of Israel all the descendants of Jacob; for the children of Judah are distinguished from them in verse 2. Substantially, however, those too are included, as appears from this very verse; for both shall then form one nation of brethren. But here the prophet views only one portion, because to this only did the preceding threaten, and the mission of the prophet in general, extend. From this also it may be explained how the prophet may apply to the part the promises of Genesis, which there refer to the whole. The reference to these promises in the first part of the verse cannot be at all mistaken. Compare especially, as agreeing most literally, the passage in Genesis xxii. 17, "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore," and xxxii. 13, "I will make thy seed as the sand of the sea, which is not numbered, for multitude."

So, according to the above passage, we must look for Ephraim-Israel among the great nations; for some would like to make out that they are a few here and a few there.

With God's help we will continue our search for the House of Joseph in the next epistle, but before closing this, I would like to point out to those who know a little Hebrew, that the translation of the word *Bimkome* into "instead of," in Hosea i. 10, as given by some translators, is not correct, and when you compare Lev. iv. 24, 33; Jer. xxii. 12; Ezek. xxi. 35 in Hebrew, or 30 in English; Neh. iv. 14 in Hebrew, or 20 in English, you will see that the words *Bimkome Asher* can only mean "in the place where," or, more literally still, "in the place that." The explanation is that the whole succeeding sentences together express only one substantive idea, equivalent to "in the place of being said unto them." The place is no other than that where they lost their Israelitish identity. (This is according to Hengstenberg, Jonathan, and others).

Therefore, to you, my brethren, who believe that the time of the union of Judah and Israel is near at hand, I appeal to search earnestly for our brethren, the larger House of Israel, and go to them and learn from them how they became the children of God, for surely by this time they are in the fulfilment of the prophecy of Hosea, that the Lo-Ammi will become the children of the living God.

IS FEDERATION A PROPHETIC NECESSITY FOR EPHRAIM-ISRAEL?

A QUESTION comes to us from the Iron Dockyard, Devonport, from one who lives, it seems, at Aylesbury, to the following effect, "Are we justified in so confidently anticipating an Imperial Federation of our Colonies? May it not be that God intends them to become separate nations, lovingly attached nevertheless, to their old mother?"

This question involves the one above set out: "Is Federation a prophetic necessity for Ephraim-Israel, that is, for the British Empire? Is it possible to imagine that God meant, by the words 'A nation and a company of nations shall be of thee,' to imply that Ephraim was to develop into a large number of independent colonial nations, held together only by loyal sentiment?" We must refer to the Word of God before we can give any reply to this new difficulty! To Abraham the prophecy was general in its scope. We read in Gen. xvii. 4 (R.V.) "As for Me, behold My covenant is with thee, and thou shalt be the father of a multitude of nations." We cannot determine from this promise whether these nations were to be a federated cluster of nations or not. The promise to Jacob, however, comes next, in Gen. xxxv. 11, "And God said to 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." Here the word is "Qahâl," a congregation, "convention," "what is called together," clearly indicating a "body united," acting together for offence and defence, never implying, we believe, separation or independent action. The same word occurs in Numbers xxii. 4: "Now shall this multitude lick up all that is round about us;" in Jer. xxxi. 8: "A great company shall they return hither;" and in Ezek. xvi. 40, xvii. 17, and twelve other passages in Ezekiel; and means in each case as in Gen. xxxv. 11: "*A united body of individuals acting in concert.*"

It is when we get to Gen. xlviii. 19 that the meaning of the promise comes out. "Manasseh," said Jacob, "shall be a people, and he shall be great, and truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude or fulness of nations" (*melo-hag-goim*). Here Manasseh's greatness as a single united people is contrasted with Ephraim's many but united nations, and the comparative greatness of the latter is declared to be a fact, because Ephraim is not to become one people only, like Manasseh, but *many nations in one Empire*, therefore greater even than "great but single Manasseh." The whole comparison hinges on the fact of Ephraim's Empire being one and indivisible, yet composed of "many nations," many-sided, but one. What is predicted then of Ephraim-Israel is, that their Empire must contain in it a multitude of homogeneous nations, one in race, language, religion, and customs, &c.; somehow united so as to form what in modern parlance we call "a Federation of States."

It appears then that Federation is indeed a prophetic necessity for Ephraim-Britain's Empire. This appears more apparent still, when we reflect that when the Return takes place there will be a rejoinder and restoration of all the Tribes of the children of Israel, even Manasseh taking his part by the side of the other Twelve Tribes, in the enjoyment of his own God-allotted portion of the inheritance in Palestine. Then Ephraim, Manasseh and Judah will be "two nations and two kingdoms" no longer, but one nation in the land, and one kingdom upon the mountains of Israel, one king being king to them all" (Ezek. xxxvii. 22, R.V.). As a preparation for that glorious consummation, the present condition of Ephraim's Empire is to become "a Federation of States such as the world never saw before," as the *Times* once wrote, and that Federation is even now casting its bright shadow before it in the anticipations everywhere expressed that it is an absolute necessity, and sure to come.

This is the time of colossal nations. Germany, France and Russia are increasing their dominions, and strengthening thei

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powers of offence and defence. Our Colonies, nations though they are, are widely separated from each other, and at present weak in population; they therefore cannot, without help from their Mother in the Western Isles, hope to oppose, singly and unaided, the naval and military strength of such nations as these, which are becoming also powerful at sea. Federation then is safety for these our outlying Daughters, who, growing rich, are therefore becoming now a tempting prey for our grasping German, Russian and French neighbours. To prevent this catastrophe God, we see, has arranged that Ephraim-Israel is to become, by colonization, a divided yet united Empire, as it is this day; divided by seas and hemispheres, yet united by the silken but adamantine thread of the viceroyalties which truly represent the British-Israelite throne in every one of our ten outlying colonial nations.

But Federation, to be perfect, must be something more than this; it must be a "confederacy" which gives protection to our Colonies, the naval protection of the Mother Country; the costs of which must be borne in due proportions by the protecting mother and by her giant, protected daughters. This must be a Federation too, which gives some voice to the outlying Colonies in Imperial Councils, whereby the questions of peace and war affecting their distant lands shall not be settled behind their backs and without their sanction and approval. How this will come about, when and by what means, none may tell, till the event. But it seems to us that it will be brought about, easily and naturally, under the pressure of some great and terrible national danger, affecting the Colonies chiefly, when our daughter-nations will come to their "old Mother in the West" for succour and safety; and will then gladly accept Federation, its risks and liabilities, as the only alternative in the face of great disasters. Then will come fully to pass, as the outcome of Our Identity, be it noted, the Lord's promise to Jacob, "A nation and a 'company' of nations shall be of thee!"

TWO OPPONENTS FROM THE ANTIPODES.

By a recent Australian mail we received two newspapers from the Antipodes, one, the *Daily Telegraph* of June 9, from Launceston, Tasmania, and the other, the *Bible Echo and Signs of the Times* for the month of May, 1888, from Melbourne. These papers we conclude, were sent us by believers in Launceston and Melbourne respectively, in order that we might see what Colonial opponents had to say against us, and if possible answer them. We have to thank our kind friends in these two far-off lands, and congratulate them on having stirred up so great an interest in our cause that grave and respectful opposition has been raised to the subject of Our Identity, and that in Launceston a crowded meeting assembled to hear Pastor Soltau tell them that the British are located in a portion of the earth where Japhet the son of Noah, and his descendants settled, and that *therefore* the "present bulk of evidence" did not satisfy him that the British are Israel. The other Melbourne opponent gave several reasons for the contention that the Ten Tribes were always in the land of Canaan, save during the seventy years' captivity, and that they remained in union with the Jews till Christ came, after which there are no Israelites to be found or restored, but "he is an Israelite now who is one in heart, and not outwardly." To enable our friends here to gauge the depth and value of these two opponents, we beg to reproduce the two notices we have received, before we endeavour to reply to them. The Tasmanian shall lead the way:—

Anglo-Israelism.—Yesterday evening Pastor Soltau delivered a lecture in the schoolroom of the Memorial Church, entitled, "Is Anglo-Israelism right or wrong?" The hall was crowded to its fullest capacity, and the question was handled by the speaker in an able, exhaustive, and impartial manner, the arguments adduced by the supporters of both views of the question being fairly criticised and contrasted, the main points of agreement and disagreement being specifically brought forward in detail. Tracing from Noah, he pointed out the portions of the world in which his three sons immediately settled, the kingdoms which their descendants founded at a very early age, their spread, disruption, and the formation of other nations. From his deductions he drew the inference that the English people were the descendants of Japhet, not Shem, from whom Abraham, and subsequently the House of Israel, sprung, and that consequently, so far as the present bulk of evidence went, it did not appear to him to support the contention that the English race were the direct descendants of the House of Israel.

The Melbourne adversary wrote more at length, and his remarks, which are endorsed by *The Bible Echo and Signs of the Times*, are to the following effect:—

ISRAEL.

Since it has become a point of some importance, in view of the theories entertained by some upon this subject, to determine whether or not the Ten Tribes have been lost, as is claimed, or whether they were recognised as existing in the land of Palestine, from their first settlement there till the days of Christ, we wish to offer the following considerations bearing upon the point:—

1. The Ten Tribes which revolted from Rehoboam, and were carried away captive in the days of Hoshea, were not, after their removal "out of the sight of the Lord," recognized as Israel (2 Kings xvii. 1, 23).

2. After these Ten Tribes, as many of them as still persisted in their revolt, were carried away, the Twelve Tribes still existed in the land of Judah; for all such as set their hearts to seek after the Lord God of Israel, *out of all the Tribes* of Israel, disgusted with the idolatry of Jeroboam, came to Jerusalem to sacrifice unto the God of their fathers (2 Chron. xi. 13—16).

3. At the end of the seventy years' captivity, when Cyrus made proclamation for the restoration of the house of the Lord at Jerusalem, he gave liberty to all the people of Israel throughout his realm, who were so minded, to return to their own native land (Ezra i. 2, 3). And this favour was granted throughout all Media where the Ten Tribes were in captivity, as well as in Chaldea, and Assyria, where the Jews were in captivity. *Prideaux's Connection*, vol. 1, book 3. Many of those who belonged to the Ten Tribes availed themselves of this decree; and hence we read in 1 Chron. ix. 1, 3 that there dwelt in Jerusalem, not only the children of Benjamin and Judah, but also of Ephraim and Manasseh; and we find again still later (Neh. vii. 73), and *all Israel* (an expression never applied to any other than the Twelve Tribes) dwelt in their cities.

4. We learn from the history above quoted, p. 160, that according to the authority of Jewish writers, the "Urim and Thummim" was established "to ask counsel only about that which belonged to the common interest of all Israel; and therefore, whenever the high priest asked counsel of God in this way, it was with the names of all the Tribes of Israel upon his breast to denote that what was asked was for the common interest of all of them." Let us apply this fact to the question under consideration. In the ministrations of the sanctuary, this side the captivity, did not the high priest, on the day of atonement, bear into the most holy place upon his breast the breast-plate of judgment, which contained the names of the Twelve Tribes of Israel?—Of course; as much as he did before. Then was not the ministration then performed, for the common interest of all Israel?—Certainly. Every Tribe whose name was on the breast-plate of judgment had an interest in the services therewith performed; and had there been but Two Tribes recognised as existing about Jerusalem at that time, it would have been proper that they only should be represented on the breast-plate. But as we find no notice of anything of this kind, we conclude that each Tribe retained its name upon the breast-plate of judgment, and maintained its existence in the land, and that those only were recognised as Israel, who still persevered in adhering to the worship of the true God, as ordained for that dispensation.

From these few considerations alone, regardless of many others which might be offered, it is sufficiently evident that the Twelve Tribes maintained an uninterrupted existence in the land of Canaan, except, perhaps, during the seventy years' captivity, till the days of Christ, since which time he is an Israelite indeed who is one at heart, and not outwardly. And the view, therefore, which claims that there are Ten Tribes of literal Israel somewhere existing, who must at some time in the future be restored in

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order that great and gracious promises which are supposed to concern them may be fulfilled. is a dangerous fallacy, unworthy of our serious belief.

Such are the arguments of the two quite independent opponents, who agree only in one point; a resolve, namely, that the British shall not be mistaken for the Ten Tribes, since the latter were Shemetic Israelites, whereas the British are non-Israelite, Japhetic, Gentiles. We proceed now to ask the Tasmanian pastor why "the English people" must necessarily be of Japhetic origin, because he thinks the British Islands were once the portion of Noah's son Japheth? There seems to be no reason in the assertion! For God's Word, which tells us where the sons of Noah founded Empires and States in a general way, also declares to us that Ephraim, the Ten Tribes, would be found in the Christian dispensation, before the Return, in the west (Hosea xi. 10. R.V.); "in Islands afar off" from Palestine (Jer. xxxi. 10, R.V.), first "mingled with the Gentile nations," "wandering among them," and then "gathered from out of them," domiciled in a God "appointed place" of safety, in "the north country" or "land of the north" (Hosea ix. 17, Amos ix. 9, Ezek. xi. 16, 17, 2 Sam. vii. 10, Jer. iii. 18, xxiii. 8, R.V.). All these considerations point to the conclusion that the House of Ephraim or the Ten Tribes of Israel were not likely to be confined to the original *habitat* of the Semetic races, but would rather be found at last as a Gentile people, Gentilized, dwelling in a Gentile, Japhetic country, and known to be of Gomer or Japhet (Gen x. 2; Hosea i. 3, R.V.) In response to prophecy our pastor Soltau declares that the British are Japhetic Gentiles, because they lived where Japhet the son of Noah settled his descendants after the flood, which is a conclusion about as reasonable as would be his announcement (if he were to make it) that the African slaves, of the American United States, must be Red Indians, because they are found now in regions where those Aborigines once were settled.

Having reduced the pastor's argument to an absurdity, we turn now to the Melbourne writer, whose name it appears is "U. S." His declaration is that the Ten Tribes never were "lost," but have all along been in union with the Two Tribes, or Jews. To prove this point he starts with an assertion to which we can give the fullest adhesion. "The Ten Tribes after their captivity under Hosea, by the Assyrians, were never recognised again as Israel." He quotes 2 Kings xvii. 1—23 to prove that; and we may add Hosea i. 1—9, Isa. lxv. 1, and other texts to support the fact. They were after their captivity known as God's "Lo-Ammi," therefore "hidden," "disguised," Israelites and Gentiles ostensibly to this day. But then the opponent adds a contradictory statement (sec. 2). The Ten Tribes were, he says, carried away as respects those who persisted in their revolt. Yet the Twelve Tribes existed in Palestine still united! From Twelve we take Ten Tribes, and yet Twelve remain! This is strange arithmetic! We were taught at school that if ten be removed from twelve, only two would be the *residuum*! The writer, however, goes to Scripture for his proof, and says he finds it in 2 Chron. xi. 13—16. We find there nothing of the sort! We read here that the strength Rehoboam received, whatever it was, lasted only three years, and that after all it only consisted of this, that the Levites in a body seceded to him, and that the godly Israelites went up to Jerusalem periodically to worship according to God's commands, such obedience however only lasting three years! There was no permanent change of domicile. But U. S. has a third ground of objection. When the seventy years of captivity were over, Cyrus' proclamation invited "all the people of Israel" to go back, which he adds, in the teeth of Josephus (Antiquit. xi. 5, 2), that the Ten Tribes accordingly did, as regards "many" of them.

In reply, we may remind our opponent at Melbourne that according to his own admission (sec. 1) there were no such people named as Israel of the Ten Tribes after the captivity to Media, and that therefore as only "the Lord's people" could return under Cyrus' proclamation, and the Ten Tribes were "not His people," not known as, or named Israel, they would not return, or make use of a permission that did not affect or include them. That we are right and U. S. wrong, Josephus proves! so did Jerome in the 5th century A.D., so do the Jews at this hour, for they admit that the Ten Tribes are lost, and are yet to be found, and therefore are *not now with them!* But, says U. S., the statement in 1 Chron ix. 1—3 proves that the Ten Tribes were located in Palestine, on the return. We deny that assertion *in toto!* U. S. reads verse 1 of that chapter incorrectly! Let him turn to the Revised Version, and see there that "all Israel" is distinguished from Judah, and that it was only "Judah was carried away captive to Babylon for their transgression." From ver. 3 to 22; the sacred writer gives us the names of those ordained to office by David and Samuel the seer, and the enumeration had nothing to do with the settlement of the land after the Babylonian captivity returned! The date of the former occurrences was B.C. 1200, while that of the Return was B.C. 536.

We notice that U. S. declares that the Scriptural term "all Israel" never applied to any other than the Twelve Tribes! We recommend our rather rash opponent to study the following passages to teach him his error:—2 Chron. x. 16, xi. 3, 13; 2 Sam. ii. 9, iii. 12, v. 5, etc. In most of these the term "all Israel" is applied to only a part of the Twelve Tribes, not to the whole Twelve at all, as U. S. declares! The argument (sec. 4), grounded on the use of the Urim and Thummim is clearly invalid. The Twelve Tribes were and are always one in God's sight, to whom there is no past or present, but always one eternal "now." He regards the Tribes as one nation, even when divided. So in 1 Kings xviii. 21, Elijah commemorated the United Kingdom when he approached God, though only the Ten-Tribed House of Israel were present on the ground of Carmel. The twelve stones in the breastplate only represented the same fact, that the Twelve Tribes were in existence, and were in God's sight still united, though separated for a little moment. There is no argument here to found thereon the fact that the Twelve Tribes were then *in the land*. We conclude, then, that U. S. is in error, and that he has not read the Scriptures carefully. The "dangerous fallacy" unworthy of serious belief is therefore not ours, but that of our Melbourne opponent. For if he be correct he sweeps away scores of God's promises to Israel, which He has never fulfilled to *them*, but has, contrary to His oath and covenants, made good to Japhetic, British, non-Israelite, Gentiles, to "the disgrace of the throne of His glory!" (Jer. xiv. 21, R.V.). Is U. S. prepared for this horrid alternative? Will he not rather say, "God forbid" to such dishonouring thoughts, which help the atheist and infidel, and are directly contrary to Scripture, as well as to the testimony of the great Jewish historian, Josephus?

THE QUEEN'S NEW EMPIRE.

A SCHEME TO ABSORB AFRICA AS INDIA WAS CONQUERED AND ABSORBED.

(*From New York World.*)

LONDON, May 25.—Within the past few days Queen Victoria has, quietly and unobserved, succeeded in adding to her dominions a vast empire almost continental in size, and peopled by some seventy millions of industrious and relatively prosperous inhabitants. The immense tract which has just been constituted as British territory extends from Zanzibar northward as far as Abyssinia, with a seaboard of over seventeen hundred miles in length. Westward it reaches to beyond the Victoria Nyanza and the other great lakes from which the Nile takes its source, and includes the finest lands and richest markets of Central Africa.

Mindful of the fact that England owes her Canadian Dominion and her great Indian Empire to the Hudson's Bay Company and the defunct East India Company respectively, Lord Salisbury's Government has in the present instance proceeded with the same characteristic caution.

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A royal charter based on the lines of that of the old East India Company has been granted to a powerful association promoted chiefly by Lady Burdett-Coutts and constituted under the name of the East African Company. The latter is authorized thereby to take possession of the district in question, to exercise justice, to collect revenue, to deal with refractory subjects "by force of arms," and, in fact, to wield all the power of a semi-independent Government.

With laudable foresight the charter states that the extent of the territory westward of the great Central African lakes "has not as yet been exactly delimited." But as the Chairman of the new East African Company is the millionnaire Scotch merchant Mackinnon, who is the principal shareholder in King Leopold's Congo enterprise and the financial backer of Henry Stanley's "rescuing expedition," it may be fairly taken for granted that within a short time the clutches of John Bull will reach right across the African continent.

Without discussing the incredible impudence of Lord Salisbury in thus granting to a London company a rich, prosperous and populated country to which he has no vestige of a right, it is most interesting to watch the absolutely cold-blooded manner in which John Bull proceeds to satisfy his notorious land-grabbing instincts. A comparison of the boundaries of the British empire in 1837, when Queen Victoria ascended the throne, with those of to-day, is extremely instructive, and the question arises as to what measures England will be driven to adopt for the purpose of gratifying her greed when, in a very short time, every speck of land between the North and South poles will have been appropriated by one Power or another.

The above appeared in the *Montreal Daily Witness* of June 8, 1888, and though it seems to err by exaggerating the extent of the new territory, now recognised as a British possession or protectorate, it defines the situation very clearly. We alluded to this matter under the heading, "A further expansion of the empire," on pages 88 and 89 of the present volume of the BANNER OF ISRAEL, showing how the new "British East African Company" was likely to make an opening for British commerce and emigration in a fine healthy region of Central Africa, with a British Gate at the seaboard to depend on, and a fifty years' lease to begin with.

The *Montreal Daily Witness* and the *New York World* see as clearly as we do where all this tends, and are virtuously angry at Lord Salisbury's "incredible impudence" in thus granting to a London company a rich and populous country to which he has no right at all. It affects to feel horror at the enormous increase of the Queen's Empire since she ascended the throne in 1837, and wonder what we shall do as a nation when every speck of land between the north and south Poles has been appropriated by one Power or another of the earth? To answer such a question we must go to the Word of God, and see there what His will is in respect to the dominion of His people Israel, in the final condition of the planet. There we find it stated, that "Abraham and his seed" are "the heir of the world" (Rom. iv. 13), and that to Israel "the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, are to be given as the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27, R.V.). The Montreal, or New York writer then, need be under no alarm at all! "The earth is the Lord's, and the fulness thereof," and He in His sovereignty has decreed that He will Himself, by God the Son, Jehovah-Jesus, rule this earth, by and through "the people of the saints of the Most High, even the children of Israel, a people near to Him" (Praise ye the Lord!) (Psalm cxlviii. 14, R.V.). The British nation is God's chosen people Israel, and therefore it is quite natural and proper, according to God's will and Christ's purpose, that step by step and bit by bit, they should acquire the dominion of the earth, first in India, then in North America, Australia, Australasia, North Borneo, South, Central, North, East, and West Africa, and so acquiring the command, bring all the earth into the obedience of Christ, the King. We are glad to know that Africa bids fair, like India, Australasia, and North America, to "fall into the clutches of John Bull," the Ten-Tribed House of Joseph, Ephraim-Israel, and when Africa from end to end thus becomes British, like Hindostan and Australia, we shall recognise the fact as a new proof of the faithfulness of God to His people; and a new sign that His advent to take up the sceptre of the whole earth is near at hand. May that day speedily arrive, and His shall then be all the praise!

Review.

The Origin, Progress, and Establishment of the Kingdom of God in the World. By Surgeon-General J. M. Grant, M.D. London: Robert Banks and Son, Racquet Court, Fleet Street, E.C. Price 2s. 6d.; 1888.

(*Concluded from page* 402).

PART II.

DR. GRANT is very clear and decided in his teaching regarding the Gentilization of Israel. He points out the Scriptural distinction between an Israelite and a Gentile in his fifth chapter. The difference, he says, was simply this. The Israelite "was in covenant with God, under the law of Moses, and the other was not." Therefore, the Ten Tribes, when sent into captivity and divorced from the Mosaic covenant became Gentile, and remain so to this day. When the apostle Paul then said on the rejection of the Gospel by the Jews that he would "turn to the Gentiles," it does not follow that he meant the heathen nations. He knew that prophecy announced the acceptance of the Gospel as a nation by Israel only (Ezek. xx. 32—37, and Hosea i. 10), but that the heathen world would not receive it. Our author shows that Scripture supports this position, and points to Gen. xlviii. 19 to prove that Ephraim was destined to develop into "a teeming Gentile nation," "overflowing the world." To these, as the chosen Gentile nation, yet Israelitish in origin, the Gospel was committed for communication to the other nations of the world, "so that the plain teaching of the Bible is, that in the unchangeable purpose of God, a knowledge of Him should be attained under the New Testament dispensation, as under the Old, only by intercourse and communication with His chosen people Israel" (page 59).

When we reach Dr. Grant's sixth chapter on "The New Covenant," we confess to a feeling of disappointment. In this portion of his work, after ably pointing out that the temporal as well as the spiritual portions of God's covenants with Israel must be under fulfilment at this time to that House, as distinguished from Judah, he adds that the new covenant with which St. Paul was dealing in Heb. viii., and Jeremiah in chapter xxxi., has, he thinks, a national, but not an individual application, and that "in that sense it may be said to have had a more or less complete fulfilment "in every Christian people, ourselves among the number, for surely the Lord may be said to be known from the least to the greatest of us, when He is preached from the barrack of the Salvation Army to the lofty cathedral!" He gives his opinion that "this prophecy mainly referred to the conversion of Israel from heathenism, when they said one to another, 'Know the Lord' that is, preached Him from mouth to mouth, as contrasted with the time when He should be universally acknowledged as the God of the nation." Surely we have here a complete alteration in the scope of a prophecy strictly tied up in verses 33, 34, to the House of Israel only, and thus the transfer without Scriptural authority of the blessing so conferred to "every Christian people," even if outside Israel. Further, when the text tells us how the national and individual change is to be effected, even by the conversion of each individual of the race, by means of the engraving of God's law in each Israelite's heart and mind, it is a disappointing thing to find so sturdy a champion for the literal interpretation of God's Word (when and where possible), as is Dr. Grant, accommodating the text so as really to contradict it flatly, and explain away its assertions, because hitherto "it cannot be said of any people that the law of God is written in their hearts," and because, even in the Millennium, there will be iniquity and that which offends in Christ's kingdom." Our main hope and expectation in connection with Our Identity is that the day is approaching when our whole British race will be a vast assemblage of truly converted men and women, not sinless or faultless before God, far from that; but an empire of true Christians, "sons of the living God," all repentant, pardoned, and accepted sinners, because all believers in the Lord Jesus Christ. The doings of the Salvation Army and the High Church ritual of our

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cathedrals do not, alas! affect our masses or bring about in all ranks of our people now that change of heart answerable to the promise in Heb. viii. 10—12, and of this fact our author is doubtless well aware. Our Lord's words to Nicodemus, further, in John iii. 3, and 5, R.V., seem to us decisive that no Israelite and no professing Christian either will ever "see" or "enter into the kingdom" of God unless he be "born again," "of water and the Spirit;" unless, in fact, "the new covenant" blessing of Heb. viii. be his. And this seems to involve more than our author looks for, since he believes that the new covenant implies only a national, general change, and not that personal one in heart and head, the individual conversion, which regards God's laws as supreme, and the "knowledge" of God, personal salvation. The "kingdom of God" is indeed not outward only, or national only, exclusive of individual heart-work. It is "righteousness, peace, and joy in the Holy Ghost" for each person separately, according to Rom. xiv. 17 and Heb. viii. 10—12.

(In connection with chapter vi., p. 63, of Dr. Grant's book, we would notice, for the reader's sake, a slight error. The reference should be to the 26th chapter of Isaiah, not to the 25th).

In the chapter (vii.) which deals with the "end of the world," our author has some very distinct and original views in which he will hardly, we believe, get many to concur with him, such. for instance. as that the Jews will go back with Israel to their land in a converted, but not in an unconverted state (p. 71). He believes no unclean thing could be brought to the Lord as an "offering," and the Jews "are unclean, while they remain in unbelief."

We suppose Mr. G. Dimbleby, of Hull, would deny that the Jews in unbelief can be regarded "as unclean," but waving this point, we find from Ezek. xxxvi. 24—26, that the Jews' "new covenant," and change of heart, with their baptism of the Holy Spirit, are reserved till after their return to the land (compare Zech. xii. 7—10), and this seems to us to settle the question. God will accept the Jews just as they are, for Jesu's sake, and will look on them, like Israel, too, as clothed and covered with the righteousness of the Son of God, giving them faith to believe, but only after the events recorded in Zech. xii. shall have happened in the Promised Land.

The concluding pages of Dr. Grant's work are, to our mind, of momentous interest, and treated, as he has treated the matter, we do not think fault can be found with the way in which he has discussed questions, hidden from our gaze, it is true, but regarding which we have some pregnant Scriptural hints. He writes of the ages beyond the Millennium thus (pp. 105, 106). He founds his views on Psa. xliv. 6, and 1 Cor. xv 28, where alone he finds materials for insight into those distant times. "Thy throne is for ever and ever. The sceptre of Thy kingdom is a right sceptre." Christ's throne then, is to be eternal, but His kingdom is to be delivered up to the Father, and the Son, God's equal, is to be subject to Him. How? In the manner following:—

"The kingdom can be none other than God's own kingdom Israel, which having, like the leaven, assimilated all nations, and, like the stone cut out without hands, become a mountain and filled the whole earth, will now include the whole human race, which Christ, as the Second Adam, having redeemed, will present to the Father, sinless as before the Fall, restored to all the privileges, spiritual, intellectual, and physical, which Adam possessed, but intensified into a state of enjoyment in all three departments of their being which surpasses the power of thought; having an unconditional immortality, and restored to union with God, from which there can be no more separation. And it is obviously in this sense, in the sense of His humanity, and as the Second Adam, that the Son will be subject to the Father, reigning in obedience to Him as the glorified head of our human nature, and sharing it for ever and ever. . .

"We have reason to believe that the government of the Millennium will be that of the ages beyond it, because we read that the sceptre of Christ is a right sceptre, and that His throne is established for ever and ever. As the First Adam lost the dominion through sin, so will the Second and sinless Adam retain it throughout the ages of eternity."

With one more passage, which is a bright jewel in this brilliant book, we must conclude an already too long notice, The author was quoting Matt. xxi. 43, and said (pp. 110, 111), "Christ teaches plainly in this text that the faithful husbandman who would supplant the unbelieving Jews as the custodians of the Gospel were 'the stone which the builders rejected;' on turning to Psa. cxviii., from which He quotes, we find that this figure applies to the House of Israel, which He further identifies with 'the Stone Kingdom' by saying that it will grind to powder all upon whom it shall fall, while Daniel predicts of this Stone Kingdom that it will immediately succeed Rome as the dominant power in the world. A more complete and authoritative identification of Israel with the Stone Kingdom, and the Stone Kingdom with Great Britain, it is impossible to imagine."

The work we have thus passed in review is, we think, an excellent contribution to Our Identity literature. But it is not perfect. It has, we think, like all human performances, its faults, but they are very few.

Correspondence.

MR. SPURGEON AND ANGLO-ISRAEL.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—A correspondent in this day's BANNER draws attention to Mr. Spurgeon's misquotation of Isa. lxiii. 16, which is in danger of becoming stereotyped to the disparagement of Mr. Spurgeon himself, for this expression of his is being bandied about in private correspondence as well as in the public prints.

We agree with Mr. Spurgeon that "we are not Jews." We are Israelites of the Ten Tribes, not of Judah. There we are in accord.

Both the Old and New Version do not mention Sarah in connection with Mr. Spurgeon's quotation. The passage reads thus, together with the context, which Mr. Spurgeon has most unaccountably overlooked. In fact, in quoting he could not have referred to his Bible at all. The passage is addressed to those mentioned in the 8th verse. "For He said, surely they are *My* people." 9th verse: "In all their afflictions He was afflicted." 10th verse: "But they rebelled." 11th verse: "Then He remembered the days of old, Moses and His people." 12th verse: "That led them by the right hand of Moses with His glorious arm." 13th verse: "That led them," etc. 14th verse: "So didst Thou lead Thy people." 15th verse: "Israel asks, looks down," etc. Barnes says on this verse: "The idea is, where is Thy *former* compassion for *Thy* people?" Ellicott:—Perhaps there is a latent remonstrance, as though Jehovah had ceased to manifest His care and pity for *His people*, as He had done *of old*.

Then comes the passage misquoted by Mr. Spurgeon, 16th verse: "Doubtless Thou art *our* Father, though Abraham be ignorant of us, and Israel (not Sarah) acknowledge us not; Thou, O Lord, art *our* Father, *our* Redeemer," etc.

Whose Father? Whose Redeemer? Go on to the next verse: "Return, for Thy servants' sake, *the tribes* of Thine inheritance." Next verse: "The people of Thy holiness." 19th verse: "*We are Thine.* Thou never bearest rule over them; they *were not* called by Thy name."

The whole passage, in fact the whole chapter, shows that Israel is represented here as having lapsed into a condition in which not only Abraham ignored them, and Israel (Jacob) acknowledged them not, but in which their Heavenly Father had hid His face, as it were, from them, so Israel says: "*Return* for Thy servants' sake, the tribes of Thine inheritance." Barnes says on this passage: "Though our parents refuse to own us we should confide in God." Ellicott:—"Abraham might disclaim *his* degenerate descendants, but Jehovah would still recognise them." So now the Jews, the children of the flesh, disclaim us the Israel of God, the children of the promise.

Unless Mr. Spurgeon be one of Abraham's descendants, and unless he belong to "the tribes of Thine inheritance," who existed when Isaiah wrote, and whom Jehovah "led by the right hand of Moses with His glorious arm," he can have no participation in this prophecy, and has no right to quote any portion of it as applicable to himself.

In future it would be well if our respected and time-honoured friend and brother, Mr. Spurgeon, were to consider the context in this case before again misquoting it as he has done, and before again misapplying it as he has done. Mr. Spurgeon, as many of us did once, regards "the theory (as he calls it) as a sheer piece of romance;" but we have even hope of Mr. Spurgeon's eyes being opened to the truth of God's Word in this particular.

Yours truly,

W. L. BLORE.

Hill House, Sandown, Isle of Wight, Sept. 5th, 1888.

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NOTICES.

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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EDITED BY PHILO-ISRAEL.

Contents.

PAGE
Africa for Israel 413
The *Christian Commonwealth* Pronounces an Opinion 414
The Unveiling of the Nations. By W. H. Mason 415
The Rev. M. Baxter's Doleful Views 417
Our Land and Flag: A Canadian National Song 418
The Rev. J. Robertson, M.A., of Whittinghame, Gives Blind Evidence 418
The British-Israel Conference Association at Manchester 419

AFRICA FOR ISRAEL.

A VERY remarkable paper has been published by the *Times* (of Aug. 22, 1888) on the subject of "Great Britain's Policy in Africa." We shall be doing our readers good service by quoting portions of it for their information. We deem the paper useful to our cause, because its author is described by the *Times* as "An African Explorer," and not only are his sentiments those of the BANNER, but he also uses our very phraseology, in describing the chief Ports of "The Dark Continent," telling us they are the "Eastern, and Western," and general, "Gates" of the land! We trust those friends who differ from us on this point will mark well what this African traveller and explorer tells us, and reflect that when we use the Scriptural phrase to describe the chief Ports of Africa, our Explorer can find none more expressive and exact to picture to us, geographically, the doors of entry into that country. What he says about Delagoa Bay is especially interesting to BANNER readers because he writes respecting it just as the Editor of the BANNER does, and gives a capital scriptural reason too, to explain why the British should have that Port, and Portugal lose it, namely because, "to him who hath shall be given, she shall have abundance, but from him that hath not, shall be taken away even that which he hath" (Matt. xxv. 29, A & R.V). This may sound immoral. But it is the immorality which gave Palestine to the Tribes of Israel; India and the Colonies to our own nation, America to the Anglo-Saxons, and promises to put the whole earth into British hands, as "the survival of the fittest." God's people are the "fittest," for they are His chosen ones, taught and blest by Him. Therefore there can be no better heir of the world than they. We quote first that portion of the article which relates to Delagoa Bay, and beg our readers and opponents too, to regard well the words of a writer who is commended by the *Times*. He said:—

In Southern Africa we have one pressing want—Delagoa Bay. The Limpopo river ought to be the southern boundary of the Portuguese East African possessions. It is a pity Portugal cannot be brought to see this. It is a case of absolute necessity as far as we are concerned. Sooner or later we must have Delagoa Bay, and it would be well for Portugal to recognize our pressing want while we are sufficiently patient to make her an advantageous offer. I know it is considered technically immoral to advance these ideas. Conscientious philanthropists would say that because Delagoa Bay was useless to Portugal and of immense value to us, that constituted no valid reason why we should require the Portuguese to part with it against their will. But the philanthropists and the doctrinaire school of modern Radicals—who are, so to speak, total abstainers where Imperial interests are concerned—too often forget the practical application of the parable of the talents. The nation that makes no use of its possessions must give way to the interests of a more energetic people which spends money and men's lives in the development of its territories. Some centuries ago, when Southern Africa was a great uncultivated field, Portugal skirted it and in a half-hearted way took its Gates, but never attempted to enter into possession of the estate. The Western Gate was taken from her by the Dutch, who in their turn surrendered it to the English, and then our nation proceeded resolutely to occupy and cultivate the field beyond. Portugal in course of time lost all interest in the South African estate, and had even abandoned her hold over its eastern Gate, when, suddenly becoming conscious that England now occupied all the field and was about to possess herself of its last and most important point of ingress, Portugal woke up and reasserted her ancient claim to the Eastern Gate of Southern Africa, and we, too scrupulously conscientious and magnanimous, retired before her clamour. Some day, it is to be feared, our South African children will wax strong and impatient, and will rightly or wrongly wrench from Portugal the harbour that is necessary to the development of their trade, and then Portugal will regret that she did not in the day of grace sell the possession that was useless to her for the millions we were ready to offer. After all, are we so very unreasonable? We only ask from Portugal that small strip south of the Limpopo—barely the twentieth part of her East African possessions—and we would buy it honestly for a sum of money which would materially enable her to develop the resources of the splendid lands she possesses but does not utilize in East and West and North-west Africa.

Thanks to the recent action of our Government in extending the sphere of our influence to the Zambesi, we have secured nearly all we want in Southern Africa with the exception of Delagoa Bay. If we obtain the cession of that important point it will assure our domination in South Africa; and the Boer question will peaceably solve itself by the continued influx of English into the Transvaal and the eventual mingling of the two white races, races who, after all, are so nearly allied in origin, in language, and in religious sympathies.

We lately expressed our confidence that the time would come when in some way or other the great Gate of South-east Africa would become directly or indirectly a British possession, and said that we were prepared to give up belief in Our Identity and in

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the Gates too, if it should turn out that such a Gate as Delagoa Bay became the undisputed, adverse, hostile, possession of a non-Israelite Power, without some understanding with the House of Israel. We observe that our "explorer" sees the necessity for our acquisition of this Gate, and foresees the day when it will be taken by force from Portugal, by the rising power of the British in South Africa, if she does not previously surrender it by sale to the coming masters of the country South of the Zambesi. However it come about, we foresee that because the British are God's people Israel, and because Delagoa Bay is a Gate of the first class, the only one too on the East African Coast, the Gate owners and Gate holders of the world under the promises of God will hold and occupy Delagoa Bay, for the benefit of the nations of the earth (Gen. xxii. 17; Isa. xxvii. 6, R.V.).

The African explorer proceeds to discuss the interests of the various European nations in the continent of Africa and marks off those regions which are already occupied by other Powers, where therefore we cannot and must not interfere. Thus he believes that in the Morocco and the Barbary States we shall never bear rule. Spain, France, and Italy must look after them. Algiers and Tunis belong to France, and we shall not reign there! Tripoli and Barca are Italy's, and we must not touch them when the Turkish empire collapses. What we want, and must strive to keep with the consent of the Powers, is Egypt. Our interests in the Valley of the Nile are paramount and we must stay there, exercising influence over the Soudan, Nubia, Suakim, Darfur, &c. Opposite to Aden our explorer would announce a Protectorate over the "Horn of Africa," which we believe the British Government has already done. In regard to the great bulk of Central Africa this is what our explorer says:—

The east coast of Somaliland, at present unclaimed by any European Power, may be left to the enterprise of the new British East African Company. If they see their way to securing it, north of the German protectorate of Vitu, it may well be added to the British sphere of influence in East Africa. Vitu would then remain as a small German *enclave* in our East African possessions, and its transfer or exchange by Germany against equivalents elsewhere might some day be amiably negotiated. South of Vitu we have already secured—thanks to Sir John Kirk—the coast between the river Tana and the Uruba and a wedge stretching inland as far as the Victoria Nyanza, which in the not far distant future may become united to Emin Pasha's province in the Soudan. The western shore of Lake Tanganyika nominally belongs to the Congo Free State; the eastern shore of the lake should be secured by England, whose interests are solely (among European Powers) represented there at present by missionaries and traders who navigate Tanganyika by their steamers and have connected it with Lake Nyassa by a road. In the north the English domination on Lake Tanganyika may be connected at some future day with the rule of British companies or feudatories on the Albert and Victoria Nyanzas and the Upper Nile; in the south with Lake Nyassa, of which the western and southern banks will probably some day come under our protection, while the eastern bank is left open to German influence. From the western shore of Nyassa, along the course of the Loangwa river, through a country rich in gold, tin, and iron, we may eventually extend our rule over the relatively short distance which at present separates our recently acquired protectorate over the middle Zambesi from the British settlements on Lake Nyassa. Thus, if our Government only grants some measure of support to the British agencies—commercial and evangelical—which have obtained such a footing in the Lake region, our possessions in South Africa may be linked some day to our spheres of influence in Eastern Africa and the Egyptian Soudan by a continuous band of British dominion. The day will come, let us hope, when the African Lakes' Company will shake hands with the British East African Company on the northern shores of Tanganyika; and Emin Pasha will rule in England's name and for the interests of civilization on the Albert Nyanza and the White Nile.

This is pretty well for a beginning! It shows how God is working to give His people Africa, and how in the course of time the result is sure to be achieved, principally by means of the operation of the Gates. On the West coasts our rivals are the French, Germans, and Portuguese principally, and doubtless their influence is beneficial in civilizing large tracts of country which they hold. We have enough and more than enough to occupy our attention in the Niger region, which the African explorer calls "a splendid field, a new India." There, our commerce and enterprise may have free scope. At present trade and religious jealousies are driving the Germans to oppose our expansion as much as they can, but they may as easily strive "to mop out the ocean," as to keep out British commerce and enterprise from the land. This tendency in short has forced our Government to extend the sphere of British influence in all directions where an opening has occurred, in order that our interests may be protected and made independent of the petty weaknesses of our rivals. "We want a fair field and no favour, and it is to secure this for our commerce and our civilization that we are forced to extend our direct political influence over a large part of Africa." In short the British are Israel, and on them devolves the duty and privilege of taking the Gospel of Christ to heathen, down-trodden Africa. God is opening the Dark Continent to her, and in obedience to the call we are entering on the work. To the Lord be all the praise for His distinguishing favour to our race, and for the power and opportunity He gives us of carrying out His gracious purposes literally to "the world lying in the wicked one," in poor afflicted Africa.

"THE CHRISTIAN COMMONWEALTH" PRONOUNCES AN OPINION.

In its issue of August 2nd the *Christian Commonwealth* has a word to say respecting "The Identity of the Israelites and Great Britain." The judgment is unfavourable, like that of most of the journalists of the day; but the decision is candidly and respectfully stated, and must be carefully examined in these pages. The writer shall speak first in his own words; and we must reserve what we have to say in deprecation of his judgment till after our readers have carefully weighed his reasoning. The notice was to the following effect:—

THE IDENTITY OF THE ISRAELITES AND GREAT BRITAIN.

We are frequently receiving books and pamphlets which undertake to show the identity of the people of this country with what are called the Lost Ten Tribes of Israel. We have always received these honest discussions in true newspaper style, placing them under the heading, "Important if True." The latest pamphlets from the house of Robert Banks and Son, are "An Outline of the Past, the Present, and the Future of Great Britain, as Revealed in the Word of God," by James Keith; and "Facts and Probabilities Respecting the Identity of the British and American Nations with the Lost Ten Tribes of Israel," by Delta. The trouble about all this discussion is similar to that which the Darwinian encounters. Only in the identity case there are several missing links instead of one. No doubt these writers very conscientiously believe in their theory, and it must be confessed that they offer some ingenious reasoning in behalf of it. But all the same, the missing links are not forthcoming, and the exegesis of Isaiah liv. is, in our judgment, largely wide of the mark. At any rate, if the views entertained by these gentlemen be correct, it is time that they were exhorting these Anglo-Saxons or Israelites to cease their idolatries and serve the living God. While we are making wars upon helpless peoples, and monopolising the opium trade, and keeping up our exchequer largely from a tax on the drink traffic, we fear that our Anglo-Israel friends will have some difficulty in making the Christian world believe that we are under the special patronage of the Divine Father. If the Anglo-Israel notion is right, then our practice is quite enough to bring about another divorce between the Lord of Hosts and the "wife which He put away for a time." We express no opinion as to the conclusions reached further than to say that from a practical point of view the notion seems to be more defective even than from the theoretical point of view.

The journalist has read Mr. J. Keith's work on "The Past,

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Present, and Future of Great Britain," but expresses no opinion as to the writer's argument. We are totally unable to accept Mr. Keith's views, and protest against his book being held up as a fair exposition of the grounds on which our case rests. Delta's "Facts and Probabilities" is more to our liking, and gives a good sketch, without argument or much evidence in detail, in respect to the matter, as it can, and should, be presented. The editorial notice in question, however, touches none of these points. It merely declares that Our Identity fails because there are "several missing links in the evidence," and not only one, as in Darwin's famous argument. The "exegesis" of Isa. liv., too, is declared to be "wide of the mark" as we give it, and therefore the judgment of the *Christian Commonwealth* is adverse. It virtually rejects our claim to be regarded as the remnant of Israel (Jer. xxxi. 7, R.V.). Of course we are unable to deal with such objections as these; for we are not told by the writer what the "several missing links" he alludes to are; nor are we informed wherein our "exegesis," or "interpretation" of Isa. liv. is halting and defective. Passing these ambiguities aside we come to the point wherein the *Christian Commonwealth* speaks out, and gives us a rational and tangible reason why our views are wrong. The nation is too wicked, it seems, in the matter of idolatry, as well as of the drink and opium traffic, to allow Christian people to conclude that the British are Israel, a people "under the special patronage of the Divine Father." This is the practical point of view; and judged from this aspect, the writer in question thinks our case is more hopeless from it, even than from the theoretical one.

The meaning of all this of course is that we are too sinful a race to be a people under God's special protection as "His chosen nation"; and that if we be Israel, in spite of all objections, then our nation's doings are "quite enough to bring about another divorce between the Lord of Hosts and the wife which He put away for a time."

We freely admit in reply that this nation, the British people, are a sinful, wicked, stubborn race, not one whit better than they were in Moses' days, and as little deserving of God's compassions and mercies now as they were then. Israel was always recreant, vile, and worthless. She is no better to-day; and as far as her moral condition is concerned, never will be. Our opponent well knows what Israel was in the early days. Their evil character is recorded in Moses' time in Deut. ix. 3—24 in terrible characters; yet all that time God was their God, and they His people, heritage, and inheritance, as clearly stated in the 26—29 verses of the same chapter. If a people so vile were yet God's chosen ones and His specially loved inheritance, loved for the reason God Himself gave in Deut. vii. 6—10, how *can* the *Christian Commonwealth* venture to deny that the British can be God's people now by reason of what in His own sight He deems to be national sins of the very deepest dye? Are the drink trade, and the opium traffic, wars, and idolatry, after all, more heinous in God's sight than the crimes of which God convicted Israel in Deut. ix., and again in 2 Kings xvii. 7—23? The former are national sins against men and nations; Israel's sins were directed against God Himself. If we finite mortals can, or may, in such a case venture to gauge the enormity of national iniquity, will this writer venture to tell us that in the two items of guilt he names, we exceed in wickedness the Israelites of old? Evidently, however, the *Christian Commonwealth* is quite ready to usurp the office of this nation's supreme judge, for it tells us boldly, that our practice is quite enough to bring about another divorce between God and His re-married wife! Surely this is going too far! Can any one, in the face of Hosea ii. 19, 20, and Jer. xxx. 1—9, dare to hazard such a statement as this? There we find the Lord's espousals with His once divorced wife will be for ever; and that even in gross idolatry Israel was declared to be God's firstborn. In righteousness, in judgment, in lovingkindness, and in mercies will He betroth her to Himself, He says, and that for ever. But the modern writer says "nay" to this. This bride, he asserts, is still too wicked, and the re-marriage will again be dissolved, in spite of the Lord's promise, covenant, and solemn asseveration, that the betrothal shall be in faith or faithfulness, and that for ever! (ver. 19). There is no question here of the poor bride's and firstborn's worthiness. Alas! she had, and has none! The righteousness is Christ's, the Bridegroom's, not hers! The "judgment, lovingkindness, and the mercies," are all His, not her's! Her's only is to be "the faith," and that as the gift of God! We find then our opponent to be hopelessly in the wrong, and he advances no valid reason which can scripturally be maintained to show that for unworthiness and sin the British folk, being Israel, must again be divorced from the gospel covenant with her Maker and Redeemer. The *Christian Commonwealth* fails to recognise the vast cleansing power of the blood of Christ shed for Israel, which can purge her from all her national sins. The blood of Jesus Christ cleanseth from them all, and the House of Israel only waits the promised outpouring of God's Holy Spirit on them, with the blessings of the new covenant, to stand forth a people such as those described in Jer. xxxi. 33, 34; Isa. lxi. 9; and Heb. viii. 10—12: "All that see them shall then acknowledge them, that they are a seed the Lord hath blessed;" for God's law will in that day be written in their hearts, and in their mind, and He will be their God, and they His pardoned people. The *Christian Commonwealth* must wait a little for that time, and look for Israel's worthiness and righteousness not in them, but in the Lord Jehovah, who is for them, both the one and the other, to His praise and glory (Isa. liv. 17; xlv. 45; lv. 24, 25, R.V.).

THE UNVEILING OF THE NATIONS.

By W. H. Mason.

The careful and thoughtful reader of the Prophetic Scriptures can scarcely fail to notice that, while present destruction is denounced therein against various nations, several others are promised future restoration, in the latter days. There are in fact seven of the nations mentioned in the Scriptures to whom future restoration is directly or indirectly promised. Of the first are Israel, Judah, Elam, Moab and Ammon; of the second Assyria and Egypt.

Seeing that the Almighty has promised to restore or to bless these nations, they must surely have been preserved and be still in existence, although under other names and other conditions than their ancient ones. Where are these seven nations? Two, some would say three, of them are well known, as they still retain their ancient names: Judah or the Jews, Elam or Persia, and Egypt. It is very possible that all these have other representatives than the popularly known ones, and especially is this probable with regard to the last of the three, as will appear later. Where Israel is has been so overwhelmingly proved, that it is marvellous that any intelligent believer in the truth of God's Word and Oath can still have any doubt on the subject. Where, however, is Moab? Where is Ammon? Where is Assyria? Where is Egypt, if she have other representatives than the degraded Copts and Fellaheen of modern Egypt? Before we proceed further let us have the charter of our search and expectation from God's sure Word. Of Moab God says, "Yet will I bring again the captivity of Moab in the latter days." Of Ammon—"But afterwards I will bring again the captivity of the children of Ammon." Of Elam—"But it shall come to pass in the latter days, that I will bring again the captivity of Elam." Of Assyria and Egypt—"In that day shall Israel be the third with Egypt and with Assyria, 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." Having then these promises from God, these nations must realise them. They must therefore be all in

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existence to-day. Where are they? This should be an interesting question to the Christian who desires to see the glory of God in the accomplishment of His word, and the exhibition of His wondrous works.

Let us then try to anticipate somewhat the wonders of that glorious time when the unveiling of the nations shall take place, and all the world shall see and adore the wonderful works of God among the children of men. How shall we then commence our search for these long-lost nations? In the case of Israel, the Scriptures are full of marks whereby she may be known, and we have only to find the nation now bearing the marks to be sure of the Identity of the people. With these nations, however, this is not the case, so we must proceed by other methods. First, then, as all the nations named were more or less connected with Israel, and had, instrumentally, more or less influence upon her fortunes, and as on this account probably their future restoration and blessing is promised, so we may look for them to be now also bearing similar relations with Israel of to-day. Again, though a man's *moral* character may be modified, improved or otherwise, by the acquisition or loss of good religious influences, his mental and physical characteristics will remain pretty much the same through life, and his constitutional likes and dislikes will remain unchanged. As with individuals so with nations, only in a less marked degree. For instance, the effect of Christianity on a man will be more marked and general than on a nation, for while it pervades the whole man it does not pervade the whole nation, a great portion of which may never be more than nominally Christian. Thus then we may expect to find in the nations for whom we are searching the same characteristics which distinguished them in ancient times; the same racial affinities and antipathies; and the same mutual relationships, only modified by modern circumstances, and by their more or less perfect or imperfect Christianity, if they have embraced it.

Now let us proceed, and we shall find that, taking our nation to be Israel, there are certain nations, which bear to us and to each other the very same relations which in ancient days were borne by Egypt, Assyria, Moab and Ammon. Moreover, their national characteristics are the same, and their geographical positions are relatively the same as of old, save in one instance, and that evidently from the necessities of the case in order to meet modern contingencies. Further, these nations disappeared off the stage of Asiatic history one after another during one connected period of disruption and destruction, and reappeared successively on European soil, also in one prolonged period during which the whole of Europe was parcelled out, and finally occupied by the Asiatic hordes which became the present European nations. Israel had preceded them to the isles of the West, and they followed and took up their divinely allotted situations (Deut. xxxii. 8) for working out to its future grand consummation the God-appointed destiny of the nations, and triumph of Divine wisdom, grace and power. Prominent among the nations connected with Israel's early history stand Egypt and Assyria. By one she was welded into a nation; by the other her national life was destroyed: one was her cradle, the other her grave. All through the brief span of her national life, too, these two nations exercised a marked influence upon her character and history. When Israel threw off her allegiance to Jehovah, it was the Egyptian calf which was set up in His stead as the object of their worship. When she leaned on the arm of flesh rather than on the arm of the Lord, we read that she looked to Egypt and leaned on Assyria, and so we find her sending presents and seeking aid first from one, then from the other, while both were used at different periods for her chastisement. While thus related with Israel, their mutual relationship was one of continual antipathy and ever recurrent war, and the lands lying between their several countries proper were ever the cause of fierce contentions. Carchemish of old held the place of Alsace of to-day, and the powerful nations striving for posses ion of the one are to-day represented by the two mighty contestants for the lordship of the other, for Germany is Assyria, and France is Egypt.

In religion and politics, too, the relations of the modern peoples with our own are the relations of the ancient kingdoms with Israel of old. Instead of leaning on Jehovah, the constant cry of our rulers is, we must maintain a close alliance with Germany, or with France, to ensure our safety in the event of European complications. Thus we look to Egypt or lean on Assyria as did our fathers, as though there were no God in Israel. In religion it is hard to say whether the idolatry of France or the neology of Germany is most in favour in modern Israel. Certain it is that both find more favour in high places than the pure Protestantism, the witness for God, which should be the one voice of our nation. The religious, moral and political characteristics of the ancient nations and their modern representatives are marvellously alike. Compare the atheistic and superstitious French with the equally God-disliking, idolatrous Egyptians. Compare their moral characters: where but in France would one look for a modern counterpart of Potiphar's wife, and the state of society and morals indicated by her history? How like the ancient Egyptians are the boastful, self-assertive French—man-exalting, God-despising! Where else is, or has been, a Goddess of Reason, *and such a Goddess*! possible save in France; and here again, how like to Egypt of old! The destruction of ancient Egypt by Nebuchadnezzar occurred subsequent to the Assyrian expatriation of Israel, and so the descendants of the former followed those of the latter to Europe under the characteristic name of Franks or Freemen, and took up a geographically similar relative position as nearly as the gift of the isles of the West to Israel permitted. Now contrast with all this, for it is *contrast*, the characteristics of Germany, or rather Prussia; for the Prussians are the soul of Germany, as the Frankish element is the ruling genius of France. In striking contrast to the Egyptians, the Assyrians both had a knowledge of, and a reverence for the true God: as witness the book of Jonah. The former were also a far more moral, stable and reliable people than their Egyptian neighbours and enemies, being indeed a perfect and most favourable contrast to them, even as the Germans of to-day are to their neighbours and enemies, the French. The geographical positions of Germany (Prussia) and France are also to each other as to England, the same relatively as were those of Assyria, Egypt, and Israel, save as before mentioned and as necessitated by the requirements of their modern rôles and fortunes, preparatory to and for the working out of their and Israel's destined future. There is only room left for one more feature of these nations and that is with reference to their Eastern proclivities. The *penchant* of France for Egypt is in most remarkable contrast to the utter indifference of Germany. France appears to be consumed with a desire for the possession of Egypt for its own sake, quite as much as from mere territorial greed, or as a means to an end. A sentimental longing, quite like a yearning for a lost treasure, or a lost home, and but for Israel-England the yearning would most likely be satisfied and the desire fulfilled as, in part, may yet be, some day, since Israel's possession runs from the river of Egypt, and from the other side of the river and all along the North of Africa may be restored to the exiled owners, whose present possessions in those regions may be but instalments, given in advance of the whole estate. If Germany have any prepossessions Eastwards, they point to the region of the Euphrates. These were indeed suggested as a possession for Germany some time ago as a check upon the encroachments of Russia, and it may yet be that beyond the river which bounds Israel's inheritance Eastwards, Germany may obtain her portion, and so Egypt, Israel, and Assyria, may again, under happier auspices than of old, dwell together and realise Isaiah's prophecy of their return.

There are two peoples in Europe whose present survival is really marvellous. The greed of Prussia, the treachery of

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Austria, and the shameless and remorseless cruelty and tyranny of Russia, have exerted their utmost powers to wipe out their national existence, yea, their very name. In spite of all, Hungary is to-day a kingdom of considerable importance, and though Poland be no longer a kingdom by name, her nationality remains, and her long-forgotten prosperity revives. Situated relatively to each other, to Turkey, (Edom) and to England, (Israel) save the interposition of Germany, (Assyria) they bear the same geographical relations with their modern neighbours as did Moab and Ammon of old to the forefathers of these same neighbours. Their national characteristics are moreover the same, the Magyars representing the more staid and manly Moabites; the Poles the more fickle Ammonites. The mutual relations of Moab and Ammon of old were just those of the Magyars and Poles of our day, while the relations of the latter peoples with ourselves are exactly those of Israel with the two peoples whom Jehovah commanded Israel on no account to molest. A friendly sympathetic feeling has ever characterised our conduct towards them. Who so popular in England as Kossuth the Magyar, and Kosciusko the Pole, in the day of their gallant struggles for the freedom of their several peoples? and what struggling peoples ever won so strongly our sympathetic regard? Surely this is what might be expected from Christianised modern Israel toward their brethren, the children of Lot, yet to be their willing subjects, for in the day of her power and blessing Israel "shall lay her hand upon Edom (Turkey) and Moab (Hungary), and the children of Ammon (the Poles) shall obey them."

Here then are five peoples, all of undoubted Western Asiatic origin, occupying relatively the same geographical positions as the five ancient nations we are seeking; the modern nations display also the same general characteristics as the ancient ones, save as modified by their more or less imperfect Christianity. Except as so modified, also, their *mutual* relations, racial affinities and antipathies are the same. Seeing then that the five ancient nations have to be restored and blessed, and must therefore be in existence, may we not fairly suppose that the five modern nations represent the five ancient ones; that England is Israel; France is Egypt; Germany is Assyria; Hungary is Moab; and Poland is Ammon?

THE REV. M. BAXTER'S DOLEFUL VIEWS.

A friend to our BANNER hopes and expectations has sent us the accompanying extract from the *St. James's Gazette*, of January 27th, with the following remark: "Reading all this, folks can yet wonder at our rejoicing to know we are not one of the ten toes, but Israel, the chosen and elect people of God! As such we can cheerfully (?) accept the Rev. M. Baxter's interpretations." The journalist wrote as follows:—

The mantle of Dr. Cumming has fallen upon a certain "Reverend M. Baxter," who is discoursing in an Edinburgh circus on "coming great events." The reverend gentleman starts with the "greatest European war ever known, involving all the nations of Europe, to begin in 1888—89, and to end in 1891 with the defeat of Germany." He follows up with the announcement that "Britain is to lose Ireland and India (and perhaps also the Highlands) by 1891, and to resort to compulsory military conscription." The "perhaps" will interest the crofters in the Lewis. Next we have "Lord Wolseley's prediction to be found true within the next nine years, that a French army landing on the south coast cannot be prevented from capturing London." It is evident that our country is to come off badly in 1891, when, as our prophet tells us, "Britain is to lose its present independence and become one of the ten kingdoms of a confederacy under France's leadership—the ten-horned leviathan and the ten-toed image in Daniel." Among the lesser horrors are "Britain's desolation in 1897 by Red Republican crusading armies from Europe, and the Scarlet Woman to be seated as the Established State Church and to massacre Protestants." In 1894, according to this cheerful seer, "Napoleon the Antichrist will arise as King of a small part of Greece or Turkey, and then become Emperor of the ten Kings;" while "Napoleon's image, from 1897 to 1901, will be set up and worshipped in every city, town, and village of Britain and the rest of the ten kingdoms; and tens of thousands of people to be beheaded for refusing to worship his statue." Greatest wonder of all will be the "translation of 144,000 living Christians to heaven without dying, in March, 1896." To hear all this there is no special charge, only there is a "collection on entering."

The mistake Mr. Baxter makes in all this is the attempt to prophesy from prophecy. He is only a poor mortal like ourselves, and cannot tell what is going to happen to-morrow, much less what will take place at the close of the coming great earthquake war-woe. No doubt such a catastrophe is at hand; for Rev. xvi. 18; Isa. xxvi. 20, 21; Zeph. iii. 8, declare the fact. But the Rev. prophet has no grounds for alleging that (1st) in 1891 Germany will be defeated; (2nd) that Britain will lose Ireland and India; (3rd) that before 1897 a French army will capture London, and the rest of it. The prime mistake Mr. Baxter makes is that there are any ten-toed kingdoms mentioned in Daniel ii. at all! There is no mention of the fact in the vision! any more than that there are ten-finger kingdoms at the end of the arms! The assertion that the coming Antichrist is going to be a Napoleon, that he will appear and reign about 1894; and that between 1897 and 1901 the said Napoleon's image is going to be set up in every city, town, and village of Great Britain, and in the rest of the ten kingdoms too; these, and the like, are monstrous pieces of infatuation; fables in short, for which there is not the shadow of a shade of proof within the four corners of the word of God. It no doubt is a very sensational programme to enunciate at the safe distance of eight or ten years from the disaster predicted, that Britain is to be desolated in 1897, and the Papacy is to be once more dominant in that same year, in order to be able to massacre the Protestants. None of these things, we believe, on the contrary, are going to happen, because there is not the very least likelihood of the matter, by reason of the Identity of the British people with the lost Ten Tribes.

Being Israel, our land is the appointed place of her safe domicile, as promised in 2 Samuel vii. 10, and she cannot therefore be invaded and humbled by the French. The idolatry of the gross and horrible kind Mr. Baxter describes, cannot be rife again in these islands, because this nation is Christian—"sons of the living God" (Hosea i. 10); and her cry is, "What have I to do any more with idols?" (xiv. 8). Our views are consoling, comforting, and scriptural. Mr. Baxter's have no support in God's word—are wildly improbable, the dreams of his own brain; also miserably discouraging and depressing to our nation, which is certainly striving after good things, and attempting "to blossom and bud, and fill the face of the world with fruit," like Israel (Isa. xxvii. 6, R.V.). Mr. Baxter steadily refuses to recognise the very existence of Israel as a nation during the present dispensation, and therefore, his interpretation of the prophecies puts a bizarre and grotesque aspect upon the predictions of the prophets; the picture being filled with horrors—massacres, blood, fire, pillars of smoke, with the desolation of God's witnesses, His Protestant Israelites; for whom nationally in these last days He has reserved only a dominant and commanding position, as "the head and not the tail, above only and not beneath all the other nations of the earth, "by reason of God's continuing presence with them as "His people," according to the promises. We notice these persistently published views of Mr. Baxter, because we suppose he has a large following. His interpretations of prophecy, however, are unpatriotic, and unsupported by the word of God. We trust those who have adopted them will pause and see how far the Scriptures justify Mr. Baxter, and that those who are enquiring into the matter will first ascertain where the lost Ten Tribes are; and see if the British are not they!

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"OUR LAND AND FLAG": A CANADIAN NATIONAL SONG.

THE following Canadian lines were written some time since by Mr. John Lesperance, the then editor of the *Illustrated News* of Canada. The music was composed by Mr. M. McLeod, Q.C., and the whole was published in the Canadian *Illustrated News*. Recently, recollection of the song has been revived by its quotation during a speech on the Reciprocity question by Mr. McNeill, M.P. for North Bruce. The words of the song are worthy of repetition in the BANNER, because of their merit, and because they illustrate Our Identity in some remarkable respects. The words are these, as they appeared in *The Empire* newspaper, of Montreal:—

"Britain bore us in her flank;
Britain nursed us at our birth;
Britain raised us to our rank
'Mid the nations of the earth.
In the hour of pain and dread,
In the gathering of the storm,
Britain raised above our head
Her broad shield and stalwart arm.

Stand, Canadians! firmly stand
Round the flag of Fatherland!"

In these lines we have a clear declaration that Canada, one of Britain's stalwart daughters, is now taking her place as one of the nations of the earth—that her mother is Britain, the powerful mighty one, whose broad shield and stalwart arm in the hour of danger have protected her infant daughter, nursing her at her side from the Isles of the West. These are Israel's prophetic marks, as our readers well know, and are fulfilments of predictions to be found in Gen. xlix. 22, xxxv. 11, xlviii. 19, xvii. 16, xxii. 17; Isa. lx. 11, xlix. 20, xxiv. 15, &c.

The fact of the rapid rise of Canada to the rank of one of the nations of the earth, is unique in the history of the world, when it is remembered that it was only in 1867 that the Dominion Parliamentary Government was conferred by law upon Canada, modifying the previous constitutions created by the Acts of Parliament of 1774 and 1840. The Dominion is now, therefore, a nation, ruling herself, all but independent of the Mother Country, and that since only 20 years ago. But the wondrous fact becomes almost miraculous, and but for prophecy and Our Identity utterly inexplicable, when it is remembered that the Canadian Dominion is only one of British-Israel's stately daughters. She has seven more in Australasia—namely, New South Wales, Victoria, South Australia, Queensland, Western Australia, New Zealand, and Tasmania, besides the nation struggling into existence in South Africa even now; nine in all throughout the world, and all British in language, blood, laws, manners, customs, religion, and institutions. These nations are all of modern growth—all are British; and not one of the nine—stately daughters as they are—desire to part company with their old mother; but on the contrary wish above all things to remain in loyal union with her—a veritable company of nations.

Here, then, is evidence of our origin of a very remarkable and convincing kind. The evidence is cumulative, and it is unique. The Bible predicts of Israel that she would develop at last into "a nation and a company of nations." Modern facts point to the British as the Lost Tribes of Israel, and the chief item in the immensely strong chain of evidence of Identity appears true to time in our own day, showing us the British Empire in the aspect of a nation in the Isles of the West, surrounded by "a company of nations" in the four quarters of the globe, her stately daughters. The Rev. W. Hickson deems the fulfilment to include the American people as "the nation," and the British Empire as "the company of nations." However that may be, we find Britain and her Colonies are now responding faithfully to the prophecies of Israel, and no other nation or empire which has existed since the world began has exhibited the like phenomena, or anything even distantly resembling them.

The last two stanzas of the Canadian song well represent the loyal attitude of the British Colonies. The words are like a trumpet blast, calling "Israel to the rescue"!

"Stand, Canadians! firmly stand,
Round the flag of Fatherland!"

The same call resounded through Australia what time the Australian contingent was sent on to Egypt to take part with the British forces against her African enemies. The Colonial nations are ready now as ever to "stand firmly round the flag of Fatherland." They are "a company of nations," and they have shown it once already in war, and are ready to show it again and again against a world in arms! It is this fact makes ours a nation invincible, even if the world were united against us. But when we know that this thing is of God, we see how glorious is our national position! To Him be all the praise!

THE REV. J. ROBERTSON M.A., OF WHITTINGHAME, GIVES "BLIND EVIDENCE."

A FRIEND in Portobello, N.B., sends us the following excellent paper contributed by the Rev. James Robertson, M.A., to "*Life and Work*," a "Parish Magazine for Portobello." The writer is Chaplain to Her Majesty, representative to the Church of Scotland at the time of the Assembly in May last. It is somewhat uncertain whether the Rev. J. Robertson is a believer in Our Identity or not. He comes however very near to it when he declares that ours is an "elect people," that our race, like the Jews, is "privileged and responsible," and that if we fulfil the will of God and honour Him among men, a greater place still in the world will be given to us according to His word. "To him that hath shall be given," and "them that honour Me I will honour." Herein of course we suspect the rev. writer is ignorant of Our Identity, for being Israel our future greatness does not depend on our fulfilling God's will, or honouring Him. It depends upon the fact of our election. God chose Israel to be His people, and He blest them with blessings unique, and identical with those the writer describes, in order that they might inherit the whole earth, and become His agents and stewards for the communication of all spiritual blessings in Christ, to the inhabitants of the whole earth. These are Israel's perquisites and blessings, which no nation or race may take from them, as God is true! Possessing them they must be God's "chosen ones," or He is false to His covenants and oaths, which God forbid! We cannot accept the Rev. J. Robertson's conclusion, if, as we suppose, he teaches that we are "a chosen nation," endowed with Israel's blessings, but holding our preferment on condition of "obedience to God's will." We are Israel, destined to obey; and therefore to enjoy all those good things He has promised to Israel obedient; those in fact to whom "He showeth His words, His statutes and His judgments;" and that, after a fashion He doth not show to any other of the nations of the earth.

The article in question was to the following effect:—

THE SPANISH ARMADA.

How great is the long history of the English-speaking peoples! The beginning of it was that crossing of the German Ocean by bands of heathen plunderers who settled on the eastern coasts of Britain, driving out, slaying, or enslaving the weaker Celtic race, who, on their part, took a noble revenge in winning their oppressors to the Christian faith, and contributing a tender element of imagination and poetry to the united national life. Now after more than twelve hundred years of an interval, we see how this blended race has multiplied exceedingly, has crossed the greater oceans of the West and the East, possessed vast lands over all the world, and seems still only at the beginning of a period of more controlling influence than ever on the future of the world. No Christian can consider that long history, which is yet apparently so far from ending, without a reverent apprehension that God

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is in it, and that *great purposes of God are inwoven with it.* For importance and impressiveness we cannot but compare it with the history of Israel, and ask if there be not *in this also a sacred meaning.** We could wish we had, what the Jews had the privilege of, a national history written by prophets of God and continually interpreted by inspired men. Yet though we have not indeed prophets to whom comes individually such insight as came to Isaiah, Jeremiah, or Ezekiel, the Spirit of God, diffused in the Church and nation, is not less now but greater; and in the course of time the Christian judgment on great historical events becomes nearly as clear, certain, and impressive, as was that of inspired prophecy.

Thoughts like these occur to us in looking back on that great conflict which was going on exactly three hundred years ago (July and August, 1588) between the English fleet and the Spanish Armada. That supreme crisis in our "island story" stands out in a light so clear and significant that we cannot read it *as merely secular* history.† It has a character about it which stamps it as sacred.

First let us see this in the wonderful fashion and issue of it at the time. Reckoning up the forces, we find the English fighting against tremendous odds. Philip was King of Spain, the foremost country in that age in war, whose soldiers were the most steady and the most daring since Roman times. He had also Portugal under him, with its adventurous seamen. He had the most fertile parts of Italy. He had Flanders with Antwerp, the busiest country and the richest mart of commerce in Europe. He had, besides, the resources, so vast for that time, and so entirely his own, of the New World, from which his galleons yearly brought gold, jewels, and ingots of silver to the harbour of Cadiz. His army—the only standing army in Europe and the most renowned—was commanded by the ablest general of the time. His vast fleet, with every kind of provision, weapon, and store on board, which had been years in preparation, doubled in tonnage all that England and her Dutch allies could muster. His was, indeed, the greatest power Europe had seen since the days of the Cæsars. On the Continent he had many friends, and only enemies too weak to hinder him. In England itself the Roman Catholics were numerous, had revolted before against Elizabeth, had plotted her assassination, and were recently exasperated by her execution of Mary Queen of Scots. The Irish, too, as rebels and Romanists, were to be counted on to side with Philip; and even in Scotland the Papal party had strength. The odds in his favour were so great that, in the judgment of Europe, there was imminent danger—in Spain it was thought certainty—of Elizabeth being dethroned, England being reduced to an appanage of the Spanish Crown, and the Protestant faith, already weakened throughout Europe, receiving a death-blow. Yet in the course of little more than a week the English admirals saw that great Armada fleeing before them shattered and dispirited, seeking an escape by the Northern Seas, whose storms, as they rounded the Orkneys and tried in this way to reach their home, scattered the bulk of them in miserable wrecks along the Scottish and Irish coasts. And, as Sir Francis Drake wrote at the time—"With all their great and terrible ostentation, they did not in all their sailing round about England so much as sink or take one ship, bark, pinnace, or cock-boat, or even burn so much as one sheep-cote in this land." What wonder if the English nation reckoned this not a victory only but a divine deliverance, and that the medal struck in memory of it bore the inscription: "*Afflavit Deus et dissipantur*"—"God hath breathed upon them, and they are scattered"? The English fought indeed with great skill, bravery, and unity, the Roman Catholics putting patriotism before religion; but, viewing the event as a whole, the nation felt it to be the act of God no less than when the army of Sennacherib was smitten.

And we who now can trace the remoter and enduring issues of the event find these to be so far-reaching and of such importance to mankind as powerfully to confirm that old judgment of it. The defeat of Spain saved the Protestant faith. For many years that faith had been suffering loss and defeat. It had been rooted out of Spain, Italy, and Belgium, smitten down in France, greatly weakened in Germany; and now Philip, the acknowledged champion of Catholicism, hoped to complete the victory of his religion by recovering England. Years before Christendom owed him a great deliverance from the Turks and from Mohammedan aggression by his victory of Lepanto, and doubtless he sincerely believed he would do a similar work of God in capturing the citadel of heresy. He failed, and who that estimates the effect that our Protestant faith has had on the national life, on the family life, and on the whole mind and history of England and English-speaking peoples,—who that compares the state of these peoples to-day with that of Roman Catholic nations, can hesitate to thank God, who in that crisis three hundred years ago gave the victory to the Protestant Queen?

From that time also began the "Expansion of England." This country of Britain ceased to be merely an agricultural country with a population dependent on its soil. England began to discover her vocation to trade, colonisation, and the dominion of the seas. With the defeat of the Armada, which so raised England and exhausted Spain, the power of the sea began to pass to our people, and the first great impulse was given to that enterprise abroad which, by colonies and commerce, makes now the English race the greatest influence in determining the future of the world. Unconscious of it themselves, England and Spain were contending for the future leadership of the world: it was a great appeal to God of two races and two religions; and in the issue we reverently believe that we see God choosing the nation and the faith to which He would entrust the chief part in bringing the races of the world together, leading their liberties and spreading among them the Gospel of His Son.

The more history is studied, the more is the conviction strengthened, that the course of events in the world is not of chance and aimless. It is progressive and consecutive. It has a divine goal to which it is being continually directed. The principle of election runs through it, and we dare not refuse the belief that ours is an elect people; that we in our time, in some measure as the Jewish nation in old days, are called, privileged, responsible; and that if, under this inspiring conviction, we have it in mind to fulfil the will of God and honour Him among men, a greater place still in the world will be given us, according to the words—"To him that hath shall be given," and "Them that honour Me I will honour."

* Isaiah xli. 22, 23. (Editor). † Isaiah xvii. 13, 14. (Editor).

THE BRITISH-ISRAEL CONFERENCE ASSOCIATION AT MANCHESTER.

The Second Conference of the above Association was held at Manchester on the 4th and 5th of October, in St. James's School-room, Major-street. An inaugural sermon was preached the evening before (October 3rd), in St. James's Church, George-street, by the Rev. R. Douglas, of Kidsgrove, Stoke-on-Trent. The programme as published was strictly carrried out, with one or two exceptions. Mr. J. G. Taylor, of Newcastle, who was advertised to speak on the 5th, was unable to appear, and Mr. Douglas Onslow's paper was read for him by the Clerical Secretary, as the writer was detained in London unavoidably. The various addresses were received very favourably by audiences which nearly filled the room at the two evening meetings, and half filled it during the afternoon of the 5th. The morning meeting of the 5th was poorly attended in consequence of the unfavourable character of the weather. It was hoped, we suppose, that the Church Congress sitting at the same time in Manchester might serve to fill the British-Israel meetings. If such were the case, we fear the expectation was hardly realised. Local clergymen in the audience seemed to be few indeed, though some no doubt there were present who appeared to be interested hearers.

A full report of the proceedings will be published by the Association in some form or other, and it is hoped that the next meeting of the Conference Association may take place in Bath early in December, if arrangements can be made to carry out the proposal by the local friends. The speakers at Manchester were the Rev. Robert Douglas, M.A.; the Rev. C. W. Hickson, M.A., of Bristol; the Rev. H. Marriott, M.A., the Rev. S. C. Adam, M.A., and the Rev. F. Aston, of Wolverhampton; the Rev. Denis Hanan, B.D., of Tipperary, Ireland; the Rev. Idrisyn Jones, M.A., of Birkenhead; the Rev. W. M. H. Milner, M.A. (Oxonian), of Trowbridge; Colonel Senior, Indian Army; Surgeon-General J. M. Grant, M.D., of Cheltenham; and Philo-Israel (Mr. E. W. Bird), of Clifton, Bristol. The testimony of the Association to the truth of Our Identity was fully and fairly given at the Conference, and the result, we hope, will be satisfactory. There was no controversy or opposition at the meetings, no time being afforded (wisely, we think) for such conflict of opinion. The chair was occupied by J. Thomas, Esq., of Manchester, Surgeon-General Grant, and Colonel Senior, at the several meetings respectively. There seemed to be a brisk sale for Identity publications at a stall near the door of the school-room, but we fear the literature distributed was confined to the cheaper description.

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NOTICES.

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

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Federation or Disintegration	421
Archbishop Whitgift's Prayer, dated A.D. 1588	422
The Opening Address of Mr. T. M. Gee, President of the Sydenham British-Israel Association, New Zealand, August 30, 1887	423
The Careless, or Confident, Dwellers in the Isles (Ezek. xxxix. 6. By Joseph Thomson. Part I.	425
The Rev. Dr. Wild on the French Armada	426
Correspondence	427

FEDERATION OR DISINTEGRATION?

MR. DAVID L. GUILD, of 28, Raglan-street, Dundee, has obtained a second prize for an essay on the subject of "The Future of the British Empire" and an epitome of the paper has been published in the Supplement of *The Newcastle Weekly Chronicle*, of August 4th, 1888. The essay is evidently an able one, and Mr. Guild's ideas are original, with a fair foundation of reason in them. His view as to the future of the Empire is that "Federation is out of the question," and that disintegration stares us in the face. We shall lose Australasia by reason of the Colonies there setting up independent Governments of their own. Canada will probably gravitate to the United States. But what then? We shall keep India, the Ocean fortresses, Ireland, and for a long time to come the South African Colonies. We are really practically independent already of the Australian Colonies and of the Dominion. Our army will remain as it was, and we ought to be glad to confer independence on the Colonies which want it and let them go, to fulfil their allotted destiny like the United States, which we once foolishly allowed to part from us in anger, and so destroyed the then greatness of the Empire. Holding that view Mr. Guild yet looks "with a light heart" on the inevitable but coming disruption of the world-wide British Empire of to-day, concurring in what he deems the decree of God, which hitherto has been the rule of His government, whereby "Westward the course of Empire takes its way." He evidently thinks our greatness will depart Westward to the United States, by-and-bye, and just as the Persian gave way to the Greek, the Greek to the Roman, the Roman to the British Queen Victoria, who wields the sceptre of the Roman Emperor Augustus, so our mighty Dominion must pass into the hands of the "new people which England founded by her persecution and Britain lost by her folly." The reasons for these doleful anticipations had better be told us by Mr. Guild in his own words, and they are these:—

The scheme of Federation generally proposed is that of Home Rule for each of the colonies, with a Federal Parliament composed of representatives from the different members of the Federation, and entrusted with the management of the Imperial questions of foreign relations, peace and war, and imperial taxation, and acting also as a Supreme Court of Appeal to arbitrate between the members. Such an arrangement would relieve Britain from an immense burden in the shape of army and navy taxation, for the colonies would, of course, be required to bear their share in such expenditure; and it is certainly no more than just that they should be allowed a voice in their own foreign relations. But mark the opposite side of the picture. Great Britain, the nucleus of a world-wide empire, will sink to the humble position of a member of the British Imperial Federation, nominally equal, but perhaps actually inferior, both in power and wealth, to some of the other members; the days of her time-honoured Parliament, with its long list of venerated traditions and associations, will be gone, and its place will be taken by a petty provincial assembly. It is in consequence of such a step that the first great difficulty lies. To oppose such a downfall of their native country all classes and ranks and denominations would unite, and the consent of the British nation through its representatives in Parliament would never be given. Even were the scheme actually tried, it would in all probability be found impracticable. Provinces separated from each other by thousands of miles of ocean, the nearest ten days, and the farthest a month's navigation, have interests and concerns unknown to the other provinces, and in which they feel at best only a languid interest. Take, for instance, the Canadian Fisheries' Dispute, which caused so much agitation in Canada last year. How little interest was felt at home, and how much less in Australia and India, in what, to that colony, was a momentous question! Take, too, the present Chinese-Australian difficulty, and view it in the same light, Then there is the ever-present difficulty of Imperial taxation. With the rapid advance of the colonies in prosperity and wealth, an advance that must from the very nature of things, of necessity be unequal as between themselves, and which must, even in the case of the slowest, be far more rapid than any which Britain herself can hope for—it would be impossible to formulate any permanent basis of apportioning the taxation, and in the allocation of the share of the annual budget payable by each colony endless jealousies and ill-feeling would be generated. So great would be the friction that the Federation would in all likelihood be dissolved after a short trial. The case of the United States, to which some may draw attention as an instance of a large confederacy of many States, working harmoniously together, is not a case in point. There the Federating States were nearly equal in resources and rate of progress. Situated in one compact body, they had and have common interests and relations which the members of the proposed Federation would not have.

Federation is thus out of the question. In this age of striving after individual independence it would be strange if the fever did not reach the nations; indeed, as a matter of fact, the colonies

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are already so far on the road towards independence that Federation would involve a retracing of their steps. At home, here, in Britain we have seen, during the last hundred years, continual encroachments on the power of the Crown, and more and more power passing into the hands of the people, until the Crown has become little more than a puppet in the hands of the Prime Minister. Latterly, the same thing has been taking place in the colonies. Canada still receives from this country a Governor-General, but that Governor-General has simply to do what he is told. The colonies are already autonomous and autocratic, and it is only in the external matter of foreign relations that they are connected with, and subject to, the government of Great Britain. In all internal matters they already have Home Rule and independence. In fiscal matters it is long since the unity of the Empire was at an end. Each colony has its annual budget of revenue and expenditure, imposes taxes on British produce to raise that revenue, or to protect its own manufactures, and has its own national debt for which the colony, and the colony only, is responsible. What fiscal separation could be more complete?

In the colonies there has been mentioned a plan which it is said, would meet, at least for the present, their desires. This is the establishment of a representative council composed of deputies from all the colonies, sitting with the Colonial Secretary, and having, if not authoritative, at least a weighty deliberative voice in the settlement of colonial affairs. To this scheme there is the same objection of want of interest in one another's affairs. Yet a modification of it, namely, the appointment of colonial assessors to assist the Secretary for the Colonies in arriving at a decision in questions relating to the colonies they respectively represent, might be adopted with advantage.

But even these doleful prospects did not satisfy Mr. Guild. He is sure, come what will, "separation must end the present precarious state of affairs," and the certainty remains that the whole of Australasia and the Canadian Dominions must be lopped off, leaving nevertheless the substantial power of the Empire still unaffected by the change. His conclusions are thus expressed:—

Separation and dismemberment of the Empire then is the future which we must accustom ourselves to expect, but certainly not such a complete dismemberment as will confine Britain to her own shores and strip her of all her foreign dependencies, except such important possessions as Gibraltar and Malta. Australia and New Zealand, situated by themselves, will, in all likelihood, set up an independent nationality. Whether Canada will follow their example, or will seek admission into the United States, is an open question, and one the settlement of which depends very much upon the exigencies of that party warfare which is the bane of the Dominion. There the dismemberment will end. For Ireland, whether with or without Home Rule, there need be no fear. The Cape Colony, encouraged by the success of her larger sisters, will echo the demand for national independence. But the Cape is not in a position to enforce that demand, nor is it likely to be, and hence the demand will be unsuccessful. India is secure to us for the present and for a long time to come. The British who are there go there for the sake of Mammon, and without a single thought of ending their days there. However long they may remain, they are still Britons; all their hopes and aspirations are centred on "this precious stone set in the silver sea," and their feelings towards the country of the Moguls have in them nothing of patriotism.

With this future, then, before us, contracted it is true, but still most glorious, need we repine? Ought not that nation which has always been the proud possessor and asserter of liberty, rather to confer the independence which may soon be asked, and stretch forth the hand of renewed friendship to the new nations of the West and South, certain that the ties of kinship will form a bond stronger and more lasting than any constitution that man's ingenuity could devise?

The essayist reasons, of course, entirely from the experience of the past, and concludes that what America did, Australia and Canada will imitate. God and His prophetic word are in Mr. Guild's programme entirely out of view. He does not imagine God has any interest in the affairs of men, and that the great and mighty British Empire of these days will be left to fall to pieces without reference to God's will and His arrangements for His people Israel. Mr. Guild correctly looks for the future of our nation to be great and powerful under any circumstances but does not virtually credit the idea that He who gave the Anglo-Saxons their nation colonies in Australasia and in Canada can keep them as they are to-day, so content with the alliance with their "old Mother in the West," that they will remain for all time in union with her Empire. But God's Word speaks very decidedly on the subject of Israel and her Daughter nations. "A nation," He says, "and a company of nations shall be of thee" (Gen. xxxv. 11, R.V.). That these nation colonies, so created by promise, were to fly apart from each other and their parent, and become independent nations, is clearly negatived by the promise that the Empire so constituted was to become "the heir of the world," the benefactor of the nations of the earth, the ruler of the globe, the Power to whom "the kingdom and the dominion and the greatness of the kingdom under the whole heaven," is destined to be granted by the King of kings (Rom. iv. 13; Isa. xxvii. 6; Dan. vii. 27, R.V.). The separation of America from Great Britain was provided for in Scripture, as Gen. xlviii. 19; Isa. xlix. 19—21, R.V., demonstrate, and the union of the whole British-Israelite Empire is shown by the union of the two sticks of Ezekiel's prophecy, Ephraim constituting one Empire only, (though one of many "tribes,") also by the prophecies of Hosea, Zephaniah and Isaiah, which always speak of Israel as one and indivisible, a nation and a kingdom, possessing the Gates and the Dominion of the sea, a mighty Heathen Empire, and illimitable commerce and wealth, all which considerations point to a world-wide Empire, consisting of "a company" of united or federated "nations" related as a mother nation and her stately "daughters" according to the prophecies (Gen. xlix. 22, mar. R.V.). Mr. Guild writes according to his lights, and his scheme for this nation's future is both interesting and able. But as he has nothing but his unaided reason to guide him, and the indications of Scripture in regard to Israel's history are not in all his thoughts, his conclusions are bound to be wrong, and misleading, as well as dishonouring to the Lord God of Israel.

ARCHBISHOP WHITGIFT'S PRAYER. DATED A.D. 1588.

In *The Literary Churchman*, of July 13th, 1888, we find a curious prayer quoted with approval, composed by Archbishop Whitgift, and recorded in his life. It had reference to "the troublous times" of the Spanish Armada (A.D. 1588), and was called "a Form of Prayer, necessary for the present time and state." The prayer was as follows:—

"O Lord of hosts, most loving and merciful Father, we Thy humble servants, prostrate ourselves before Thy Divine Majesty, most heartily beseeching Thee to grant unto us true repentance for our past sins—namely, for our unthankfulness, contempt of Thy Word, lack of compassion towards the afflicted, envy, malice, strife, and contention among ourselves, and for all other our iniquities. Lord, deal not with us as we have deserved, but of Thy great goodness and mercy, do away our offences: and give us grace to confess and acknowledge, O Lord, with all humble and hearty thanks, Thy wonderful and great benefits which Thou hast bestowed upon this Thy Church and people of England, in giving unto us, without any desert on our part, not only peace and quietness, but also in preserving our Most Gracious Queen Thine handmaid so miraculously from so many conspiracies, perils, and dangers, and in granting her good success against the attempts of our enemies. For the which so wonderful and great benefits, we humbly beseech Thee to stir up our dull minds to such thankfulness and acknowledging of Thy mercies, as become us and may be acceptable to Thee.

"We do instantly beseech Thee of Thy gracious goodness to be merciful to Thy Church militant here upon earth, many ways vexed and tormented by the malice of Satan and his members, and at this time as it were compassed about with most strong and subtle adversaries, and especially, O Lord, let Thine enemies know, and make them confess that Thou hast received England (which they most of all for Thy Gospel's sake do malign) into

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Thine own protection. Set, we pray Thee, O Lord, a wall about it, and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed, a defence to Thy Church and people persecuted abroad.

"And forasmuch as Thy cause is now in hand, we beseech Thee to direct and go before our armies, both by sea and land. Bless and preserve them, and grant unto them, O Lord, Thy good and honourable success and victory, as Thou didst to Abraham and his company against the four mighty kings, to Joshua against the five kings and against Amalek, to David against the strong and mightily armed Goliath, and as Thou usedst to do to Thy children when they please Thee. We acknowledge all power, strength, and victory to come from Thee. Some put their trust in chariots and some in horses, but we will remember Thy Name, O Lord our God. Thou bringest the counsel of the heathen to nought, and makest the devices of the people to be of none effect. There is no king that can be saved by the multitude of an host, neither is any mighty man delivered by much strength: an horse is but a vain thing to save a man. Therefore we pray unto Thee, O Lord, Thou art our help and our shield.

"O Lord, give good and prosperous success to all those that fight Thy battle against the enemies of Thy Gospel. Show some token continually for our good, that they who hate us may see it and be confounded, and that we, Thy little and despised flock, may say with good King David, Blessed is the people whose God is the Lord Jehovah, and blessed are the folk whom He hath chosen to be His inheritance. These and all graces necessary for us, grant, O heavenly Father, for Jesus Christ's sake, our only Mediator and Redeemer. Amen."

The good archbishop, supposing him to have composed this beautiful prayer, was evidently well satisfied that this our nation was even then God's chosen people. For he declares, what he wishes our enemies to know, that God had received "England into His own protection." He had no hesitation in affirming, even in the sight of God, that the State so honoured and comforted, was a defence to the Church of this land as well as to its people "persecuted abroad." He desired such a victory for our people, as the Lord gave to Abraham and his company against the four mighty kings, to Joshua against the five kings and Amalek; and to David against Goliath." All his illustrations were from the history of Israel, and he clearly regarded the British as they. He calls the British "God's despised, and little flock," and finally quotes Psa. xxxiii. 12, in order to describe them as "the people whose God is the Lord Jehovah, and the folk He hath chosen to be His own inheritance." Saying this, the archbishop, being a man of logical mind, must have been satisfied that "the English" were Israel, since God only chose the children of Israel, out of all the nations of the earth, to be "His people" and "His inheritance," and there cannot be two races entitled to this splendid honour and divine distinction? It is satisfactory to know that in Queen Elizabeth's days this country was hated and maligned by our continental neighbours, for the Gospel's sake, and that such an one as Archbishop Whitgift realised the fact that God Himself was "a wall about our country," and evermore mightily defended it as promised to Israel in respect to the appointed place" of her safe and secure domicile (2 Sam. vii. 10, R.V.; Isa. xli. 8—14, R.V.). In invoking the divine help and protection the archbishop did not imagine that our nation could dispense with her armies and navies, or that in the war with our enemies, we were to abstain from fighting, but leave God to destroy our enemies without putting forth our own proper exertions to attain the desired result—even victory. On the contrary, he asked God's presence with "our armies, both by sea and land," and he pleaded for God's "good and honourable success and victory" to attend our wars. In short, he recognised God as our national "help and shield," without whom nothing is strong, and who alone giveth the victory.

ANGLO-ISRAEL ASSOCIATIONS.—The Publishers of *The Anglo-Israel Almanack* will be glad to receive particulars of any new Association or Class for the study of Our Identity, for insertion in the 1889 issue of the Almanack.

THE OPENING ADDRESS OF MR. T. M. GEE, PRESIDENT OF THE SYDENHAM BRITISH-ISRAEL ASSOCIATION, NEW ZEALAND, AUGUST 30, 1887.

IT having fallen to me to address you on this our first meeting, I cannot do so without expressing my satisfaction and thankfulness to God that we have been able to start this association, which has for its end the discussion and propagation of what I believe to be one of the grandest and most important questions of the day, whatever may be thought of it at the present time by others. And I have the more hope of, and belief in our success: because whereas, a few years ago, the belief which we hold was received with the greatest ridicule, now people are beginning not only to listen to it with patience, but also to enquire upon what grounds we base that belief, and begin to confess that there is something in it.

More than this, it has stood proof against all arguments brought against it, and still challenges its opponents to bring forward any objections which cannot easily be met. And whilst it has been able to withstand the attacks made against it, it has put forth over and over again logical proof of its truth; such as cannot be denied by any reasonable person. And so far from being put down, as its enemies foretold it would be, it is, though slowly, yet steadily making its way: the numbers of those who believe in it increasing more and more as time goes on.

In this opening address, I think it will be proper for me to set before you the objects we have in view in such an association as this; the kind of proof we have for our belief; the spirit in which we should conduct our enquiries, and the benefits to be derived from such a pursuit.

1. The objects we have in view are threefold: (*a*) to study the great truth that we British people are verily and indeed the literal descendants of the Lost Ten Tribes of Israel, that people to whom such splendid promises are made in God's Word, for whom there is in store such a grand destiny; a people whom God (though we have not known it) has been watching, guiding, and gradually strengthening all through our past history up to the present time, that we are "Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. ix. 4, 5). That we are "the elect according to the foreknowledge of God," "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should shew forth the praise of Him who hath called us out of darkness into His marvellous light; which in time past were not a people" (in our Lo-Ammi condition,) "but now are the people of God; which had not obtained mercy" (in our Lo-Ruhamah condition), "but now have obtained mercy" (1 Peter ii. 9, 10).

(*b*) Our second object is to strengthen, confirm, and instruct each other in our belief. Different minds see things in different lights; and different persons have means more or less of gaining knowledge, which knowledge they can bring here and add it to the common stock.

(*c*) Our third object will be to disseminate to others the knowledge we have gained ourselves, to make known the glorious truth, each as he or she has means to do so, by speaking of it to our friends and acquaintances, or by circulating the literature on the subject. And we shall be better able to do so, by belonging to such an association as this, because it will not only raise our enthusiasm for our belief, but will also provide us with arguments to support it to answer the honest objections of some, and to combat the hostility of others.

2. The kind of proof we have. When any proposition is made, more especially if it be of a nature unexpected, and such as runs counter to the long-established opinions of men (and

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this is the case with Our Identity), it is necessary and reasonable that proofs should be advanced for our belief in the truth of the proposition. For we have no right to put forth anything as truth, unless we can shew that we have reasonable grounds for so doing, and such as would be accepted for any other kind of truth, and this more especially where it affects our religious opinions.

What, then, is the kind of evidence we have for believing the British to be the descendants of the Lost Ten Tribes of Israel.

First and chiefest, we have the proof afforded by Identity. In God's Word a certain career and special characteristics are declared for Israel after their leaving Palestine and in the latter days, and it is not only reason, but common sense such as we act upon every day, when we find a people answering to these in every respect, to believe that they are the people so indicated. And this argument is the stronger, because we cannot question the truth of the prophecy; since we know by experience that other prophecies from the same source have been literally fulfilled. The prophecies concerning Israel itself up to the time of its expulsion from Palestine, those concerning Judah, those concerning Christ, those concerning Babylon, Tyre, etc., have all been literally fulfilled; and so we might reasonably expect that those concerning Israel's after history would be fulfilled, and in the same way, viz., literally, and not spiritually, as most people are led by their teachers most unreasonably to believe. Where, then, is the unreasonableness, where the "craze," if we, finding the British answering in every way to what was foretold of Israel, declare that they *are* Israel?

The kind of evidence we thus have in identification would stand in any court of law in cases of claim to property, nay, much less evidence than we produce has secured to claimants the property they have sought for.

This proof, founded upon the Word of God, is in itself sufficient for us, and needs no other; but if there be any other kind tending towards the same end, then I think it is right to ascertain what it is, not only for the strengthening our own convictions, but because there is a certain class of minds to which evidence outside the Bible seems to have, however wrongly, greater weight, such for instance, as may be obtained from secular history, language, race, etc. And this brings me to the second kind of proof, viz., history, language, race, manners, customs, laws, etc., Of course, it would be out of place in this address to shew how these, in a greater or less degree, confirm our belief. I can only say that as far as research has been made with regard to them, they all point in the same direction, and that is to Our Identity with Israel. Of course, in the case of history, we cannot find a full confirmation of our views: because if it were to contain all the facts necessary for such confirmation, then Israel could not have been *lost*, and God's purpose would have been frustrated. It is sufficient for us, that history does not contradict us; and as far as I have been able to see, it does not do this.

Besides all this, there are a number of little things cropping up from time to time, which, though by themselves they would have little weight, yet all tend to the same thing, and add to the amount of evidence we already have. These things will be pointed out during our future discussions.

There is also for this belief a peculiar kind of evidence which is very striking. The Anglican Church, or National Church of England, in her cathedrals every day in the year, and in her churches every Sunday, over and over again most unmistakably proclaim that we are Israel; she puts into the mouths of her worshippers such terms and phrases as would be altogether inappropriate and untrue, were those worshippers not Israelites. And this she does blindly, and quite ignorant of how literally true the words are which she uses, reminding one of the words of God by the prophet, "Who is so blind as My servant Jacob?" When this fact is pointed out to her ministers, they say we are to take these words in a spiritual sense, an assertion which can easily be shown to be without proof, as I hope our future enquiries will shew.

Taken altogether, we have such an amount of proof, and that daily increasing, not only from increased light thrown upon God's Word, but also from events that are occurring in the world, as no unprejudiced mind can resist, and it would be astonishing to us that men should still be opposed to the Identity, did we not know from past history how difficult it is to combat the prejudices of men, and particularly when we remember how all the proofs (which, like ours, were identities and appeals to the prophets) which our Lord gave of His Messiaship were futile against His enemies, nay, even though they were confirmed by unmistakable miracles. Well might He say, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Since our object is to ascertain the truth as contained in the Bible, a book given us by God, it becomes a duty, and rightly understood, a privilege, to search it, as for "hid treasures," to seek by its means to know the mind of God, as far as we finite creatures can learn it. But we must approach it with humility, and an unbiassed mind, not seeking to establish some favourite theory of our own; but by patient research, and comparing Scripture with Scripture, and using such outward aids as will assist us, seek to find out what it is really intended to teach us. And since we cannot do this in our own wisdom, we should bring to our researches a prayerful spirit, asking with the Psalmist, "Open Thou mine eyes, that I may see the wondrous things of Thy law."

And we must bring to it an earnestness of spirit, being fully persuaded in ourselves, that what the apostle says is true for us as for those in old times, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

We must also come to it with a fixed resolve, that whatever it points out as true, though it shatter our belief in the Identity to pieces, *that* we will abide by. I would lay especial stress upon this, because when we take up with a certain theory which pleases us, we are apt to seek only that which makes for it: to disregard, or slide loosely over that which appears to be against it, and to esteem as enemies all those who do not agree with it. For my part, I have always given as much attention to the objections to the British-Israel Identity as to those arguments which are in favour of it, for my object is not, as I am sure yours is not, to uphold this belief at any hazard, but to enquire whether it be true or not. And my firm persuasion is, that whatever God has ordained, whether we be Israel or no, that is the best; and I am content to abide in this as in all other things by His will, who knows infinitely better than we do what is good for us.

Coming, then, to the Bible in such a spirit, let us seek out what it says with regard to the after condition of the Israelites, and let us be very careful that we understand what it really says shall happen, and to whom the prophecies are really applicable. Having done this carefully, then let us seek out the people who are fulfilling what it is said the Israelites should do. When John the Baptist sent to our Saviour, asking, "Art thou the Christ, or do we look for another?" His answer was, "Go and shew John again those things which ye do hear and see; the blind receive their sight," &c., enumerating all the things which Isaiah had said the Messiah should do, thus giving us a simple and natural rule of judging whether a prophecy is being fulfilled or not.

In pursuing this enquiry, it will be necessary to ascertain that while the British people are fulfilling the like things to those foretold of Israel, *they* only are *completely* doing so, and that the same things cannot be said of other nations; for it has been objected to this belief that it has claimed identifications which are as true for other peoples. But though it be true

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that they in some respects may answer to the prophecies, such as China for multitudinousness, yet not one of them, nor all of them together, answer in *all*, as the British do.

It is now time that I mention some of the benefits to be derived from a belief in our Identification. One of the most tantalising things a British-Israelite has to meet with when speaking to others on this subject, is the indifferent way in which he is asked, "Well, supposing we are Israelites, what good will it be to us to know it?" Such a question is worse than downright antagonism and ridicule; because you can have no hope of such a questioner; it matters not to him whether you can prove yourself right or not.

I have not left myself much time to point out all the benefits to be gained by pursuing this subject and finding it to be true; but I will mention two or three of the most important.

1. The establishment of this belief is an unanswerable proof of the truth of the Bible, and completely cuts the ground from beneath the feet of infidelity, such as no other argument has been able to do. This is no mere supposition, for it is a matter of fact that many infidels have already been converted by it, and are witnessing for Christ and our holy religion.

2. It makes the meaning of the Bible wonderfully clear; we understand it as we never understood it before; we see in it a beautiful consistency and order, when all before appeared confusion and self-contradiction; and we have no need to defend its statements in the miserably illogical manner spiritualists are compelled to do,—a manner of interpretation which has done so much mischief by playing into the hands of the sceptic.

3. It gives us a reason for the great events that are now passing in the world, particularly in respect to our own country. We see why it is that the people of a small island in the north-west of Europe is gradually over-running all the world, is possessed of all the most powerful positions on the globe, is absorbing year by year vast tracts of country, and that in opposition to the wishes of its government. It also enables us to forecast in some measure what the outcome of present events will be. For instance, British-Israelites knew before the event, that France would have nothing to do with the British occupation of Egypt; that the British, when they were there, however much they might try to leave it, would not be able to do so, as the event has proved. They foresaw, years ago, what is now almost an accomplished fact, the Federation of the British Colonies; they knew when everybody a little time ago was expecting war with Russia, that no such thing could occur yet. They have long seen that a tremendous war will ere long break out in Europe, in which Britain will not be involved. They can venture to say that Constantinople will become ours; that Ireland will never be separated from the Empire; that there will at some future time be a war with Russia and Britain in which the former will be most signally beaten. And many other things British-Israelites see that would be of the utmost importance to our statesmen, if only they could believe that we are Israelites.

4. I have only time to mention one other benefit, and that is a personal and very comforting one. If I find that God has kept every promise He has made to His people as a nation, so I can believe that He will keep every one made to us as individuals. I can firmly believe the promises made to those who trust in Him, cast their burdens upon Him, etc. So in times of trouble and anxiety, I can go to my Bible and find comfort and promise that I can most confidently rely on.

To conclude, let us, in pursuing this enquiry, study our Bible earnestly, humbly, and prayerfully; and even if it should so happen that we do not find confirmation of our belief, yet we shall surely find a blessing, and shall be enabled to see truths unknown to us before; and better than all, we shall not fail to meet Him there, of whom all the Scriptures testify, and who came to be "a light to lighten" the Gentiles, and the glory of His people Israel.

THE "CARELESS," OR "CONFIDENT," DWELLERS IN THE ISLES (EZEK. XXXIX. 6).

By Joseph Thomson.

PART 1.

The first article in the "*Fortnightly Review*" for June, 1888, entitled, "Can we hold our own?" and presumably by the Editor, should be carefully read by every Anglo-Israelite and British patriot, as indicating the position we at present occupy relative to other nations. Its direct bearing is upon the question of our national defences; and if we may accept all its statements, our present position is one, humanly speaking, not only full of danger, but absolutely tempting to the cupidity of any possible foreign enemy. This position, however alarming it may be to others, does not much disconcert us; for even without the fuller assurance of immunity from foreign conquest which the knowledge of Our Identity with the lost House of Israel supplies, only a slight knowledge of our history shows that this state of unpreparedness, comparatively speaking, to resist attack, or enter upon aggressive warfare, has been generally our normal character. It is within the memory of the present generation how unpreparedly we embarked upon the Russo-Crimean war; while, to mention no other, the time of the projected Invincible Spanish Armada invasion of 1588, (the tercentenary of which we have been celebrating in a somewhat half-hearted way this year)* found us similarly most unprepared to meet an hostile enemy. Our fleet was low, poorly manned, not half victualled, and the pay greatly in arrears, while private enterprise had to supplement the spasmodic efforts of the government at the last moment. And we fear that, notwithstanding all the efforts of our present alarmists, such is the innate character of the British people for supine unpreparedness and a parsimonious economy, were war suddenly to break out, our general unreadiness, even for self-defence, would at first be painfully conspicuous, if not disastrous.

The writer of the article in the *Fortnightly*, however, gives us a summary of our national doings in former years. In those great wars of the past "we were," he says, "relatively a poor country attacking richer nations." This, he implies, though he does not exactly assert it, is now so altered, that it has affected our national warlike character, which however is very much open to question. He goes on to say that this "fact" (our being "poor") "called out all the energy and ambition, not only of our soldiers and sailors, but of men everywhere throughout the country. From the time of Drake onwards, numbers of private individuals selected as the road to honour and fortune, attacking the public enemy. During the great war from 1795 to 1815, our population was not half that of France. The seizure of the Cape and Ceylon in 1795, and of all the colonies of Denmark and Sweden in 1801, and of 400 Prussian merchant ships in a few weeks in 1806, and the sweeping of the Prussian flag from the ocean, as we had already swept the French," are, he says, "only typical instances of the whole course of our procedure during that war" (p. 734).

Having thus shown that "we had everything to gain and nothing to lose (!) by war"—nothing to lose, even if Napoleon

* Since writing the above we have learnt from current newspapers that the tercentenary anniversary of sighting the Armada from Plymouth Hoe, was celebrated at Plymouth on July 19th. The foundation stone of an Armada Memorial was laid by the Mayor, Archdeacon Wilkinson officiating. It is to be of granite, 35 feet high, surmounted by a figure of Britannia holding a banner and trident in one hand, and a sword in the other. In the shaft panels will be medallion portraits of the "sea-dogs," Howard, Drake, Hawkins, Raleigh, Seymour, Frobisher, and some others; and on a bronze bas-relief, besides which will be statues of Valour and Vigilance, there will be a representation of the destruction of the "invincible" fleet, with the words, "He blew with His winds, and they were scattered." The sentiment expressed in this inscription is thoroughly Israelitish and Biblical; referring us back to the destruction of Pharaoh's host in the Red Sea (Ex. xv. 10), and giving the glory of our national deliverance unto Him to whom it is due. See Psa. cxxiv.

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had made good his projected invasion!—he goes on to ask "what is the case now?" and thus answers it:—

"Since 1844 the territories over which the Kaiser of Germany rules have been trebled in extent by accessions in Africa and the Pacific. Yet all the lands of the German Kaiser in Europe, Africa and the Pacific, added to those of the Czar, who rules the most extended empire next to our own in the world, will not make up a territory equal to that of Britain. All the Great Powers of Europe,—Russia, France, Germany, Austria, Italy, and all their subject races, do not together muster such numbers as those over whom her Britannic Majesty reigns. Even that does not express the difference of wealth on land. Never since the days of the Roman Empire has there been such a disproportion between the condition of one country, and that of all its rivals. But if this is the comparison on land, the comparison by sea throws it altogether in the shade. More than half of all the commerce in the world is in our hands, and in the remaining half our interests are so great, that it would be more nearly true to say that English interests are involved in at least three-fourths of the ocean commerce of the world." (pp. 734—5).

The writer then shows how detached are our possessions, and what distances separate them; asserting that this "commerce lies exposed to any hostile cruiser in the broad Pacific, and among the numberless sea creeks and bays, from Melbourne and Cape Town, northwards to the Baltic;" and that our commercial system is so sensitive at present, that the "mere rumour of danger during the affair of Pendjeh, so sent up the rates of insurance on freightage from the Baltic, that contracts at home were refused." Instancing the injury done to American commerce by the *Alabama*, he asks what effect would one (to say nothing of many) such cruiser have upon our commerce, which is at least one hundred fold that of America then? and remarks that it is not our wealth alone which is thus risked, but "our very food, of which at least one-third now comes to us across the seas."

Nor is our present position, according to this writer, one having fixed conditions, that have stood the test of time and events; nor one the peculiarities of which are even yet fully developed. "Twenty years ago, our commerce was not half of what it now is. Twenty years ago far more of our food was grown within these islands, far less came from abroad. Every year our commerce grows. Every year our home supplies dwindle." He then asks if our present naval strength is such as is reasonably calculated to defend this wide-spread commerce upon which our very existence depends, against not only one hostile Power, but any combination of Powers that may be formed against us? His answer is in the negative; and this he illustrates by an instance which demands the notice of all our responsible authorities at the head of affairs. He says:—

"Last February a rumour was current that we had entered into an alliance with Italy, by which we had undertaken to protect her from naval attack. France had good reasons for wishing to know the truth. The French fleet was ordered to Genoa. The French dockyards were busy with the preparation of every war vessel for sea. A rumour of an intended attack on Spezzia was spread. The English fleet moved in response to the challenge. Happily for us that gave the answer to the question which France thus asked. For the moment French Statesmen had gained all that they desired. The French admiral who had been placed in command of the mock expedition, went off to another station. The incident was ended. But had the French fleet at that moment made an attack upon the English, our admiral must either have fled ignominiously to take shelter under the guns of Malta, or have had the yet more terrible experience of having every English vessel sunk. This is a statement which cannot be gainsaid, if ship is compared with ship, and gun with gun" (p. 736).

Of course nothing is here allowed for the superiority of the British seamen over the French. "Ship is compared with ship, and gun with gun," and the British fleet is shown to be shortcoming. If this were all, we might be allowed, even by this writer, to trust a little to "British pluck," if not to circumstances, or, as we prefer putting it, to Providence. But this is not the worst as regards our navy: for "it takes three years to make one of the big guns of our greater ships," and these are only usable for about two hundred rounds; so after two hundred rounds we should have to re-supply our fleet with such guns. Have we such available in case of emergency? and if not what may we expect to happen in such a case? In answer to the first of these queries the writer refers to some facts, one of which is that when the *Temeraire* put to sea the other day, two of her 11-inch guns were found useless, and in no dock were there to be found two guns to replace them, but two had to be taken from an important fort in the mouth of the Thames! Thus, "only by robbing our poor land defence could even one ship be supplied with the first deficiency that appeared in her armament." The greatest naval authority in France, a Mr. Weyl, has recently published a study on the English navy, and the *Times* in reviewing his book says, "our old ordnance is worth nothing at all; our new gives us all manner of trouble. It would be difficult for England to go to war to-morrow, because people cannot fight without guns. 'Strange that the richest of countries' (says Mr. Weyl), should in this matter of artillery be inferior to all continental Powers." "It is humiliating," adds the *Times*, "to have these things said of us by a, for the nonce, good natured rival, but the bitterness of the criticism lies in its truth."

(To be continued.)

THE REV. DR. WILD ON "THE FRENCH ARMADA."

On Sunday evening, July 30 last, the Rev. Dr. Wild preached a remarkable sermon in his Church in Bond-street, Toronto, Canada, on Isa. xlix. 8. As our space forbids us to transcribe it into our pages we must content ourselves with quoting its substance for our readers' benefit, hoping they may read the original in *The Canadian Advance* of August 1st.

The text addressed to Israel declared God's decree: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee. I will preserve thee, and give thee for a covenant of the people, to establish the earth, and to cause to inherit the desolate heritages." The preacher remarked on the peculiarity of British history: "There seems a divine quality or some element in it that must be taken into account. There is a power behind that Throne when we read that history and study the growth of that Empire." Regarding the origin of this people, he said that the mysterious Saxons first came into view just where and when the Ten Lost Tribes disappeared from sight. "We miss a people; we find another. No one can say whence the Anglo-Saxons came, nor what is now the condition of Israel who was lost. Dr. Wild comes to the conclusion that these two sets of peoples are one and the same. Lost Israel is found as the British nation.

He recommends those who do not yet believe in our Hebrew origin, to carry out the following simple plan. Let them read in the Bible all the prophecies applying to literal Israel, or the Ten Lost Tribes. Let them note the peculiarities, and then look for their fulfilment in some race or nation. You will surely find the Saxons and the British Empire giving you an answer to all those peculiarities, while at the same time you will not find half-a-dozen answers out of more than fifty in any other race or nation. Dr. Wild noticed the inconsistency of people who grow enthusiastic in respect to the literal fulfilment of prophecies which refer to Babylon, Persia, Greece, and Rome, but forget their own rules of interpretation when they come to the fifth kingdom, the little stone cut out of a moun-

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tain. They spiritualize everything respecting that, but literalize all that relates to the first four! The prophets literally foresaw Moab, Assyria, Egypt, Ammon, and their respective decay and ruin as Empires and States, but they could not see Britain, its small beginnings, its wondrous growth, and its magnificent future! "Nebuchadnezzar," said Dr. Wild, "in his palmy hour was a petty prince in comparison to Her Majesty Queen Victoria! The British Empire is five times larger than the Persian Empire under Darius; six times larger than Greece under Alexander the Great; and four times larger than Rome under the most prosperous of the Cæsars! Why should the prophets take up all their time with these petty kingdoms, and the grandest one the world had ever had they should pass by in silence?" "There was no reason for it!"

Dr. Wild then proceeds to comment on Isa. xlix., noticing how exactly the prophet describes the British in his glowing words, which point directly to Israel. God's plan clearly was to provide the tribe of Benjamin to accept the Saviour's teaching, and then by Benjamin's instrumentality to search for and find the remainder of the then wandering House of Joseph, in order that, converted to the faith, they might become the honoured missionaries to all the alien nations of the world. After describing Napoleon's abortive effort to invade England in 1803, Dr. Wild concluded thus, with respect to the second attempt of Israel's arch-enemy to frustrate the promises of God in their favour, and to prove them false by subduing His people after a successful invasion of their hitherto inviolable territory. He said:—

Thus ended ingloriously this mad, but yet, humanly considered, certain scheme to take Israel's island home. Bonaparte's indomitable will was not yet broken. The Pope had promised and arranged to crown him Emperor on his return. The scheme was an utter failure, but not so the crowning part, for Napoleon, as I have said, crowned himself, and more, he compelled the Italians to crown him as their king by giving him the iron crown of Charlemagne. He planned another invasion, and England this time learning what was in store for her began preparations. Bonaparte sought to deceive them and was almost successful. He ordered his fleet to sail for India with the intention of drawing after it the English fleet. The stratagem was a success, and to all appearances England was doomed. The order of Bonaparte's fleet after decoying the English away, to secretly return to Brest, and as England would be unprotected, they would then accomplish their work. But here again comes in an accident on man's side, but a God-send for England. The Admiral in command died suddenly while they were out at sea, and as he alone was in possession of the secret of the plan, the whole fleet had to return to get fresh orders. This gave to England a little more time. God knew what He was doing. Finally, once more all was ready. This time Napoleon said, "The English do not know what is hanging over them. If we can be masters of the Channel for twelve hours, England will have ceased to be." This saying was not as bold as the first, for it is "if we can" and it was twelve hours instead of six. Lord Nelson, who had command of the English fleet, was decoyed after the French fleet, and losing them, he returned to Gibraltar unconscious of Bonaparte's scheme. Admiral Treveille, the French Admiral, learnt of Nelson's presence, hesitated what to do, so instead of sailing for Brest, according to his orders, he went to Cadiz. Bonaparte was only made aware of the change the day he expected the fleet. He went into a rage, and in loud and angry tones cried, "What a navy, what an Admiral indeed we have; all hope," he said, "is gone; for God seems to be on the side of those hated English." He is. Lord Nelson followed Treveille, the Admiral, to Cadiz, and forced him to battle, and there and then was fought, October 21st, 1805, the Battle of Trafalgar Bay, that ended their invasions forever. This is the remedy, and scores of such like instances dot along the centuries the line of British history. Are they God's Israel? If they are not, it is strange that God and Providence has favoured them so remarkably. What a strange career the French nation has had? Their peasantry, the masses of the people, none more honest, more patient, nor more charitable than they in the whole world. Other countries are quiet and peaceable; their cities are hot-beds of revolution and strife. What a career they have had! No son succeeded a father on that throne for over 200 years. Government after government, one form after another; how unstable, while the little Island Home, which they desired to destroy, had not heard the sound of a foreign cannon for over 200 years, and where father and son had succeeded each other, and where quiet and peace reigns over their homes. Surely it is of God, and if we can only understand our mission, it will help us to that heroism, that sacrifice, that charity, that goodwill, and the enjoyment of that freedom which comes from God. If we will be true on these points, we need not fear even the combined world. The Lord bless us. Amen.

The power of the French, broken at Trafalgar, has strangely revived during our own times, and now more fears are expressed that France is becoming dangerously strong, and that we must look to our fleets, if we wish to maintain our superiority at sea. The God who fought for us at Trafalgar and prevented Napoleon's repeated efforts to invade our sacred soil can be trusted to-day to prevent the French molesting us or our floating commercial wealth. France requires to be powerful at sea to enable her to cope with Italy and Germany during the times of the coming "earthquake war-woe for Europe." She has a terrible coalition of enemies to face, and God is probably making her strong at sea to enable her to present a formidable front to her powerful foes and so protract the contest. We fail to see why France should attack us or provoke our hostility when her work upon the continent will tax all her energies. Besides which, God has guaranteed our safety and immunity from attack. Why therefore should we fear? Why should we not rather trust in the name of our God, and praise Him for all His undeserved benefits to our sinful race!

Correspondence.

AMERICAN SUNDAY-SCHOOL UNION.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Excuse me for troubling you again, but I would like to know if there is any evidence that any portion of the North American Indians are of Israelitish origin. My missionary superintendence is over what is known here as the "Five Civilized Tribes," viz., Cherokees, Creeks, Seminoles, Choctaws, and Chickasaws, and I find among their customs many reminders of Israelitish worship. They are well civilized and Christianized, and though I know that the "English-speaking peoples" are the "Lost Tribes," it occurred to me that these Indians may have mingled with them in the past so as to claim the title of "Israelites." Is there any evidence on the subject?

Cordially yours,

W. P. PAXSON.

Springfield, Mo., U.S.A., Sept. 25th, 1888.

[*Note by the Editor.*—Our friend has not mentioned in what respects the Five Civilized Tribes responded to the marks of Israel prior to their conversion to Christ, but we imagine that they had at no time any of the signs God put upon His people whereby they were to be known, and that, therefore, they cannot be any part or portion of the chosen ones of God. They were never "the head and not the tail" among the nations, but on the contrary have been subdued and dispossessed of their lands. They have no wealth, no power, no national status or strength. A people may have mingled with Israel as the Canaanites of old did with the Twelve Tribes, yet such mingling did not cause the former to be reckoned among the Lord's people. It will be found, we think, that the Red Indians have no racial connection with Israel, but are among the subject races destined to serve her, and to give up to her that portion of the desolate heritages of the earth which they occupy.]

A NEW ENGLAND.—It is a matter of difficulty for even the close reader to keep pace with the growth of England's possessions. The East Coast of Africa is now under English rule, through a treaty effected between the Sultan of Zanzibar and the British East African Association, by which 250 miles of coast line is virtually placed under English Government for fifty years. This new treaty indicates a desire on the part of England to found on the East African Coast a new colony, whose influence shall extend to the sources of the Nile.—*Canadian Advance.*

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Imperial British East African Company	429
The Wild Olive Graft Boasts Itself. By the Rev. Denis Hanan, B.D.	430
The Careless or Confident Dwellers in the Isles (Ezek. xxxix. 6). By Joseph Thomson. Part II.	431
The Spanish Armada	432
The Cities of the Plain. By John T. Gott	433
Metropolitan Anglo-Israel Association	435
Correspondence	435

THE IMPERIAL BRITISH EAST AFRICAN COMPANY.

IN the *Times* of Sept. 8, the text of the charter which Her Majesty's Government has just conferred on "The Imperial British East African Company" is published *in extenso*. In the same issue of the *Times*, the leading article dwells with great satisfaction on this fresh addition to the British Empire and its responsibilities, while three or four columns in another part of the paper are devoted to a carefully prepared description of the new East African Dominion, its capabilities and resources. On pp. 38 and 39 of the BANNER of this year, No. 578, we noticed this "Further Expansion of the Empire," and pointed out its geographical position, as well as the bearing of the subject on Our Identity with the Lost Ten Tribes. We revert to the matter now because the Government has placed its approval on the entire transaction, and granted the company a Royal Charter which practically launches a new British East and Central African Empire, the future consequences of which are likely to be of the most far-reaching character, pointing in no doubtful manner to the fact that this nation is Israel. In one respect we find our previous description of the new British African territory, on page 38, was incorrect. Mount Killima Njaro is not included in the British concession. That mountain falls to the sphere of German influence. But Mount Kenia to the North of it is within the ceded territory, and will fall to Britain.

"The British zone [says the *Times* correspondent] extends for 300 miles inland to the shores of Victoria Nyanza. Its Northern limit follows the river Tana to its source, then strikes in a direct line North-west, at about 70 miles north from Mount Kenia, which may be regarded as a fair compensation for the cession of Kilimanjaro to Germany. One estimate makes Mount Kenia even higher than Kilimanjaro, and it certainly is a mountain of very great interest. There seems no reason why ultimately the company's influence might not be extended to the Nile, and include at least the province of Emin Pasha. There is one great advantage to start with which the coast of the British zone possesses over the coast generally. Beyond the central half, from a little south of Mombassa to Malindi, the deadly character of the maritime region is reported to be almost entirely absent. After 25 miles of low hills and undrainable depressions, the country rises by a very gradual slope to the elevated plateau of the interior. From what information we possess, it would seem that the atmosphere is dry and comparatively healthy; rank vegetation is absent, perhaps because of the porous nature of the sandstone undersoil."

The new charter has been issued to thirty-five British subjects, of whom the chief are Lord Brassey, Mr. William Mackinnon, Sir Donald Stewart, and Sir John Kirk. The territory was ceded on a long lease by the Sultan of Zanzibar to the English Company, and comprises first a strip of coast-line 10 miles broad and 150 miles long, the chief harbour being a veritable and already settled British missionary and splendid naval station, Mombassa. The land then "stretches inward in the shape of an irregular wedge, which has its apex on the Eastern shore of the Victoria Nyanza Lake." Its northern boundary is the river Tana from the coast to some distance inwards. The line passes from that river Northwards so as to include Mount Kenia, and its southern boundary is that which divides the "sphere of German and British influence."

The whole territory now accepted as a British East African State is 50,000 square miles in extent, with a population of about two millions of Africans. The highlands 200 miles from the coast are most fertile and healthy; but the country near the coast is very much the reverse of healthy. It constitutes one of the serious difficulties of the new company that it is in just this unhealthy region the Slave Trade holds its ground, and the opposition of the company to those proceedings, as stipulated in the charter, will bring upon it the hostility of all slave drivers and their masters; thus rendering it precarious and difficult for the officers of the company to reach the salubrious regions inland, where alone Europeans can live and thrive. Another difficulty in our way, is the fact that the warlike tribe of the Masai occupy the uplands of the interior, and they must be rendered amenable to reason in some way or other before the operations of civilization can even commence! In regard to this aspect of the matter the *Times* remarks thus:—

It is no small matter that England is now definitely committed to a share in the work of carrying European civilization into the recesses of the Dark Continent. It may be that this will hereafter be regarded as one of the great achievements of the nineteenth century. The issues of such an undertaking are as yet literally incalculable. Africa, especially Eastern Africa, seems to be like

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a fruit with a rough and forbidding rind and a sweet kernel within. There is no calculating as yet what the full value of the kernel may be when the rind is once penetrated and stripped off, but there is no reason to think that its value has been greatly overestimated by the few who have been permitted to taste it. It is likely enough that, although Africa has been the last of the great territorial divisions of the earth's surface to yield up its secret and its treasure to European curiosity and enterprise, it may yet prove in the end to be as rich as any, and may surrender more rapidly and completely to the peaceful conquests of civilization. . . . It is not wise to boast at the beginning of a great enterprise, still less to be over-confident of immediate and brilliant success.

The fortunes of the new Company will probably undergo many vicissitudes. But, if the reports of those who have seen the promised land are even approximately true, there can be little doubt that the founders of the British East Africa Company have set their hands to a work big with the fate of many generations of the English race.

Such, then, is this great achievement on which the British Government has put the seal of its *imprimatur* by granting the company a Royal Charter. Not only will this event lead in all human probability to the building up a great African British Empire, but it will also doubtless be blessed of God to the final strangling of the cursed Slave Trade, which has for one of its best hunting-grounds the territory through which the chartered province passes. This new addition to the already enormous British Empire has all the marks of an Israelite gift straight from God. It has been acquired in peace. The native sovereign who grants it does it with his full and free consent. The territory rests on a mighty, splendid Gate, Mombassa; the only one on the whole of that coast of West Africa, save Delagoa Bay to the South-west.

Mombassa doubtless has led to the selection by the company of the territory to the West of it, and the lands so acquired will serve by-and-bye for the abode of countless numbers of British colonists who are now starved in their too narrow island-home in Great Britain. Thence as from a centre there will spread the Gospel and the Word of God, to civilize and Christianize the degraded, wretched, downtrodden sons of Ham. That this acquisition will have the blessing of God upon it we cannot doubt; and we see in it fresh occasion for praise from Israel, seeing God is giving to her, not only in Africa, but elsewhere throughout the world, greatness, power, and dominion, according to the promises and prophecies of His Holy Word!

THE WILD OLIVE GRAFT BOASTS ITSELF.

By the Rev. Denis Hanan, B.D.

The R. C. Bishop of Salford preached a sermon in St. Wilfred's Church, Holme, on Sunday the 7th October, immediately after the meeting of the Church Congress in Manchester, the report of which in *The Manchester Guardian* lies before me. It is evident that he felt the power manifested by the Church on that occasion and tried hard to lessen its influence. The means whereby he endeavoured to do this can be learned from the following. He took for his text, "The branch cannot bear fruit of itself unless it abide in the vine" (John xv. 4). He assumed the root and stem to be "Blessed Peter and his successors," and stated that "The Vicar of Christ had cut off the Anglican branch 300 years since." He repeated the often answered assertion as to the assumed invalidity of Anglican orders, and boasted of the submission of the Church for so many centuries to the see of Rome. Because of this excision from Rome he recognises only "human energy" in the life of the English Church. He tried to show that she is only a protesting body, and has no part in the Catholic Church, and finally stated that all who valued the Catholic idea should be received into the arms of Rome.

He vaunts the continuity of doctrine and Orders in the Church of Rome, assumes that she is the vine, the stem, and that all or any not in communion with her cannot bear fruit.

I am not about to enter into the old controversy, or to show, as so often has been shown, how false these assumptions are. My present purpose is to point out how completely the fact of the Identity pulverises the Italian boasting. In the first place the text chosen refers to union with Christ. *He is the Vine.* A church or individual member severed from Him is dead. But of course the Roman controversialist begs the question, and assumes that being in communion with the Roman See is equivalent to abiding in Christ, as it is, as the Bishop states, "the stem" and "root." This statement directs our attention to Rom. xi., whence only the Bishop can derive the words and the simile. What said St. Paul when writing to this same Roman Church in its early and purest period? Did he say you are the root, all branches must be grafted into you? *No.* He said, "Boast not thyself against the branches, for thou bearest not the root but the root thee." He says that Gentile Rome was a wild olive branch grafted in contrary to nature upon the stem where Judah had been cut off. He reminds Rome that she stands by faith, that she is not to be high-minded but to fear, and he proceeds to say that the natural excised branches will be graft in again, "Since thou (Rome) also shall be cut off." (The word translated "otherwise" in our versions being a distinct declaration—"for" or "since.") Verily the Bishop of Salford's sermon is a valuable pronouncement, showing that the evil which the Apostle Paul rebuked, has not ceased, but has grown and multiplied. The wild olive graft boasts itself against the branches and assumes to be the root that bears them, in direct contradiction to the Apostolic teaching, "Thou bearest not the root but the root thee."

Furthermore, the wild olive graft boasts itself that it has excised, *i.e.*, excommunicated, one of the natural branches. It is here that the fact of the Identity of the British Church and nation with Israel shows the presumption of Rome. The Kingdom of God was given to Britain before the armies of pagan Rome destroyed Jerusalem. Britain received the Gospel in Apostolic days, and the Roman mission to England long centuries after, was an effort prompted as much by the desire to subdue the National Church as to convert the pagans.

Rome obtained a certain measure of success, and from the point of vantage thus gained she demanded entire submission, and when the King of England, in his political and personal struggle with Rome, fell back upon the latent power that lay in the national Church, and thus in God's providence enabled her to free herself from the foreign thraldom, and to purge herself from Papal heresies, *she excommunicated Rome*, cut her off from her position "among" and "with" the natural branches, and unconsciously did that very thing which St. Paul predicted.

Yet the wild graft continues to boast itself against the branches, says that it is the root, and that sap and life can only flow through union with it; and there are unstable minds which have yielded, and probably will yet yield to the able boastings so well put forward in this sermon; in fact, the statements here made as to lack of continuity and succession, are the trump card of Rome. But this boasted position of hers crumbles to dust when her true place is known, and when the natural unexcised branches in perpetual union with the root, Christianised and blessed of God, stand forth in the glory of their continuity; manifesting their historical succession, and upholding in its purity and fulness the faith once delivered to them, that is, when Britain is recognised as Israel: then the wild olive graft's day of boasting will be for ever over; then unstable souls that have been led away by her assumption of authority, will return; and then the impious assertion that when Christ said "Abide in Me," He meant abide in communion with the Bishop of Rome; will meet with its righteous condemnation, and the wild graft that has boasted itself against the natural branches and assumed to be the root will be cut off manifestly and suddenly—"For in one hour is thy judgment come."

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THE "CARELESS," OR "CONFIDENT," DWELLERS IN THE ISLES (EZEK. XXXIX. 6).

By Joseph Thomson.

PART II.

(*Concluded from page* 426).

The writer in the *Fortnightly* goes on to tell us that the French are making a great ship canal to connect the Mediterranean with the Bay of Biscay, which will no doubt take some years to finish, even as it takes some years to build a modern man-of-war, and three years to make her guns. When this canal is finished, the French fleet can be sent to either sea without our knowledge; and so, engaging a part of ours in either the Channel or the Mediterranean, by their numerical superiority obtaining a victory, we shall be at their mercy; and such a blow once struck would be a mortal one for our commerce; and Russia, which has never given up the right of privateering, could take advantage of any concentration of our fleet to sweep our commerce from the seas; while commerce so lost seldom returns. The French, we are told, "can afford to smile whilst our Ministers count up the additional expenditure which we have undertaken lately for the increase of our navy. To compare our strength now, with what it was a few years ago, they know, is utterly beside the question. They know that only by one means can we be secure, viz., by having a navy strong enough to confine to their own harbours, or to destroy, the combined fleets of Russia and France, and by having, in addition, sufficient vessels to patrol the seas, and keep open the highways of commerce." If our navy cannot do this, "our immense carrying trade—*i.e.*, three-fourths of that of the whole world—will leave us:" and what that loss would mean, is beyond present conception by any one, though it is asserted that the estimate of Lord Charles Beresford was within the mark, when he said that "in case of war with France at the present time, even supposing we were victorious, if we could not stop cruisers and privateers, war would cost us, at least, £500,000,000."

Such is the condition of our navy. Thus, even if victorious at sea, it must return to harbours which have no guns to re-fit it; and it must wait months or even years before it could be again ready for war. And what in the meantime? Why those who intend attacking us count upon this very weakness of ours; for the fleet having been engaged by one nearly equal, and its sting drawn, then would be the time for a successful invasion of our shores; for, as the Duke of Wellington remarked long ago, "there were long reaches of the English coast where an enemy could land at any hour of the day or night" (*vide* "The Fortnightly Review," p. 742); and if so, as Lord Wolseley said the other day in the House of Lords, "if a hostile force of say 100,000 men were to land, there is no reason why that force, properly led, should not take possession of London." (*Ibid*, p. 738.)

Thus we are told by one of the highest military authorities we have, that our army (including the volunteers) is virtually useless as a means of defence against foreign invasion. Much curious information is adduced by the writer in the *Fortnightly* to establish this position; one fact worth noticing is that the demand of our military authorities of £10,000,000 additional expenditure, and an addition of about 10,000 men will still leave our army "considerably less than it was in 1860" (p. 739). In this sum of £10,000,000, nothing is allowed for our present barrack accommodation, which is miserably deficient: one authority "knowing" £800,000 is required for the current year to put barracks into a condition "satisfactory and not dangerous to health," but knowing, also, that there was no prospect of getting anything like that amount, put forward a modest estimate for £200,000, which however was cut down by our economical Secretary of State, Mr. Stanhope, to the ridiculous figure of £13,950. Such has been, and still is, the parsimony of our successive Governments that, from the accumulated neglect of the past, nearly £5,000,000 is now required to put the existing barracks in decent order, and yet the House of Commons is asked for a mere £13,950! "Penny wise and pound foolish" economy this truly!

As it is with the barracks, so it is with the artillery and commissariat departments. Steel work and steel forgings are the special art of England: we have the best weapon makers in the world; and foreign countries send here for their armaments. This being the case, it would naturally be supposed that we should secure the best pattern of a large or small gun, or rifle, and get them made, and our troops equipped with them in time to complete their training, so that if war should break out, they would be found both armed, and efficiently trained to the use of such arms. But the very contrary to all this is the fact. We are actually told that, not only is our army the worst armed and trained (as well as being the smallest) in Europe, but it is really unarmed, and so deficient in training as to be hardly worth calling an army. "We have for field service, according to the Artillery List for February, 1888, out of 53 batteries at home, about fifteen armed with an excellent weapon— the 12 pounder gun, probably the best in Europe. We have ten batteries armed with the 13 pounder—a fair gun. Also ten batteries armed with the 16 pounder, a gun heavy for use, causing a fearful destruction to its carriage, with a recoil that makes it quite unavailable." All the remaining home batteries, and all in India except one, "are armed with the 9 pounder, which Lord Wolseley has again and again publicly described as an infamous gun, the worst gun used by any army in Europe. . . . Three of these various guns are muzzle-loaders. One, the best, is a breech-loader." (*The Fortnightly*, p. 741.) We may imagine, but cannot estimate the loss in efficiency and fighting power entailed on our army by this mixture of arms and ammunition. We have thus, for even such an army as we could send abroad, four different sizes, and two different kinds of ammunition, breech and muzzle-loaders; and the confusion will be raised to six, if we include the proposed armament of the volunteers with 20 pounders and 40 pounders. And here we may remark as to the volunteers, (of whom Lord Wolseley has always expressed a high opinion as a splendid body of soldiers) that they as yet have no organization whatever for actual warfare. They have no equipment such as they would require: no staff to unite their battalions together; no artillery; and the merest beginnings of an attempt to see if they can form battalions for themselves out of 20 and 40 pounders are just being made! They have, further, "no supply carts, or horses for either ammunition or food, such as they would require if they had to act as an army. With all their zeal and all their hard work, and by no fault of their own, they are not an army." (p. 742.) But the contrary to all this is the case on the Continent. There we find the armies are not made up of "mere conscripts." "The best blood of all the European nations is, by the distinct will and purpose of the nations, far more than of their rulers, in arms. The nations are in arms. The clumsy armies of the past, which it took months to prepare for war, are gone, everywhere but in England." No one can guarantee us against what may come out of the present political complications on the Continent, and if some Boulanger with private reasons for secret arrangements with Russia, should gain power to use the resources of France, he would only have "to touch a certain electric bell, and more than 2,500,000, will be ready to his call. Napoleon took three months to get his army of 124,000 men ready for Waterloo;" and so long as we had such armies to contend with, we also could afford to be similarly behind in our preparation. "But within little more than a week when that bell was touched, though only part of the 2,500,000 men would take the field, yet hosts ten times the number of Napoleon's army would be ready—not merely to parade—but to march, subsist and fight. Horses, arms, equipment, the things which it took

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Napoleon so long to prepare, are now ready. Thanks to the facilities of modern life, these armies, or any part of them, can be ready for war in a week or ten days." (p. 743.)

"But," our economists say, "we have spent far larger sums on our army in proportion than the French or Germans, and why is there this difference between them and us as regards national defence, or preparations for war?" In all these calculations, the fact is omitted, that while we have been reducing our debt almost yearly since the Crimean War, France has, since 1870, more than doubled hers, and this mainly by expenditure on re-armament, fortifications, and military supplies generally; and while the capital of the public debt of France about equals that of the national income, the capital of the English public debt is only about half our national income. Germany also has expended almost entirely on military requirements, all the large indemnity received from France after the Franco-German War of 1870. Possibly there may have been waste in some of our expenditure; but the writer in the *Fortnightly*, "cannot admit that, as a matter of commercial prudence, it is wise to allow such risks as we now run, to continue for an hour, whilst we are hunting for the pence that may be saved. Let us secure our national wealth and liberty first, and investigate possible economies afterwards" (p. 743). He then, thus summarises our present position:—We have, he says,—

"A navy that cannot hold the seas or protect our commerce against the most moderate risks of war. A navy without any supply of guns behind it, which can enable it to refit after even victorious action. A navy to protect a commerce of which that of France is a mere decimal. An army having to protect an empire more extensive and vulnerable, if the seas are not securely ours, than any other empire in the world. Yet in mere numbers that army reckoning only a small fraction of the armies which have a far more easy task to fulfil—an army not organised at all on the same principle of readiness for action as the armies of the Continent, but trusting to the conditions which existed during our great war, and which have entirely disappeared from the Continent. A heterogeneous and inferior artillery armament. An infantry kept in a defective condition by reduced cadres in absolute violation of the principle on which its system was established. A home army of volunteers, not allowed to be efficient despite all their zeal—without artillery, without organization, without equipment. Home and foreign fortresses and coaling stations unfinished and unarmed, and in addition, inadequately garrisoned." (pp. 743-744.)

Such is our condition at present, according to the writer in the *Fortnightly Review*. To this question, "Can we hold our own?" he, nevertheless, gives an affirmative answer. "We *can* hold our own—if we will. Our dangers are great and real, and they must be faced manfully, and at once. We have time to put everything right, but not to fritter away in ministerial quibbles, and sham ministerial responsibility." That is, if we have the right sort of men at the head of state affairs, there is some hope of our safety, but not otherwise.

So far the *Fortnightly* reviewer. We have no reason to doubt anything that he has advanced, and may admit that his diagnosis of our national state of health, as he has viewed it, is substantially correct. And yet we see no cause for alarm. He has taken account of the "big battalions;" but of one element ever present in human affairs he seems not to have thought, viz., on which side Providence is likely to fight. Doubtless he would reply (as fairly he might), "God helps those that help themselves;" and with Cromwell he would advise, that, whilst we put our trust in Him, we should also "keep our powder dry:" all of which we should heartily endorse. But when we look back upon our history, and see how often we have been reduced to great straits, and suffered many disasters, and yet come through them all by the good will of our God helping us, we do not see any reason for undue alarm at the present time. And when, in addition, to the encouragement thus afforded us by our National history, we see even more certainly by the light of our Identity with the lost House of Israel, that our God has promised, and even engaged Himself by all the solemnities of an oath, that He will never forsake His people (Gen. xxii. 16-18; xxviii. 15; Deut. xxxi. 6; 1 Sam. xii. 22), we have a great reason not to be over-much alarmed at the "arming of the nations" which we see going on around us.

At the same time, let every British patriot urge upon our rulers their duty as leaders of this great people; and let us all, more earnestly than ever, join in the prayer of our National Church:—"Give peace in our time, O Lord; for there is none other that fighteth for us, but only Thou, O Lord." Truly may we raise our National Ebenezer, and say, "Hitherto hath the Lord helped us" when we remember our past immunity from invasion, and which we believe has been, and *is* secured to us by His promise: "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 Samuel vii. 10.) For this and every other mercy of His gracious Providence, let Israel ever "praise the Lord!"

THE SPANISH ARMADA.

We quote the following from *The Lymington Chronicle*, of August 30, 1888:—

THE SPANISH ARMADA.—The following "commemoration hymn," written by the Rev. Canon Burbidge, Vicar of St. Michael's, Toxteth, Liverpool, and Rural Dean, was distributed at the bazaar held at Lymington, on Friday and Saturday last:—

"Thine, Thine shall be the glory,
Great God of Land and Sea!
But we will tell the story
To children at our knee,
How once Spain's proud invader
Put off for England's shore,
And how that great Armada
Returned to Spain no more.

Oh! wondrous page of hist'ry,
It speaks in every line;
To us no hidden myst'ry,
But all throughout divine.
'Twas God who nerved our seamen;
'Twas God who made them brave;
'Twas God who kept us freemen—
The God of Wind and Wave!

Our fathers saw those galleons,
With shining banners spread,
And all Spain's proud battalions,
And felt no fear or dread.
Led by the gallant Howard,
The bold, intrepid Drake,
No man could play the coward
With hearth and home at stake.

We read the tale with wonder,
It must our souls inspire;
We hear the cannon's thunder,
We see the raging fire.
It tells of fearful slaughter,
A fleet with mighty host
Sunk in the surging water,
Wrecked on the rocky coast.

Yes, we will tell the story
Of England's noble Queen;
To God she gave the Glory
For all that wondrous scene.
Long may the grand narration
By thankful hearts be told,
How God preserved our nation
In the great days of old."

The hymn, it may be added, is set to the tune "Lancashire," in the "Hymnal Companion."

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THE CITIES OF THE PLAIN
(GEN. XVIII. XIX.).

BY JOHN T. GOTT.

THE story of the "Deluge of Fire" will be familiar to all our readers. Homilies have been written, sermons preached, and lessons deduced from them, admirable in their way; but we have never heard a sermon, or read an article, in which this subject has been treated in a prophetical aspect. Ever since Identity light dawned upon us, we have been fully imbued with the idea that Bible stories, Bible portraits, were divinely designed as a simple method of teaching mankind, by reflection, the true and literal meaning of the dark sayings of the prophets. We have endeavoured to demonstrate this in the pages of the BANNER, in previous volumes, and we now desire to suggest a few thoughts on the destruction of the Cities of the Plain.

The history of Noah and the Deluge portrays the history of the world. The history of Joseph portrays the history of the lost House of Israel, in clear and unmistakable lines. The history of Daniel portrays the history of Israel in the latter days. He was carried captive at an early age; he was suddenly brought into prominent notice; he was surrounded by subtle enemies and many dangers, and was miraculously delivered from all of them; and during the whole of his long career, in exile, he was the ruling spirit in the world, for he held the highest posts of government under three dynasties—the Chaldean, Median, and Persian. The same is identically true of Israel-Britain in these latter days, a nation destined to develop into a universal empire, "which shall never be destroyed" (Dan. ii. 44).

Viewed from Bethel, the Cities of the Plain were lovely to behold. The plain seemed a veritable Garden of Eden (Gen. xiii. 10). But natural beauty was marred by human sin. "The men of Sodom were wicked, and sinners before the Lord exceedingly" (ib. 13).

Jehovah had renewed His covenant with Abram, and had changed his name to Abraham (multitude of nations); and now, when a righteous judgment is to befall the cities of the plain, He says, "Shall I hide from Abraham that thing which I do?" etc. (Gen. xviii. 16—22). Abraham was the friend of God, and the Lord declared to him His purpose against the Cities of the Plain, because their sin was very grievous. The same intercourse between Jehovah and Abraham's afterseed continued until there was need for no further revelation. "Surely the Lord will do nothing but He revealeth His secret unto His servants the prophets" (Amos iii. 7).

We are strongly disposed to think that the destruction of the Cities of the Plain is typical and prophetical of the coming European earthquake woe.

Abraham was living alone in the plains of Mamre (fatness, strength). His kinsman, Lot, had departed from him, and taken up his residence in the plain of Jordan (Gen. xiii. 10), an excellent choice, in a worldly point of view, but in every other respect a decidedly bad one; and it was not long before he experienced the disadvantages, difficulties, and dangers which such a choice must ever entail. Yet the Scriptures declare that Lot was "just," and one that "vexed his righteous soul every day with their unlawful deeds" (2 Peter ii. 7, 8). This may have been one reason why the Lord made known to Abraham the judgment He was about to inflict upon the inhabitants of the five Cities of the Plain—Sodom, Gomorrah, Admah, Zeboim, and Bela, the same is Zoar (Gen. xiv. 8). It was necessary that the "righteous," how few soever in number, should have a mediator, and Abraham was chosen to act that part. "Wilt Thou destroy the righteous with the wicked? That be far from Thee to do after this manner, to slay the righteous with the wicked" (Gen. xviii. 23, etc.).

We take it for granted that our readers understand that we look upon the British people as the seed of Abraham, the modern representative of the Ten-Tribed House of Israel. If that be so, and this Bible story has any prophetic character, then we ought to be able to trace some striking and suggestive analogies.

Abraham dwelt alone, *i.e.*, he was isolated from neighbouring tribes and nations, and had little intercourse with them. If he had any enemies, they were probably the Canaanites, who watched him with a jealous eye. This may be the reason why the sentence, "the Canaanite dwelt then in the land," seems to be interpolated here and there in his history. He was well known, had the reputation of being a prince among the peoples, and while he commanded their respect, he had also given them an illustration of his power, and had taught them to understand that he was also one to be feared, *e.g.*, when he rescued Lot out of the hands of the four kings (Gen. xiv.).

Jehovah had changed Abram's name to Abraham (father of a multitude of nations). The same was to occur with Ten-Tribed Israel, the "Forsaken," the "Desolate." "The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lxii. 1—5).

Like Abraham, Israel, under her new name, was to "dwell alone" (Numb. xxiii. 9), was to be menaced by similar dangers, and watched with the same jealous eye. Like Abraham also, Israel, under the new name, though seemingly weak and feeble, was to be the conqueror, even against fearful odds; was to command universal respect, and even to inspire a certain amount of dread among surrounding nations. Our present neutral position among the nations corresponds with the position in which Abraham was placed among surrounding tribes.

Abraham acted as intercessor, or mediator, and this, we opine, will be the future position and character of Israel-Britain, after Restoration times, when wars shall cease, and the millennium era be brought about. The Universal Empire, the kingdom of God, will act as Mediator among the nations, and will be able to settle all disputes that may arise, amicably.

When Israel was brought out of Egypt with a mighty hand, we have a record of their history for two years. Then follows a great gap, a long silence. There is no written record of their history for thirty-eight years. Suddenly they appear again, to the consternation of surrounding nations, who had probably forgotten their existence altogether; and they take forcible possession of the Land of Promise. What occurred within a limited area is now going on with the whole world as a witness. The great bulk of God's chosen people long since disappeared; were buried in the earth; have been altogether forgotten by mankind. But all the while the God of Israel has been carrying on "His marvellous work," and His people have been, and are still, unwittingly, doing His holy will, and are performing the national work allotted to them, or, nationally, are severely punished if they disobey. "The Lord sent a word unto Jacob, and it hath lighted upon Israel" (Isa. ix. 8). That *word* we believe to be the Gospel, and Israel was to become a great missionary nation, which Britain is to-day, "the righteous nation which keepeth the truth" (ib. xxvi. 2). This people have light within their dwellings. As Abraham knew what Jehovah had decreed against the Cities of the Plain, so they know that the Lord hath a "controversy with the nations" (Jer. xxv. 31).

Abraham's kith and kin, who had mixed themselves up with the inhabitants of the Cities of the Plain, were not left without warning of the coming catastrophe. Spotless men, however, cannot live amid scenes of vice and open wickedness without being contaminated, or conduct business with avowed infidels, without blunting the edge of their higher faculties. Lot believed the warning, but his efforts to convince his sons-in-law, who had married his daughters, were utterly unavailing. To them his fears were foolish and groundless; to them he appeared an imbecile; to them he was as one that mocked

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(Gen. xix. 12—14), *i.e.*, they seemed to look upon the matter as a huge hoax, or a tremendous joke. Even Lot himself, when the time was short, and their flight urgent, even he "lingered." They had to be literally dragged out of the place—"Haste thee, escape thither; for I cannot do anything until thou be come thither" (Gen. xix. 23)—just as they were, and leaving all their earthly possessions behind them. Lot's wife could not tear herself away from these things without one last yearning look behind, and for this act of disobedience, trivial in the eyes of worldly men (as so-called little sins ever are), she became a monument of divine judgment. One of these Cities of the Plain became, as it were, a temporary place of refuge, viz., Zoar.

The five Cities of the Plain are typical of five Gentile nations in Europe (two against three, &c.), whose future is so ominous, and who may ere long be locked in deadly conflict on the battle-plain of Europe. Each city had a king, and is typical of a nation or kingdom, and there are striking analogies in the sublimity of the scenery in which those nations are situated, the open vice and wickedness of the people, &c. Israel's kith and kin also have mixed themselves up with these nations, notably the men of Judah, the Jews. The warning has been given. The Lord will do nothing till they be gathered out. We have seen, and still see, thousands of these kinsmen, bereft of all their earthly possessions, walking to Israel-Britain for safety and protection. To many Israel's identity in the British people, and the sure and certain knowledge they possess of coming events of momentous importance, seem ridiculous absurdities; but as time rolls on the "lingerers" will find extreme pressure laid on them, and if they wish for deliverance from coming woes, they must be content to leave all their possessions behind them in their flight, for flight it will be in the end.

The destruction of the Cities of the Plain came with appalling suddenness. These cities embodied in themselves the elements of their own destruction. The whole district abounded in sulphur and bitumen. The houses were built of "clay bricks made from the soil of Siddim, in which bitumen was a predominant ingredient." The earthquake and the lightning flash brought swift and sudden destruction, and it occurred at a time when the people were utterly unconscious of coming danger (between the dark and the dawn), and when all hope of escape was cut off.

"Abraham got up early in the morning, and looked toward all the land of the plain; and lo, the smoke of the country went up as the smoke of a furnace (ib. 27, 28).

Men try to soothe their souls with the consolations which the Press affords, saying, Peace! peace! but they are inwardly conscious that there is no peace. It is manifest to all that among the teeming masses of armed men in Europe there is, and must be, a feeling of great unrest, that the strain must eventually become too great, and that we must be prepared for some sudden declaration of war, arising, in all probability, in some unexpected quarter. If there can be any consolation in war, it is only in the certainty that it will be swift and of short duration. As it was with the Cities of the Plain, these men will be surrounded with all the elements that will conduce to utter destruction. All this is plainly predicted. "I have long time holden My peace. . . . I will destroy and devour at once" (Isa. xlii. 14). The time of this controversy with the nations will be when "the Lord cometh out of His place to punish the inhabitants of the earth" (Isa. xxvi. 20, 21), as it was in the days of Sodom. And this will not be done in a corner. The Lord shall roar; the whole earth shall be cognizant of the controversy; evil shall spread from nation to nation; the slain of the Lord shall be at that day from one end of the earth to the other end of the earth;—(war is often followed by pestilence, which seems to be indicated here)—and, finally, the dead shall not be lamented, nor gathered, nor buried (Jer. xxv. 30—33). The men of Sodom were not lamented, gathered, nor buried. It needs no stretch of imagination to grasp the meaning of the prediction. Millions of men are likely to be set in battle array, with all the elements of combustion about them. The Lord has declared that He will *roar*. There will be the lightning flash, the thunder peal, the trembling earth, and panic, ending in a second deluge of fire. When the Lord shall roar from Zion, and the heavens and the earth shall shake, it is written, "The Lord will be the hope of His people, and the strength of the children of Israel" (Joel iii. 16).

This short, sharp conflict with European nations will have one disastrous result. As the Cities of the Plain were utterly destroyed, so will the prestige of these different nationalities be completely crushed by this ruinous war. The wreck of nations will thus be brought about by the great decimation of men, the loss of property, the complete ruin of empires. After this terrible experience, nations will eschew war for many years. Indeed, it will take many, many years for the remnant of these nations to renew their strength. This terrible European earthquake woe seems to us to be the time prophetically indicated, when the Holy One of Israel will restore sight to His blind people, Israel-Britain. The urgency, danger, and necessity of the times will compel the mother country (Israel-Britain) to look after the interests and welfare of all her daughters (the colonies), and to weld them all in the strong, firm bonds of Federation. There will then be left only one dominant, universal empire, Israel-Britain and her colonies, the Stone Kingdom of Daniel's prophecy, which grew until it filled the face of the whole earth.

This brings about the era of Restoration times, or in modern parlance, the re-colonization of the lands of the Bible. The first possession of the Land of Promise was obtained by force. The next will be in peace, when the Lord shall set His hand the second time to restore the remnant of His people Israel, and to gather together the dispersed of Judah (Isa. xi.).

In concluding these brief suggestions, we must point out that *all* the Cities of the Plain were not destroyed. Bela, or Zoar, was spared. So we opine that one of the five European Powers will not be so entirely crushed as to be one among the wreck of nations. She may, at the very last moment, by some unforeseen circumstances, not take part in the conflict at all. We think this because it is predicted that at Restoration times three Powers are to be united together, as it were, and to become a blessing to all the other nations or peoples of the earth. "In that day shall Israel be a third with Egypt, and with Assyria, even a blessing in the midst of the land" (Isa. xix. 23—25). Egypt we know; Israel is identified in the British people; but what modern nation represents the ancient Assyrian Empire? Some affirm that it is France; but we are strongly of the opinion that it will turn out to be Germany.

This subject might be very much extended; but we have written enough, in a suggestive way, and leave time to prove whether we are right or not in thinking that the "Deluge of Fire" has a striking prophetical meaning.

August, 1888.

God's Faithfulness.—Scott, commenting on Joshua xxi. 43–45, says:—"This acknowledgment of the faithfulness of God to His promises was a very becoming conclusion to the history of the conquest and division of the land. . . . When, however, their several tribes and families had settled in their estates and cultivated them, without disturbance, every particular of the Lord's promises, *on that head*, had been punctually fulfilled." Thus Scott, by the italics, recognises that there are *other* promises for future fulfilment.—A. H.

Royal Hospital for Incurables.—Mr. R. F. Banks, Racquet Court, Fleet Street, would be glad to receive the proxies of any Subscriber to this Institution for the case of Elizabeth Davies, who is an applicant for a £20 pension. It is a most deserving case, and is strongly recommended by the Editor of *Great Thoughts*, the Rev. John Hurst, the Rev. Ossian Davies, and others.

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METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

SINCE the annual meeting in May last, the work of the Association has steadily proceeded. In addition to the Bible readings, and weekly addresses in the rooms of the Association, drawing-room meetings have been held at Southsea, Ramsgate, and Belsize Park, which were well attended, and great interest awakened in the truths set forth. Public lectures and sermons have been delivered at Streatham, and various other places, notably in Scotland, where we have again been privileged to open up fresh centres of "Identity" operations. On three successive Sabbath days, it was our great joy to deliver the glad tidings of God's faithfulness to His covenant promise, in confirming the same to the British people, before many hundreds gathered in the parish Churches of Bervie, Lawrencekirk, and Bathgate, while on the intervening week-evenings we met earnest enquirers and others who assembled in good numbers at Perth, Roslin, Stirling, Peterhead, Macduff, Montrose, in various places of worship and halls in these respective towns, in addition to which we held a most important drawing room meeting in Edinburgh. In twenty-four days, through the good mercies of our God, we were permitted to travel over 2,000 miles, speak at 14 meetings, and address between 7,000 and 8,000 persons. At the close of some of the meetings we were waited upon by several individuals who desired further information upon the subject, and from communications received since, there is reason to believe that great interest has been excited in the minds of the people who attended our lectures.

Our Bible readings, and weekly addresses, at 14, King William Street, Charing Cross, are now in full operation, printed programmes of the same being supplied to members and friends, in addition to which a course of three lectures are being delivered in the Congregational Church, Robert-street, Grosvenor-square, W., which are to be followed by a similar course in St. Leonard's Chapel, Pimlico, both of which places have been kindly placed at our disposal for the purpose. Two lectures are to be delivered at Leicester, on Oct. 16th and 17th, and several drawing-room meetings are being arranged for as quickly as dates will allow.

These engagements, together with those fulfilled previous to the annual meeting, show a steady, progressive, continuous work, which must certainly conduce to the success of the cause.

Sundry parcels of literature have been supplied for gratuitous distribution, while opportunities are presented for further operations in this direction if friends of the cause will kindly supply us with the means of satisfying the demands made upon the Association from time to time.

The council have therefore all confidence in laying before every believer in the Israelitish origin of the British people, the importance of the great work which has been done, and is still being accomplished by the Metropolitan Association, and earnestly ask continued and increasing aid, to meet the expenses consequent on the growing demands made upon their resources for the promulgation of the great truth that "Lost Israel is found in the British nation."

In February of this year an appeal was made for the sum of £80 to enable the Association to clear off certain liabilities which for some time past has burdened its work. The following donations have been received in response thereto, and are hereby gratefully acknowledged:—Captain F., £20; Anon, £5; W. H. P., £5; Misses E. D., £4 10s.; J. D., 10s.; Miss S., 2s. 6d.; Mr. George S., 21s.; Mr. and Mrs. H., 20s.; J. Balfour R. 20s.; Mrs. C. B., 20s.; Mrs. L., 20s.; Miss S. S., 5s.; Miss L., 10s. 6d.; Miss W., 10s, 6d.; Miss C., 20s.; Mrs. G. T., £4 4s.; Dr. O. A., 10s.; Mrs. B., 21s.; Mrs. G. M., 15s.; Miss H. P. M., 10s.; Mrs. W. B., 10s.; Miss. C. P., 5s., Miss H. 10s.; Mr. G. H. C., 10s.; Rev. T. W. B., 21s.; Miss E. K., 5s.; Miss H. M. S., 2s. 6d.; Mr. H. L., 10s.; Mr. J. C. P., 5s.; Mrs. J. C. B., 10s.; Mr. W. L. B., 7s. 6d.; Miss S., 2s. 6d.; T. N., 10s.; Mrs. Anne S., 20s; Philo-Israel, 21s.; Mrs. F. Y. W. S., 10s. 6d.; Mr. G. D., 10s. 6d.; Mrs. F., 10s.; Mr. J. P. B., 5s.; Lady J. H. E., £2; Collected Miss S., 10s.; Captain B., 21s.; Miss E. F., 2s. 6d.; Mrs. J. K., £2 2s.; Dr. P. H. R., 10s. 6d.; Mrs. C., 2s; Miss L. C., 20s.; Mrs. F. D., 2s; Mr. C. E. P., 10s. 6d.; Collection at Mrs. A., 8s.; Ditto Mr. and Mrs. P., 10s.; Ditto Ramsgate, 4s; Mrs. M. B., 20s.; Mr. J. R. M., 2s. 6d.; Mr. W. C., 3s. 6d.; Rev. R. Lingan B., 10s.; Miss F. A. B., 5s.; Mr. H. H. P., 21s. Making a total to date of £69 9s. 6d.

As the income of the Association is far below what it should be considering the work done in the past, and the importance of that which yet remains to be done, the council would ask the friends of the cause everywhere to help them in their labours by contributing of their substance, as stewards of the God of Israel, sending either donations or subscriptions to the office, 14, King William Street, Charing Cross, London. W.C.

JAMES BILLINGTON, *Secretary.*

Oct. 17th, 1888.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Looking through some back volumes of the BANNER, I noticed in vol. vi., 1882, pp. 255, 308, some remarks by Commander G. Roberts, R. N., on Ezekiel's 390 and 40 days, chap. iv. which I could only consider to be, at least a little far-fetched, if not beside the mark altogether; but upon p. 328, J. G. T. has no doubt hit upon the right solution in ascribing the 40 years of Judah's burden to the 37 years of Jehoiachim's imprisonment, plus the three months of his reign, and allowing two years either for the time during which Nebuchadnezzar was besieging Jerusalem, or that mentioned "and when the year was expired" &c. (2 Chron. xxxvi. 10), we get as J. G. T. says "closer than the popular theory results in." For Israel's burden, J. G. T. also starts from the date of the siege of Samaria, 720 B.C., or 721. 390 years from this brings us to the date 330 or 331 B.C. as the period of Israel's emancipation. But J. G. T. seems doubtful as to the historical events connected with this last date, and asks for further light upon it; may I then give (though so long time has elapsed) the historical circumstances as I call them from an old chronological table?

B.C. 335.—Darius III., the last king of the Persians, began to reign. Alexander enters Greece and destroys Thebes.

B.C. 334.—The great battle of the river Granicus gained by Alexander, over the Persians. Halicarnasus besieged, taken and demolished by Alexander; upon which most of the Asiatic princes revolt from Darius.

B.C. 332.—The great battle of the Issus gained by Alexander over the Persians, in which about 100,000 men were killed. (Mr. Grainger, in his "Seed of Isaac," chap. xiii., gives a graphic account of these struggles).

B.C. 331.—Darius' army, consisting of 1,000,000 horse and foot completely routed by Alexander at the village Guagemela.

From this great event is to be dated the beginning of the Macedonian empire, or Daniel's third beast.

Mr. Grainger proceeds to say in chap. xvi., "These successes of Alexander revolutionised the political dependence of the Asiatic nations, and for ever divided the slender ties which influenced the Saccæ and other tribes to support the Persian power.

I presume this will supply the information needed; and as I do not remember to have seen the matter referred to in the BANNER since, on the principle of better late than never, I put these notes at your service, and remain, dear sir,

Yours very truly,

Oct. 10th, 1888. JASHUB.

To the Editor of the "Banner of Israel."

DEAR SIR,—It has been definitely arranged to hold a *conversazione* at the Memorial Hall, Clifton, on Thursday, November 15, from 3 to 6 p.m., and as I am entrusted with the carrying out of the arrangements by the committee of the Bristol and Clifton Israel's Identification Association, I am anxious to make the gathering as successful as I can. May I be permitted through the medium of your much-esteemed paper, the BANNER, to ask such of your readers as may feel disposed to help, and are able to do so, to send me, as soon as possible, for exhibition, any article they may have which would be of interest to our friends assembled, especially such as would in any way bear on the subject in view. I would suggest that if books containing evidence in support of our object be sent to me, they should have a memorandum slip containing name of book, sender, and particular page * to which reference is directed.

I am, dear sir, yours in the Lord,

H. SENIOR, *Lieut.-Col.*

Brooklyn, Osborn-road, Clifton, Oct. 13.

* I will take great care of the article sent, and return as soon as the *conversazione* is over.

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NOTICES.

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

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
Sikkim and the Black Mountain	437
The Fifth Monarchy	438
The Dwellers in the Tents of Shem	439
The Chinese Question. From a British-Israel Point of View. By Mr. R. Bell	440
The Controversy in *The North Manchester Guardian*	443
The Nation of the Bible	444
Obituary. Dr. Robert Young	444
The Right Rev. Dr. Moorhouse, Bishop of Manchester, Is Sure Of It	445
The Indwelling Presence of the Lord With Israel	446
The People Who Are Never Forsaken	447
The Church Missionary Society's Deficiency Fund	447
The Vision of the Valley of Dry Bones	448
Our Naval Weakness	448
The Coronation Stone and Chair	449
Professor C. Piazzi Smyth, F.R.S.	450
Anglo-Israel Free Distribution Fund	450
Israel's Scripture and Prayer Union	451
Correspondence	451

SIKKIM AND THE BLACK MOUNTAIN.

IN the BANNER of Feb. 15, 1888, No. 581, p. 70, we drew attention to Sikkim, described its geographical position, and shewed our readers that the country operates as a Gate towards Tibet, whereby the vast trade of that country and of the regions beyond may be poured into India and find its way down to the colossal maritime Gate to the West, Calcutta. When we last wrote on the subject, eight months ago, military operations were then about to commence in order to bring the Sikkim Rajah and his Tibetan friends to reason, to persuade them that the British power cannot be insulted with impunity, and lawful commerce with the Empire impeded by false friends or open enemies. The Gate has now been forced open by violence, and British troops under Col. Graham have taught the Tibetans a lesson which they will hardly forget in a hurry. The British advance encountered the Tibetan levies and completely dispersed them, capturing their camp and guns, killing 400 of their troops and invading their territory. The effect has been most salutary: for the Sikkim Rajah has come into Gnatong, the British head-quarters, and been forwarded to Darjeeling to confer with the Lieutenant-Governor. Tumlong, the capital of Sikkim has been occupied by Col. Mitchell, with the enthusiastic welcome of the inhabitants. The Chinese authorities are busy trying to secure favourable terms for the Tibetans, who are quelled by their recent disastrous defeat. The gateholders have according to the promise secured possession of one of the Gates of their enemies, and they now, we suppose, will hold it firmly till the road into Tibet has been constituted a trade route to minister to Israel's wealth, and give her power and security on her Northern frontier. The other name which stands at the head of this article is a fresh and far distant Gate, situated "in the South-western corner of our Hazara frontier, almost enclosed by the Indus on the West, and by two of its tributaries on the East." Strangely enough a spot close to this Black Mountain is called "the shut or closed Gate" for "Dar-band" is the true "Gate" of the Black Mountain, and whoever holds it, holds the key to the Black Mountain country too. The "shut Gate" lies just within our British frontier. "The Black Mountain" seems on the map close to Attock and Peshawar, but it is a most difficult mountainous country, requiring consummate skill to traverse and subdue. The geographical features of the district were well described in the *Times* on Oct. 8., and we quote them for our readers' information:—

The Black Mountain itself is described in Colonel Paget's Record of the Expeditions undertaken against the North-west Frontier Tribes as a district of comparatively small extent, but of the most rugged character. It is only about 30 miles long, with an average breadth of 10 miles, and an average height of 8,000 feet above sea-level. It is really a long crest running in a generally northern direction at some little distance east of the Indus, from near Darband on the south to where the river takes a sharp turn eastwards on the north. The ridge is in general more rounded than sharp, sends up high peaks at intervals, is crossed here and there by deep passes, and shoots out great spurs east and west, which are often precipitous and rocky, with deep, narrow glens or gorges lying between them, in which are planted the villages of the tribes. The soil of the hillsides is described as for the most part rocky and stony. When uncultivated the lower slopes are covered with thorny bushes and grass; further up, forest replaces these, and the whole of the upper portion of the spurs and crest is thickly wooded. Along the crest frequent open glades occur in the forest, which, with the exposed slopes of higher peaks, are covered with short grass. The Indus in this part is deep and rapid, from 70 to 150 yards wide, and crossed at 11 different points by ferries, the boats accommodating from 20 to 30 passengers. The natives also cross the river at nearly every point on inflated skins, which they can do with great rapidity and in great numbers. The scenery in some parts is magnificent, as might be expected, and with its general features we are pretty familiar from the information obtained during the troublesome punitive expeditions of 1852-3 and 1868. The climate of the Black Mountain is fine in spring, summer and autumn, but severe in the winter, when snow falls in sufficient quantity to stop communications over the crests, along which are the main routes for a military expedition.

The attack on the Black Mountain has just been delivered (Oct. 3 and 5) by four columns of British troops, who have encountered a resolute enemy and defeated him with loss.

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One of the staff officers on the British side was killed—Capt. C. H. H. Beley—and three more were wounded. The crest of the Black Mountain was reached and occupied by the 1st column of General McQueen's force, and the 4th column, which seems to have had much of the most difficult part of the operations to encounter, is harassed by the enemy on the opposite banks of the Indus. The result we may hardly doubt, and shortly we may expect to hear that the Black Mountain is either annexed to the British Empire or placed under such political governmental arrangements as never to be a cause of anxiety and expense for the future. An episode in the operations was an assault delivered on the Royal Irish Regiment about two miles beyond Kotkai, by some Ghazi fanatics. It was repulsed, though with some loss to ourselves, and 200 of the attacking fanatic force were killed, accepting we presume no quarter. The operations resemble those which usually accompany an expansion of our Indian Empire. A frontier tribe perhaps commits some unprovoked assault on British territory and kills a couple of European officers on our own ground, as in this case. A punitive expedition is organised by the Indian Government to avenge the insult, and to punish the assailants. The expedition is entirely successful, and after a time the British government, tired of the expense of repeated efforts to teach moderation to our aggressive neighbours, orders the territory of their foes to be annexed, and forthwith the rebels subside into quiet and peaceable subjects of the British Raj, and become themselves the supporters of their rulers in their next contest with the powers of turbulence, beyond. The Black mountain will soon we believe be the "Dar-band" or "closed Gate" of the difficult country beyond, and thus "the gatekeeper of the world" will be possessed of one more bunch of keys, opening for them fresh sources of trade, and providing new defensive bulwarks for the Empire against its savage enemies to the North-west. Such are the facts of an interesting historical event which has just taken place before our eyes, and is yet awaiting its completion. What lessons do Sikkim and the Black Mountain teach us? Surely that Israel of the Isles is before us, carrying out his destiny as the subjugator of the world, and illustrating Micah v. 8, R.V., "The remnant of Jacob is 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 going through treadeth down and teareth in pieces, and there is none to deliver." The same process is going on in other distant countries, and the same results follow. The conquering race is advancing in South, Central, and Eastern Africa: in Australasia, and the South Pacific, and "there is none to deliver," because the Lord is "showing to His people the power of His works in giving them the heritage of the heathen" (Psa. cxi. 6, R.V.). Let Israel then ascribe to the Lord all the praise!

THE FIFTH MONARCHY.

We have been for the most part taught that the Scriptures indicate the general outline of the course of history, from the beginning to the end of time. Concerning the four great empires of the ancient world, very precise indications are given in the prophecies delivered through Daniel, and many also through other prophets. Now, if the Scriptures be indeed the Word of the Most High God, King of nations, by whom kings reign and princes decree justice; if the Scriptures do indeed declare His will and purposes in the ordering of human affairs, it would be very strange if they had not abundant references to the vastest and most widely-spread empire that has ever existed.

The British Empire is four times the size of the Roman Empire, the last and greatest of the four ancient monarchies. To traverse the territory it possesses in North America alone takes a week, travelling night and day by express train. Its whole territory is a fifth of the habitable area of the whole world. Its whole population is nearly a fourth of the whole world. It is conspicuously the most influential political organization of any age, admitted by all men to be the exemplar of harmonized justice and freedom. It is in contact at some point with every considerable State, civilized or uncivilized, throughout the world, so that no considerable State can wholly escape its influence. It has grown mainly by trade and by colonization, only incidentally by the sword. Whereas the outer provinces of all other empires have tended to break away, the tendency of all the provinces of the British Empire is towards continually closer and more compacted union. Moreover, its expansion is continuous; it goes on always growing. During the Queen's reign, the population has doubled, the territory has increased fourfold, the trade fivefold, the shipping tenfold. This expansion has been going on almost unperceived during the last ten years of comparative quiescence. Such periods alternate in more or less regular oscillation with periods of activity. The girth of the small home territory is bursting with pent-up over-population for which the place is too strait. By one means or another room must be found for them where they may dwell. What the Empire must grow to in this continuous process of expansion, which is inherent in the very conditions of the case, passes the wit of man to conceive.

If there be not in the Scriptures abundant references to this immense phenomenon, unique in every one of its aspects, and without any sort of historic parallel, then the Scriptures cannot be what for the most part we have been taught to understand. That is to say, they do not declare the purposes of God in the ordering of human affairs. That alternative fixes itself with an obvious logical precision from which there is no escape. The issue is definite and rigid. There are minds which cannot, or do not, grasp the meaning of the words, "British Empire." But by common consent of all men who know what the words mean, the thing they stand for is beyond any comparison the hugest thing in human history. The definite issue is that if the rise, and growth, and ultimate development of this huge matter have been omitted from the deliverances of the prophets of God, then, while discoursing of the older and less influential elements of history,—concerning the greatest and most influential they are silent. That cannot be. As a matter of fact it is not.

The whole Scriptures teem with glowing details, from every imaginable point of view, of a kingdom which should succeed the four of elder history, which should grow and spread to the furthest verge of the world, and ultimately dominate all other kingdoms and States.

The commentators have made the Word of God of none effect by their commentaries. The four elder monarchies were visible, material, fighting, conquering monarchies. The commentators, being blind, illogical, and inconsequent, have made out the fifth to be an invisible, immaterial, wholly metaphorical thing; have hopelessly dislocated the parity and consistency of the argument of the prophets of God. But now in these last days we have more sure the prophetic word, "Whereunto ye do well that ye take heed as unto a lamp shining in a squalid place" (see R.V.).

The Fifth Monarchy is described in the prophecy through Daniel thus,—In the days of those kings (of the elder monarchies) the God of heavens setteth up a kingdom never to be destroyed nor its sovereignty left to another people; but it breaketh in pieces and consumeth all these kingdoms, and it standeth for ever. It is likened to a stone cut out of the mountain without hands, that becometh a great mountain, and filleth the whole earth.

About the time of the Commonwealth there was a set of people called Fifth-Monarchy men. They were fanatical and troublesome; as people generally are who come into the world before it is ready for them. The empire was then a long way from having grown into a great mountain; but already its

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voice and authority were of such command in Christendom, and already the latent possibilities of its expansion and power had become so manifest, that these men, who believed God and His Word, were taught by the Spirit of God to discern thus early that Britain was the instrument appointed by the Lord of Hosts to vindicate His truth and righteousness before the nations. If they did not understand that this people are the very Resurrection of Lost Israel, at least they saw that they have succeeded to the functions of Israel as set forth by the prophets of God, to be on the one hand a kingdom of priests and a separated people, the witnesses to Yehova Tsebáoth, on the other His battle-axe and weapons of war to break in pieces the nations and to destroy kingdoms.

By all the Scriptures it is evident that the Fifth Monarchy is the Kingdom of Israel, the kingdom which was taken from the Jews (that is the tribe of Judah) to be given to a nation bringing forth the fruits thereof. It is God's Kingdom. Its throne is the throne of Yehova, on which Solomon sat instead of David his father, on which there can never fail a descendant of David, so long as the covenant of the day and the night endureth; until He come whose right it is, Son of David and Son of God. This Monarchy is a world empire so as that it has no defined frontier by land or by sea.

Concerning the Dry Land, it is written,—When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the people according to the number of the children of Israel. That was ages before Israel himself was born. Manifestly, then, the ultimate dominance of the children of Israel was in the purpose of the Most High from the very beginning. Then follows the reason for so ordering the bounds of the peoples,—For the portion of Yehova is His people, Jacob is the measuring-line (*khebel*, hence the word cable) of His inheritance, that is of the kingdom which is set apart as specially His own, under the kingship of the House of David the beloved.

Let us see upon a map of the world how the British territories make a measuring line, girdling every continent by a continuous string of dominating points of vantage. Going first eastward, from Heligoland, by the Channel Islands, Gibraltar, Malta, and Cyprus, to Cairo, the string stretches round Europe and along the North of Africa. Thence down the Red Sea to Aden and Perim, by Sócotra to Karáchi, the great Empire of India, the Burmas, Ceylon, groups of islands scattered over the Arabian and Indian Seas, Malacca, Singapore, Labuan, Penang, Hong-Kong, stretch the line round Asia. The Australian continent, New Guinea, Tasmania, New Zealand, Fiji, and groups of islands scattered over the South Pacific, carry the line to the ends of the earth. Returning Westward, and beginning again at Aden, by the Seychelles, Mauritius, and other islands, to Natal and the great Cape territory, thence by Walvish Bay, St. Helena, Ascension, the Gaboon, the Gold Coast, Lagos, and Guinea, Sierra Leone, Bathurst to Gibraltar, the line has measured the whole circuit of Africa. Taking now the Western hemisphere, from Cape Britannia, in the uttermost hyperborean region, down to Newfoundland and Nova Scotia, and across the continent to Vancouver, the whole immense territory belongs to the Fifth Monarchy. That is not all. Down to the Gulf of Mexico (see "The Two Nations" in the October, 1886, *Messenger*) is the possession of that tribe of Israel which was also to become a people, and also to be great. Thence by the Bahamas, Jamaica, Honduras, Guiana, the West Indian islands, by Ascension and St. Helena again, Tristan da Cunha, the Falklands, round the Horn to the Carolines and other groups in the Pacific, the line has stretched round the American continent, and reached the opposite ends of the earth.

Concerning the empire of the Sea, it is written,—They shall suck the abundance of the seas. And again, of the dominion of David it is said,—"I have set his hand also on the sea, and his right hand on the rivers."

Now let us trace the official "Stations" of the Imperial Navy. The China Station extends from the longitude of Behring's Straits to the coast of China, and South to an irregular boundary South and North of the equator. South of this is the Australian station, from about 98° E. to 155° W. The Indian Station extends from 98° E. to the African coast, and to the Tropic. There begins the Cape station from 98° E. to 20° W. Thence the South American station extends to that continent. The West African station is bounded by the coast, by 20° W. and by the Tropic. The North American station covers from about 32° W. to the American coast. East of it, and up to the European coast, is the Channel station. Finally, the Pacific station includes the great area from the Western coast of America to the longitude of Behring's Straits; thus completing the whole circuit of the world.

"Britannia rules the waves," is another way of saying her hand is on the sea. Who has set Britannia's hand on the sea? —"*Messenger*" *Leaflet.*

THE DWELLERS IN THE TENTS OF SHEM.

We recur to this subject because we have somewhat recently heard a sermon on that famous Identity text, Gen. ix. 26-27, which sent a pang of pain and surprise through the hearts of the many Identity believers who listened to it. The preacher, commenting on the fact that no one could have invented this prophecy of Noah, uttered just after his shameful sin had been committed, proceeded to consider the distinct national destinies which the passage showed were marked out by the Patriarch for his three sons. There was he said first Canaan; cursed for his father's sin—the father being cursed in his son, who was destined to a terrible future—to ages of slavery and perpetual serfdom. "A servant of servants shall he be to his brethren." History shows the prediction has been exactly carried out. The sons of Canaan in Africa have been enslaved from that time to this by the Shemitic and Japhetic races; and after all the noble efforts this our own nation has made and righteously made to stay the evil, God has fulfilled the prophecy He Himself inspired, and Canaan is still the victim of an atrocious system of slavery which is terrible to contemplate. Next in order is the destiny of Shem. It is remarkable no blessing is pronounced on him—but the prediction declares, "Blessed be Jehovah, the God of Shem!" This, however, was a priceless blessing even so expressed. For it tied up Shem to the Lord Jehovah, and declared that the Lord God was ever to be the God of Shem. This unique blessing was carried on to Abraham, Isaac, and Jacob; and Jehovah became their God,—the God finally of Israel; all of whom belonged to the Shemitic race. To them accordingly God gave His Holy Word; His visible presence; His comforting protection. By them alone He was acceptably worshipped. They constituted "His peculiar treasure and inheritance." They were His "especial people," and to them He sent as their Saviour His own only-begotten Son, the Lord Jesus Christ. In the "tents" or tabernacle of Shem, the Shekinah dwelt, and all spiritual blessings were granted to this people. Further, included in these tents of Shem, there have always gathered those spiritual sons of Abraham, the true believing spiritual Israel, who are as entitled now to say with the racial descendants of Shem himself—"Blessed be Jehovah, the God of Shem!" So far the exposition of the passage was clear, scriptural, and quite in accordance with our Anglo-Israelite views. But when the preacher came to the 27th verse and dwelt upon the prophetic future of Japheth, we were constrained to differ, and to regret that his views diverged so widely from what we believe to be the truth. "Japheth," he said, meant "enlargement," and the prophecy foretold as his future destiny two things; first: enlargement or vast increase of population, influence, and extension in power and dominion; as well as—secondly: the privilege of dwelling in the tents of Shem. "'God shall enlarge

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Japheth, and he (Japheth) shall dwell in the tents of Shem,' are (he added), the words of the prediction. The history of the Japhetic races—Greece, Rome, the Tartar monarchs who overran Asia and Hindustan; and, within the last two centuries the Portuguese, the French, and the *Anglo-Saxons, all being Japhetic in their origin*, have conquered the lands of Shem—have overrun India, and thus have proved the truth of His Scripture and the call of the Gentiles at the same time, for they have showed all through history, that God has verily enlarged Japheth, and Japheth has thereon dwelt in the tents of Shem." The preacher went on to declare that in spiritual privilege it was the same. The blessing of Shem, Noah declared, was one day to come in spiritual showers on the sons of Japheth. "The tents" were a symbol of religious worship; and the words of the twenty-seventh verse therefore foretold that the Gentiles of the Japhetic stock, were to inherit all Shem's spiritual blessings, and supplant him in respect to the true religion! This was "the call" of the Gentiles described in Isa. liv. 1-3 and Ephes. ii. 12, *et seq.* "We have, as the English Japhetic nation," said the preacher, "entered into Shem's place! We have been put in trust with the true religion and the Word of the living God—and have we not fulfilled the glorions mission? Have we not during these past 300 years sent the Gospel as a great and mighty and wealthy mercantile people into the whole world? Our vast wealth has been spent on the work, though immensely greater good would have been done with it than we have affected, had we not spent so many millions on the demon drink—the curse of our favoured land."

So far our preacher! The whole of the scheme he propounded regarding the Japhetic origin of our Anglo-Saxon British people, was based upon the misconception of the latter half of the 27th verse, which he used as his text. For whereas the text speaks of "God enlarging Japheth," and the same God "dwelling in the tents of Shem," the preacher quite gratuitously introduced as the nominative of the second clause, the accusative of the first, contrary to the Hebrew text, to the plain meaning of the passage, also contrary to the words of the LXX. translation, and the whole tenor of Scripture regarding the heirs of the promised blessings of multitudinousness, dominion, wealth, empire, the Gates, and spiritual privileges untold! The Septuagint clearly renders it so as to make "the dweller in the tents of Shem, the same *God* who enlarges Japheth." To accept the preacher's reading, which is that of the commentators almost universally, would be as reasonable as to allow the translation of 1 Sam. xvii. 51 to run as follows—(a reading the Rev. H. Marriott first suggested as a ridiculous parallelism, in Vol. 1, Horæ Apocalypticæ), "Therefore David ran and stood upon the Philistine, and *he* (the Philistine) took his sword; and *it* (the sword) slew him; and *he* (David or the Philistine) cut off his head therewith," &c. Precisely the same mistake has been made in this instance by nearly all our commentators, for they have taken "Japheth," the accusative of the first sentence, and against the genius of the Hebrew, English, and Greek languages, made it to do duty as the nominative of the second; and thus totally changed the meaning of the Lord Jehovah's prophetic utterance! For they have read it thus, "God shall enlarge Japheth, and he, (Japheth) shall dwell in the tents of Shem;" whereas the statement really is, "God shall enlarge Japheth, and shall dwell in the tents of Shem." He is in truth Jehovah the God of Shem, and naturally does dwell, and has dwelt, and will always dwell, in the tents of Shem. It is contrary to every promise within the Bible to take away Shemitic Israel's birthright of multitudinousness, dominion, expanse, wealth, spiritual primogeniture and privileges, with the custody of the Word of God and the Sabbath, and to declare that Japheth is finally to take that birthright right away from Shem. The Scriptures cannot contradict themselves; and therefore we must decline to follow the explanation of the passage which robs Shemitic Israel of her blessings—declares the British races have, as the offspring of Japheth, dethroned the sons of the Shemetic Hebrew Patriarchs from their high position of privilege which countless promises made theirs for ever and for evermore by the oath of God. We hold then to the Israelitish Shemitic, but not to the Japhetic, origin of the Anglo-Saxon folk; believing that they are what they are, because they come of Shem, and because God dwells in their tents according to His promise; not that being of Japheth they have robbed God's people of their first-born rights, acquired by virtue of countless Divine promises that the great Jehovah swore should be Shemitic Israel's for ever. (Gen. xii. 2, 3; xviii. 18; xxii. 17, 18; 2 Sam. vii. 23, 24; Isa. xxvii. 6; xliii. 21; Dan. vii. 27; Psa. cxlvii. 19, 20.)

THE CHINESE QUESTION. FROM A BRITISH-ISRAEL POINT OF VIEW.

A Paper by MR. R. BELL, *read before the Sydenham British-Israel Association, New Zealand.*

OUR subject for this evening, as you are all aware, is one which at present is causing a great deal of agitation in these colonies—viz., the Chinese Immigration Question—a question on which there is some difference of opinion among ourselves as British colonists, some contending we ought not to allow the Chinese to come among us, others asserting we have no right to prevent them coming, for, they say, it is difficult to understand by what right we, the British, hold full possession of and occupy these lands, the Australian Colonies, in preference to any other of the great Powers of the earth. The reason for this is found only in British-Israel belief. When the question, "Why do *we* possess these lands"? is brought to this great and important subject, the answer we receive is from the sacred word. God has given them to Israel. Nearly twenty-six centuries ago, about the time the Ten-Tribed house of Israel were being banished from the land of Palestine, the Prophet Isaiah, under divine inspiration, addressed these words to them, "Thus saith the Lord, I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (Isa. xlix. 8). We have here God's promise that Israel (the British nation) were to be preserved to inherit the desolate heritages. This promise has been fulfilled, and in its fulfilment we have the reason why *we* possess and occupy these Australasian Colonies.

I am fully persuaded that the Lord's will is, that we alone, to the exclusion of every other nation, shall possess and occupy these lands, for He has nowhere in His word promised these desolate heritages to Israel as an inheritance conjointly with any other people, but on the contrary He declared by the mouth of Balaam, "Lo the people shall dwell alone" (Num. xxiii. 9). And through the prophet Jeremiah He says, "I will make a full end of all the nations whither I have driven thee" (Jer. xlvi. 28). These and other scripture statements shew that the divine will is that Israel, and Israel only, shall occupy these lands, which in the days of the prophets were "the desolate heritages."

Certain promises of national greatness were made to Israel through Moses, such as Deut. xxviii. 1—13. Certain commands, of perpetual obligation, were laid on Israel, obedience to which was to be an everlasting sign between God and Israel (see Exod. xxxi. 13, 16, 17). By this sign Israel would be distinguished from all the nations of the earth. I hold that if those promises and commands given to Israel in the wilderness apply to us in these latter days, so also must the instructions to Israel in the wilderness concerning their occupancy of the land of Canaan apply to our occupancy of these "desolate heritages."

Let me call attention to some of those directions or commands which are necessarily bound up with the subject we are now considering. I need not stay to shew that the people who

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occupied the land before Israel obtained possession of it were idolaters—every Bible reader knows that. God's command to our forefathers, repeated again and again, was, that idolaters were not to be allowed to dwell in the land with them, for the tendency to evil in the human heart is such, that notwithstanding all the sacred teaching Israel had received, and all the manifestations of divine goodness and love God had given them, they would form alliances with those people, and the gods and vile practices of the idolaters would become temptations and snares to them of the most dangerous character. Read the divine command, "For I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against Me" (Exod. xxiii. 31, 33). "But ye shall destroy their altars, break their images, and cut down their groves; lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice. And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods" (Exod. xxxiv. 13, 15, 16). "And when the Lord thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them nor shew mercy unto them, neither shalt thou make marriages with them: thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. vii. 2, 3, 4). These passages have reference to the idolatrous nations who occupied the land before Israel, and if it was necessary they should not be suffered to dwell in the land with Israel, was it not equally necessary to Israel's well-being that other idolaters should not be allowed to enter and settle in the land, lest they should become snares to Israel?

When the Lord brought the Israelites into the land of promise, instead of rigidly observing these commands, and driving out the idolaters, and thereby cleansing the land from idolatry, they failed to obey, spared some of the people, who were allowed to dwell in the land with them, and, as God had foretold, so the gods of those nations became snares to Israel. "And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger" (Judges ii. 11, 12). "And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves" (Judges iii. 6, 7). Such was the tendency to idolatry in Israel that though they were frequently chastised on account of this sin, yet were they as frequently turning from the Lord and worshipping the gods of the heathen, until at last this sin brought upon both Israel and Judah the most terrible calamity, expulsion from the land which God had given them in accordance with the promise made to their fathers.

And are we, their descendants, more steadfast in our allegiance to the God of heaven than were our forefathers? Can we introduce an idolatrous race in large numbers among ourselves, and hope to remain true nationally to our glorious Christianity? Is the tendency to idolatry rooted out of us?

The Chinese are known to us all as a nation of idolaters, who will bring with them their heathen gods, and follow their idolatrous practices in our midst. I believe it is generally known in New Zealand that those Chinese who are now in our land have their little images with them in their homes, though perhaps not many may have seen them engaged in their idol worship. It would be well to consider what the result may be if they are permitted to come in large numbers, or if coming gradually they become a numerous people in our lands. Imagine a few hundreds of them in any locality! Is it too much to suppose they would engage unitedly in their religious exercises? Is it at all unreasonable to think one or more religious edifices would be erected, and their idolatries practised openly and in the sight of our own people? And having set up their heathen worship in our midst, will the evil be confined to themselves? Are the principles of our holy faith so imbedded in the hearts of all our people, that none would be found ready to join them in departing from the Lord our God, and bowing the knee to the senseless idols which are the object of worship among the Chinese? Are our Christian churches so rigid in their adherence to the word of God that there is no danger of any of them being ensnared, and led into error by the evil influence of heathenism? Would a large influx of idolaters to these colonies not mean danger to the church of the living God? Is it drawing too strongly on the imagination if we picture these "desolate heritages" occupied by God's people Israel having a large number of idolatrous Chinese among them as naturalised British subjects, demanding legislation on their behalf, and in the interests of their religion; in such a case it is not at all improbable that with our manhood suffrage the Chinese vote may become an important factor in our elections parliamentary and municipal, that with our ideas of religious liberty we might witness an avowedly Christian parliament legislating in the interests of a religion at once degrading to the human race, and dishonouring, insulting to the living God, the Creator of heaven and earth, and all they contain.

If any are sceptical as to this possible result of Chinese immigration to these colonies, and are asking the question, Can such things happen, I point you to the history of our native land, during the present century. About the year 1845 large numbers of idolatrous Irish (Canaanites) came over to England, compelled to leave their own country on account of the distress existing there, caused by failure of the crops, known in history as the potato famine. Those people by joining themselves to the Romish Church so increased the number of Catholics and strengthened the hands of the Papacy in England, that in many large towns additional accommodation was required. Large and attractive buildings were erected, the services have been rendered more imposing, the influence of that church has been widened, and increased numbers of our own race have been drawn within her pale, and this political, religious system which we call Popery has gained a position in Britain which I think it has never occupied there since the Reformation. The evil has grown and spread until our Protestant Churches of every denomination have in some measure felt its deadly influence, and in more than one instance have set up the image of the beast in their midst, and Israel is again shewing that the tendency to idolatry exists among us.

No one needs to be reminded what importance is attached to the Catholic vote in all our elections, both at home and in those colonies. I learn from English papers that in the last general election the Catholics in every constituency were instructed by the Church what candidates to vote for, the object being, if possible, to so balance the two parties in the House of Commons, Liberal and Conservative, that at any time the vote of the Catholic party in the House might be used to turn the scale to suit the purpose or serve the interest of the Church. Seeing that this state of things exists in regard to Romish idolatry, so largely established in our dominions, whether brought about by Irish settlement among us or no, we can easily conceive in our minds what may be the result of a large influx of Chinese idolaters to this colony. China, with her four hundred millions of subjects, can, if permitted, very well spare half a million or more to settle in New Zealand in company with our half million of the Anglo-Saxon race already here, and then, think what a political and religious power they would be in the land!

Though God's command to Israel was, not to suffer the

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idolater to dwell in the land with them, yet did the Lord make provision for the stranger who wished to settle among them. He appointed certain conditions which were to be imposed on the foreigner, and which, if enforced, would be effective in preventing him, not from dwelling in the land, but from continuing in his idolatry while he dwelt with Israel in the land. I will call attention only to one passage, which may suffice to shew what I mean; you will find more if you will "search the Scriptures" for yourselves. Turn to Exod. xii. 48, 49: "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land, for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you." The stranger must embrace Israel's religion, submit to Israel's religious ordinances and laws. The conditions under which the stranger in the olden time might dwell in the land of Israel, being of God, and therefore far superior to all human plans, shew us the only safe course to pursue in the case of the Chinese, who come to these colonies. If we could enforce on them submission to all our laws and Christian rites and observances, then we need not fear them becoming dangerously numerous, but to allow them to come free from all such conditions is to run a terrible risk of having these desolate heritages flooded with idolatry, and thereby bringing upon ourselves the indignation of our offended God.

It is contended by some good Christian people among us, that as the earth is the Lord's we have therefore no right to refuse the Chinese a home in these lands, for as God's creatures they have an equal right here with ourselves. True the earth is the Lord's, and He may give it, or any part of it, to whomsoever He will. In His wisdom He has given China to the Chinese, but He never gave them these desolate heritages—they are His gift specially to Israel. The Chinese like the rest of the human race are God's creatures, and when there is necessity for such a gift to them, doubtless He will supply their need, but in their case there has not yet been any need like Israel's need for such a gift. When God promised this gift to Israel, He also stated the reason why it would be necessary to them; we have it stated in these words, "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell" (Isa. xlix. 19, 20); "For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 3). We have been multiplied exceedingly, until the place the Lord appointed for us, in which He planted us, became too strait for us, by reason of the inhabitants; and if God had not given us the desolate heritages of the earth (the various British colonies and America) we would have been in a lamentable condition now. It is very different with the people of China. It cannot be said of them, The place (China) is too strait for them. If you will take the Jubilee Atlas and work out a few figures, you will then be able to compare their present need for place, that they may dwell with our own.

According to that authority, in the year 1887 the population of England was equal to 486 persons to every square mile. The population of Scotland 125 persons to every square mile. The population of Wales was 184, and the population of Ireland was 159 persons to every square mile. Taking Great Britain as a whole, the population was 337 persons to every square mile, and including Ireland the population of the United Kingdom was equal to 289 persons to the square mile, while the population of China equalled only 88 to the square mile. It will be seen from these figures that Israel's need for the desolate heritages does not exist with the Chinese.

And what about the future? If we continue during another century and a half multiplying as we have done during this century, we shall by then require all the territory we now possess that we may dwell, for the Anglo-Saxon race will then be nearly equal in number to the present estimated population of the earth. And with such an immense population of our own there will be no room for any other race to dwell with us in the heritages the Lord has given us.

But it is said the Chinese cannot long continue numerous among us, for even though they come in large numbers they are sure to die out before us, as the Aborigines have in some instances died out, and in other instances are rapidly dying out before the British.

Now, I do not think this dying out process will apply to the Chinese any more than it applies to the Negro race in America. I am not aware *they* are dying out. To my mind such an idea is not in accordance with the teaching of Scripture. God has not said He will make a full end of *them*. He says, "I will make a full end of all the nations whither I have driven thee." He has not driven us among the Chinese. He has said, "For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted" (Isa. lx. 12). The Chinese do not refuse to serve us; as a nation they have served us for some time, they trade with us, many of their ports are open to us for purposes of commerce. And the individual Chinese who are now among us, are willing to serve us in any capacity, even the lowest and most menial, and for the smallest remuneration. No, I do not think the Lord "will make a full end" of the Chinese. I do not think *they* "shall be utterly wasted."

There are some Christians among us who say, As we send our missionaries to China for the purpose of converting the Chinese to Christianity, we ought, therefore, to allow them to come among us, in order to lead them to the Saviour, so that when they return to their own land, they will carry with them the glad tidings of salvation to their fellow-countrymen, and so help on this missionary work.

This *may be* man's proposed way, but it is not God's authorised way of dealing with the heathen, at least, not yet. When the Saviour commissioned His Galilean disciples (Acts i. 11, and ii. 7) to preach the gospel to every creature, He commanded them to *go* into all the world. And we know this work was not given to the eleven exclusively, for it is revealed to us by the prophets that the Lord has laid this work on Israel; that is, it is a work for the nation, "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). "This people have I formed for Myself, they shall shew forth My praise" (Isa. xliii. 21). "I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth" (Isa. xlix. 6). It is clear from these and other similar passages, that Israel is to be the agent in God's hands for conveying the Gospel to every creature. But I know of no Scripture that teaches that this is to be accomplished by receiving the heathen among ourselves. On the contrary, Scripture teaches that we are to carry out the purposes of God concerning the heathen by going to them. He says of Israel, "They shall declare My glory among the Gentiles" (Isa. lxvi. 19). And again He says, "And the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord" (Micah v. 7). You will see by these Scriptures that we are to declare God's glory *among* the Gentiles, not with the Gentiles among us, that we are to be *in the midst* of many people, as a dew from the Lord, not many people in the midst of Israel. Not until the restoration to the land of promise, have we any Scriptural warrant for receiving the heathen among us, then they may come to us, to *that* land, not as colonists seeking mere worldly advantage, but as enquirers anxious to learn the ways of Israel's God, and to walk in His paths. This is so clearly stated in Scripture, that none can fail to understand. "And it shall come to pass in the last days, that the mountain of the Lord's

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house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. ii. 2, 3). "And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths" (Micah iv. 2). "Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord" (Zech. viii. 22). This is God's way of dealing with the heathen: Israel is to carry the Gospel to them until the time of our restoration. Then they will come to us to learn to know and serve the Lord, the God of Israel.

While man professes to propose a better way; while Christians are so anxious about the spiritual welfare of the Chinese, as to urge as a plea for their coming among us, a desire to lead them to the Saviour, I am not aware of any effort Christians are making in this direction. I have not heard of any mission instituted by any denomination in these colonies for the special benefit of the "heathen Chinee" already dwelling with us in these lands. I believe there is not any such mission in New Zealand. And until some effort is made for their conversion it will be better for Christians to cease urging this reason for permitting the idolater to dwell with us in these "desolate heritages."

These are some of my views on this Chinese Immigration Question. I believe, and this belief is founded on the Word of our God, that it would be contrary to His will to permit a large influx of idolaters to these lands which He has given us. And that the agitation against Chinese immigration now going on in some of the Australian Colonies is but the Lord moving the people to cry out, and protest against the thing which if permitted will bring upon Israel a great calamity, namely, further estrangement from and insult to her God.

THE CONTROVERSY IN "THE NORTH MANCHESTER GUARDIAN."

A SHARP and rather too personal controversy is being carried on, as we have already noticed, in the columns of *The Guardian of Middleton*, North Manchester, the last portion of which, dated Sept. 29th, has just been forwarded to us. We do not think it serves our cause to allow our controversy to degenerate into personal allegations of ignorance, delusion, carelessness, and the like. We do not propose to allude to such accusations on either side in the letters which appear from the pen of our champion, Mr. Gandy, or from our antagonist, Mr. Ernest E. Hoole. The latter conscientiously believes we are wrong, and gives reason for the statement. We are bound to consider those reasons dispassionately, and to answer them fairly, if we can, in the hope of converting one to our side, who is bound at last to be a believer, and who may as well be our friend now as some weeks or months hence. Mr. Hoole states he was perfectly well aware that there was once a distinction between the House of Israel and the House of Judah, as recorded in the Scriptures, but what he maintains is this: that "whatever differences existed 2,000 or 3,000 years ago, such differences do not now exist, and have not existed for centuries." He argues that because we admit that 1,800 years ago we knew where to find the Ten Tribes (alluding, we suppose, to the testimony of Josephus), therefore the wildest stretch of imagination will not justify us in declaring those Tribes are "lost" now! To all this, of course, we demur; and we are sure Mr. Hoole will see he is going too far. We do admit the Ten Tribes were indicated by Josephus in A.D. 93, as still existing beyond Media, an "immense multitude;" but we affirm without contradiction that since the 5th century, A.D., after the Roman empire broke up, the House of Israel has not been heard of, and therefore may be described just as the Jews describe them to-day, a people "lost," but destined to be found some day, according to the prophecies. Mr. Hoole mentions a difficulty which has been well answered in our columns by J. C. H. Mehl, in an article entitled "B.C. 720, and A.D. 70," on p. 383 of our present volume. It relates to the fact that whereas St. Peter, in his epistle, addressed the Diaspora of Ten-Tribed Israel in Asia Minor, in his day, Mr. Scott, the Anglo-Israelite advocate, wished Mr. Hoole to believe that the Ten Tribes were already at that date in the British Islands, receiving Christian instruction from St. Paul and others. The explanation which the late Bishop Titcomb and J. C. H. Mehl have given is the correct and simple one, that while the main body of the Ten Tribes reached these shores of ours, through the North of Europe, prior to, and long after the Christian era, a detachment, or "scattered fragments of the Ten Tribes which had wandered far away from the place of their captivity," were located in Apostolic times in Asia Minor ("Message to the Church," p. 49, Titcomb). It is clear from the whole epistle (1 Peter i., ii.), that the Diaspora was the dispersion of Israel, not that of Judah; and the testimony of Scripture requires that Israel's dispersion should be in many directions, and not in one, as Mr. Hoole seems to expect (see Hosea ix. 17; Amos ix. 9; Ezek. xi. 16, 17, R.V.). On another point, Mr. Hoole takes exception to our case, arguing in proof of the union of the Twelve Tribes, in our Saviour's days, that when it is said, "He came to His own and His own received Him not," the Twelve Tribes were indicated, but not the two only. "Christ," he says, "was promised to the whole Hebrew race long before the term Jew was invented, and He came to the whole Hebrew nation and they rejected Him." Mr. Hoole considers we are guilty on our side of begging the question, when we assert that the Lord's own were the Jews only and not the whole Twelve Tribes.

Mr. Hoole's error of course is a natural one, and arises from the fact that he is not aware that on him, under the circumstances of our case, rests "the burden of proof" that the two Houses which he admits were once divided, were re-united again in our Lord's day. He must prove that fact; not the Anglo-Israelites. For he admits that the state of division once existed, and the presumption of continued separation even to this hour must prevail until it can be distinctly shown by him who asserts it, that the two severed and divided Houses re-united. Let Mr. Hoole assume the labouring oar, and tell us when the House of Israel and the House of Judah were re-united after their division in B.C. 975, and after the captivity of Israel to Assyria in B.C. 740 to 678! If he fails to offer proof, then the presumption that the rupture was never healed must prevail, and that when Christ came in A.D. 1, He came to Judah only—to His own tribe from which He sprung (Heb. vii. 14); and therefore was able to reject His own and transfer the kingdom of God to the House of Ephraim-Israel, as the nation bringing forth the fruits thereof (Matt. xxi. 43; Gen. xli. 52, R.V.). Mr. Hoole, in dealing with the parable of the husbandmen, declares that "the heritage of the Twelve Tribes was taken from them and given to the Gentiles," and the British, being Gentiles, "have not had the least share of the light, but that the time when Christ shall become again the glory of His people Israel (the Twelve Tribes) has not yet come, and will not for a considerable time."

Mr. Hoole will find, however, that his scheme of interpretation does not allow for the Gentilization of the House of Israel, and their absolute departure from the society of the Jewish remnant of the chosen people. Where does he find on his hypothesis that Hosea i., for instance, was fulfilled in Israel's history? When they were reckoned as "Lo-Ammi, and Lo-Ruhama," "not God's people," those on whom He had no mercy? When while so outcast did they become multitudinous "as the sand of the sea, which cannot be measured nor

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numbered"? When, while in the Lo-Ammi outcast condition, did these Ten Tribes become "the sons of the living God," that is, "a Christian nation"? When was verse 11 of Hosea i. fulfilled in the history of the Ten Tribes, before re-union with the House of Judah? At what date, how, and when, was the final amalgamation carried out? How does history corroborate Isa. xi. 15, 16, in respect to the mighty signs which were to accompany the rejoinder? If the re-union took place when Judah returned from Babylon, have the particulars of Ezek. xxxvii. 15—28 been accomplished? When and how? Is there one nation and one kingdom now existing on the mountains of Israel, and is the reigning prince there, ruling over the Twelve united Tribes, a prince of the House of David, as that Scripture requires? All these matters it devolves on Mr. Hoole to prove, not on the Anglo-Israelites, because his is the labouring oar, to prove that an admitted state of rupture and separation has been succeeded by the union of the tribes—a fact we deny. The *onus probandi* is his, as every court of law in the land would rule and require; and he cannot evade the responsibility or call on us to assume it as he has done when arguing with Mr. Scott. Mr. Hoole's words were these, "When Mr. Scott says Christ came to His own, and means this phrase to indicate the Judahites alone, he is simply begging the question and perverting the Scripture." We fear we must saddle Mr. Hoole with the burden of proof, and we know that under it he must collapse.

THE NATION OF THE BIBLE.

We hardly expected that our opponent, the Rev. J. Wilkinson, the true "Friend of Israel," as distinguished from the Philo-Israel of the Banner, would be giving us a piece of evidence to help us in our demonstration that the British folk are the Lost Ten Tribes. We find, however, in the "Occasional Paper No. 1," issued for the Mildmay Mission to the Jews, by the Hon. Director, the Rev. J. Wilkinson, that in detailing the history of the Hebrew New Testament movement, he published statements regarding this our nation's share in that work which go far to establish our claim—that she is Israel of the Lost Tribes. It is well known that certain English friends of the Jews bought 100,000 copies of the New Testament for gratuitous distribution amongst them. The fact when made known to some German friends, elicited the following:—"It is to our shame that the brethren in England have had the honour to give back to the Jews the New Testament of our Lord and Saviour, in which book they too occupy a prominent place."

This is what we Christians should do first and foremost; and ought to have done it long ago. It is to our shame that the brethren in England have to do it first, although the Lord laid the Jews before our very door, like poor Lazarus at the door of the rich man. What have we till now done for the Jews? The English people are, and remain, the nation of the Bible; this glory no one can take from them. Like the priests who in the old dispensation, went in time of war with the ark of God before the people, conquering the heathen nations, so the missionaries now go with the Bible in their hands conquering for Him, before whom all knees must bow; and English people go before, in the work among the heathen as well as among the Jews. And it is therefore that that nation enjoys the blessing of God in a special manner.

Mr. Wilkinson publishes these sentiments, and issues them with the sanction of his approval. He must be bound, however, by the conclusions we cannot but draw from such avowals as are here contained. For, if the British "are the nation of the Bible," doing for the Jews and for the heathen races of the world what no other Christian people think of doing; if they are therefore specially blessed of God in so carrying out His will, acting as the conquering servants of Him who puts His Bible into their hands, we cannot see how Mr. J. Wilkinson can avoid the conclusion that the British must consequently be the House of Joseph or Ephraim, now "the sons of the living God" (Hosea i. 10, R.V.).

Nowhere do we find in the Scripture that any race is honoured as the British are admitted to be, except Israel. To them God has declared that "He showeth His words, His statutes, and His judgments, as He doth not deal with any other nation" (Psa. cxlvii. 19, 20, R.V.). To Israel only is given the commission "to blossom, and bud, and fill the face of the world with fruit" as the people whom "the Lord hath formed for Himself," and who therefore must perforce "show forth His praise" (Isa. xxvii. 6; xliii. 21, R.V.). Israel only was to be "the head and not the tail; above only and not beneath," in missionary enterprise as in all other things; and yet Mr. Wilkinson's paper declares to us that the English people are doing Israel's work and occupying her position, in this respect, to the jot and to the tittle. There is an error of course in the assertion made that it is only because the English so act, God has therefore blessed them in an especial manner; as if God grants His special favours for goodness and obedience, shown by any race, even non-Israelite in origin, instead of giving all the blessings described to His people Israel, only as promised, because they are the afterseed of Abraham, and not because of their fancied merits. By reason of our Israelitish origin, we are the nation of the Bible. For precisely the same reason ours is a missionary nation, going forth, Bible in hand, to bless and convert all the nations, families, and kindreds of the earth, to Christ. The British are foremost in this blesssed work, because they are the chosen nation, formed, created, made, and set apart for this very work by the will of God, to show forth His praise. The Bible assigns this honour to Israel, and to them exclusively. Mr. Wilkinson, then, ought not to allow the glory which God has conferred upon His servants of the chosen race only to be transferred by any one to a people like the British, whom he regards, for reasons of his own, as a non-Israelite, Gentile, Japhetic, nation, having no affinity at all with the House of Joseph. He may search the Bible from end to end, and he will never find what the writer in the *Occasional Paper* supposes is the case, namely, that God has attached to the general blessing He confers on any nation, the condition precedent, that they must take the Gospel, Bible in hand, to the Jews first and also to the Gentiles. God's blessing is unconditionally pledged to the after-seed of Abraham, exclusively; and He has bound Himself by an oath, which because He could swear by no greater, He sware by Himself, that blessing He would bless them, and multiplying He would multiply them, their seed being as the sand of the sea, possessing also the Gate of their enemies, and lastly that He would bless them by designating them His agents for carrying to all nations the gospel of the grace of God. The sovereign grace of God gave to Abraham's posterity— the Israelites—all the blessings that lie at His right hand, but He never once promised to any nation, much less to a non-Israelite Gentile race, that if they preached the gospel to all mankind, He would therefore reward them in return, by honouring and blessing them as He has the British. God does not pay for service done for Him by rewarding those who do it in the manner supposed; still less can He give to Gentiles what He never promised them at all, but only and exclusively to His chosen ones, the remnant of Israel. Let us therefore praise Him for His distinguishing mercies to our unworthy race, who are, nevertheless, covered with the righteousness of their Lord Jesus Christ, and sprinkled with the precious blood, are in a peculiar sense "The Nation of the Bible."

Obituary.

Dr. Robert Young, Author of the "Analytical Bible Concordance" and numerous other Biblical and Oriental works, died on Sunday evening, Oct. 14, at 6.20, at his residence, 14, Grange-terrace, Edinburgh, after a protracted and painful illness, borne with Christian fortitude.

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THE RIGHT REV. DR. MOORHOUSE, BISHOP OF MANCHESTER, IS SURE OF IT.

THE Bishop of Manchester consecrated the new church of St. Augustine's, Sanderson, Queen's Road, Newton Heath, on Sept. 12th; and preached a sermon appropriate to the occasion after it, taking for his text, 2 Kings xviii. 31, 32: "Make an argument with Me." The following were his opening sentences, as reported in the *Manchester Courier* of Sept. 13:—

He said in the words of the text there was a representation of the means adopted by the great Assyrian empire for establishing and maintaining a universal dominion, which had been so successfully used eight or nine years before in connection with the children of Israel. They had not only been swept out of their ancestral home, but scattered over all parts of the Assyrian empire, owing to a policy which had for its purpose the destruction of the national life of the Israelites. So long as men remained together and had a common origin, religion, and history they would be dangerous to the power that desired to reign alone in the midst of the earth. The remarkable policy of the Empire of Assyria was not merely one of conquest or of spoliation, but of national murder. And so successfully had that aim been attained in the case of the children of Israel that they were utterly lost amongst the crowds of surrounding heathendom, and never from that day, in spite of the fantastic performances of some in modern times, had it been possible to discover their remnants in any part of the earth. Hezekiah and the men of Judah knew perfectly well it was nothing but this national doom that was promised to them in alluring words of the insolent emissary of the King of Assyria. They met the evil by the determination to fight with their lives if need be to maintain their national character and independence, and thus they were able to shake off the shackles that were about to be put about them. It was this same spirit that had kept them through 18 centuries of contempt and exile, the witnesses for God, and the wonder of history down to our own days. The lesson to be learnt from this was that the people of these days must cleave to the religion of Christ, not merely because it pleased them, or had been created by any human mind, but because it was the revelation of God.

The Bishop of Manchester knew the scriptural distinction between "the children of Israel" and "the men of Judah," and stated what the fate of each has been. The former were "lost" among the heathen; the Jews are "witnesses for God" to this hour, and are "the wonder of history." We hope our opponents who tell us "Israel was never lost, but that they are now mingled with the Jews," will pay some respect to our statements in future. The BANNER and the Anglo-Israelites have the support in this matter of a real Anglican bishop. None of your Colonial bishops this time! A real bishop of the Home Church, highly respected too among men! His fiat is (and the bishop pronounces the verdict in a very decisive and clear way), that the children of Israel were "utterly lost amongst the crowds of surrounding heathendom, and never from that day, in spite of the fantastic performances of (the Anglo-Israelites) some in modern times had it been possible to discover their remnants in any part of the earth." No words could better convey our constantly repeated declarations in respect to Israel. The Ten Tribes were "lost;" and so completely lost that men doubt—the bishop at the head of them, whether it is possible to find even remnants of them "in *any* part of the earth now." This settles the further question "the Ten Tribes are not now mingled with the Jews." The Jews deny, the Bishop of Manchester denies, and the Anglo-Israelites strenuously deny the assertion of some, that the Twelve Tribes are now fused, and the two sticks are one.

So far in regard to the point respecting which the Bishop and the BANNER agree. But what about that fundamental question on which we differ? The Bishop calls ours, "fantastic performances," because we in "modern times" declare that it is possible to discover "the remnant" of Israel, and that the British folk are they! The Israelites were "lost" it is true, But we assert that they are now found again, if only people will open their eyes and see! To enable the Bishop of Manchester to see, we have first to show him, that the very book which foretells the utter dispersion of Israel amongst the heathen, predicts also their discovery as a "great and mighty," western, island nation, wealthy to a degree, the possessors of the Gates, a nation and a company of nations; the mistress of the seas, and *par excellence* the Christian, Bible-loving, Sabbath-keeping, world-evangelising nation, destined to inherit "the kingdom of God" in these the latter times. In all these facts we have the support of Scripture, as our readers well know, and we are ready to submit them to his lordship if he will only condescend to look. They will be found in the following passages, relating, every one of them, in the order stated, to Israel, "the afterseed of Abraham," namely, Gen. xviii. 18; Isa. xxiv. 15, xlix. 1; Hosea xi. 10; Jer. xxxi. 10, 36; Deut. viii. 18; xxviii. 12, 13; Gen. xxii. 17; xxxv. 11; xlviii. 19; Hosea i. 10; Psa. cxlvii. 19, 20; Exod. xxxi. 13, 17; Ezek. xx. 20; Gen. xxii. 18; xxviii. 14; Acts iii. 15; Isa. xxvii. 6; Matt. xxi. 43; Gen. xlix. 1.

The Bishop's declaration that the children of Israel were entirely mingled with the heathen leads to the correct conclusion that they were Gentilized, and declared God's Lo-Ammi, or outcasts. This of course, has Scriptural warrant from Hos. i. 9, 10; but it is also true, as the Bishop will find from the last text, that "In the place where it shall be said to Israel that they are God's Lo-Ammi, there it shall be said of them, The sons of the living God, or behold, a Christian nation!" They must be a "nation" because the Lord said in Jer. xxxi. 36, that the "seed of Israel shall never cease to be a nation before God for ever." The Jews are not a nation now; and therefore the Ten Tribes must be one. Our Lord's words in Matt. xxi. 43, were to the same effect; "The kingdom of God," He said, "was to be taken from the Jews, and given to a nation, one bringing forth the fruits of that kingdom." That nation must needs be the House of Israel, the Ten Tribes; because Isa. xxvii. 6, R.V. declares they are to be planted by the Lord, take root, and bring forth blossoms and buds, and thus "fill the face of the world with fruit" (2 Sam. vii. 10, R.V.). To a nation, Isa. lxv. 1 refers, and that nation can be none other than Israel for obvious reasons, since the Lord teaches them alone His words, His statutes, and His judgments, as Psa. cxlvii. 19, 20, declares, and He knows only Israel and Judah "of all the families of the earth" (Amos iii. 1, R.V.). Remove Judah from God's favour, and then God's love and grace must rest upon Israel, as He is true. The Bishop therefore is wrong, and his theology is at fault. He has to learn God's faithfulness, truth and love in true constancy and force, and to realise that having loved Israel, He hath loved them to the end, and given them all the blessings which lie at His right hand, in accordance with His oath and promises to Abraham, and with the prophecies of His Holy Word.

Why should the Bishop consider it a thing impossible with God to restore again His scattered people Israel? Does not His Word distinctly pledge the Lord Almighty to do this very thing? Has not the Bishop read Ezek. xi. 16, 17; Amos ix. 9—15; Rom. xi. 1, 25—29, and can he doubt that God who has promised will certainly perform and fulfil His promises? This is the time when these promises must be fulfilled prior to His coming, and to the restoration of the Thirteen Tribes to their inhertance, according to Jer. iii. 18; Hosea i. 11; and Ezek. xxxvii. 1, 15—28. When we tell the Bishop then, that the British nation are Israel discovered, why should he style ours "fantastic performances," and refuse to look into our demonstrations? The British bear all the marks of Israel, and if they are not Israel (and the Bishop is certain they are not), he ought, like a good under-shepherd of the flock, gently to convince us by argument of our errors, and not dogmatically, declare with a stamp of his foot, that we are attempting a "fantastic performance," in trying to achieve the "impossible." The *onus probandi* of the negative proposition rests upon the Bishop, and his is the labouring oar! Let him show us now, that the

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British are not Israel; also that the Lost Tribes are somewhere else, and we shall be content! If he declare the latter portion of our demand is an impossibility, at least let him show us wherein we are mistaken in declaring, as we do with all earnestness, that our nation is "Lost Israel found," and that his lordship himself is one of Israel's honoured under-shepherds.

THE INDWELLING PRESENCE OF THE LORD WITH ISRAEL.

ONE of the promises of the Lord Jehovah to His people, the tribes of Israel, was that He would be constantly and really present with them. It is well to notice this, and in doing so to recollect three things:

1st—That God is unchangeable, and will not alter the thing that has gone out of His lips (Psa. lxxxix. 34).
2nd—That He has never similarly promised that His presence shall be with any other of the nations of the earth.
3rd—That if the British be Israel, then the Lord's presence is with US.

Let us refer to the evidence on the subject to be found in the Word of God.

In Exod. xxix. 45, 46, we have the following unconditional promise made by the Lord God of Israel to His people just after they left Egypt. "And I will dwell among the children of Israel and I will be their God; and they shall know that I am the Lord their God that brought them forth out of the land of Egypt, that I may dwell among them. I am the Lord their God." . . There is no doubt here who are the people addressed. Not the Christian church, for it did not go forth out of the land of Egypt in Moses' days, brought by God Himself from the house of bondage. The people, and the only people, mark! to be so favoured, without limitation as to time, and without condition, were the children of Israel.

In confirmation of the above we have the "Sanctuary" constructed by Moses, "that God may dwell among" the people of Israel (Exod. xxv. 8).

In Numbers xxxv. 34, we have this wonderful statement made by the Lord Himself to Moses, and no condition is attached to the promise. "Defile not therefore the land which ye shall inhabit, wherein I dwell: for I, the Lord, dwell among the children of Israel." What proof is there the Lord ceased His indwelling amongst that race, or that He consented to dwell with any other nation or nations? There is none! To confirm this verse, we have in Deut. vii. 21, the following spoken by the Lord through Moses to encourage Israel to war with their Canaanite foes, "Thou shalt not be affrighted at them, for the Lord thy God is among you: a mighty God and terrible."

Nine hundred years after the above promises, we have God speaking by Haggai to the remnant of Judah, in Haggai ii. 4, 5, to the following effect, alluding to Exod. xxix. 45, 46. "Be strong all ye people of the land, saith the Lord, and work—for I am with you—saith the Lord of Hosts. According to the Word that I covenanted with you when ye came out of Egypt: so My spirit remaineth with you. Fear ye not."

In Zech. ii. 10 we have a promise to Israel very like the above, relating to the future. "Sing and rejoice, O daughter of Zion, for lo! I come and I will dwell in the midst of thee, saith the Lord." "Immanuel," who was the Lord Jesus Christ, came to His own—the House of Judah—"God with us" (Matt. i. 23).

His own rejected Him: Judah crucified the Lord of glory, and therefore the wrath came on *them* to the uttermost (1 Thess. ii. 15, 16). The Kingdom of God was taken then from Judah and transferred "to a nation bringing forth the fruits" of the kingdom; that is to Israel of the House of Ephraim (Matt. xxi. 43; Isa. xxvii. 6; Gen. xli. 52).

When our blessed Lord was ascending up on high after His suffering, He spoke to His Hebrew disciples—His infant Israelite church, and He said to *them*: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world (or dispensation). Amen." The promise of the continuance of the Lord Jehovah with Israel by indwelling among them, began with the Twelve Tribes 1,450 years B.C. It continued right up to the birth of our blessed Lord, with first one then the other of the two Houses. After this, addressing His Christian Israelites who were not of the House of Judah by race, but who were Galilean Benjamites, He promised them His indwelling presence among them till the end of the Dispensation; till, in fact, His Second Advent. Can any one point out another nation or church to which such privilege of God's indwelling abiding presence was either promised or granted as a fact? It is impossible! but being Israel, we British have this promise: and facts attest the reality, for God's word is with us. We are its truly appointed custodians. Our British and Foreign Bible Society, our Tract and Missionary Societies, all declare that ours is the nation where God's word written has its home, and to us as to no other nation is the promise applicable, "He showeth His words unto Jacob; His statutes and His judgments unto Israel. He hath not dealt so with ANY nation, and as for His judgments they have not known them" (Psa. cxlvii. 19, 20). His presence with us is shown by the fact, that to us is committed the evangelization of "all nations, families, and kindreds of the earth" (Gen. xxii. 18; xxviii. 14; Acts iii. 25), and we, and we alone, of all the nations attempt it. The Lord is therefore with us as He promised in Matt. xxviii. 20. His presence with us as with no other race is also proved by the fact that repeated but limited outpourings of God's Holy Spirit have been granted to us, and we nationally look for the fulfilment of the promise which declares that the new covenant blessing, embracing the complete baptism of our whole race, "from the least of them to the greatest of them," with the Holy Ghost, shall be ours in God's good time (Joel ii. 28; Jer. xxxi. 33, 34; Heb. viii. 10—12, R.V.). But there is another sense in which God's Word, or "the Word of God" written, and Incarnate, is also "indwelling" among men. It is so described in 2 Cor. iii. 3; Jer. xv. 16; Col. iii. 16, and John xv. 7, and xvii. throughout.

In each of these passages we find the Spirit of God described as the agency employed in the operation; and the subject the hearts of His people. "Ye are the epistle of Christ, written with the Spirit of the living God." "Let the Word of Christ dwell in you." "If My Words abide in you . . . ye shall 'ask what ye will, and it shall be done unto you.'" "I have given them the words which Thou gavest me. . . ." "Thy words were found and I did eat them." Thy words were to me a joy, and the rejoicing of my heart" (Jeremiah declared). The words of the Lord indwelling among men, must relate chiefly to the promised blessing to Israel already mentioned, whereby God gave to His people His covenant that He would teach them His words, His statutes, and His judgments, as He does not teach them to any other nation (Psa. cxlvii. 19, 20). But this does not exclude other nations from this benefit; for Israel when taught is constituted God's messenger and missionary to "all nations, families, and kindreds of the earth," to bless them and administer to them all the spiritual benefits they have themselves derived from the word of Christ, mentioned in the text above quoted. But, being thus in a national sense the temple of the Lord, how tremendous are our own responsibilities to preserve that temple, which is the dwelling of the Lord and of His Christ, holy to His name! We are bought nationally with a price.

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Therefore, let us glorify God in our body-politic and in our spirit, as Christian men and women, for both are God's. He hath redeemed Israel. We are His "spiritual House," and "He dwells with us and among us," according to His covenant (1 Cor. vi. 20; 1 Peter ii. 5; Luke xxiv. 21; Haggai ii. 5, R.V).

THE PEOPLE WHO ARE NEVER FORSAKEN.

We read Heb. xiii. 5, R.V., as a matter of course, but we seldom discover the wondrous depth of the promise it contains, or its national application to ourselves. The words addressed to the Christian Hebrews of St. Paul's day, and written by him from Rome, were these: "Be free from the love of money" (or, "Let your turn of mind be free from the love of money"—*marg.*), "content with such things as ye have; for Himself hath said, I will in nowise fail thee, neither will I in any wise forsake thee." Here is a promise to the Hebrews, addressed by God Himself to them exclusively, nationally, and individually. The force of the Greek is hardly rendered in the two versions we have. The words in the Greek are these: "For Himself hath said, Never, never will I let go My hold of thee; never, never, never will I let you go right away" (from Me)! A wonderful promise! one taken from the Old Testament and adopted into the New, and never in any one instance addressed to any nation but the Hebrew nation, or to any but believers in the Hebrew God-man, the Lord Jesus Christ, in connection with the Hebrew Church, founded by and on Him!

The promise is one from God Himself, and St. Paul emphasises the words by omitting to mention God's name as the Promiser, speaking of Him as "Himself." The promise was national, addressed to the believing Hebrews in a body, yet individual and personal too. "I will in nowise fail *thee*. No! never, never will I forsake *thee*." The duration of the promise covers all time—'never'—and it operates unconditionally, whether the Hebrews addressed be worthy or not. "Never, never, never," is God's own expression to denote eternity of purpose, and eternity of time, and faithfulness on His own part.

We may search the Bible through and through, and yet we shall never find such a wonderful promise as this made by God to any race but Israel, or to any soul of man but those united by faith to the Son of God, the Lord Jesus Christ. The occasion on which the blessing in question was pronounced in the Old Testament, and quoted in the New, were remarkable, and worthy of notice, to show the exclusiveness of the promise to the children of Israel, God's chosen ones, and as proving how certainly and boldly we may claim it nationally for the British folk as the Lost Ten Tribes. The first passage in which the promise was mentioned is Gen. xxviii. 15, R.V., where God said to Jacob at Luz: "I will not leave thee until I have done that which I have spoken to thee of." This, though addressed to Jacob personally, was manifestly intended also for his posterity. For the Lord did not give Jacob what He had spoken to him of, namely, the land on which he lay; nor did He confer on him at once a vastly expanded posterity, or the Gospel to proclaim to all the families of the earth (ver. 14). God promised to bring Jacob back again to the land, and did so. But even then none of the glorious blessings promised were bestowed on him. They were all reserved for his distant posterity, and are, even now, most of them, in the future as regards their final accomplishment. They were promised to "Israel," then known as "Jacob the supplanter," and will yet be his afterseed's possessions as the Israel of God, and as a Hebrew race.

The next occasion on which the promise was repeated was when Moses addressed the Twelve Tribes in the presence of their future leader, Joshua, and told them that the promise made to Jacob was theirs to rely upon. "Be strong (he said) and of a good courage; fear not, nor be affrighted at them (the nations of Canaan); for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee." The same promise was repeated to Joshua in Deut xxxi. 8, having first been given to the people in ver. 6, R.V. The words, we thus see, were addressed to the Tribes of Israel exclusively, and to Joshua, their commander.

In Joshua i. 5, R.V., we have the same encouragement given to Joshua alone, as Israel's leader, in these comforting words: "There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." The promise was here again made to a representative Israelite, and that as commander and leader of the people of God's choice.

In 1 Kings viii. 57, R.V., we have the same words of promise of previous occasions, adopted by Solomon in his prayer and blessing of the people of Israel at the dedication of the Temple, and turned into a supplication for them that God would grant them what He had already engaged to give them. "The Lord our God (he prayed) be with us, as He was with our fathers; let Him not leave us nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers." The prayer, we see, was exclusive. It was for Israel only, but did not include any of the nations of the earth non-Israelite in origin.

In 1 Chron. xxviii. 20, R.V., we hear David's exhortation to Solomon when he seated him on his own throne. He addressed him thus, being king-elect over Israel: "Be strong, and of good courage, and do it. Fear not; nor be dismayed; for the Lord God, even my God, is with thee. He will not fail thee, nor forsake thee, until all the work for the service of the house of the Lord be finished."

In Isa. xli. 17, R.V., the Lord, as the God of Israel, declared He could not forsake "the poor and needy, who seek water and there is none, whose tongue faileth for thirst." The context shows that it was regarding the men of Israel the prophet was delivering God's message (ver. 14). In Isa. xlii. 16, R.V., we have a similar promise to blind Israel: "These things will I do unto them, and I will not forsake them." In short, the Old Testament record has but one voice throughout. To Israel God made promise of His perpetual presence, guidance, and protection. In the Book of Malachi iii. 6, R.V., the whole is summed up in those pregnant words which Anglo-Israelites should never forget: "I the LORD change not; therefore ye, O sons of Jacob, are not consumed."

The New Testament then takes up the promise, and we have it repeated only in that Epistle which was addressed exclusively to the Christian Hebrews. That Epistle we British, as "the remnant of Israel," may take to ourselves, and, accepting the comfort it is designed to give, we may praise the Lord for His lovingkindness and tender mercy to His stubborn and ungrateful, but greatly favoured people.

THE CHURCH MISSIONARY SOCIETY'S DEFICIENCY FUND.

	£	s.	d.
Amount acknowledged on p. 387, BANNER, No. 613	14	4	6
F. Braby, Esq. (Teddington)	1	0	0
Mrs. Sealy (Ealing)	1	0	0
Mrs. C. Bailey (London)	1	0	0
Mrs. Sandilands (Isle of Wight)	1	0	0
Major Newbury (Brighton)	0	10	0
Mr. H. Dewdney (London)	0	2	0
W. Alexander, Esq. (Upper Norwood)	0	10	0
J. H. Weldon, Esq. (Ireland)	1	0	0
	£20	6	6

The Editor begs to thank the subscribers for enabling him to remit the above sum to the Church Missionary Society, in liquidation of their debt.

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THE VISION OF THE VALLEY OF DRY BONES.

THE 37th chapter of Ezek. 1 to 14 was read as the evening lesson on Sunday, Oct. 20th, 1888, in the churches of the Establishment, according to the new Lectionary. No doubt many of the clergy improved the occasion by preaching on the text, and discoursing on "the Vision of the Valley of the Dry Bones." One such sermon we know was preached in a church in the Midland Counties, wherein the preacher treated the subject strictly in a spiritual sense, as a parable in short, similar to our Lord's; and informed his congregation that the text pointed only to the Holy Spirit's breathing into the hearts of men who are dead in sins, making them new creatures in Christ Jesus. We do not for a moment deny that men may legitimately teach from the passage in question the deadness of man's unregenerate soul, and the need for the quickening of the Holy Ghost by the breathing of the spirit of life into the dead and dry bones of perishing sinners that they may live. What we do object to is the refusal of such divines to allow the Word of God to speak for itself and to divulge its own enigmas. In the chapter in question, the Lord Himself explained to His bewildered prophet the meaning of the vision which he had seen but could not comprehend. In no parable or symbolical passage of the Word of God is the explanation of the mystery more clearly and distinctly given than in verse 11 of the prophecy. God Himself said, "Son of man, these bones are the whole House of Israel. Behold, they say our bones are dried up and our hope is lost, we are clean cut off." God's reply to their cry follows; and then there is given to the whole House of Israel, the most comforting promise of restoration, and recovery to the condition of a blessed nation; the change being accomplished (see v. 13, 14) by four distinct processes, ere the restored people are replanted on their own inheritance in "the land of Israel." These stages are: (1) God opens their graves; (2) He brings them up out of their graves, as being His people (v. 13); (3) He will put His Spirit on them, and then (4) when they are alive, He will bring them and place them in their own land.

Nothing can be more graphic, clear and almost legal than this language! It is simply wonderful that men can overlook it, and deliberately pass it over when they are opening out the meaning of the passage in their pulpits and explaining it to the people. This is the plain, open, obvious signification of the whole vision, and God in the simplest language expounded the matter Himself; but His ministers to-day, "blind and deaf" to His teaching, refuse to consider what He tells them is His own intention, and declare to us that there is nothing literal or earthly about the parable; but that its explanation must be sought in the devious paths of spiritualising interpretation, which of course varies with the fancies of each human interpreter. The immediate context gives us the splendid allegory of "The Two Sticks," where positively there is nothing left for the spiritualising imagination, but each stick is marked and ticketed by God's own hand, with the name of one of the two Houses of Israel; Judah being one stick, and "Joseph," that is "Ephraim, with the Tribes of Israel his companions," the other! Nothing can be made of this of course by way of spiritual application, and our divines therefore, generally prudently leave out these verses from their comments, and do not choose their texts from them. We hope the day will soon come when our clergy will allow God to be His own interpreter; and when He tells us that these bones are the whole House of Israel, they will not flatly contradict Him, by telling us that it is not so, "because in real truth these bones are the hearts of men dead in trespasses and sins, and have nothing to do with the whole House, or any part of the House, of Israel."

The Canadian Advance, the Toronto paper that so frequently contains Dr. Wild's Sermons, commences its second volume. We are glad to learn the proprietors are well satisfied with the first year's progress.

OUR NAVAL WEAKNESS.

THE *Telegraph* of Launceston, Tasmania, has been taking stock of the British power at sea, and finds that ours is, as compared with the French, Italian, and even the Spanish, navies, most miserably weak; so weak in short that our colonies can hardly look to us for protection, and our commerce at sea will have to take care of itself! The writer seems to have his facts complete as to details, and if only they are correct, then indeed our condition as a naval Power is, humanly speaking, precarious, and our prestige ruined. The question is, are the facts as stated? and is our naval position to-day that of a second-class Power, living on the sufferance of our loving neighbours, the French? What the journalist at the antipodes said was this, in regard to facts furnished to him, however, by *The Pall Mall Budget* of London:—

ENGLAND'S NAVAL WEAKNESS.

Just now there is great excitement in England as to her alleged naval weakness and inability to resist an attack and prevent an invasion. Quite a scare has been produced, and at the time the last mail left there was a fierce party discussion going on, and a Commission, with Lord Hartington as chairman, had been appointed to enquire into the efficiency of the army and navy. A writer in the *Pall Mall Budget*, who appears to have a good knowledge of his subject, makes it abundantly clear that at any rate in heavy and fast ships and heavy guns, the English navy is below that of other countries, and that every available cruiser will be required, in the event of war, to protect Great Britain's immense mercantile marine. As to the heavy ships and heavy guns the writer in question says:—"The country possesses on paper, at the present time, the following sea-going battle-ships and belted cruisers, namely, turret-ships, eighteen; barbette ships, nine; central-battery ships, twelve; broadside ships, seven; armoured cruisers, three; belted cruisers, seven; total, fifty-six. Of these, all the broadside ships are obsolete, and not one of them could be allowed to take part in a modern fleet-action. Of the central battery ships, four—namely, Audacious, Invincible, Iron Duke, and Penelope—are obsolete. There remain, then, forty-five ironclads that may now, or some day, be useful. Of this number, fourteen—namely, Nile, Victoria, Sans Pareil, Trafalgar, Anson, Collingwood, Camperdown, Howe, Aurora, Australia, Narcissus, Immortalite, Undaunted, and Galatea—are either incomplete, or are waiting (and will have to wait some time) for their guns. The Benbow is complete, and has her heavy guns on board, but she has no shells for them, and shells of such kind as she lacks cannot be provided in a hurry. This reduces the available number to thirty ships. Thirteen out of the thirty have no breech-loading guns whatever; nine of the remaining seventeen have no breech-loaders bigger than a five-ton six-inch gun. We have therefore only eight available ironclads which carry heavy modern armour-piercing weapons; and of these only four are at home.

Defenders of the Admiralty may say, "Oh! but the muzzle-loading guns are not obsolete!" That must be a moot point until a great naval war teaches us a lesson. Will it be possible to work muzzle-loading guns under the fire of quick-firing weapons of the latest types? Probably not. But even if it be possible, can we compare our sixteen-inch eighty-ton muzzle-loaders with the French five-inch seventy-five-ton breech-loaders, or our twelve-inch thirty-five-ton muzzle-loaders with the German twelve-inch thirty-five-ton breech-loaders? Even if we include all our muzzle-loaders we have afloat, or ready to go afloat, only eighty-six guns of twenty tons and upwards, against France's 120 and against Italy's seventy-one. In the matter of heavy guns afloat we are, in fact—thanks to years of muddle and neglect—already in the position of a second-class Power.

It is also an undeniable fact that at a recent review of squadrons of all nations which took place at Barcelona in honour of the Queen Regent of Spain, England occupied a very inferior position among the ten Powers represented, both as to speed and weight of metal. As regards size and strength of armament the Italian Lepanto ranked first. She is a vessel of 13,340 tons displacement 400 feet long, and carrying in addition to other weapons four 103 ton breech-loaders. She has nineteen-inch compound armour on her barbettes, and steams seventeen knots. Each of her guns throw a projectile weighing two thousand pounds, and at the muzzle can perforate 32½ inches of iron. The Italians had

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also the Duilio and the Dandalo, two ironclads only a little inferior to the Lepanto. France had the Indomitable, Courbet, Devastation and Admirable Duperre. The Indomitable has barbettes plated with 17½ inches compound armour. She is 271 feet 6 inches long, and of 7,060 tons displacement, and she carries two 16½ inch seventy-five-ton breech-loaders, in addition to lighter guns, Her speed is fifteen knots. England had at present the Colossus, the Thunderer, the Alexandra, and Agamemnon, as the principal ironclads, and the heaviest of these is the Colossus. She is 325 feet in length, of 9,150 tons displacement, and mounts four twelve-inch forty-four-ton guns with an extreme speed of fifteen knots. Her armour is from fourteen inches to ten inches thick. From this it will be seen that both in speed and in weight both Italy and France were far ahead of England. An English paper writes, "The thickest armour we could show was eighteen inches; France showed twenty-two and Italy the same. Our best gun was a forty-four ton breech-loader; Italy showed 103 ton, and France seventy-five ton guns. Our fastest vessel that was present steams sixteen knots. Excluding torpedo-boats, the fastest Spanish vessel steams nineteen knots, and the fastest Austrian seventeen." This is far from being a creditable position for the "leading naval Power" of the world to hold at such an important international review: and if in action England is to be similarly handicapped, she will want every cruiser she can lay her hands upon to protect her mercantile marine, while her ironclads and armed vessels are exclusively engaged with the heavier metal of an enemy. It is plain that in the event of an immediate outbreak our chances of assistance from the mother country are in reality *nil*. For this reason it is desirable that we should know exactly upon what we have to rely, and to that end the alarm and the consequent turning out of the naval and artillery forces is not to be regretted.

The above of course is a pessimist's view of our naval strength, with no doubt a certain amount of truth for its foundation. It is remarkable that we are, on this writer's showing, so reduced in strength in comparison with our neighbours, that, while we have admittedly no chance against them in regard to our land forces, as to the sea they have faster ships and heavier guns than we have. Further, we possess so few of really serviceable vessels to fight our possible enemies, that with only four battle ships to depend on for home defence, our case looks gloomy and black enough! Besides this, Lord Charles Beresford, when speaking at the Cutlers' Feast (Sept. 6) declared there, in the face of the world, that we are not strong enough at sea to defend our coasts and empire in time of war; and we have not strength to insure a continued and punctual supply of food for our people at home. He declared that we need to spend twenty-one millions to get the amount of defence we need, and that if we do not spend this money as a mere matter of insurance, we run the risk of a disaster which will cost the country "three times the amount of the national debt," that is, £2,100,000,000 sterling! Verily Lord Charles Beresford and the public writers in Tasmania and London, see Israel before them, according to the likeness painted of them in the Scriptures, and describe the British in terms exactly corresponding thereto. They assure us we dwell in these islands "carelessly, securely, or confidently," just as Israel was to do in these last days (Ezek. xxxix. 6, R. and A.V.), and they warn us, as God warns us in Isa. xxvi. 20, that we must, to fulfil His will, "shut our doors about us" by fortifying our Gates, and by providing an adequate defence to our outlying Empire, to our floating commerce, and to our home ports too.

These facts and warnings besides, impress upon us the truth, that our real defence is the Lord our God; and that there is none other that fighteth for us but only He. The Duke of Rutland, as a member of the Government, answering to the toast at the Cutlers' Feast, told the truth in regard to our naval position, and declared his conviction that in the interests of peace England required not only a powerful, but a predominant navy. We only hope the nation will speedily awake to the importance of the present crisis, and will place the British power at sea on such a secure footing that we shall hear no more of "England's naval weakness," but shall find that while our naval shortcomings are attended to, our statesmen will learn that this nation being Israel, God's chosen ones and heritage, is therefore under His guaranteed protection, hidden under the hollow of His hand, safe and "secure as the apple of His eye," "because of the anointing" (Psa. lxxxiii. 3, 4; Isa. x. 27; Zech. ii. 8, R.V.). Israel, praise ye, and trust only in the Lord, the Holy One of Israel, your King! (Psa. xcviii. 18, R.V.).

THE CORONATION STONE AND CHAIR.

WE take the following from *The Fireside News*, of July 1st, 1887:—

THE CORONATION CHAIR.

Mr. John Donaldson, Tower-house, Chiswick, writes to *The Times*:—

As a perfervid Scot, proud in the belief that the ancient prophecy connected with the coronation stone is being fulfilled in our day and before our eyes in the persons of Her Most Gracious Majesty, the descendant of our ancient Scottish kings, and of the many eminent Scotsmen and descendants of Scotsmen who hold high office and bear rule, not only in these kingdoms, but in the colonies and in India, permit me to draw your attention to the statement you make in *The Times* of yesterday that the sovereigns of England, from Edward the Confessor downwards, had been crowned on that stone, and to that made by one of your contemporaries some days previously that "the famous coronation chair was made by command of the Confessor to enclose the stone of Scone."

Neither statement is correct. The stone was brought by Edward I. from Scone, "quhar," according to blind Harry,—

"Kingis was cround aucht hundyr yer and mar,"

and Edward II. would appear to have been the first English monarch crowned on it.

A passage in "Blind Harry" seems to show that Edward I. was crowned on the stone of Scone; but I think it refers to Baliol. It is as follows:—

"For Ihon the Balyonne to Munross then he send,
And putt hym doune for euir of this Kynrik,
Than Eduuarde self was callit a roy full ryk.
The croune he tuk apon that sammyne stane
At Gadalos send with his sone fra Spane,
Quhen Iber Scot fyrst in till Irland come."

The chair, according to Dean Stanley, was made by King Edward I. to contain the stone, and was originally intended to be made of bronze, but was ultimately made of oak.

Possibly the mistakes may have arisen from the fact that the chair in which it is encased is sometimes called King Edward's chair, and sometimes St. Edward's chair. Thus Stanley tells us that King Edward's chair is expressly mentioned in the coronation of Mary, while in the office for the "Benediction and Coronation of Kings," given in Palmer's "Origines Liturgicæ," I find "The king sitting down in St. Edward's chair; the archbishop reverently putteth the crown upon the king's head."

With regard to the prophecy, "Wyntoun" in his "Cronykill" of Scotland, gives it and the translation thus:—

"Now will I the werd rehers,
As I fynd off that stane in wers:
'Ni fallat fatum, Scoti, quocunque locatum
Invenient lapidem, regnare tenentur ibidem.
Bott gyff werdys falyhand be,
Quhare evyr that stane yhe segyt se,
Thare sall the Scottis be regnand,
And lorddys hale oure all that land."

Little did Edward think of the inestimable blessings he was laying up in store for the descendants of the people over whom he ruled, and of their heathen contemporaries, when he took away that old stone and—

"Gert it set in Lundyn be."

THE Sabbath is a seal to God's ownership of time, of earth, of man. It is just as if an agent came to collect rent for his house; his very demand and your very payment of it implies that you are a tenant. So this very Sabbath is a proof that God owns the world, owns time, and owns us all.—*Dr. Wild.*

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PROFESSOR C. PIAZZI SMYTH, F.R.S.

THE following paragraphs of Professor Piazzi Smyth's farewell letter, reporting his retirement from the office of "Astronomer-Royal for Scotland" will be interesting to BANNER readers on various grounds connected with the Great Pyramid, our relation to the land of Egypt, and to Our Identity in general. Our friend the Professor has well earned his retirement and rest from public labours. We are sure the good wishes of all our friends will follow him into his retirement to Clova, Ripon.

Finally, I beg to close with a short mention of the recent progress of two subjects which, like the Electric Time-Ball, and Time-Gun, systems, have been originated here within my period of the Direction of this Royal Observatory, and have considerably characterised its labours.

The *first* of these is the Astronomical experiment of the summer of 1856, above the clouds on the Peak of Teneriffe. For a number of years no visible effect followed, and the island remained strangely unvisited by, and almost unknown to, the English public. But within the last three or four years it has become suddenly extremely popular; is found to be the very perfection of all winter residences, for recruiting the health of Northern invalids; while the qualities of the Peak, with its height of 12,180 feet for an astronomical and physical station during the summer part of the year, and its easy ascent on every side, are confessed to be so remarkable that I have received the following letter on the subject during the last month, from a perfect stranger,—

"SIR,—Will you do me the honour of accepting the two photographic views (enclosed) of El Pico de Teyde, taken in 1887 and 1888 respectively; as a small and heart-felt thank-offering for having, through reading your work, *Teneriffe, an Astronomer's Experiment*, led me to haunt the *Fortunate Isles, (the Gardens of the Hesperides)*.

"Now that the tourist and invalid flood-tide sets so strongly toward the Canarian Archipelago, may I venture to suggest the feasibility of your mooting afresh a favourite scheme of your own, thirty years since, viz., the establishing of an astronomical station at Alta Vista (10,000 feet above the sea-level). It could be connected telegraphically with the Villa de la Oratava, Puerto de la Oratava, Ycod de los Vinos. I hope and intend to return to Teneriffe in October; and, if in my humble way, I can further your former plan, so strangely overlooked by the scientific world, pray count upon me.

"Last October I made my first ascent of the Peak, and found some of your old observatory walls still intact.

"I am, &c., &c.,

"GEORGE GRAHAM-TOLER."

The *second* of those subjects is the scientific investigation of the Great Pyramid, in the metrological lines first deduced by the late John Taylor, of London. It was for this that I visited and encamped before the Great Pyramid in 1865, for several months, and have written not a few books upon it since then; of which one, entitled in that day, when certainly the world in general never imagined that Great Britain had any hereditary claims to a possession in Egypt,—entitled, I repeat, "Our Inheritance in the Great Pyramid,"—has gone through four editions, and a fifth is now called for.

Moreover, that view of the subject has been taken up still more enthusiastically of late in the other great Anglo-Saxon country of the world, the United States of America, where the Rev. Dr. Seiss' Philadelphia version of the same facts, under the title of "A Miracle in Stone," has gone through, I am told, no less than nine editions; while a Pyramid Society, holding fortnightly meetings, and publishing a Journal, has been established at Cleveland, Ohio, by an admirable existency of a man, Charles Latimer, a Railway Engineer in chief, of those parts; until two months ago, when by a mysterious dispensation of Providence, he was suddenly struck by a fatal apoplectic stroke in the midst of his incessant activities and untiring beneficencies.

The "International Institute," which he had founded in the cause of primitive and hereditary Anglo-Saxon Metrology, as traced in the Great Pyramid, and found by its leadings to have evenly commensurable and harmonic proportions with the best metrological features of the Earth as a whole, though entirely unknown to ancient Egyptians, Greeks, and Romans,—was terribly grieved and perplexed by the blow; and after several conferences, did me the extraordinary honour across the Atlantic, of formally offering the Presidency of their Society, the Editorship of their Journal, and the successorship of their late beloved President, to my unworthy self. Of course, I was wholly unable to accept the honour. But, that it was made, and in a line of enquiry which justifies Great Britain's dominating presence in Egypt, exactly as it has been from 1882 downwards, and gives the sisterland of North America an equal hereditary right to the Metrology of the Great Pyramid, as her own from before the ages, and a similar interest in the Evangelization of the Egyptians of the present and future, is something for our Anglo-Saxon speaking races in these islands to look forward to with encouragement, when various great nations in Europe are perpetually grumbling at our position in Egypt, and demanding with anything but friendly feelings, when it is to cease?

C. PIAZZI SMYTH.

Astronomer-Royal for Scotland, and Professor of Practical Astronomy in the University of Edinburgh.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

FIFTY-NINTH MONTHLY REPORT.

The following donations and subscriptions, from Sept. 15th to Oct. 20th, are very gratefully acknowledged:—

By the Treasurer: W. W. (monthly subscription, for BANNERS), 3s. 6d.; Mrs. C. B. (monthly subscription), 5s.; Miss T., Rhyl, £1 1s.; T. D., Alvaston, 1s.; A Sower, Bridge of Allan, £2; Mrs. B., Bromley, 2s.; Mrs. S., Brockley, 5s.; W. W., Moreton-in-Marsh, 3s.; A Well-wishing Friend, Malta, 2s.

By Mr. A. Sibbald: Mrs. C., Summer-town (monthly subscription), 2s. 6d.; G. R., Cosham, 2s. 6d.

Total, £4 7s. 6d.

Total amount received this year	£74	1	0
Received at the same date last year.....	£101	10	0

J. LAWRENCE, *Hon. Treasurer.*

Our Father in heaven having called Charles Horner from a life of suffering here to that "rest which remaineth for the people of God," the Anglo-Israel cause has lost in him one for whose usefulness it is difficult to find a substitute.

In all humility I have undertaken the onerous duty of the secretaryship which has fallen from his hands, and solicit the prayers of the household of God that his mantle may descend on me, enabling me to carry on the work so that it may lose nothing through the unworthiness of the instrument, knowing that out of the mouth of babes and sucklings God can perfect praise!

During my short time of duty I have received several letters from working men, who seem much touched with the magnificent future of this nation, being Israel. While in Manchester and Liverpool, I disposed of some pamphlets and leaflets, with, I think, some success. Two gentlemen in Manchester were very much pleased with the way in which I expounded to them the Identity, and promised to write to me. Another gentleman, whose acquaintance I made at Buxton, was so wishful to learn more about Anglo-Israel that he invited me to his lodgings, where we had a long talk together on the subject.

We beg to acknowledge, with many thanks, the following gifts:—100 copies of "Israel: Where is she now? What is her Mission?" from the author.

BANNER DISTRIBUTION.—One hundred and thirty-seven BANNERS have been sent out weekly to the places enumerated in last report.

LITERATURE DISTRIBUTION.—Thirteen parcels of pamphlets and leaflets have been forwarded to the following places: Brighton, Sunderland, Sheffield, Aldershot, Mortlake, Birkenhead, Alfreton and Alvaston (Derbyshire, 2), Thames Church Mission, St. John's, S.E., Ontario (Canada), Malta (2).

CORRESPONDENCE.—From our Sower at Birkenhead we have received the following interesting account of the work there. He says: "The work we all love so much is surely growing from this centre. There are now three Bible-classes, to my knowledge, conducted by Identity men; and a clergyman of this neighbourhood preaches publicly from our great truth, and has twelve men in his Bible-class who now take the BANNER. We are, there-

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fore, trying to make a *British* (in preference to *Anglo*, Israel being here long before the Saxons came) Israel Identity Association for Birkenhead. Last evening a young man, a bank clerk, called at my house, saying that in their bank, on that day, the conversation had somehow turned on the Identity, and the bank manager, knowing that I was a believer, advised this young fellow to call on me for information on the subject. I spent with him a most delightful hour over this our precious Word, going rapidly through the chief Identity points from Genesis to Ezekiel. The young man, who followed my points with great earnestness and intelligence, was evidently overwhelmed with the accumulated weight of evidence, both Scriptural and historical, I was able to lay before him."

Another correspondent, from Sunderland, writes: "It is now three years since I first read the BANNER, which was first lent to me by a friend. By our Identity I have long been led into such light that I think it impossible to relapse into darkness. I always try to introduce Our Identity to my friends, when they give me a visit. I have frequent visits from the curate of our Parish Church, to whom I introduce the subject."

A working man, from the neighbourhood of Derby, writes: "Just a line to say I should thank you to receive a shilling's worth of stamps towards the spreading of the grand truth of our Identity; and I shall try to send one shilling every month for the use of the Society."

Good news comes from New Zealand, showing that God is blessing the work there. Our correspondent, writing from Auckland, says: "About the year 1881, when I was led to see it, I only knew nine or ten believing in it. Now they can be counted by hundreds, but they keep it very quiet."

ANDREW SIBBALD, *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. Andrew Sibbald, 3, Townshend-villas, Richmond, Surrey. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

WE have pleasure in announcing the encouraging number of eight new members since our last report, making a total of 1,471 members.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, etc.

A new member writes:—"I have a silver badge, and most firmly believe in this most blessed revelation, and pray daily for the ark to be given back, when the world will believe. I am thankful to say I have brought several to see 'the light.' I gave away some BANNERS one day, in Westminster Abbey, when looking at the stone, to those standing staring at what they knew nothing about, and I pray God used them for His glory."

For the convenience of those members who wish to continue the daily reading, the following list of chapters for November is appended:—

1st ...	1 Thess.	ii.	11th ...	1 Tim.	iv.	21st ...	Philemon	i.
2nd...	,,	iii.	12th ...	,,	v.	22nd...	Hebrews	i.
3rd ...	,,	iv.	13th ...	,,	vi.	23rd ...	,,	ii.
4th ...	,,	v.	14th ...	2 Tim.	i.	24th ...	,,	iii.
5th ...	2 Thess.	i.	15th ...	,,	ii.	25th ...	,,	iv.
6th ...	,,	ii.	16th ...	,,	iii.	26th ...	,,	v.
7th ...	,,	iii.	17th ...	,,	iv.	27th ...	,,	vi.
8th ...	1 Tim.	i.	18th ...	Titus	i.	28th ...	,,	vii.
9th ...	,,	ii.	19th ...	,,	ii.	29th ...	,,	viii.
10th ...	,,	iii.	20th ...	,,	iii.	30th ...	,,	ix.

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

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Nearly two years ago I sowed the seed of Our Identity with the Lost Ten Tribes in Peshawar. In my letter to you about that time I mentioned an old lady who had taken a long journey to carry the good news to her relations. She returned, and she got many to read the books I gave her. I send them the BANNER and any other literature I have to spare. Mr. R., a senior apothecary, is a true believer in the Identity of the British nation with the Lost, but now found, Ten Tribes of Israel. I had many rich times with him while at Peshawar, and our conversation, while in each other's company, was generally on the Identity question. He is a good reasoner and well-versed in the Bible, and the greater part of his arguments are based on that good old Book which has stood the enemies' fire, as well as their malice and hatred, in days long passed, and still stands the attacks of our opponents on Our Identity: for this good old Book carries with it a convincing power which none of our opponents can gainsay. It is the Book of God, and His power and convincing Spirit are in it. But our good brother is not only one who reads our literature and bases all his arguments on the Bible, God's blessed truth, but he also labours to make Our Identity known, not only in our society but amongst all he comes in contact with. He has lately been teaching some railway employés, as you will see from a letter I received the other day. I was glad to get such good news, and I at once supplied him with what literature I could, and gave him the information where he could obtain any kind of it wanted. I have often wished I was a rich man. I don't think that it is right so to do; but I do not want money to spend it on my ownself, but to purchase much of the Identity literature, and send it broadcast over all this country. I am often visited by soldiers who crave for our papers, begging me to give them more. Well, I give them all I can get. They are remarkably fond of the BANNER. If I were rich enough so to do, I would be glad to spend £100 a year on this great cause; but my income is only small, and I have but little to spare, and there are numerous calls on ministers out in this country you cannot well turn a deaf ear unto; but the good Lord has hitherto provided, and He will still provide. If I cannot do all I would, may it be said of me, as it was said of one of old, "She hath done what she could."

There are thousands of the British Army in India who are well acquainted with Our Identity, and many have been led to search the Bible, seeking out its truth. I would much like to see a good lecturer through India who could handle the subject well. I could ensure his having many hearers, and, I am convinced, many converts. But the time is fast approaching when Our Identity will be proclaimed upon the house-tops, and when it will be seen that we are the people whom the Lord hath blessed, the seed of Abraham, His friend. What nation is like ours? With all her faults, there is none that has such holy laws and uprightness and even-handed justice; but our nation would be far more blessed if she could but see who she is, and know that she is really the true seed of Jacob, to whom many glorious blessings have been promised. But God will do all things well, and in His own good time will open the eyes of our nation.

I had just given one of the BANNERS to a Roman Catholic, when his priest came up, and demanded to see the paper. He looked angrily at it, and I think he would have taken it away, but the man would not give it up. I was glad to see it; for these priests would, if they could, keep all their adherents in the dark; but they can't do it. There is too much sown broadcast of all kinds of literature, and men will read, and they are beginning to find out they cannot stop it without endangering their own cause. God grant that the true light may shine into their hearts, and lead them to liberty and freedom.

I remain, yours truly,
L. HILL, *Wesleyan Chaplain.*

Rawul Pindi, Sept. 6, 1888.

THE ANGLO-ISRAEL ALMANAC will be ready on December 1st, and will contain a Portrait of Surgeon-General J. M. Grant, M.D., together with articles by Miss V. M. Cox, Miss J. C. H. Mehl, Rev. R. Douglas, Rev. C. W. Hickson, J. G. Taylor, Esq., Philo-Israel, etc.

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NOTICES.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
Expansion in the South Pacific	453
The *Jewish Quarterly Review* on the Ten Tribes	454
The Fatal Marble Stone	455
The Sabbath Sign. By J. Thomson	455
The British Empire and Contemporary Powers. By R. N. Adams, of New Zealand. Part I.	456
Jerusalem Germanised	457
The Universal Language	458
Review	459
Correspondence	459

EXPANSION IN THE SOUTH PACIFIC.

ON the 2nd of October, 1888, the British Government annexed to the Empire a small group of South Pacific Islands, of no great value in themselves, but important to the Empire, because they lie in the direct line between New Zealand, Panama, and Vancouver. We have always maintained that we required repeating stations and minor ocean Gates in the mighty stretch of sea which separates Esquimault in Vancouver from the New Zealand Colonies. The group of Islands which have just been added to the Empire lie to the North-east of the Kermadec group (which are North-east again of New Zealand), and are called the Cook or Hervey Islands. The chief of them is Rarotonga, a famous British missionary station, where the native converts are trained for missionary work and sent to labour throughout the Pacific. To the North-east again of the Hervey group are the three small but strategic islands lately added to the Queen's dominions, namely Perhyn, Christmas, and Fanning, as we noticed on p. 313 of the present year's BANNER. With considerable foresight therefore the government is making good our naval deficiencies in the Pacific, and providing coaling stations and telegraphic repeating posts, which though hardly likely to amount to the dignity of "Gates," are nevertheless valuable additions to a Pacific Empire of Israel, enormous already, but likely to be very much larger ere long. There appeared in the *Times* of October 3rd, a very clear, short, but satisfactory description of these newly acquired islands, which we transfer to the BANNER, because the information is important to our case, and affords an additional piece of evidence in proof of British identity with Israel. The facts show how incessant the modern expansion of Israel is, and how manifestly there is design in the additions to the empire which God is giving us in the Pacific ocean. The plain object clearly is to strengthen our naval Power and to protect those islands where missionary triumphs for Christ have been most decided. The writer in the *Times* thus described our new acquisitions:—

NEW BRITISH ANNEXATION IN THE PACIFIC.

The announcement in the *Times* of yesterday that Rarotonga and the rest of the Hervey group of Pacific islands are to be taken under British protection is one that must be gratifying not only to the Australians but to all who have at heart our interests in that part of the world. In a recent article in the *Times* it was pointed out that no nation had a greater claim on these islands than England; they were discovered by Cook and were the scene of some of the greatest missionary triumphs of John Williams. The proper designation of the group is Cook's Islands, the term Hervey having been applied by Williams long after their discovery. A glance at the chart will show the importance of the group, as far as position is concerned. The Cook Islands lie immediately to the south-west of the Society Islands, where French influence prevails, and to the south-east of Samoa, where Germany is striving hard to obtain the mastery. They are separated from Fiji on the west by Tonga, which might with advantage be brought within the sphere of British protection. There are only about nine or ten islands in the group, with a population probably not exceeding 8,000. Many of the natives go over to Tahiti as labourers, returning with considerable savings and improved habits. Rarotonga, the largest in the group, is one of the most beautiful islands in the Pacific. The island itself is of volcanic origin, a mass of mountains rising to a height of about 3,000 feet. It is about 30 miles in circumference, and surrounded by a coral reef. The reef has a few openings which afford harbours for small vessels, without shelter, although there are several good boat harbours. As a naval station, therefore, it cannot be held to be of any great value. The principal village, Avarua, is to the north, and vessels of 100 tons can enter its harbour and moor to the reef. Coffee, cotton, arrowroot, and cocoanut oil are the chief products, while pigs, turkeys, fowls, yams, sweet potatoes, and pineapples are also produced. The people are not industrious, and the trade is of no great value. To the south-east of Rarotonga is Mangaia, about the same size, but not nearly so lofty. The population is also about the same, and, like that of Rarotonga, is Christian. The island is unprotected by a reef, and landing can be effected only in canoes. Atiu, the Wateeo of Cook, who describes at great length his friendly reception by the natives, lies to the north-east of Rarotonga, and is about 20 miles in circumference, with about 1,000 inhabitants. The Hervey Islands proper lie to the north of Atiu, the largest being Artutaki, discovered by Captain Bligh in the Bounty a few days before the mutiny. It is about 18 miles in circuit, extremely fertile, with a hill rising to 450 feet. Boats can enter the reef off the mission settlement on the north-west, but there is no anchorage. There is a population of about 1,500. There are a few other reefs and islets belonging to the group, but, so far as is ascertained there is no anchorage for large vessels. A closer examination of the group may lead to the discovery of a harbour that might

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be of service in a future trade route between the Panama Canal and our Australasian possessions. The islands are the centre of great English missionary enterprise; natives are trained there and sent to all parts of the Pacific and New Guinea. Facilities for such enterprises are more likely to be obtained under English than under any other rule. No doubt, also, the oil and other industries for which the islands are adapted will be considerably developed.

It is satisfactory to learn that our recent Pacific annexations have been made without war and bloodshed. The Hervey group of Islands were really ours by right of their conversion to Christ through the instrumentality of British missionaries. French and German adventurers were ready to appropriate the Islands because they had not yet been formally taken into the British Empire by overt act of the Government. This has now been done, and no doubt will lead to the annexation of Tonga and other islands, which we cannot allow to lapse to possibly future enemies of the rising might of the Australasian Britain so grandly developing on the Island Continent hard by. When the population of Australia, New Zealand, and Tasmania reaches 30 to 50 millions there can be no doubt that the other European nations, who have seized small points of vantage in the Pacific in view to annoy the British race and retard its growth and commerce, will have to yield their possessions to the true "heir of the world," Israel of the House of Joseph! Then it will be found that the Pacific Ocean is too small for any but the one dominant British race, to which God has given the earth because they are Israel, His chosen. With reference to British-Israel's Home the regions of the Pacific are clearly "the uttermost parts of the earth." Those very parts were to be in Israel's occupation, for the Lord declared in Psa. cxi. 6, R.V., that "He showeth His people the power of His works in giving them the heritage of the nations." They are given by the God of Israel first to His beloved Son (Psa. ii. 8, R.V.), and then as we see to His people. With His last words on earth the Lord Jesus Christ pointed to these "uttermost parts of the earth," for He said (Acts i. 8, R.V.), that His disciples were to be His witnesses "unto the uttermost part of the earth," and immediately after saying those words, He was "taken up" (v. 9). "The uttermost part of the earth," and especially the Pacific Ocean and its territory must be Israel's, and there they must witness to Him and see of the triumphs of His cross. We are glad that Rarotonga and the Hervey Islands are now safe under Israel's wings, and we praise the Lord for this new favour He has shown to us, His people!

THE "JEWISH QUARTERLY REVIEW" ON THE TEN TRIBES.

A NEW "Quarterly Review" devoted to the illustration of Jewish Literature, Theology, History, and Religion, and adapted to the general English reader, has just been issued under the editorship of I. Abrahams and C. G. Montifiore (price three shillings a number, or ten shillings annually post free); the publishers being D. Nutt, 270, Strand, London, W.C. We notice this very promising work because at p. 14 of its first number we have the commencement of a series of papers by that ripe Hebrew scholar, Dr. Ab. Neubauer, on the subject so deeply interesting to readers of the BANNER, "Where are the Ten Tribes?"

We recommend this series of papers to the attention of the Clergy of the Church of England, to the ministers of the non-conforming bodies, and to our scientific and other opponents. Dr. Neubauer settles some questions without a word of explanation, regarding them no doubt as palpable truisms which do not require investigation. His very theme, "Where are the Ten Tribes?" implies that he believes the Ten Tribes are existing somewhere, and that it only remains to find out "where" they are! Many of our opponents tell us there are "no Ten Tribes at all;" "that they are united now with the Jews," "that they have been absorbed by the Gentile nations among whom they were once scattered." Dr. Neubauer brushes all these contradictory fallacies aside, and commences in the first chapter of his inquiry to search the Bible, the Talmud, and Midrashic literature for traces of the people in whom we ourselves are so deeply interested. Our author believes, though he does not seem very sure about it, that the Assyrians did not carry away the Ten-Tribed nation in its entirety, as that would not have been an easy task for even such a military power as Assyria, but he thinks the latter "carried away the influential part of Israel just as the Babylonian king did later on the occasion of the conquest of Judah." If so, he adds, the humbler classes of the Ten Tribes remained in Palestine under the supervision of the transplanted tribes from Babylon, Cutha, Ava, Hamath, and Sepharvaim, with whom they gradually became amalgamated.

The Doctor next makes a statement which disposes of a good number of our other assailants, and we beg them to note that a man of Dr. Neubauer's learning does not condescend to argue the point whether or not the Ten Tribes returned with the Babylonian Jews. He lays it down at once that they never did, since there is no mention of the fact "in the documents at our disposal." This is what he writes on the subject (p. 15):—"The captives of Israel exiled beyond the Euphrates did not return as a whole to Palestine with their brethren the captives of Judah; at least there is no mention made of this event in the documents at our disposal." Ezra and Nehemiah give the enumeration only of "the children of the province of Judah, that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem, and Judah, every one unto his city." "We have seen that the author of Chronicles, a contemporary of Ezra, says that the captives of Israel are 'up to this day' in the lands of their transportation. Such was also the tradition in the time of Josephus, who wrote after the destruction of the second temple. He says, in speaking of the letters of Artaxerxes to Ezra granting permission to the Jews to return to Jerusalem, 'So he (Ezra) read the epistle at Babylon to those Jews that were there,' &c. Wherefore there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers" (Joseph. Antiq. xi. v. 2). Quoting Isa. xi. 11, our author wrote, "In fact, the return of the Ten Tribes was one of the great promises of the prophets, and the advent of the Messiah is therefore necessarily identified with the epoch of their redemption.

Dr. Neubauer quotes the Apocrypha, the New Testament, the Talmud and other writings, to prove that the hope of the return of the Ten Tribes has never ceased amongst the Jews in exile, and this hope has been connected with every Messianic rising. The learned doctor then discusses certain questions relating to the settlements of the Jews in Europe—viz., in Italy, Rome, Spain, France, Germany; in Africa, that is, in Egypt, Libya, Tunis, Morocco; and incidentally mentions traditions of the existence of the Ten Tribes in various places among Jews. Throughout, however, the idea is always firmly grasped, that the Ten Tribes, at present, exist somewhere outside Palestine; that they have been supposed to be in various specified localities, but that scanty grounds exist for these conjectures, and that they are not mingled to-day with the Jews.

MESSRS. NELSON AND SON'S of Paternoster Row have just issued a beautiful illustrated volume, entitled, "Through Samaria to Galilee and the Jordan." The Author is Dr. J. L. Porter, of Queen's College, Belfast. It would form a most handsome Christmas or New Year's present. The price is 10s. 6d.

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"THE FATAL MARBLE STONE."

A COPY of the *Sun Newspaper*, price sixpence, dated June 28, 1838 (Thursday evening), printed and published on the date of the coronation of Her Majesty Queen Victoria, has been obligingly forwarded to us by Mr. F. S. Gandy, Hon. Sec. of the Manchester and Salford British-Israel and Biblical Evidence Association. We take from this curious paper an account of the Coronation Chair and stone, called by the writer fifty years ago "the fatal marble stone," commonly called (he adds), "Jacob's Stone!" In those early days, before Mr. E. Hine was known, before even Mr. J. Wilson had published his works regarding Our Israelitish Origin, the Coronation Stone was commonly called "Jacob's Stone." It is even declared as boldly as any Anglo-Israelite would do to-day, that "history relates it is the stone whereon the Patriarch Jacob laid his head in the plain of Luz." The *Sun*, of course, knew nothing of Our Identity, nor of the fitness of things which brings the Stone of Jacob to Israel's capital, and to the most important Abbey in the land as its final resting-place to become the foundation of the British throne and Empire. His quoted account, however, is remarkable, and as such we present it to our friends. It was as follows:—

THE CORONATION.

Mr. Thompson, in his work on the "The Procession and Ceremonies observed in the coronation of the Kings and Queens of England," gives the following account of

KING EDWARD'S CHAIR.

"This chair (commonly called St. Edward's chair) is an ancient seat of solid, hard wood, with back and sides of the same, variously painted, in which the kings of Scotland were in former periods constantly crowned; but, having been brought out of the kingdom by King Edward I., in the year 1296, after he had totally overcome John Baliol, king of Scots, it has ever since remained in the abbey of Westminster, and has been the royal chair in which the succeeding kings and queens of this realm have been inaugurated. It is in height 6 ft. 7 in., in breadth at the bottom 38 in., and in depth 24 in.: from the seat to the bottom is 25 in.; the breadth of the seat within the sides is 28 inches, and the depth 18 in. At 9 inches from the ground is a board, supported at the four corners by as many lions. Between the seat and this board is enclosed a stone, commonly called Jacob's, or the Fatal Marble Stone, which is an oblong, of about 22 in. in length, 13 in. broad, and 11 in. deep; of a steel colour, mixed with some veins of red. History relates that it is the stone whereon the patriarch Jacob laid his head in the plain of Luz. It is also added that it was brought to Brigantia, in the kingdom of Gallicia in Spain, in which place Gathol, king of Scots, sat on it as his throne. Thence it was conveyed into Ireland by Simon Brach, who was king of Scots, about 700 years before Christ's time; from thence into Scotland by king Fergus, about 370 years afterwards; and in the year 850, it was placed in the abbey of Scone, in the sheriffdom of Perth, by King Kenneth, who caused it to be enclosed in this wooden chair, and a prophetical verse to be engraved, of which the following is a translation:—

"Should fate not fail, where'er this stone is found
The Scots shall monarch of that realm be crown'd."

This is the more remarkable by its having been fulfilled in the person of King James I., grandfather to the Princess Sophia, electress dowager of Hanover, grandmother to King George II., who was grandfather to his late Majesty, King George III. This antique regal chair, having (together with the golden sceptre and crown of Scotland) been solemnly offered by King Edward I. to St. Edward the Confessor, in the year 1297 (from whence it derives the appellation of St. Edward's chair), has ever since been kept in the chapel called by his name; with a tablet affixed to it, whereon several Latin verses are written, in the old English character. The ornaments of this chair consist of crockets and fret-work, richly gilt. It has a cushion, covered with the same materials. The stone maintains its usual place under the seat of the chair, but is hid from observation by the fringe which surrounds it.

THE SABBATH SIGN.

By J. THOMSON.

"YE shall keep My Sabbaths;" "Ye shall keep the Sabbath. It is a sign between Me and the children of Israel for ever" (Lev. xxvi. 3; Ex. xxxi. 13—17). Such are the explicit words of Jehovah to His chosen people in the days of Moses. It cannot be supposed that this being the determination of the Almighty, He should be so overmatched by Satan and sinful men that He would be unable to bring it about. No; omnipotence is His attribute, and He will make even evil agents contribute to working out His plans. This sign of the Sabbath, or day of rest, is to be ever a national characteristic of His chosen people, and one which markedly distinguishes them from other nations not so blest as they. The nations most distinguished in this respect are the Jews and the English-speaking race. The strict observance of their Sabbath by the former is well known; while notwithstanding much (and perhaps a growing) laxity, some decent observance of Sunday is peculiar to the latter, even by those who do not profess to have much personal religion.

This trait seems implanted in the Anglo-Saxon race, and is frequently seen very clearly when the opportunity of religiously observing the day is difficult, and its violation temptingly easy. Thus we have not seldom heard of emigrants to the "Far West" expressing great regret at the loss of their Sundays as days of religious observance, while, at the same time they have intuitively, if not reverently, always, abstained from following their usual daily labour, or engaging in pastime recreation. On the continent Englishmen have often been scandalized by the way they have seen the Lord's-day desecrated; even those who, when at home, do not consider themselves so "strait-laced" as many of their neighbours, have testified to our superiority in this respect, and expressed their decided preference for the English manner of observing Sunday.

It is very much to be desired that English residents abroad would always (even more than they at present do) scrupulously respect the sanctity of the "day of days." By so doing they would not only cultivate religion in themselves, but protest against the continental mode of spending the sacred day, and also testify to our national characteristic as a decided contrast to that of the foreigners.

An incident illustrative of the above remarks recently occurred in Paris. A Mr. W. Knighton, an Australian gentleman residing in France, presented the city with a statue of Shakespeare. Our authority writes, "Unfortunately the inauguration took place on Sunday (Oct. 14, 1888), and as a result, there were very few of the English colony present. Lord Lytton declined a pressing invitation to take part in the ceremony on this ground, and many others followed his example."*

We trust that so good an example from our ambassador in Paris, will be followed by English residents on the continent on all occasions, and that we shall hear no more of our countrymen, (some high in position) being present at reviews, fêtes, or any sights calculated to desecrate God's holy day, and destroy the good influence its proper observance has upon both individual life and national character.

From this we may also see that the French cannot be Israel, in that they have not the Sabbath sign, and are as a people fast dying out, as undeniable statistics show; whilst Israel, on the contrary, was to "multiply" (Gen. xxii. 17), "increase" (Zech. x. 8), and "fill the face of the world with fruit" (Isa. xxvii. 6), as a people whom God has "formed for Himself," to "shew forth" His praise (Isa. xliii. 1, 7, 21; xliv. 2, 21, 24).

* See the "Record" for Friday, Oct. 19, 1888, page 1,030.

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THE BRITISH EMPIRE AND CONTEMPORARY POWERS.

By R. N. Adams, of New Zealand.

PART I.

To sketch the origin and history of this nation, giving an outline of its increase in population, its growth in wealth, its advance in power, and the development of its resources, would occupy a longer space of time than this essay contemplates, seeing that the purpose in view is more particularly to produce a comparison of the position of the Great Powers of Europe with the power of Britain. Britain's struggle for her present position has been a prolonged series of resolute conflicts with those who were her contemporaries in the race for dominion. Nor has she gained her present place of honour and influence by the destruction of her neighbours, as was the policy of Rome, and all previous nations that stood in the van during their age. Britain has not grown up on the ashes of those whom her armies have conquered, but rather by the side of those who have contended with her for the prize. The race has been honourably won, and to-day we see all who have been engaged in it, whose plans have not been prostituted by base motives, in a condition far in advance of the starting post. But Britain having the most robust constitution, as well as the most energetic and persevering nature, gained the lead, and nobly maintains it in every phase or department of what may be truly called "national activity."

The one most conspicuous characteristic of our nation is the fact that it is not cast in a mould after the fashion of any great mind who, as a statesman or a warrior, devised, propounded, and enforced his scheme. The empire is not modelled on any artificial plan, but upon a principal which has been the natural outcome of the temperament inherent in the people. One event after another has transpired which has by degrees,, as circumstances arose, moulded the form of her basis of empire in conformity with the genius of the nation, while throughout all, the one fundamental principle, laid with the most thoroughly solemn and truly august ceremony by the men of England, when at Runnymede they forced their unwilling king to grant, with the attachment of his signature, the noble demand they made at his hands. This was one of the earliest and certainly most notable deeds which showed of what stuff the barons and commons of our rising nation were made. In this they asserted the principle of empire, which their sons have seen it wise to maintain and develop in every decade since their day.

By this step the men of England declared themselves men and not the mere tools of an autocratic and despotic sovereign. They affirmed the principle that they and not the king were the seat of power. They recognised clearly and fully his constitutional authority, while they as decidedly refused to forego their own rights. They owned the king as the head and ruler, but only a ruler within the laws authorised and recognised by himself and the people conjointly. In this, therefore, lay the foundation of Empire. Individually each man was his own empire; collectively, they were all one empire under their king and their laws. By this the true rights of monarchy were duly established, while the independence and freedom of the individuals were left in undisturbed liberty.

But the King's signature to "Magna Charta" did not at once and finally secure to the people the concessions which it embodied. Successive kings waged war with them, and many severe struggles ensued ere the matter was set at rest. But the broad, firm foundation, having been established as the natural birthright of the nation, the end at last came; and the spirit which showed such courage and heroic determination in the presence of King John, after many disappointments came victorious from the contest, and our eyes are to-day gladdened by the sight of a free people and a happy sovereign, such as no other form of constitution among the nations can present.

But still Britain has her weak points, even her corrupt parts. She is far from perfection, but there is this encouragement that her leaders were watching the errors, have their eyes carefully fixed on many of them, and they are yearly devising means for the improvement of every condition of things where they see the wheels of progress to be out of order. The progress which has been made in matters during the last century supplies abundant evidence of this fact. What was the condition of the labouring classes 100 years ago? They were little better than serfs in the eyes of the law. They had no voice in the government of the country, in fact, even the yeomanry were so thoroughly under the power of the aristocracy that they dare not act contrary to the wishes of their masters. There was then no such security in elections as that provided by the ballot, which shelters us from the inquisitive scrutiny of our richer neighbours, and even when the method of choosing members of parliament became more properly secured from public scrutiny, the system of bribery was so largely resorted to that it almost became the business of a candidate for parliamentary honours to offer a certain sum for the privilege of securing the seat for a particular electoral district. As much as £180,000 has been paid in one instance, and £60,000 in another. It can easily be understood that men sent to frame the country's laws through such a system as this must have had more desire for their personal ends than for the good of their constituents. Nor will any be surprised to find that these men so bore down the wage-earning classes as to make them almost mere machines in the hands of those who gave them employment. No matter how skilful a workman might be he was not allowed to accept a higher wage than that allowed by a commission which was appointed for the purpose of yearly fixing the amount of money each man was to receive in his special line of work. The man who dared to take more was under the penalty of a fine, as well as the employer who would dare to pay it. All such errors as these are now passed away so far as the law of the country is concerned, and every man can sell his honest labour at whatever price he can get for it. Every man can now record his vote without fear or danger of being questioned about it, and many other such like social and political matters have been improved in a similarly philosophical manner. The result of this is seen on every hand as the most wondrous advancement of a nation the world has ever witnessed.

The history of the struggle between the working men of the nation and the rich owners of the soil is one of the most thrilling interest, as we see in it the true spirit of England's manly sons of toil rebelling against the indignity so long and so unjustly cast upon them. Gradually, but surely, we observe their strong backs straightening, and their sweaty brows rising from the constant serfdom and mechanical drudgery—until now they are reckoned in the eyes of the law as men equal in importance to lords and princes. Occupation and birth has ceased to count in the matter of good and true subjects of the sovereign. But this is a result won by the perseverance and unyielding determination of those who have forced their claims of manhood upon a reluctant governing class; most of all through the power and light of a clearly taught and faithfully expounded Christianity, together with the national possession of a free and open Bible. This grand old book has had more influence in moulding the social and political condition of our people than most of us are generally prepared to admit. It has been a mighty leaven, so to speak, acting upon the meal by which it lay concealed. Well might our Queen, when asked by the foreign prince what was the secret of England's greatness, point to the wondrous volume, and say, "The secret lies there." Since it became the common property of all members of the nation, since the ban on the Bible became removed, we have made steady progress, and have been permitted to lead the other nations in much that is good and godly, and while it

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remains the same honoured and treasured book in our homes, we shall ever continue to pursue the mission upon which we have set out.

The change in our national status became plain in about the middle of the sixteenth century. And from that time we have not ceased to give evidence of our position, and to enforce our influence on all around. In the seventeenth and eighteenth centuries we asserted our dominion of the seas, and our superior skill and courage on the battle-field—a series of engagements unparalleled in history; and where in the early part of the present century we succeeded in securing peace from those who on the Continent had for ages threatened our national existence; attention became more concentrated in home affairs. England's heroes are from that date no longer confined to the fields of carnage and scenes of diplomacy and politics. As if by a foretaste of that time when men shall beat their spears into ploughshares and their swords into pruning hooks, the genius of the nation seems to have turned towards the arts of peace, for at this time we find the inventive powers to have had their attention drawn to such things as would facilitate artificial production and manufacture. In the end of the eighteenth century we find an Arkright laying the foundation of spinning cotton by machinery driven by water; a Watt constructing an engine to be driven by steam; a Cartwright discovering the method of weaving by steam. Then in the early decades of this century we discover the invention of Macadam, giving to the country turnpike roads available for traffic in all seasons of the year, which in itself was an immense facility to the march of progress. On this followed in a few years the connection of important cities by railways, and other useful inventions succeeded with most remarkable rapidity, which although it would be intensely interesting to follow, are too numerous and diverse for our present purpose. Our more modern heroes who have taken the place of those of the previous century are they who are heroes in the struggles of commerce and the truly advancing arts of peace; yet it must not be supposed that with our attention directed to the advancement of things of every-day life—a course which has earned for us the term a "nation of shopkeepers"—we have neglected the arts and science of war. We still claim that our men are unequalled either upon the field or on the ocean wave. We still produce heroes of war as well as heroes of peace.

The rate at which the trade of Britain has increased during the last two centuries is almost incredible. The bare facts require some effort of the imagination to catch their magnitude and their significance. In the year 1700, for instance, the amount of shipping in tonnage entering and clearing at the various ports of the United Kingdom was about 30,000 tons; in 1800 the same register shows a tonnage of 175,000 tons, almost six times the amount of 100 years before. But note particularly the stride made during the next 40 years. In 1840 the imports and exports had risen to the enormous figure of 9,500,000 tons. But still more surprising is the record of the 40 years which succeeded that, for in the year 1880 the returns of the same class gave a record of 58,736,000 tons, thus giving an increase of over 58½ millions of tons in 80 years. As showing the gradual and regular state of improvement in this trade it may be pointed out that in 1872 the value of imports and exports was £669,284,458, while in 1881 the total was £694,105,264, thus giving a clear increase of trade amounting to over 23½ millions in nine years. Doubtless we are a nation of shopkeepers or merchants, but our shopkeeping has a world-wide sphere of operation, and we seem well able to conduct our enormous business with profit and advantage. If we doubt the trustworthiness of these returns of trade as shown by imports and exports, we may test their correctness by various other means.

First, by the wealth of the country, as shown by the amount on which the income tax is chargeable. On this basis we find the wealth of the nation in 1870 was 445 millions sterling, while in 1880 it had increased to 578 millions—just an addition to the material wealth of the people of the respectable little sum of 133 millions in the space of 10 years, or an average of 13 millions per annum. It seems that there must be a profitable business going on somewhere in Britain to produce such a balance sheet.

Then, it can be shewn that this increase is not confined to the already wealthy classes, but is shared in largely by the less opulent, even by the working part of the population, whose savings are measured by the pulse-beats of the savings banks. In 1870 the amount of money in these institutions was 43 millions, but in 1880 it totalled a sum of 78 millions—showing that at least 35 millions of this increased sum of wealth had gone to the fingers of the humbler members of the community.

Further it is shown that the condition of the very poorest of the land was affected by this increase of wealth, as the pauper returns for 1870 show that there was then a pauper population in England and Wales receiving charitable relief numbering 1,079,000, but in 1880 there were only 837,000—showing a decrease at the rate of 25,000 a year for the decade.

There is no means of comparing this state of things in our nation with similar calculations for other nations. We might produce a contrast, but no comparison. Germany comes nearest to Britain in the matter of European export, and this is how the figures stand:—In 1880 Germany exported 330 million pound's worth of goods, while in the same year Britain exported 650 million's worth; so that we almost double the business of the nation which stands next to us in the catalogue of exporting and general trading people. The rate of our increase of trade is 10 per cent. above that of our neigbours of America, one of whose writers has recently said in the colums of the "Mining Record" of New York: "England is unquestionably the greatest commercial nation on the globe. England is the Maëlstrom which swallows up the commerce of the world." The same writer makes the following contrast: "In 1859 the foreign commerce of Great Britain amounted to 1,662,000,000 dols; in 1879 it amounted to 3,000,000,000 dols. In 1859 the commerce of the United States of America amounted to 695,000,000 dols.; in 1879 to 1,222,000,000 dols.—Great Britain's increase being at the rate of 85 per cent., the United States of America's rate being 75 per cent." Another comparison may be given as showing the standard of British trade. In 1859 the commerce of the United States of America was equal to £4 19s. per head per annum; in 1880 it was £5 12s. 6d. The British in 1859 was £12 12s. per head, and in 1880 it was £19 16s. per head.

Now these are contrasts and comparisons of an astounding character. In the march of trade and the accumulation of material wealth the old nation in the little Northern Isles is leading the van, and even still energetically outrunning our smart brothers of the new and noble Continent of the West.

(To be continued.)

JERUSALEM "GERMANISED."

A FRIEND sends us the following extract from a West of England Paper as something that makes against "Our Identity with the Ten Tribes," and solicits for the statement some answer from the BANNER. The words are these:—

When the hopes of the pious are fulfilled, and the children of Israel return to Jerusalem, some little difficulty is likely to arise through the colonisation of that land of reverent romance by the Germans. They are cutting out everybody else there. They have invaded the Holy Land as the Goths of old did the lands of Southern Europe. There they settle and there they stay. They are teaching the people better manufacturing habits and a love of German wares. The trade of Jerusalem is now done largely, and is likely to be done almost exclusively with Germany. The new war lord will presently have a much deeper and more intimate interest in Palestine than ever was rightly possessed by

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the French, who regard Syria as their future possession. Jerusalem is being Germanised. That fact may perhaps cause the curious investigators, who have discovered the Lost Ten Tribes in the English people, to reconsider their position, and to look to the Germans for the marks of this distinguished origin. In any case the Germanisation of Palestine is one of the most interesting movements of this generation, and our Consul at Jerusalem thinks it worth while to call Lord Salisbury's special attention to the fact.

The facts, if such they are, and the conclusions the writer draws from them, will be satisfactory to those who believe in the Gothic or Teutonic Theory. If the Germans are occupying and settling in the Holy Land and Germanising it, then of course the Germans must be a part of the Ten Tribes, and we ought to see in them the marks of the chosen people. Have they even one of them? If they be Israel their occupation of the Holy Land ought to be carried out in friendly companionship with the Jews. But they hate the Jews, and drive them out of their German Fatherland. The House of Judah has not walked to Germany and then in company with the German House of Israel gone together to the land of their inheritance according to the prophecies. The plain inference therefore is that the Germans are not the House of Israel, or anything to do with Israel. Their dealings now with the Land of Israel have no connection with the return of the 13 Tribes, but their influx into the land is probably an unauthorised incursion of some of a Gentile nation who will, ere the Restoration occurs, be driven out to make room for the true heirs. Those who assert that the Germans have the prophetic marks of an Israelitish origin must show that their peculiar blessing is multitudinousness, developing into colonial possessions, such too expanding into nations in federation with the Fatherland. They must prove to us too that the Germans are so wealthy that they lend to many nations but never borrow; and reign over many nations but are ruled by none; that their land has never been invaded; and that they have invariably been successful in war, that they live in Islands; and possess most of the gold, diamond, silver, iron, coal, and tin mines of the world, according to the promises of God to "the seed of Abraham forever." As none of these things can be truly alleged of the Germans, who are said to be Germanising Jerusalem, we may safely conclude that whatever success the race is meeting with just now in the holy city and the Holy Land it is but temporary and will have its termination when the true heirs are conducted back by their glorious King to take possession of their promised inheritance.

THE UNIVERSAL LANGUAGE.

THE following is from *St. James's Gazette* of Oct. 11th, and tells its own tale. If the English language is to be the universal one, then the British race which speaks it, must precede its language and be the universal occupants of the globe. Their influence at least must be so paramount throughout the earth, that their language must be the vernacular or the *lingua franca* of the inhabitants thereof. This singularly agrees with the words of prophecy which promises to the House of Israel, (the selected separated people of God) "the kingdom and dominion and the greatness of the kingdoms under the whole heaven," as the gift of God "to the people of the saints of the most High, whose kingdom shall be an everlasting kingdom and all dominions shall serve and obey Him" (Dan. vii. 27, R.V.; Psa. cxlviii. 14). *St. James's Gazette* wrote thus:

> The much-scoffed at Herr Schleyer, the ingenious inventor of Volapük, is dead. He devoted twenty years of his life to the task of forming a general language, which no doubt would have been extremely useful to the builders of Babel, but which seems rather unnecessary when the world will soon have in English a language practically universal.

It seems, according to the fitness of things, that when God confounded the language of the world at Babel as a punishment for rebellion and defiance of His authority, the return of His love and blessing to the world as the result of the Sacrifice at Calvary should be marked by the restoration of one universal speech; and that speech the language of His chosen nation, the children of the House of Israel, who are the British people. That this is His intention we think can be gathered from Zeph. iii. 9, 10, R.V., where we read that after the outpouring of the divine wrath upon the rebellious nations of the earth, "Then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve Him with one consent." The united ascription of praise to Jehovah shall be expressed in one favoured language, to be used "with one consent," and that language, we gather from the testimony of *St. James's Gazette*, a secular newspaper, will, very probably, be "the English."

We see thus that in this, a new and unsuspected direction, our race is marked out as "the head and not the tail" of all the nations; the one which is to give its language to the rest, as well as to take the lead in the evangelisation of the world, and in the praise which mankind must render to the Lord Jehovah, the God of Israel. Hence we discover the reason why "in the seed of Abraham, all nations, families, and kindreds of the earth are to be blessed." We learn, too, why this race so blessed is described by God Himself as "the people He hath formed for Himself; they shall show forth His praise" (Isa. xliii. 21, R.V.). We can see around us the proofs that English is becoming fast the universal tongue. It is the language of commerce and navigation. It is spoken by over 100 millions of the British and Anglo-Saxon races. The subject races who own the British Queen as their Sovereign, are over 300 millions in number, and among them the thirst to acquire English is very real and marked, because it is the road to preferment, affluence, and worldly prosperity. Throughout the Continent of Europe, English is becoming the widest known and universally used language, so that an English traveller may pass from one end of it to the other and speak none but his own vernacular. Our mother tongue is therefore already practically universal, and at last, no doubt, will be the language of the world. There is no explanation of this unique fact but the old one which explains so many anomalies to-day.

These, our British folk, "are the remnant of Israel,' and therefore, in language as in every other respect, they must respond to the Scriptural portrait of the chosen race. They are "a nation and a company" of English-speaking people. The commerce of the world conducted mostly in English is in their hands. They are fast filling the Transvaal and causing their language to prevail there, much to the disgust and anger of the Boers. In Japan the English language is being adopted in the native schools, and promises to be an alternative vernacular of that race. Educated India aspires to speak English and succeeds marvellously in the effort.

Mr. W. E. Axon, M.R.S.L., some years since, writing in the *Quarterly Journal of Science*, said that he found as the result of his calculations that in the year A.D. 2000, Italian, French, Russian, German, and Spanish (the latter in Europe and South America), would be the languages of 505 millions of the human race, but that English must become the vernacular of 179 millions in Europe, and of 1,558 millions of Anglo-Saxons, in that "grand confederation of States" which is a glorious prophetic mark of the "Israel of God," so that whereas 505 millions would speak various languages, not English; that would be the world-wide universal tongue of the almost infinite incalculable multitude "no man can number" of over 1,700,000,000 of the human family, all of the same stock—the Anglo-Saxons. Well may we speak then of the coming "universal language;" but when we know that that language is to be the English, then may Israel greatly rejoice and praise the Lord!

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Review.

Nobly Won. A novel in 2 vols. By B. Puller-Burry. Remington and Co., Henrietta Street, Covent Garden.

We have the pleasure to introduce to our readers a veritable two-volumed novel, founded on the dramatic incidents of the romantic story of Tea Tephi, and on "Our Identity" in general. The Author has imparted to the tale a very special interest, by founding it on the legends which tally so strangely and so perfectly with the promises of God to the seed of David, in respect to their throne over the House of Israel for ever. The story begins with the procession of Jewish fugitives, who sought refuge in Egypt in company with Jeremiah, the prophet of God, with Baruch also, and the king's daughters (Jer. xliii. 6). The commission given from on High to the prophet, to build and to plant, for the God of Jacob, "a nation and a company of nations," "to serve the Lord their God," is given us in the angel's summary of instructions, which, being carried out in detail, forms the plot of this Scriptural, British-Israelite romance. "Behold," said the Angel of God to Jeremiah the prophet, "take now 'the king's daughter,' even the daughter of Zedekiah which is with thee, and Baruch the Scribe; nor shalt thou leave in the land of the heathen, wherein thou goest, the Ark of the Covenant, nor the Stone of witness, and get thee into a ship of Tarshish; and thou shalt go into the uttermost part of the earth, and plant for Me A Nation, who shall serve Me. Fear not, nor be dismayed, for I am with thee, saith the Lord of hosts."

The Author skilfully works into the tale Mr. Flinders-Petrie's discovery of the House of Pharaoh in Tahphanes, the Daphne of the Greeks, and shows how it became the temporary abode of the Jew's daughter—*El Kasr el bint el Yahudi.* The elder of the sisters, Zarah, the worldly-minded and proud, was unlovely in her character and person. Jerusha, the younger, was perfect in beauty and gentleness of character. To her Jeremiah imparted the commission he had received, and bade her make ready to escape with him to the coast, leaving the haughty, wayward Zarah temporarily behind, as well as the sympathising nurse, Rachel. The interview between the prophet and the younger king's daughter, Jerusha, is told with pathos and power. The description will commend itself to the reader. The hurried journey to the coast, the adventures of the party on the road, the safe conveyance of the Stone of Witness, with the princess and her maid, into the boat for embarkation, the attempt at rescue at Pelusium, the twilight fight, and the defeat of the assailants, are told with great spirit and vigour. The party embarked safely on board a galley, belonging to a shipman of Dan, reached the city of Carthage after a storm at sea. The interest of the story is heightened by the discovery that Baruch the Scribe, of the Jewish Royal Family, aspired to the hand of the king's daughter, and that Jeremiah himself saw no way for the fulfilment of the prophecy, but the Royal Baruch's espousal of the lovely princess after their arrival at "the ends of the earth," in fulfilment of the commission he had received "to build and to plant" the future nation by means of the tender twig entrusted to his care.

The widely different ending of the interesting plot is known to most of our readers, and must be discovered by those who cannot guess, from the pages of this singular volume of fiction, which, founded on a Biblical story, is quite as interesting as a modern novel or romance. The wonderful termination of Jeremiah's life, after the fulfilment of his prophetic destiny "to build and to plant" the future British Empire, is finely told at the end of the second volume; and his vision of the future Empire of Queen Victoria, and her triumph during the Jubilee celebration, seated on the Stone of Destiny, is remarkably well narrated by our careful and painstaking Author. The Identity question is clearly one with which the writer is well acquainted and heartily believes. He has found its historical associations so interesting, taken even from an intellectual standpoint, that he has sought to introduce some of its salient features to the novel-reading world. The pages of these volumes teem with references to Our Identity literature. The Banner furnishes many of its notes. Philo-Israel's works are quoted frequently, and Oxonian, W. H. Mason, Sharon Turner, Dr. Wild, the Rev. Denis Hanan, Bishop Titcomb, and many other familiar names, are introduced as authorities, both in foot-notes and in the text. The writer is a clearly established Anglo or British-Israelite, well versed in the Scriptural argument, and at home in all the various points which we are accustomed to urge in defence of our belief. We have much pleasure in recommending this work of fiction as one by means of which much truth concerning Our Identity may be pleasantly imparted; and without doubt, as the volumes teem with quotations from the Scriptures, the story is calculated to recommend the word of truth to the careless reader, and induce him to dig deep into the mines that it contains.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—I thought you would be interested to hear of the progress of the Identity in this town. The Rev. J. Billington's lecture (on "The Abrahamic Covenant Confirmed in the British People") was largely and influentially attended. At the close several questions were asked, and deep interest expressed. A gentleman remarked it was "a red letter day" for him to have been present; and a lady called upon me to express her thanks for giving her the opportunity of hearing the lecture. She said the subject was quite new to her, and would give her what she had long desired and prayed for—a real enjoyment in reading her Bible.

On Wednesday an address was given in the drawing-room of Mr. Boam, De Montford Square (who, I regret to say, does not yet accept the Identity). It was well attended, and Mr. Billington was listened to very attentively for an hour; especially when he compared Great Britain's missionary work with Israel's work, as foretold in prophecy. After the address a lively discussion ensued, and several ladies, whom I know as earnest truth-seekers and Christian workers, expressed much pleasure, and their intention to read and study the subject further. Of course both meetings were not without the usual opposition—namely, that salvation, through the knowledge of and trust in Christ, is sufficient; that it is not necessary to trouble one's self about God's great love and faithfulness to us as a nation, &c.

Permit me, in conclusion, to say I have found your little book, "The history of the House of Israel Told for the Children," one of the most convincing works upon the subject.

Yours very sincerely, E. C. B.

Leicester, Oct. 23, 1888.

To the Editor of the "Banner of Israel."

Dear Sir,—Thinking the enclosed paragraph from *The Observer*, which I copied from the *Mona's Herald* of Wednesday, was very illustrative of the statistics of population often alluded to in the Banner, I send it, in case the paper from which it was copied by our local journal should have escaped your observation:

"Extinction of French families.

"There is a tendency in French families toward rapid extinction. This throws a new light on the fact, that the population of France remains stationary, if not actually diminishing. It has been calculated that of 100 families existing in the time of King Philippe Auguste, who died in 1223, only four had representatives in 1840; and this tendency is not confined to the upper class, all sections betray the same tendency to extinction in the male line. A careful calculation showed that at present, as matters stand, 100 families, each with three children, would, in the second generation, have among them all a sum total of 83 descendants; that in the fifth generation, half these families would have no male representatives; and that in the fifteenth generation, in nine out of ten cases, the family name would perish altogether."—*From "The Observer."*

If this be really so, the proportion of English to French-speaking races will eventually be greater than M. de Candolle reckons—whose calculations have often appeared in the Banner—unless the increase of Canadian-French counterbalances the decline in France.

I noticed a historical error in the article of Dr. Wild, on "The French Armada." It was not Treveille but Villeneuve who commanded the French fleet at Trafalgar; and I find, on reference to Joseph Allen's "Life of Nelson," that the cause of Napoleon's displeasure against his admiral was, his conduct in an action with Sir Robert Calder. De Rosily was the admiral appointed to supersede him, but Villeneuve had sailed before his arrival. It is easy to make mistakes in names, but accuracy in all historical statements is important, lest our opponents make stock-in-trade of it against us, and attribute to ignorance what is only a confusion of dates or names. Yours truly,

Esplanade, Douglas, Isle of Man. W. W. Ince.

P.S.—I continue to distribute, among friends, six Banners every week, and three *Messengers* each month.

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THE ORIGIN, PROGRESS, AND ESTABLISHMENT

OF THE

KINGDOM OF GOD IN THE WORLD.

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

Army Medical Staff (Retired).

CONTENTS.—Preface.—Introduction. — Chap. I. Abraham.—Chap. II. The Chosen People.—Chap. III. The Monarchy.—Chap. IV. Israel and Judah. — Chap. V. Jew and Gentile.—Chap. VI. The New Covenant.—Chapter VII. The End of the World.—Chapter VIII. The Kingdom. — Chapter IX. The Government, Ritual, and Close of the Millennium.—Conclusion.—Appendix. The Gentile Church.

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Pastor of the Bond-st. Congregational Church, Toronto.

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"HEAVEN'S LIGHT OUR GUIDE."

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.



"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
Germany, Austria-Hungary, and Italy	461
A Dying Out Nation. By J. Thomson	462
How a Church Missionary Views the Identity	462
Newcastle-on-Tyne Anglo-Israel Association	463
Our Aggressive Policy in Africa	464
The Head and Not the Tail	465
The Weak Link in Our Chain of Scriptural Evidence	466
Birkenhead and District British-Israel Association	467
Mr. Spurgeon and Anglo-Israelism	467

GERMANY, AUSTRIA-HUNGARY, AND ITALY.

THE young Emperor of Germany has concluded his visit to Italy, and has returned home to Berlin. The result of his visit to Rome as well as to Vienna has been to prove to the world that the Governments and peoples of these three great Empires are in perfect accord, and mean to resist the French and Russians should they attempt to invade the territories of one or more of the three. Behind Italy, said Signor Crispi lately, the Islanders with "the most magnificent fleet in the world" stand ready to support the splendid army the Italians have raised at such great sacrifices in defence of the European peace. In short, the cry is "peace, peace," because the French are isolated in Europe; and the Russians, overpowered by the union of three such nations as Germany, Austria-Hungary, and Italy, with the moral support of Great Britain, cannot venture to reopen the Eastern Question, or foment the disturbances threatening in Bulgaria and Macedonia. In fact, the situation may be well described in the words of a public writer, "If the Powers steadily refuse to give countenance to demands for disturbing the *status quo*, the storm will blow over for the time, and that is perhaps as much as is to be hoped for in the existing condition of the Balkan Peninsula." The idea is said to be entertained of a further visit of the Emperor of Germany to the two Latin nations occupying the peninsula, to draw them into the union of the three great Powers, to leave France or France and Russia combined powerless to break or disturb the peace. No doubt these are prudent measures, and the object most laudable. But that they will do more than postpone war we cannot believe till we see the five great nations disbanding their troops and abandoning the mighty preparations for war making by some for purposes of self-aggrandisement, by others for self-defence.

The "factor of disturbance" in the West of Europe is France, and she is jealous of the rising power at sea of Italy, and burning with dreams of revenge against Germany for the intolerable reverses and humiliation the latter brought upon the Empire in 1870. The Eastern Question slumbers till God's time for that great catastrophe shall have arrived, and meanwhile we watch the play of parties with the conflict of national jealousies in perfect confidence that God is "bringing our blind people by a way they know not, and in paths they know not, He is leading them, making darkness light before them, and crooked places straight" (Isa. xlii. 16, R.V.). At present there is a lull which may last for a longer or a shorter period than we anticipate, to be broken suddenly, we believe, as declared in 1 Thess. v. 3, R.V.: "When they are saying, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall in no wise escape." When "in that day" men are saying, Peace and safety, there will probably be ostensible reason for the universal expectation. But that will be the moment of the awful catastrophe, like the one which befel Sodom and Gomorrah with the Cities of the Plain, when, without any notice to the guilty occupants of those towns, they were suddenly involved in a terrific cataclysm, and overwhelmed by the irresistible wrath of Almighty God. What has happened once is to happen again, for the word of God hath spoken it! "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" (Zeph. iii. 8, R.V.). In the New Testament we have similar warnings for a sudden and terrible event, an outburst of God's wrath against the Gentile non-Israelite nations; that in Rev. xvi. 18, R.V., being one in point: "There were lightnings, voices, and thunders, and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty." Here, in highly figurative but quite comprehensible language, the Spirit of God tells us of a coming catastrophe, unprecedented and unparalleled among mankind, resembling an earthquake for suddenness and terrific violence; so great, so mighty that even in God's Word the reiteration of the word "great," thrice is deemed needful to impress the awful gravity of the event upon the heedless world. Our Lord Himself, in Luke xxi. 25—28, R.V. said, "There shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows, men fainting for fear, and for expectation of the things which are coming on the world (the

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inhabited earth, *marg.*). For the powers of heaven shall be shaken. . . . When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." For us, being Israel, the coming woe will bring no fears and no torment; for our redemption draweth nigh by reason of the outpouring of destructive wrath upon the enemies of our King. But as to the nations of Europe, the three against two, and the two against three, they must pass through the fiery billows of God's jealousy and anger, ere they too will be included within the Kingdom of our God, and join themselves by incorporation to the people of the Lord. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" "For the kingdom of the world is become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever." To Him be all the praise (Hab. ii. 14, Rev. xi. 15, R.V.).

A DYING OUT NATION.

By J. Thomson.

One prominent identity proving the British race to be the Lost Ten-Tribed House of ancient Israel, is their great increase. The descendants of Abraham were to "multiply exceedingly" (Gen. xvii. 2); they were to become innumerable as the "dust of the earth" (Gen. xiii. 17), and the "stars of heaven" (Gen. xv. 5); growing into a "multitude in the midst of the earth" (Gen. xlviii. 16). That this description exactly applies to the British nation, and to it alone among all the nations, there is ample evidence to show. It has been adduced so often in the pages of the Banner, that it is unnecessary to do any more now than just refer to it in this general manner. The vast importance of this great and continued increase in the numbers of the English-speaking race, cannot be properly estimated by anyone now living; but a little reflection must convince every thoughtful person, that if it goes on long enough (and that need not be a very long time), it will elbow other nations out of the world, if they do not die out earlier from other causes.

As a contrast to this normal increasing character of the Anglo-Saxon race, let us look at a dying-out nation as seen in the case of our near neighbours, the French. It is to be noted that our authorities are themselves all French.

An article in *Le Christianisme* of Saturday, October 13th, quotes from a work written in 1771, by Rabant St. Etienne, the startling statement that, in 1698, notwithstanding the vast exodus caused by the revocation of the Edict of Nantes, there were in the diocese of Nimes 40,000 Protestants, in that of Uzes 23,000, in that of Alais 40,000, in that of Mende 18,000; and that altogether there were two millions of Protestants in France in 1771. "At present," says the writer of the article in *Le Christianisme*, "we are seven or eight hundred thousand. We have diminished by two-thirds in about a century;" and he declares that "this is startling."

It is natural to inquire what may be the cause of this? Is it that Protestantism is dying out, or the population? It is thought that some light may be thrown upon this state of things by a fact insisted on by a M. Lagneau in a paper read, about the same time that this article appeared, before the Academy of Medicine in Paris. The fact asserted by M. Lagneau is that "there is a tendency in French families towards *rapid extinction*" (The italics are ours). "It has been calculated," he says, "that of a hundred families existing in the time of King Philippe Auguste in 1220, only four had representatives surviving in 1840. This tendency to extinction is betrayed by *all classes alike*" (The italics are ours). "And a careful calculation shows that as matters stand at present, 100 families, each with three children, will in the second generation have among them all, a sum total of 83 descendants; that in the fifth generation half of these families will have no male representative, and that in the fifteenth the family name will, in nine cases out of ten, have perished altogether. It looks," he adds in conclusion, "as if the day will come when the French population will be entirely dependent for its growth on immigration!" *

"Look on this picture and on that!" Here, in France, we have a nation fast dying out, and likely to be "entirely dependent for its growth upon immigration," while our home population in England and Wales has more than trebled itself already during this century; besides the shoals of emigrants sent off to people other countries. Could there be a greater contrast? or could any nation be more particularly marked out as the modern representative and lineal descendant of ancient Israel, than Britain is by this indisputable characteristic of a vast, and continually increasing population? So rapid and so great an increase is calculated to cause anxiety to statesmen of the Malthusian school; but the light of the Identity shows that it is a God-given blessing, and one pointed out by ancient prophecy as distinguishing Israel from other nations in the "last days;" and thus, so far from exciting fear, causes us to rejoice, as it is evidently the fulfilment of God's promise to His people of old. If this is not so, can there be any other rational explanation of the phenomena given by those who believe in the divine origin of the Bible, and acknowledge a divine Providence over-ruling all the affairs of men? If there can, we shall be very glad to hear of it.

HOW A CHURCH MISSIONARY VIEWS THE IDENTITY.

A Missionary of the C. M. Society was lately conversing with us on the subject of the Ten Tribes, and gave expression to sentiments of which the following is a *precis*. "I have been reading some of your literature," he said, "and my impression is that you are probably right." I wish, however, the evidence was more direct than it is. If I understand you right the evidence amounts to this. There is a great similarity between the blessings promised to Israel in the Scriptures, and the facts which we British present to view to-day. The inference therefore, is that the British must be the Lost Ten Tribes. The evidence thus merely amounts to an inference, and however strong the inference may be, it is only a presumption, but no more. Now if there could be found some historical records showing that our nation is racially descended from the Lost Ten Tribes, as they originally were in their own land, then there would be tangible evidence on which one's mind could rest." We pointed out to our missionary friend that there were mighty facts connected with our race at the present hour, such as the abnormal increase of the people, and the wondrous portentous extension of the empire abroad, which ought to satisfy his judgment and his reason. "True," he replied, "there is no getting over those two facts, and I am consequently inclined to say that you are correct in your views; still—" The state of mind of our Church Missionary, of course, is deeply interesting, and we are certain it is very common: especially among the ministers of religion. They require historical and ethnological corroboration of our claims which will enable them to trace our pedigree back step by step, right up from the present time to those of Rehoboam and Jeroboam, kings of Judah and Israel respectively, in B.C. 975.

This demand, of course, is simply childish, and such as no nation could satisfy. The opponent, however, insists on our exhibiting such proofs of our origin when God's Word tells us that His object was to lose His people, to Gentilize them, to mingle them with the nations, to cause them "to lose their paths," to "hedge up their way with thorns" (Hosea ii. 6, R.V.). and to arrange for their being swallowed up by the Gentiles, or in other words to disappear from human ken, as Israel. The

* See *The Record* for Oct. 19th, 1888. Paris correspondent's letter.

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opponents demand proofs which God's Word and purposes specifically deny, and neglect the only evidence He will permit to be adduced, such evidence being of the character which is always admissible and alone accessible in all cases where in our courts of law matters of disputed identity are under investigation.

Our friendly Church Missionary, however, is in error when he speaks of our national condition as presenting "great similarity" to that of Israel under the Abrahamic blessing. It is not a question of "great similarity" so much as of "absolute identity" between the blessings God promised to "Abraham and his seed for ever," and those the British nation possesses and enjoys to-day. On this point there really is no question. Our opponents agree on this subject, and unanimously admit that we are to-day a sort of "modern Israel," a "substituted Israel" placed by God exactly in Israel's position, blessed as she was to be, endowed as she was to be, and in no way different from her, but only for a time during this "Gentile parenthesis." The idea however, is monstrous, and utterly dishonouring to God! He swore that to "Abraham and his seed for ever," the blessings should be secured. This cuts off all idea of abeyance, or of a "parenthetical dispensation," during which the entail of blessings enumerated could be cut off from Israel, and a Gentile nation be substituted for her, even during five minutes of time in these our latter days. The identity of the Lord Jesus Christ with the promised Messiah depended on a multitude of facts predicted by the prophets of Israel, and all fulfilled in the actual history of His life on earth. Apart from His miracles and teaching which the bystanding Jews rejected, the fulfilments of the predicted facts raised such a violent presumption in favour of the identity of the Nazarene carpenter's son with the Son of God, that the Jews were reckoned by God guilty for rejecting this evidence as insufficient, and they were punished condignly accordingly. The same kind of prophetic evidence is now given us, supported by a multitude of stupendous facts in fulfilment of the prophecies to prove that the British are Israel, and God gives us no more. Will it be safer now to reject the God-given testimony as it bears upon God's people and nation, than it was when the Jews, equally unreasonably, contemned that which went to show (conclusively as we see to-day) that "Jesus was the Christ"? We are glad to know that our Church Missionary feels the force of two of our lines of proof, namely, the stupendous increase of our nation's population; and the empire's vast expansion abroad. But what about his own work in Bombay? Why do he and hundreds more elsewhere feel constrained to go and teach the Mohammedan and Hindu populations of Western, Eastern, and Southern India to impart to them the Word of God, to minister to them the Spirit, to give them the blessings of the Sabbath, to instruct them in the ten true laws of God, and generally to bring them under the bonds of the Gospel of Jesus Christ? Surely it is because "Israel was to blossom and bud and fill the face of the world with fruit," and in this the seed of Abraham, "all the nations, families, and kindreds of the world, (therefore the nations of India), were to be blessed" (Isa. xxvii. 6; Gen. xxii. 18; xxviii. 14; Acts iii. 25, R.V.).

Such spiritual fulfilments of prophecies respecting Israel's spiritual blessings must surely carry conviction into a British Missionary's breast, when he feels and knows that his life's dearest aim and object is to do for the heathen just what Israel was destined to do for them. When he finds too, that our nation is exclusively occupied in this peculiar work, embracing "all nations, all families, and all kindreds of the earth," that Israel's functions were to be not only exclusive but world-wide also, he must surely see that the evidence of our Israelitish origin is overwhelming in its character, and calls for his hearty thanksgivings and praise to the Lord his God, who has so blessed this our unworthy race and him in selecting him, to serve in such a cause!

NEWCASTLE-ON-TYNE ANGLO-ISRAEL ASSOCIATION.

THE annual meeting of this Association was held on the evening of Nov. 1st, at the rooms of the Berwick Club, Pilgrim Street. Tea was provided at 6 o'clock, and the subsequent proceedings were of a varied and pleasing character. The Rev. H. Morton, B.A., took the chair at 7.30, and offered prayer. In his opening remarks he encouraged the Association to continue its work with more determination than ever. Their cause was bound to prevail, for it was the cause of God, and the Identity was His own message. Nowadays men wanted to thrust God out of His own world, and practically they have done so. Man was everywhere and everything; God was nowhere in their thoughts. Man invented and discovered; man was improving himself and subduing nature to himself. The creature had supplanted the Creator and could do very well without Him. People did not acknowledge that God had formed Nature for man and was now unfolding it to him. In the Identity we saw that this pride and independence was rebuked. It showed the world that God was still the ruler of His universe, and that all its transactions were subservient to His honour and glory. Anglo-Israelism was in its infancy, and the light it gave was only dim at present, but everything had a small beginning. A Sheikh leaving his home in Ur of the Chaldees became in time a mighty nation, whose influence has moulded humanity, and whose light has penetrated into every corner of the earth. The Identity had a similar destiny before it, and it was their duty and privilege to hasten the issue. Captain Watkins said he first became acquainted with the Ten-Tribe enquiry through being in Egypt while Prof. Piazzi Smyth was taking his measurements at the Great Pyramid. He ascended the Pyramid, and becoming interested in it, he bought the Professor's book, in which the Ten Tribes are alluded to. He afterwards secured Mr. Hine's pamphlet, and his first feeling was one of astonishment that anybody could write such nonsense, but as he proceeded he became convinced of its truth. He was thoroughly ashamed of his new views, however, and stowed away both his pamphlet and his opinions until he found that others of undoubted sanity were of the same way of thinking. It was impossible to account for the British Empire except by the Identity. The nation had grown enormously, but not through any special virtue in the Englishman. We have grown in spite of ourselves and our stupidity. The history of England was a history of blundering. No country had ever made such disgraceful mistakes, and our generals had gone into battle over and over again with a recklessness and disregard of the enemy which could only be described as "impertinence." But God was behind us, and that was the explanation of our success. He believed in the literal fulfilment of every word of prophecy, and could not help seeing that the promises to Israel were being fulfilled in our nation only. It was often said to him, "I wonder why you, a man who labours in the Church, the Sunday-school, and the Mission, should take up with such a useless theory." His reply was that the Identity was not a hindrance but an assistance, for there was nothing that so much humbled the man and elevated the Christian as this wonderful development of God's Word.

Mr. John Wood observed, that in reading the Bible he found that the Hebrew race consisted of two distinct kingdoms, that the Jews were carried captive and returned in a few years, that the Israelites were also carried captive and never returned at all, and that the two nations had, in fact, entirely opposite destinies. He found, moreover, that the Jews were spoken of as being deaf, while the Israelites were said to be blind—two very different statements. It was necessary, both in the world and in religion, to distinguish between things that differ, such as black and white, and Israel and Judah. Mr. John Kemp remarked that he did not pretend to be able to teach the audience on this great subject. He confessed that the Identity

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had a tighter grip on him than he had on it. Its grip on him was complete. There was no truth on which he had stronger convictions or better grounds for his convictions, and he supported Anglo-Israelism because he believed in the Bible. God had pledged Himself to make of Israel a great nation, even a company of nations. He had given us a description of this nation and told us the position she would occupy, and if we went over the promises one by one we found that Britain fitted in exactly to the position intended for Israel, so that either the British Empire is Israel or the Bible is unreliable. People tell us it is "bosh," but they do not understand the matter—they do not even know their own country. The British Empire was our argument, and most people were ignorant of its existence. It was those who travelled that saw the force of the Identity. An American had said he never knew England until he left it, and a Frenchman exclaimed, "Do not talk to me about the world this and the world that; England is going to be the world, and the world is going to be England." It was asserted that Anglo-Israelism led men astray from religion. He gave that the lie direct. He had travelled much, and wherever he came across an Anglo-Israelite he found a centre of Christian life and activity.

Mr. J. G. Taylor said that the object of their Association was generally represented in public prints as a foolish one, but he failed to see where the folly lay. They wished to identify a lost race. That surely is not a trifling matter. Even if the Israelites were an ordinary people, their recovery from oblivion would have been of great importance—of far more importance than the work in which scores of other organizations are engaged, and over which money is spilt like water. The nineteenth century had a rage for explorations. Gangs of men, who had been called scientific navvies, were tearing up the ground all through the East in search of "relics," and bringing to light the ancient abodes of Israel in Egypt, Palestine, and Assyria. But the builder of a city is of more value than the city built by him, and common sense might tell us that the people of Israel were of vastly more moment to humanity than the ruins of their houses. Yet society ridiculed the endeavour to discover the people, and spent tens of thousands over the exhumation of broken bottles, sewer pipes, and similar rubbish not worth its cartage to the sea-coast. It was only a hundred here and there who had openly espoused the Identity, but there were large numbers both of clergy and laity who were firmly convinced of its truth, though they had not the courage to say so and run the gauntlet of that ridicule which is always showered on a new departure. We can give our timid friends arguments, but we cannot supply them with pluck, so we would simply have to do without their assistance.

Solos were rendered by the Misses Chubb, and songs and recitations by Messrs. Atkinson, Chubb, and Simpson. The band of the Boys' Refuge, under the able conductorship of Mr. Richard Lynes, performed numerous pieces of music during the evening. The usual votes of thanks concluded a highly successful gathering.

OUR AGGRESSIVE POLICY IN AFRICA.

THE *Scotsman* on September 12th, devoted an article to the defence of the present "policy of aggression" pursued by the British Government, and while declaring that same policy in past time was bad and immoral and harmful, it is now quite right and proper. These remarks were called for by the fact that the Imperial East African Company's Royal Charter has just been granted by the British Government, and thereby an opportunity is given to this country to obtain her just share of the commercial advantages Africa has to offer. The Geographical Section of the British Association at Bath, recently took this view of the new company's opportunities, and the *Scotsman* quite agrees with the speakers on that occasion. But how does the *Scotsman* justify the British proceedings in acquiring such vast portions of the African continent for purposes of its own? Our previous bad example brought the Germans into the field as competitors, and once they began to scramble for the African estate we could not help ourselves, and were bound to compete with them, for possessions larger and more valuable than theirs! Germany saw we got rich and powerful because we were a colonizing Power, and forthwith Germany and Prince Bismarck set to work together to get colonies, to make Germany "great" and the "mother of nations." This was a patriotic and sensible proceeding, and the result was that Germany scrambled for African land, and has got huge portions of it for her coming colonies.

But the British have been at this work for centuries, and are just now seeing the results of their efforts. Her colonies are already founded and quite settled in the four corners of the earth. Germany is no colonizing country, but her emigrants (and they are very numerous) have hitherto preferred to go to lands where settled governments exist (such as in the United States and Canada), rather than go through the trouble of organizing new colonies afresh. This is how the *Scotsman* defends our present proceedings in regard to African territory:

> There is no use now in speaking of our colonial policy, and especially of our policy in Africa, as if it could be based on the lines which were most properly advocated twenty years ago. We have to recognise facts as they are; and one of these facts is, that of late years we have been brought side by side with France, Germany, and other Powers in Africa and elsewhere. Are we to remain motionless while they go on? That would be as complete a proof of national decay as could be given. To stand still in such matters is really to go back. Are we, then, to confess that we are played out, that our energies are exhausted, that the old indomitable spirit which sent Britons all over the world, and caused them to build up the waste places of the earth, is dead? Are we to decline and fall, losing first our energies and then our means of living? These are the grave practical questions which are raised by recent events. We cannot afford, no matter what may be our inclinations, to pursue an apathetic and negative policy. We cannot allow the possible new markets of the world to be closed against us. We cannot, in especial, allow the great virgin continent of Africa to pass wholly or in great part into other hands than ours. The competition may be friendly enough; but let there be full recognition of the fact that there is competition. The East Africa Company deserves the fullest encouragement. It is taking possession, in the sense at least of exercising sole influence, of a territory which opens to us vast markets in the interior of Africa, and through which the greatest benefits may be conferred upon the native races."

The question of the slave trade too is closely connected with the increase of British possessions in Africa, especially with the new British East African Company's territory. That portion of the Dark Continent crosses the slave routes from the interior to the coast, and where British settlements exist, there the slave trade must expire.

On such grounds as these the modern journalist defends our rather rapid progress now in the acquisition of African territories. The true cause however of our expansion, lies deeper than this. It depends on the fact that this nation is Israel, and to Israel God has given the heritage of the heathen and the heirship of the world (Rom. iv. 13). Africa needs the Gospel, and no nation has the Gospel or the Word of God to communicate except the people of the House of Israel. "He showeth His words unto them; 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." Israel, the British people being they, have the Gospel and God's Word to proclaim to the outlying world; and accordingly they disseminate the precious Volume as no other nation does, or can, and preach the Gospel to "all nations, families, and kindreds of the earth" according to the prophecies. The "aggressive policy" of the British is therefore apparent now in Africa, because the time has come for a forward step for the delivery of the message in Central Africa, and for the liberation of the slave-bound inhabitants of that

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miserable continent. To Israel, and therefore to the British people, God has committed the case of the slave in Isa. lviii. 6, R.V., in such words as these, "Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke." Being Israel, God is entrusting Africa, North, South, East and West, to our care, that we may evangelize and free her from the bonds of her Mohammedan and other oppressors. We were latterly neglecting our Scriptural duty and functions, and therefore God raised up the Germans on the east and sent them forth to take our place, and sent the French to threaten our settlements on the western coasts, with the Portuguese on the south-east, in order that, goaded by their aggressions, we might be roused to action and advance when God would have us go. Hence, our Royal Charter for the Imperial East African Company; hence, the annexation of the Basin of the Niger; hence, the forward movement south of the Zambesi, in Amatongaland and Zululand, and the large gifts of gold, coal, and other minerals, throughout the Transvaal, which God has given to our race, almost exclusively, everywhere in South Africa, as the blessing and birthright of Joseph (Deut. xxxiii. 13—17). These events, viewed in the light of Our Identity, are deeply interesting to us who are believers in the fact, for they offer to us a kind of evidence which cannot lie, which points directly to our Israelitish origin on the one hand, and to God's faithfulness to His oaths and covenants "to Abraham and his seed for ever" on the other. To Him be all the praise!

"THE HEAD AND NOT THE TAIL."

We have received the following from a constant reader at Darlington, and the two newspaper extracts which accompanied the letter are also annexed. We reserve our comments till our readers have perused the documents.

Sir,—On the other side I send you two clippings from the *Newcastle Chronicle*, which I think are worthy of comment, especially "The Richest Country in the World." According to this paragraph America is the richest! I have always understood that Britain was the "head."

Darlington, Sept. 17, 1888. Constant Reader.

The extracts from *The Newcastle Chronicle* were these:—

The Great Tongues.—It is said in the current number of the *Revue Scientifique* that Chinese is the language most in use, being spoken by 400 millions. "Then comes Hindoo (100 millions) English (about 100 millions), German (57 millions), Spanish (47 millions)." The writer is somewhat astray in his reckoning. As regards English, for example, it is spoken by more than 100 million people of purely British origin, and there are in addition, millions of Asiatics, and of black, red, and yellow men who understand it. It is the dominant language over more than a fifth of the whole habitable globe. It is the language of the high seas and of every maritime port. The Chinese and Japanese required a language for their international commerce: they have adopted English—English, the language with which at his tongue's end a man may go round the earth and back again.

The Richest Country in the World.—Last year I made a note of the fact than in 1850 the total wealth of the United States was £1,686,000,000, that of Great Britain being £4,500,000,000. Last year the wealth of Great Britain was about £9,000,000,000, or almost exactly double what it was in 1850; but the wealth of the United States had risen in 1880 to £9,790,000,000, and last year was nearly £11,000,000,000. The annual savings of America are £210,000,000, exceeding those of the United Kingdom by £50,000,000, and those of France by £70,000,000.

Elfin, Birmingham.

In reference to the above, the statement regarding the Chinese and other languages of the earth is open to this objection: that in the first place no one can be certain that the Chinese are 400 millions in number. It has been suggested that this is an exaggeration, and that 300 millions is likely to be the correct total. Independently of this consideration it has to be borne in mind that the Chinese language is never likely to spread over the whole earth as our own tongue does. The Chinese is a very difficult language to learn. It has no literature which is likely to captivate mankind, and the Chinese who speak it are not a dominant race out of their own country, but on the contrary, a servile. These considerations put their vernacular out of the question as a world-wide language. English is winning its way, and is, as all scientists and philologists affirm, destined probably to be the language of the world at last.

In regard to wealth, and the alleged superior riches and savings of the United States, as compared with those of the United Kingdom, we think the comparison is unfair, even if the figures are correct. The total wealth of the United States ought to be compared with that of Great Britain and her Colonies, that is, of "the nation and company of nations," which are one. If the value of the gold mines of Australia and South Africa be added to the assets of the United Kingdom we suppose the comparison with the United States would be extremely unfavourable to the latter. Silver mines it appears have lately been discovered in the Barrien country, New South Wales, and no less than "2¼ millions sterling in dividends, cash and scrip, have been paid to the original shareholders of the Broken Hill silver mine." The Western portion of New South Wales is declared to be "highly metalliferous; gold, silver, tin and copper, only awaiting the opening up of the colony to yield a handsome percentage to any enterprising colonists who may care to work the soil." The diamond mines of South Africa and the gold mining operations of the Transvaal are only in their infancy. The capabilites of Central Africa to minister to the wealth of the empire are yet in their infancy, but they may safely be described as gigantic. An empire the entire trade of which last year amounted to £1,079,000,000 sterling, and whose total revenue was the huge sum of £207½ millions the year, must it seems to us rank as the very first of the nations in wealth, "the head and not the tail, above only and not beneath" all the others in this as in every other respect. Prophecy leads us to conclude that Ephraim, by reason of her development into "a fulness of nations," will show a marked superiority to Manasseh. "His younger brother shall be greater than Manasseh, and his seed shall become a multitude or fulness of nations," was the promise of Gen. xlviii. 19, R.V. When God reckons against Manasseh, "the nation and company of nations" of Ephraim-Israel, we may be sure that we do wrong to strike the balance of national grandeur by comparing Ephraim alone with Manasseh; and not by putting against Manasseh's greatness, the glory and strength of Ephraim with the daughter nations to come from her. We do not discuss this question in the spirit of rivalry or national jealousy. But we are jealous for the truth and promises of God! We decline to adopt any view which seems to do dishonour to the faithfulness and oath of the Father of Israel. He reckons Ephraim as His firstborn, and Manasseh as inferior only in this respect that whereas the latter was to be a "great people," confined to a single continent, His "first-born" Ephraim, were to develop into an empire nation, occupying many continents, and the riches and majesty of all. To Him be all the praise!

Like the Hebraic Levites, the Druids possessed many remarkable powers and immunities, such as exemption from taxation and military service. They annually elected the magistrates, and supervised the education of all children, who were not given up to their parents till they were fourteen years old. They brought up the kings, who were in fact mere puppets in their hands; and their power was not merely vast but practically absolute. Rarely had anyone the temerity to rebel against their power, but for such was reserved the penalty of excommunication, a punishment which originated among the Hebrews.—*The Messenger.*

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THE WEAK LINK IN OUR CHAIN OF SCRIPTURAL EVIDENCE.

A FRIEND has forwarded to us a letter from a distinguished preacher, written in reference to some Identity literature submitted to his notice. He is "interested" in the subject, but has "not had spare brain power during the last twelve months to take up the matter with the requisite attention. He is aware Mr. Spurgeon does not see the thing in the light we do, and therefore means one day to ask the eloquent divine what "the weak point is in our chain of Scriptural proof." The writer says "he forgets what it is," and therefore, presumably he once knew, but now the matter has slipped from his memory. We on our part have been investigating Our Identity for the last thirteen years or so, and can conscientiously affirm that, as far as we can see, the chain of evidence has no weak point; and the links of proof are from first to last true, and sound, and solid. It is quite incredible that, attacked as we have been for the last dozen years or so, we should be unable to discern, as the result of incessant contest and controversy, the existence of a weak link in the main argument, if such were available to our opponents wherewith to hammer us. If there were an unsound argument in the centre of our chain, we are quite sure our opponents would have found it out and told us of it. But there is no such weak link. We are grateful to our opponents for so incessantly assailing us, since the result has proved, by their constant failure to put us down, that there is in point of fact no weak spot in our armour or defective link in our chain of Scriptural proof.

Mr. Spurgeon has, over and over again, tried his hand at destroying our foundations. But we appeal to our readers to say whether he has been successful! We have shown quite recently (page 396) that in the matter of the Scriptural distinction between Israel and Judah he is utterly at fault. He is not aware of it. He thinks all Jews are Israelites, which is correct, but he fails to recognise the fact that "not all the Israelites were or are Jews," which is unpardonable in a minister who has the Bible, we suppose, at his fingers' ends, and ought to know, for instance, that Ahab, King of Israel, was an Israelite only, but not a Jew; but that Jehoshaphat, the King of Judah, was a Jew as well as an Israelite. Ahab and Jehoshaphat were both of them Israelites, because they both belonged to the children of Israel. But only one of them, the King of Judah, was a Jew, being of the House of David, the Bethlehemite of Judah. Mr. Spurgeon knows well enough, we are sure, that "all the Scots are Britons," but he is surely aware that "not all the Britons are Scots." So all the Welsh are Britons, because they, as well as the Scots, are subjects of the British Queen. But a school-boy knows that not all the British are either Welsh or Scotch, for Ireland is also part of the United Kingdom, and the Irish people are British, as well as the Welsh and Scots. In contrast to the "distinguished preacher," who believes we have a weak point in our argument from Scripture somewhere, though he cannot recollect where, but hopes to ask Mr. Spurgeon about it anon, we have also received for perusal a note written by one who is busy about sacred things, and cannot find time to study Our Identity very deeply.

What he has read has not yet convinced him. "The arguments are, some of them, childish; they involve questions of interpretation, though he admits that the case presents a strong presumption in favour of Our Identity." "In two respects," he adds, "the subject has been most profitable to him. For—1st. It has awakened in him quite a peculiar feeling of interest in the Old Testament prediction, as it relates to God's ancient people; and 2nd, It has directed his notice to interesting aspects of the British people. The mere notion of the possibility of the Identity is enough to stir the blood in a pleasing manner." He concludes with this gratifying confession: "I have to acknowledge that you have been instrumental in one thing. That is, you have led me to regard with real respect and serious attention a view which I had previously considered to be a mere dream of a few highly imaginative people."

The above is a satisfactory result of a friend's effort to win a thoughtful man to look into our case. He sees no flaws or weak points in the evidence or arguments, and he respects now what he once ridiculed. He feels deeply interested in the bare possibility of the Identity of our nation with the Lost House of Israel proving to be true. What strikes us as cause for wonder in connection with our subject is this: That men seem anxious to find weak points in the evidence, in order that they may have a good excuse for abstaining from further inquiry into the matter. How is it there is this disinclination to believe? It is not that men have no leisure to undertake inquiry. Every other subject under the sun occupies their minds continually. But that which relates to God's honour, His oath, His faithfulness and truth, they care not to investigate. It is said that spiritual matters, matters concerning the Lord Jesus and His salvation, are alone worthy of attention and study. But do not such remember that "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises given to the Fathers"? (Rom. xv. 8, R.V.). Those promises were largely temporal and earthly, and were supplemented by spiritual gifts, which we never cease from declaring are of special value to His people and to the world at large who receive them at our hands. But cannot men see that, nationally speaking, the spiritual blessings could never be administered to the world at large by any but a nation specially endowed as the British are endowed, with power, and dominion, and wealth, and commerce, also with powerful colonies of the race, developing into nations, and strategically placed in the four corners of the earth? Our opponents fail to comprehend the problem that God thus presents to our contemplation, and therefore cannot understand that to take the Gospel to all nations, families, and kindreds of the earth God requires an agency just like that described in the Scriptures as the House of Israel, and the facsimile of the British folk to-day.

Given such a nation as ours, endowed as it is, and humanly speaking, the evangelisation of the world becomes feasible. But as Dr. Grant says in his recent work, "Where would the missionary work done by our Church be, if Spain had the dominion of the sea?" God knows that it would be impossible, and therefore He has given us, His Israelite servants, the Gates, the supremacy of the sea, the wealth, the Colonies, the Heathen Empire, and the safe domicile in the Isles of the West, thus constituting ours the most powerful and the richest nation of the earth, in order that with the strength thus acquired we may communicate to the nations all those spiritual blessings He has so abundantly granted to us, namely, the Gospel, the Scriptures, the Decalogue, the Sabbath, with all the other good things that lie at the right hand of Him who "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, R.V.). Let Israel therefore praise the Lord for His goodness to their unworthy race!

JUDAH IN ISRAEL.—Mr. F. D. Mocatta, in a recent lecture on "The Jews in their Various Habitations," said, in referring to this country:—"I need tell you nothing about the Jews of our own country, for we all know it and are, I am sure, fully grateful for the advantages we enjoy. It is strange, however, that there are only some 1,500 Jews in Scotland; perhaps less strange that there under 1,000 in Ireland; while of the 100,000 in the whole United Kingdom, it is reckoned that there are not far from 70,000 in London, and some 20,000 to 25,000 divided between Manchester, Liverpool, Leeds, and Birmingham. It might be wished that they were more disseminated throughout the country. The Jewish population of the numerous British Colonies, generally a very flourishing one, is estimated at between 15,000 and 20,000."

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BIRKENHEAD AND DISTRICT BRITISH-ISRAEL ASSOCIATION.

ON Tuesday evening, October 23rd, 1888, a very successful meeting of those interested in Our Identity was held in Emmanuel Church School-room, Birkenhead. The audience numbered about 150 persons, all of whom listened with great and sustained interest to the addresses given by the gentlemen who had kindly promised to speak. The chair was occupied by Mr. Theodore S. Hill. After singing the grand old hymn,

"O God of Bethel by whose hand
Thy people still are fed,"

prayer was offered by Inspector Thomas Leeson. In his opening remarks, the chairman dwelt upon the *Cui bono?* aspect of the question, showing how completely the infidel and papist were confounded by means of Our Identity—the infidel by the marvellous proof afforded of the literal truth of the Bible, as shown in the faithful performance by God of all His promises to Abraham's after-seed in the past history and present position of Great and Greater Britain; the papist receiving an effectual answer to his taunt that the Protestant Church springs from the Roman Church, and that if the fountain-head is impure so are the streams flowing therefrom, by the fact that a pure Israelitish Church existed in these islands more than 500 years before the arrival of Augustine and his 40 monks from Pope Gregory, and, moreover, that the ancient British Church was a direct continuation of "the Church in the wilderness" (Acts vii. 38), founded by God Himself B.C. 1491. The chairman also pointed to the fact that were the Identity fully known, we could not then find statesmen of repute making propositions with regard to Ireland, which, if carried out, would lead to the splitting-up of the British-Israelite Empire at the core.

Mr. E. P. Dix (hon. sec. of the Liverpool British-Israel Identity Association) followed with a most clear and logical paper on "The continuity of God's purpose regarding Israel as revealed in the Bible," showing how the elect people whom Peter in his first epistle addresses were none other than the forefathers of the British races, whom Sharon Turner traces to the exact spot in Media where the Ten Tribes disappear from history. Mr. Dix showed that no other people than the British were now fulfilling the exact *rôle* that Israel was to carry out in the days of the Christian Dispensation.

Mr. H. Gordon Jones (who has recently been in correspondence with Her Majesty the Queen and Lord Salisbury on the subject of Our Identity) then gave a most convincing address on the "Stone Kingdom" of Daniel, chapter ii., proving it to be as literal a kingdom as the four great kingdoms that precede it in the sacred narrative, and showing that England and her Colonies exactly correspond with the prophetic interpretation given by Daniel of the dream of Nebuchadnezzar.

The Rev. J. Whitehurst Storer (Vicar of Emmanuel Church) next spoke, taking as a text the handbill announcing the meeting, viz., "Blessed be the Lord, the God of Israel, for He hath visited and wrought redemption for His people" (Luke i. 68, R.V.). Pointing out that the Jews (the House of Judah) reject the Messiah, the rev. gentleman showed that the House of Israel of the Ten Tribes accept of Jesus as Saviour and Redeemer, and thus prove the words of Luke to be literally true. After the address it was unanimously resolved to form a British-Israel Identity Association for Birkenhead and district, the chairman being asked to become President, with the Rev. J. W. Storer as Vice-President, and the following as Council, viz.: Messrs. W. Key, J. Richardson, Thomas Leeson, Robert Neild, R. Speight, R. Matchett, Arthur Doherty, the hon. treasurer being Mr. John Pierce, and the hon. secretary, Mr. J. Jopson.

The meeting closed with a hymn and the benediction pronounced by the vicar.

Letters were received from Dr. Thomas Saul and Mr. Thomas Wynne, announcing their regret at being unable to attend the meeting.

THE ANGLO-ISRAEL ALMANACK for 1889 will be published on the 26th inst. at the usual price—viz., 3d., interleaved with ruled paper, stiff cover 5d., or bound in brown cloth, marble edges, and interleaved with ruled paper, 1s. The Almanack will contain the largest number of pages yet issued, and at the price at which it is issued it forms the cheapest Identity work published.

MR. SPURGEON AND ANGLO-ISRAELISM.

[The Editor of *Present Truth* having declined the following we beg to publish it, as requested by the writer.—ED.]

To the Editor of "Present Truth."

DEAR SIR,—The Rev. C. H. Spurgeon, in reviewing Anglo-Israelism, says "we regard the theory as a sheer piece of romance; we are not Jews, Abraham is ignorant of us, and Sarah acknowledges us not." It was the Ten Tribes in captivity who said, "Doubtless Thou art our Father, though Abraham is ignorant of us, and Israel acknowledge us not." They said, "We are Thine, Thou never barest rule over the heathen, they were not called by Thy name;" or, "Thy name was not put upon them" (see margin, Isa. lxiii. 16, 17, 19). Now God commanded Moses to put "His name upon the children of Israel, and I will bless them." I read in my Bible, that there are Two Houses of Israel, but only One House of Judah. We do not claim to be Jews. Why does Mr. Spurgeon persist in calling the Ten Tribes Jews, when neither Moses or the prophets call them Jews? There are no Jews but the sons of Judah. I read in my Bible that Israel and Judah are the two families whom the Lord hath chosen; I read of "the House of Israel" and the "House of Judah;" I read of "the kingdom of Israel" and "the kingdom of Judah;" I read that Israel is "the kingdom of the Lord;" I read that Judah was to cease from being a nation; while I read, Israel was never to cease from being a nation before the Lord for ever, as long as the sun, moon, and stars remain in the heavens; I read the Jews were to become "a remnant," while Israel was to become "a strong nation," and "the chief of the nations"—I read the Jews were to be a hissing and a by-word amongst the nations, "the show of their countenance was to testify against them;" I read that Israel was to be known "among the Gentiles," their offspring among the "people, all that see them shall acknowledge them to be the seed which the Lord hath blessed;" I read, when the Lord had "bent Judah for Him, and filled the bow in Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made them as a sword of a mighty man;" I read that Israel was to be "among the Gentiles, as a lion among the beasts of the forest;" I read the Lord said "He would be as the dew unto Israel, they were to be as the dew among the Gentiles;" I read, "Blessed is that nation whose God is the Lord, and the people whom He hath chosen for His own inheritance." "He hath not dealt so with any nation, and as for His judgments, they have not know them." Can the Jews say they have "not known God's judgments"? We acknowledge God blew with His winds, and scattered the Spanish Armada. If Mr. Spurgeon searches his Bible from Genesis to Revelation, he will not find that God has promised to fight for or defend any people but Israel. I read that "out of Bethlehem of Judah, should come forth He that is to be Ruler in Israel;" I read, the angel said, "Thou shalt call His name *Jesus*, and He shall reign over the House of Israel, or Jacob, for ever." Now,

1st.—I challenge anyone and everyone to show me the House of Israel, the Ten Tribes, God's house, nation, kingdom, and dominion, *outside* of the *British Empire*.

2nd.—To prove to me, from either the Old or New Testament, that the Ten Tribes are not a redeemed people, and under blessing.

3rd.—That the whole of the Epistles of St. Paul were not written to the Ten Tribes as Gentiles, God's Lo-Ammi.

Both Moses and St. Paul say "God would provoke the Jew to jealousy by them that are no people, and by a foolish nation He would anger them" (Deut. xxxii. 21; Rom. x. 19). Jeremiah (xvi. 19) says "the Gentiles shall come unto thee from the ends of the earth, and say our fathers have inherited lies." Abraham, Isaac, Jacob, and his twelve sons, were the fathers of the Hebrews, Israel and Judah. Can Mr. Spurgeon inform us who the fathers of the Gentiles were? When the Church preaches the Identity, we shall hear very little of "the Down Grade," although we are told that in the latter days there shall be a great falling away.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

Zion is the House of Israel; Benjamin, the daughter of Zion; Judah, the Mount Zion.

I am, dear Sir, yours respectfully,

Plymouth. JAMES WRIGHT.

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WILL any British-Israelite in BARNARD CASTLE, COUNTY DURHAM, willing to assist in forming a Local Association, kindly communicate by letter with R. C. Hitchcock.

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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

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Contents.

	PAGE
The Transvaal Yields to the Blessing of Abraham	469
The British Empire and Contemporary Powers. By R. N. Adams, of New Zealand. Part II.	470
The Promises to the Fathers. By M. L. Streator	472
Germany and the African Slave Trade	473
The Strongest Empire in the World and the Coming General Conflagration	474
Progress in North Wales	474
Correspondence	475

THE TRANSVAAL YIELDS TO THE BLESSING OF ABRAHAM.

THERE are signs that the Transvaal Government are not inclined to push to extremities the foolish and dangerous order they lately issued respecting the language of the British majority noticed by us in BANNERS No. 605 and 606, pages 301 and 318. The Boers, who desire to carry matters with a high hand, are met by two great difficulties. In the first place the British who speak the detested English language are by far the strongest party in the State, by reason of their numbers and their consolidation in towns; whereas the Boers, who are ostensibly the governing race, are dispersed abroad all over a country as large as France, and the wealth of the land is not in their hands, but in those of the hated English. This is their first difficulty; but a graver one is behind. The English or British Power now surrounds them on all sides, and they cannot communicate with the outer world or the sea, without passing over independent territory now in possession of those same hated British. For instance, if they attempt as they lately did to go out to the north of the Transvaal, and occupy the country between their territory and the Zambesi, they will henceforth find that the British have proclaimed to the whole world that that zone is included in the lands where British influence shall prevail. No one may touch it without our consent! To that effect was Lord Salisbury's manifesto issued through Sir Hercules Robinson to the chief Khama. "You may rest assured that the law will be vigorously enforced against all persons who attempt to stir up strife between you and Lobengula on any pretext whatever, and that under no circumstances whatever will Her Majesty's Government tolerate any renewal in the British Protectorate of those filibustering raids which were so long a curse of Bechuanaland." These words are of course directed against the Boers, and relate to the country north of the Transvaal and Bechuanaland, right up to the banks of the River Zambesi. Towards the East the Boers are equally cut off from access to the sea, because since Dinizulu and his rebellion have been suppressed the British troops hold Zululand securely, and towards the North-east the projected Delagoa Bay Railway which the Boers wished to keep in their own hands has failed to become a Boer project, and is likely to have a British influence to direct it. The Boers, who do not increase, are thus hemmed in by the British on all sides, and in their midst, thanks to God's gift of gold and diamond mines to Israel, the foreign Israelitish element is already in the majority, and likely therefore to assume the Government of the Republic at no distant day! Some fine remarks of the *Morning Post* of Sept. 26, on this part of the subject, ought here to be quoted to the reader, as they will illustrate our views, and exhibit the hand of God manifestly working to favour His people Israel.

A year ago heavy clouds hung over the native territory, stretching from the northern borders of the Transvaal and Bechuanaland to the River Zambesi. Portugal, Germany, and the Transvaal Boers were known to entertain designs on the country, and it was feared that some hostile combination might lead to all access between Cape Colony and the heart of Africa being cut off. Even if an English Protectorate were established, there were doubts whether the Boers would recognise it, and suspend the filibustering expeditions they were believed to have in view. To-day the atmosphere is quite clear. The territory in question, belonging to the chiefs Khama and Lobengula, has been recognised by all rivals as part and parcel of the protected dominions of Great Britain, and instead of Boer raiding parties the country is being traversed in various directions by the well-armed prospecting expeditions of English companies. While the Transvaal is thus hemmed in and circumscribed on the north, the outlet through Zululand to the sea, on which the Boers have long had designs, has been completely blocked by the expulsion of Dinizulu, and the military hold established upon the country; and at the same time the failure of the Delagoa Bay railway to provide the Transvaal with a route rendering it totally independent of all others, has completed the feeling of dependence and isolation. Since, therefore, the Transvaal cannot now grow any larger, and can only maintain relations with the sea through non-Boer territory, the most sanguine local politician cannot expect very great things, even if the present Boer Republic be replaced by an English one. An independent existence it may maintain for a time, but sooner or later it is bound to join its fortunes with the other Colonies and States, and become part of the future South African dominion.

In short Israel's empire must grow; and where once her flag waved in token of possession, there it is sure to float again, as proof that God has given her back what she foolishly resigned under Mr. Gladstone's timorous policy, after the defeat at

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Majuba Hill had stricken the terror of bloodguiltiness into his soul. The question just now is this. The Boers in a minority, and hemmed in by the mighty power of Israel surrounding them, must feel that after all they are only a small body of 40,000 or so of Boers, while the wealth-producing British in their midst are colonists and citizens of "the chief leading empire in the world." The end will probably be that before long there will be a fusion of British and Boers, and a united Republic be formed which at first will assume to itself the position of an independent State. This, as the *Morning Post* points out, cannot last long, but the new Transvaal will finally have to cast in its lot with the other portions of the great African Federation, and so become one of Israel's stately daughters in union with their old Mother in the West. Meanwhile the Boer government is becoming very rich, having a surplus revenue of over a quarter of a million sterling, which it does not know how to spend! The revenue is £865,000, and the expenditure only £611,988, leaving a surplus of £253,012 and cash balances amounting now to £378,072! Salaries are being increased to expend the surplus, and the temptation to obtain and enjoy these salaries is a powerful one to the British majority, who are striving to secure a share if not a monopoly in the Government of their adopted land. Whether this new form of government will be friendly or hostile to the British is ably discussed by the *Morning Post*, in the following sentences:—

So far from England resenting a transformation of the Boer Government in the Transvaal into a temporary English one, we believe the public would regard the change with pleasure; because, after all, it would be more satisfactory for the mother country to carry on diplomatic business with President Brown, Jones, or Robinson, elected by the English diggers, than with the English-hating President Kruger, or Joubert. Whatever the character of the institutions of the "New Transvaal," it is hardly possible that a community of Englishmen, for the most part new arrivals from home, would be worse disposed towards England than the men who fought against her at Laing's Nek and Majuba Hill. We believe it to be the general desire of the British public that the Transvaal question should be settled by the Transvaalers themselves, and we entertain the conviction that England would be far better pleased to see the Transvaal a contented English Republic, or an English-Boer Republic, with the Boer and English element living contentedly together, than see it a Crown colony, disaffected towards the mother country, and with the two races separated by an unappeasable animosity. England would watch this change with all the more equanimity to-day, because the conviction has grown upon her that the English race is at last the paramount race inSouth Africa, and whatever the ephemeral changes of this or the other colony or State there, the ultimate result will be a dominion, which, however much or however little it may differ from the Canadian type, will be loyal to the Empire.

In the meanwhile, among those who are flocking out by thousands to South Africa are the flower of the race, and we refuse to believe that these representatives of loyalty to the flag and love of the Empire will turn their back on their mother country and sink into the ranks of those who hate or dislike her, whether their lots be cast in the Cape Colony, the Transvaal, Natal, Bechuanaland, or the grand stretch of territory extending north to the Zambesi, over whose plains are now passing some of the most promising pioneers England has ever sent forth since she first commenced her career as a mother of colonies. In the hands of such men the honour of the Empire can be safely trusted, for their heart is true to Old England, and they will infallibly cherish the interests of the race, whatever the ephemeral character of the political institutions of the Transvaal and the Cape, before they reach the ultimate stage of an English dominion.

We hope our readers see from all this, how wonderfully the power of Israel is growing, and how rapidly God is giving to our race that which He promised, namely, "the kingdom and dominion and greatness of the kingdom under the whole heaven" in general, and in South Africa in particular. In regard to the Transvaal He has let us see that although a too scrupulous statesman desired to thwart His divine decrees respecting His chosen people in ignorance of His designs, He worked out His own purposes very shortly after by the operation of two of the gifts He promised to the House of Joseph, namely, by vast increase of population, and consequent expansion in foreign lands, attracted to the locality by the gift to them there, and that exclusively, of gold and diamonds, coals and other mineral treasures, according to the prophecies (Gen. xlix. 22, 26; Deut. xxxiii. 13—17, R.V.). The Boers have been wholly unable to resist the power and will of God. For they are outnumbered, overpowered, and dwarfed, by the very race they thought they had once for all mastered at Majuba Hill; and to-day Israel is in the Transvaal, as elsewhere, "the head and not the tail, above only and not beneath," the Dutch and Boer population of South Africa (Deut. xxviii. 1, 13; Dan. vii. 27). Let us as a nation recognise the Lord's hand in all this, and give Him all the praise, since to Him but not to us, is it wholly and entirely due!

THE BRITISH EMPIRE AND CONTEMPORARY POWERS.

By R. N. Adams, of New Zealand.

(Continued from page 457).

PART II.

One thing which very largely contributes to this leading commercial condition of England is her magnificent fleet of merchant ships. It is more true to-day that in this respect "Britannia rules the waves" than at any previous time. In fact, it might almost be said that it is to her oceanic empire that Great Britain owes her wealth and influence. The sea and her gigantic mercantile navy enables Britain to trade in every market as no other nation can. Wherever there is a port there may be seen the triumphant colours of the Union Jack, declaring how penetrating and how adventurous are the people whose nationality it represents, and what facilities they possess for placing their wares in any market throughout the wide world. Her ships outnumber those of all other nations summed up in one grand total, for out of every 100 tons of shipping upon the ocean 54 per cent. are under the British flag. Not only in their numbers do Britain's ships maintain this leading position, but also in their size, carrying capacity, and speed; and as each year passes she gains a still further advantage upon her neighbours in this respect; and we hear such wails from America as follows, because of this state of things:—

"Twenty years ago we almost led the world; our ships were almost as numerous as those of England, and were even more numerous according to the proportion of the population. Since then England has enormously increased her shipping, while ours has enormously decreased." Some years ago America tried to remedy this by placing a heavy tax on all cargoes carried in foreign ships, allowing the freight of American vessels to pass almost free. But still the ships of England entering and clearing at the port of New York continue to outnumber those of the United States, and the condition of America's shipping is that in 1880 she only carried 15 per cent. of her own foreign merchandise. France is also in a state of agitation and perplexity over this maritime supremacy of England, and has offered large bounties to shipbuilders, as well as other facilities for the encouragement of a merchant marine. In fact, a commission appointed in 1881 to consider and report upon this matter has during the present year recommended the French Government to energetically promote a service of merchant steam-ships to compete with the English, stating at the same time that their present vessels are totally unfitted to compete with those with which they have to contend.

Commenting on the opening of the Langton and Alexandria Docks by the Prince of Wales, on the 8th of September, 1882,

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the London *Times* remarks: "Our shipping is not monopolising, but it is leading without a rival the carrying trade of the world. In the Norman ports our ships outnumber the native vessels by 20 to 1; our steamers have driven the Breton coasting brigs out of the water. We fill the ports of the Baltic, we tower above the bulwarks of the Italian steamers that share with us the harbours of the Mediterranean. We put a hundred girdles of steam communication round the globe. Our ships grow larger, our passenger vessels finer and more luxuriant." The returns of the Suez Canal give a fair idea of the proportion of shipping by each nation. Out of a total of 1,460 passing through the Canal in 1879, 1,127 were English, eighty-three were French, sixty were Dutch, fifty-two Italian, forty were Russian; and all the other nations were represented by smaller numbers.

The returns of the Canal for 1880 show the tonnage of British ships passing through as 2,247,305; French, 177,771; Dutch, 124,083; Austrian, 75,820; German, 38,162. Such figures are simply amazing, but the following statement nearly confounds us by the almost incredible position in which it places Britain's wealth in ships contrasted with the poverty of other nations during last year, 1882:—

	Sailing Vessels.	Steam Vessels.	Gross Tonnage.
Great Britain ...	18,035	4,317	5,352,549
America	6,054	941	—
Norway	4,112	185	—
Italy	3,054	127	—
Germany	2,871	354	—
France	2,536	414	—
Russia	2,155	189	—
Sweden	1,976	246	—
Greece	1,809	—	—
Spain	1,555	252	—
Holland	1,221	121	—
Denmark	1,165	233	—
Other Countries ...	1,941	396	3,404,932

An array of figures such as this requires no comment to enforce their significance. Britain is not only first in the list, but the first in such a conspicuous degree that the total carrying capacity of all below her, when aggregated, does not approach her individual tonnage by nearly two-fifths.

So important has Britain's maritime position become that M. Dupin, an eminent French writer of some years ago, has written the following:—"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 keys of the Adriatic and the Mediterranean; it commands the mouth of the Black Sea and the Baltic. . . . . 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 their 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 secrets of its conquests. It holds midway between Africa and America, that rock to which it chained the Prometheus of the modern world." In such a strain this accomplished author continues his portraiture of what he is pleased to call the British Empire, whose boundaries he represents as the shores of the wide expanding oceans. From his language the logical conclusion follows: that wherever the billows of the ocean roll they are within this great Empire, and it is only when they reach the rock-girt coast of some foreign land that the frontier of the Empire of the British is reached.

It is in any case an indisputable fact that, so far as human occupation of the seas is concerned, almost five-eighths of it belongs to the British people, so much does our maritime commerce exceed that of all the rest of the world.

In respect to her power in a standing army, England may not make such an imposing show as some of her neighbours. To keep a great army always in harness is not so much demanded by insular England. Her rocky cliffs and ocean girdle serve her in much good service, and she is not in the same danger of invasion which threatens Continental States. Her navy, however, is larger and more efficient than any other afloat, and when in addition to this fact we keep in mind the skill, fortitude, and true courage of those by whom the vessels are manned, without one word of egotism we may place the navy of England against any other that could meet it on the seas. Our commanders still are fit and worthy successors of a Grenville, a Hawke, and even a Nelson; while our seamen, if called upon, could show that not one spark of the ancient British pluck has deserted them since the days of our former heroes.

Our army, if not great, is proved to be composed of good and noble stuff—of men who "have not yet learned to know when they are beaten," and it is led by officers who are of the first rank in Europe. We only need to mention our last little war to convince all of the skill and prudence with which our British officers can manage their troops. Nor need we further illustration to show with what alacrity the army can be got ready and transported to the scene of action. No other nation could have landed such a force in Egypt in so short a time, at the same time making ample provision for the perfection of the whole expedition, and the thorough arrangements of all the affairs for the comfort and health of the soldiers. We are not ponderous, but we are active; we are not anxious for war, but we are never unprepared to do our duty when the interests of our commerce or the peace and safety of our subjects are at stake. We are reluctant to strike, but when we do we generally teach a practical lesson. We never fire a gun for the mere sake of snubbing a foe, nor ever merely for the sake of extending our own authority, unless that at which we point our gun has first threatened to unfairly interfere beyond its true province. Our arms are intended only for the settlement of disputes in the interests of general peace and impartial justice. When we send out those little armed companies as the arbiters of justice, how insignificant they seem to be when judged by the Continental standard of armies, or by the numbers against whom they go. But they never fail, unless it be in some bungled Transvaal affair, where, not the soldier, but the Government, neglect their duty. Whether it be at Agincourt or Tel-el-Kebir, in the Crimea or the Indian Mutiny, they always succeed in their mission, even as in the great world-peace-making fight of Waterloo, they complete the work with honour, and leave the field with renown. If few in number, they seem always to be sufficient for their work. Wherever their power lies they seem able to assert it, to the astonishment of their foes—sometimes to the wonder of the world. But it should be remembered that a nation's greatness does not depend on her fighting power. The age of blood is now giving place to the era of commercial rivalry.

There is a notion very commonly expressed that the Jews are the masters of the financial world. This is as great a mistake as it is a common statement. We are constantly reminded of the special gift of this race to get wealth, and to employ it to advantage. We are directed to the economy of the Germans, to the thrift of the French, and to the business tact and energy of the Americans, as if these nations were more frugal and saving than our own. Yet with all their virtues and abilities they cannot approach the British as money-makers. In the reign of our present Queen there has been nearly one-half more money coined in Britain than was done during the whole previous history of the Empire. The amount of wealth annually added to the nation is set down at something like two thousand millions sterling. The wealth accruing during the last forty

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years, from the labours of one class of artizans alone a long way surpasses the amount of the national debt—that is, the labours of the builders of the United Kingdom. If to this we add the material wealth augmented by the labour of all the classes of trades can we wonder at the fact just mentioned? But, in addition to this, we, the British people, possess a source of wealth such as no other people can command—that is the amount of capitalised wealth we have lying at interest in the hands of foreign nations, which of itself keeps a constant flow of wealth pouring into the coffers of the Empire. At the present time there are twenty-nine foreign States paying interest to the British for money lent to them; while Britain, on the other hand, does not pay interest to any foreigner on account of her national debt. So that, while she receives into herself this great river of wealth, she sends none of it out through a similar channel into an absorbing ocean, but retains it for the good and enrichment of her own people. The loans by Jews are trifles compared with those from the British. From this source alone there comes into the great vortex of the British financial world the gigantic sum of over 120 millions sterling per annum; so that in seven years, from this one source alone, enough money comes into Britain to pay off the whole of her national debt. The financial influence of the insular people is seldom realised by themselves, although frequently referred to by Continental and foreign nations. Is it possible that those fifteen loans which Russia holds from the British has no influence, or that those twenty-five times which Turkey and Egypt have had to draw money from England have no weight in the balance of power? Does the indebtedness of France not in some degree account for the relations subsisting between Paris and Westminster? Or is it probable that the fact of Austria having six unredeemed loans from Britain does not in any way lay them under obligations to us? Can we suppose that the five times in which the once wealthy Spaniards have had to come for help to our door does not affect our position towards them?

Of Britain's commercial superiority M. Clement Routier, of Paris, has written the following:—

"The rivalry apparently likely to arise through events in Egypt between England and France is calculated to cause no little concern among those anxious for our great political and commercial interests. That rivalry, now latent, may at any moment flame out—than which nothing could be more injurious for us. People go about repeating every day that English influence is predominant in all the markets of the world, in every port, and in every river, and that it must be energetically withstood. This superiority, which it would be childish to deny, is after all but the logical result of the activity and intelligence of the English people. . . . . The English are superior to us as merchants and colonisers. Be it so; but, as we know it, since this is a fact as clear as daylight, why not unite with them, without *arrière pensèe*? Nothing could be more profitable for both nations. Our rivalry, on the contrary, can only serve the game of other nations."

These are words of straightforward acknowledgment. The French know well that we have the wealth, and the genius to employ it to advantage; and they see that we have secured the dominant influence of the commerce of all markets, and they are looking the stern facts square in the front.

To the same effect are the words of a recent German writer in the *Cologne Gazette*:—"It is no mere accident that the Germans who have had everlasting wars to wage with their neighbours have always been good friends with their kindred *the world-controlling islanders*. The foes of England say the English are a 'selfish, shop-keeping nation,' but commerce can never disunite nations as soon as they are penetrated with the conviction that both parties to a trade-bargain gain by it."

Here lies the grand secret of England's great influence. The other nations know well that they cannot afford to shut their ports to British imports or their markets to British wares, for Britain is the world's warehouse, and as necessary to the common prosperity of universal trade, as is the important wholesale merchant to the facilities of the retail traders. The world seems to look upon this state of things as nothing abnormal. It does not appear to be regarded as at all out of place that the race whose home seat is the little island of England should stand foremost as the "world-controlling islanders." It is no part of our plan to deprive our neighbours of territory, or to wrest from them by any unfair means their markets or other rights, and so we are not looked upon with any suspicion but such as creates a healthy rivalry in trade and the civil arts.

(*To be continued.*)

THE PROMISES TO THE FATHERS.

By M. L. Streator.

"His seed shall become a multitude of nations," is Jehovah's covenant of promise concerning Ephraim. The words in this divine blessing, those translated "multitude" and "nation," need careful attention and a strict scrutiny in order that we may perceive their real and full meaning, in which is involved the relation of this promise to other portions of the Scriptures of truth. Being the basis of some of the most solemn warnings and glorious predictions in the Word of God, we should search for the truth deposited in it as for hidden treasures. In a recent number of the "Christian Standard," Prof. C. L. Loos said: "No new objective revelation, in Bible things, will be made to man; but new subjective revelations will come to multitudes—that is, a better, a fuller, and a deeper understanding of the world of knowledge contained in the Holy Scriptures." May the God of Israel enlighten our minds that we "may be filled with the knowledge of His will in all spiritual wisdom and understanding" (Col. i. 9).

As formerly stated, the word translated "multitude" has in both the common and revised versions the marginal rendering, "Heb., fulness." We advanced in our last article some sentiments indicating its significance as a preparation for a more thorough investigation. The original word is *melo*. The Hebrew Lexicon of Gesenius, edited by Tregelles, defines it thus: (1) Fulness; hence that which is full; followed by a genitive. Also, with the addition of the thing with which anything is full (Amos vi. 8). "'The city and those who fill it;' that is its inhabitants (Isa. xlii. 10). 'The island and its inhabitants.' Hence (2) multitude, crowd." This great linguist defines the verb form thus: "To fill, to make full." He says: "This root is widely extended in the Indo-Germanic languages." He traces its derivatives through the Sanscrit, Greek, Latin, Gothic, and German to the English full, to fill. He says: "The original idea is that of abundance, overflowing. Specially—to fill, as anything does a vacant space with its own bulk or abundance (Gen. i. 22), fill the waters in the seas (Ex. xl. 34); the glory of Jehovah filled the tabernacle."

Melo is translated fulness eight times in both the King James version and the Westminster revision. The following are the passages:

"The earth is the Lord's and the fulness thereof; The world and they that dwell therein" (Psa. xxiv. 1).

"If I were hungry I would not tell thee: For the world is Mine and the fulness thereof" (Psa. l. 12).

"The heavens are Thine, the earth also is Thine; The world and the fulness thereof, Thou hast founded them" (Psa. lxxxix. 11).

"Let the sea roar and the fulness thereof" (3 times: 1 Chron. xvi. 32; Psalms xcvi. 11; xcviii. 7).

"The land was desolate, and the fulness thereof" (Ezek. xix. 7).

"Blessed of the Lord be His land, for the precious things of the heart and the fulness thereof" (Deut. xxxiii. 16).

These examples show the use of the term *melo*, and show that

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it is applied to the land, the earth, the sea, and the world. They also exhibit its real significance, which is the same as that of our word fulness, "state of being filled so as to leave no part vacant." It expresses the totality, the entire contents of the thing to which it is applied. The parallelism in the poetical expressions confirms this meaning. The desolation of the fulness of the land expresses its utter desolation. The blessing involving the precious things of the earth and the fulness thereof includes the whole world "unto the utmost bound of the everlasting hills." This is the heritage of Ephraim. It is a significant and startling fact that throughout the Scriptures inspired of God the fulness of the earth, the fulness of the sea, and the fulness of the world is given to Joseph and Ephraim.

Dr. Robert Young, in the preface to the second edition of his translation of the Bible, says: "The aim of the whole is simply to give a photographic likeness of the Scriptures—only in English instead of the original tongues." The lexical testimony concerning the meaning of the term *melo*, and the scriptural passages illustrating its use and significance, confirm the marginal reading of our Bibles and the literal and exact translation given by Dr. Young. His seed is the fulness of the nations. When the Lord answered Job out of the whirlwind He said: "Whatsoever is under the whole heaven is Mine" (Job. xli. 11).

As the earth is the Lord's and the fulness thereof He has the right to give it to whomsoever He pleases. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 32). He wills to give it to him who will accomplish His purposes. It is the good pleasure of His will in the fulness of the times to give the fulness of the world to the fulness of the people of that race which He chose in the beginning and has preserved through the ages as the fittest to receive it. In doing so the Judge of all the earth does right. He deprives no nation or race of its heritage till it has shown its own utter unworthiness and unfitness for it. Divine judgments annihilate every incorrigible race. As God has dealt in the past with nations abandoned to lust, lawlessness and violence so He will deal with them in the future, and utterly destroy them from off the face of the earth.—*Christian Standard.*

Cincinnati, Ohio, United States, Sept. 8, 1888.

GERMANY AND THE AFRICAN SLAVE TRADE.

THE debate in the House of Lords on Nov. 6, in respect to the British policy in East Africa is remarkable for one or two important facts which ought to be brought to the especial notice of BANNER readers and their opponents. In the first place, there was the Earl of Harrowby's testimony that the British have found favour with the native races along the coasts of East Africa, but that the Portuguese, the French and Germans are detested. The earl said:—

> He trusted that the Prime Minister would be able to assure them that in any attack made by Germany on that coast, whether in retaliation or for the purpose of putting down the slave trade, the English flag would not be seen with hers. The men along that coast had befriended English missionaries, and had shown the greatest goodwill towards the English race. It would be absolutely fatal to our influence over that district if the English flag were seen joined with that of Germany in anything like an attack upon these men. He hoped that, while showing all anxiety to show a friendly and neighbourly feeling towards the Germans, we should be careful at this moment, when they had become odious to the native races, not to associate ourselves with them. Portugal, France, and Germany were out of favour with the native races, while the English name had always been held in high esteem, and it was therefore important that we should not be identified by the natives with those countries. (Hear, hear).

The plain English of which it appears to us is, that the British being Israel, "their seed is known among the Gentile 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.). The Portuguese, French and Germans being non-Israelites, and therefore Gentiles, have not the Lord's blessing, and all who see them refuse to acknowledge them as the seed of Israel. The German East African Company have committed great errors in the treatment of the natives, who have consequently risen up in arms against them and turned them out of the country, while they protect and cling to our countrymen who are there as their missionaries, or as traders dealing with them. The Prime Minister, in his speech in the House of Lords, said that in his opinion the terrible misfortunes of the German Company were due to the late vast increase of the slave trade as "the disposing cause." We hardly see how this can be the case. The Germans never till now thought of opposing that horrible traffic, and as to their colonies founded all along the coast, which Lord Salisbury thought were going to kill the traffic, where are they? The Germans do not colonise, especially in the tropics, and the slave-dealers must have had strong imaginations to induce them to stir up strife against the Germans on this account! Our ships and agencies have for years been against the slave trade; and we have as colonists done much for Africa, but no one lifts a finger against our people! The fact is the Germans do not know how to treat subject races considerately, and not being Israel have not Israel's blessing.

The question now is, whether we do right to associate ourselves with the German navy at all for the purpose of putting down the export of slaves and import of arms into East Africa. Opinion is divided on the subject, but we believe a wise resolution has been arrived at to join hands with Germany as long as she will help us to operate at sea (and at sea alone), against this hellish traffic. We can do no harm to the innocent population who suffer in Africa from the trade, because as Lord Salisbury said, "We have the good will of all the innocent population of those coasts." The ill-will of the slave-traders themselves we shall never lose, but must break them up and ruin their commerce, at all hazards, if we are ever to evangelise and civilize Africa. We are more than sceptical whether Germany will ever do any good to the Africans, because we know the former are not Israel, who alone are commissioned from on high to liberate the slaves, "to let the oppressed go free," and "to break every yoke" (Isa. lviii. 6, R.V.). The German's zeal for the suppression of the slave trade is quite newborn, as everybody well knows, and therefore highly suspicious. It has arisen from their desire to put down the opposition to their schemes for colonization and foreign trade, which has a very different source. They are hated for their violence by the innocent population around them, because they do not know how to study the prejudices and weaknesses of the natives, and thereby make their rule popular.

We are glad to find from German sources that the German East African Company will probably go into liquidation, and that "the *fiasco* of that company can now no longer be disguised." Of course the German Government will not openly renounce their protectorate over the portion of East Africa they claim, but it is difficult to see, if they cannot carry on trade and commerce, or found colonies on the coast, why they should go to the trouble and expense of putting down the slave trade or professing an interest in its future well-being when they are forbidden by the people to land, and cannot subdue it by force of arms? Africa can be subjugated by the Gospel of Christ, aided by the good and beneficent Government, which by God's grace Israel provides for all native races He has entrusted to her charge. But swords and cannon, violence and force, will not make a way for Teutonic settlements in a land which can only be held by an alien race, ruling as India is ruled in the fear of God, and with due regard and sympathy for the subject native populations.

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THE STRONGEST EMPIRE IN THE WORLD, AND THE COMING GENERAL CONFLAGRATION.

On the 26th October there appeared in one of our provincial journals two consecutive leading articles headed, the one, "The Strongest Empire in the World," and the other, "A Savage and Rude Nation." The empire described as the strongest in the world was the British Empire federated; the savage and rude nation was what the semi-official German papers declared was the true character of the French, thus treating the latter with insolence and insult, provocative of the coming general conflagration which the writer declared was at the doors. The British Empire federated was what the journalist desired. It would, he said, be the strongest in the world, and able to defy all comers.

Both Lord Rosebery and Lord Brassey have been speaking sensibly regarding Imperial Federation. The former says it is possible and practicable, and should be carried out; the latter that the colonies desire Federation, and that they would be strengthened by a closer connection and union with their old mother in the West. There was one serious objection, in the view of the journalist, to the proposed Federation, and that was that there was doub twhether Great Britain could just now defend herself in case of war. There can be no prospect of Federation while the colonists can reply to our invitation on the subject "that they could not afford to place themselves under the protection of a Power which was notoriously weaker than her neighbours, and unable to resist them." The writer said:—

One essential duty which England has to perform is to get rid of the notion that she is unable to defend herself. It stands to reason that as long as there may be room for controversy on this point there will be no Imperial Federation. For Federation would create new responsibilities for the Colonies. They would not be to blame if they were inclined to take the chance of what might happen to them, rather than run the risk of linking their fortunes to those of a defenceless mother country. The First Lord of the Admiralty recently made a speech in regard to the intentions of the Government with reference to the condition of ironclads, which satisfied even the alarmists. When the programme of naval defence now before the country shall be carried out, England will be in a position to invite the colonists to consider seriously the question of Federation. Perhaps the invitation may come from the Colonies, which are quite sensible of the advantages that Federation would bring to them. On our side the advantages hardly need to be named. We, at any rate, should be saddling ourselves with no fresh responsibilities. We should merely consolidate the scattered dominions of an Imperial throne. Union is strength, all the world over.

The advice here given to us to defend ourselves, and look to our scattered Empire in order to give it a united front against its possible enemies, singularly accords with God's command to His people Israel in Isa. xxvi. 19, 20 (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." God would have us shut our doors about us after we have entered into our chambers, meaning, we conclude, that the nation's Gates, home and foreign, must be adequately guarded and protected from the attacks of foreign foes, as well as from the entry and invasion of her envious neighbours. This done, God undertakes the rest. He will protect the Empire, and secure from harm its component elements. So in the case of Noah and the Deluge, which destroyed the world outside the ark. The patriarch had, by God's command, to build the ark which was to shelter him, and then, before the cataclysm, God shut him in. After that, the ungodly world experienced the wrath of God, which swept them all away, while Noah, his family, and the saved creatures in the ark of safety, were preserved.

It is remarkable that the writer we have quoted, in the next article alluded to, after noticing the insolence of the German press towards their French neighbours at this crisis, concludes thus:—

The outspoken German language will be taken at its true meaning. It means that Germany is frankly indifferent whether she may offend France or not. It seems also to indicate that Germany would rather offend France than not. Undoubtedly, some people will say, Germany is in a position which enables her to assume this tone. But the question arises whether it is wise in any nation, however strong, to treat a powerful neighbour with insolence. The behaviour of Germany would seem to indicate that there is more in the recently concluded "League of Peace" than meets the eye. France has an unsettled Government, and some of her people are turbulent; but she does not deserve to be addressed in the strain in which Germany addresses her. At present there is no alliance between France and Russia; but events on the South-east of Europe may at any moment precipitate a quarrel between Russia and Austria. Can it be that Prince Bismarck desires to hasten the general conflagration which must come, sooner or later?

The general conflagration is considered imminent, and the parties to suffer designated. There are the two against three, the three against the two. Russia and France against Germany, Austro-Hungary, and Italy. At the very hour when the terrible earthquake war-woe between these giant Powers is imminent, the warning from on high is issued, the echoes of which are repeated in our press and our pulpits, on our platforms and our Senate, bidding us to confederate with our colonies, to form one united empire, and increase our defensive strength by sea and on land, that we may adequately safeguard our houses, protect our Outland Empire, and defend our floating commerce throughout the world!

We look on Isa. xxvi. 19 as a command from God Himself issued to His people. They are directed to "enter into their chambers and shut their doors, and hide themselves for a little moment," what time God's righteous indignation takes effect upon the nations of the earth. This command must perforce be obeyed by us, God's people Israel. The fortification of the home and foreign Gates will surely be effected. Israel will certainly be hidden and shut in by the Lord so as to be safe and secure from the tempests of God's fiery wrath which will rage outside. The cataclysm and conflagration will come and go, and will spend its fury on the nations of the disobedient, but the chosen ones of the empire and kingdom of the Lord, even British-Israel, will be safe and secure, hidden in the hollow of the Lord's hand, who is their Protector, their Saviour, and their God. Let Israel therefore praise the Lord for His goodness towards the people of His good pleasure, even towards "the Israel of God" (Gal. vi. 16, R.V.)

PROGRESS IN NORTH WALES.

We have not heard from our fellow helper, Mr. E. W. Deane, in North Wales, for some months, and his work has almost escaped the memory no doubt of our readers. But he is still active in endeavouring to propagate the "good news" we all have at heart, and will be glad to receive any spare copies of the Banner or other literature which his friends may have to give away. Parcels intended for the purpose may be addressed to "Mr. E. W. Deane, Post Office, Tywyn, Conway, North Wales." The report of his past proceedings is contained in the following sentences Mr. Dean has forwarded to a mutual friend:—"I am happy to say," he reports, "that many of the Welsh people have embraced our truths; but I found them at first very prejudiced against anything new, however plain and simple the matter before them. But when I succeeded in winning over some of them, explaining the subject in their native tongue, they gave attention, and are now regular readers of Identity works. My little library is almost done, as it has been in constant use for nearly three years. I hope to be able to replenish it myself

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next spring. I have endeavoured to establish an Association at Llandudno, but owing to the frequent changing about of believers it has been hardly possible to form a substantial committee. Ministers and others do not look unfavourably on our literature. I hope early next year to be able to lay before many, such leaflets and other works as I have wanted this last two years. Though hitherto invisible, I hope the fruit will show forth shortly. It is very gratifying to me to be able to say that many have not only embraced the truth, but are earnestly commending it to others. I have supplied many of our small trading vessels calling here for slates. Owing to the increased trade at the port, I shall be compelled to ask for additional literature to circulate among these ships, if the readers of the BANNER can spare it to me for the purpose. The BANNERS I have received from you from time to time I can only keep for a very short time—a few hours, because our postman is sure to tell others, '*Deane's* BANNERS *have come*!' My class are all believers and our minister is gradually coming to the truth. I hope there is great progress in London? The truth is spreading all over the world; and may the God of Israel grant His blessing on this work!"

Such is Mr. Deane's testimony and we cannot but say a hearty "Amen!" to his last sentence. Without God's blessing, all our efforts will prove utterly vain. But with it there is nothing we shall be unable to accomplish. Our subject is enlisting a vast army of those who publish the truth, and men and women too are active in its propagation. It seems to us that God is effecting the publication of the Identity chiefly by means of personal and individual effort, but in a far less degree by the action of the associations and corporate bodies, the journals and quarterlies which are at much cost and labour endeavouring to diffuse a knowledge of the subject, with hardly commensurate effect. No doubt, however, all agencies are needed for the purpose, and as time goes on we expect new and powerful means will be found to hasten the publication of the "good news," and its reception by the masses of the House of Israel, who at present either do not know of the matter at all, or failing to appreciate the evidence, do not see that the case is proved and the Identity an established fact. The most potent method of convincing the people that this nation is Israel, is probably that furnished by the events of our times. The expansion of the empire, the new protectorates, and annexations of fresh territories to the Dominions of the Queen of which we hear so often in the present times, produce a startling effect on our people and put them on inquiry as to the origin of the race. History cannot give any satisfactory reply to this question, and none can be found except in the pages of the word of God, where the discovery is made that the blessings which the British folk exhibit in such wonderful profusion to-day are the very same God bound Himself upon oath to confer upon Abraham, Isaac, Jacob, and "his seed for ever in the latter days." The case, therefore, is complete. The British must be Israel as God is true, since there cannot be two nations similarly endowed by God as He promised to endow Israel. This nation being possessed of all the blessings in question, can be no other than Israel, and this must bring conviction to minds reasonably exercised, that the Lost Ten Tribes are found, detected by the exact resemblance and likeness of the British to them.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Herewith please receive an extract from the *Thames Evening Star*, of 28th Sept., '88. The subject of the extract was the first regular meeting for the inauguration of the "Israel Identity Class." A preliminary meeting was held two weeks previously, at which were present four believers and four opponents, at which it was resolved "to form a class for the investigation of Scriptural and other evidence, with a view to the identification of the 'whole House of Israel.'" You will see from the above, and the name adopted, that the platform is very broad. The result of the meeting, alluded to in the extract, was the enrolment of sixteen members, and there is every promise of a large addition being made to this already very respectable nucleus.

I am requested to ask you on behalf of the class whether the free distribution department could spare a small quantity of literature, which would materially assist us in spreading the "good news."

I remain, dear sir, yours sincerely,
JNO. W. BRAME, *Secy. I. I. C.*

Thames, New Zealand, Sept. 30th, 1881.

The following is the extract in question :—

"A meeting of the Israel Identity Class took place last evening in the Pollen Street Lecture Hall, and the attendance was larger than had been anticipated. Mr. W. Pepper, who presided, opened the meeting with a brief speech expressing his pleasure at the formation of a class to consider the subject of the Identity of the British with the Lost Ten Tribes of Israel, and urging the members to prosecute their investigations with zeal and energy. Messrs. J. W. Brame and R. M. Morgan were elected Secretary and Treasurer respectively. A Committee was also formed to draw up rules for the guidance of the Class, and the Treasurer was authorised to open a donation fund for the purpose of procuring literature bearing upon the subject. It was decided to hold the meetings of the Class every alternate Thursday evening, and a number of names, including that of one lady, were enrolled on the list of membership."

To the Editor of the "Banner of Israel."

DEAR SIR,—Kindly permit me to thank your many readers for the large amount of literature they have enabled me to distribute during the year at Brighton.

I have had sent me about 3,000 BANNERS, 1,000 of which were from Mr. Banks, 1,000 "Who Are You"? 800 of which were from Mrs. Thompson, of Bath, about 2,000 Philo-Israel leaflets and tracts, 1,000 of which were from Capt. Bayly; a large quantity of "Life from the Dead," "Glory Leaders," &c., from Isaac Loveland, Esq.; one or two parcels of tracts and pamphlets every month from the Free Distribution Fund. These, with Liverpool and Dublin tracts and pamphlets of all sorts, "Messenger," "British-Israelite" and "Good Tidings" go to make up what cannot be less than 12,000 papers, &c., distributed at my Monday evening lectures on the beach and on Sunday mornings at the sea-side, in the park, and some of it from house to house.

I have only had ten fine Monday nights during the Summer upon which I lectured on the beach, usually to good and attentive audiences. I also gave two lectures at St. Leonards to appreciative audiences.

I have to thank my friend Mr. B— for kindly using his influence with the Press, and sending three or four short reports of lectures which were inserted nearly every week.

I have also to thank Mrs. Wilson Melville for sending me a banneret to hang up at the meetings, which announces "British Israel lecture to-night."

I have to thank several friends for adding useful literature to my library; Mrs. Bayly for her sweet little book, "The Story of our English Bible"; Miss Sharpe for a volume of "Good Israelite Prayer;" Miss Jamieson for some volumes of the *Sunday at Home*, containing the history of the Jews since their dispersion; Miss Willis, of Folkestone, for several useful works and Vols. 6 and 7 of the BANNER, bound; Miss M. M. James has kindly presented me with Vols. 1, 2 and 3 of the BANNER bound, and Vol. 1 of "Life from the Dead." I have also to thank her for her kind sympathy with my work.

We our doing our best to compel the people to hear and read on the subject, and leave results with God. What we want in Brighton is courage of conviction on the part of those who believe in the subject, who hold back from professing to believe it on account of clerical and ministerial opposition; but in spite of all this the subject is gradually making its way, and please God to spare my life until next summer I intend to give my lectures on Sunday afternoons.

I beg to thank you for so kindly appealing to your readers for literature.

I am, yours truly,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Nov. 10, 1888.

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"HEAVEN'S LIGHT OUR GUIDE."

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

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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Contents.

	PAGE
German Co-operation in Putting Down Slavery	477
The Latest Addition to the Empire	478
The Conversazione at the Memorial Hall, Clifton	479
A Period of "Leaps and Bounds"	480
The *Norfolk Chronicle* and the Question of Our Identity	481
The Dean of Ripon on the Jewish Question	482
The British Empire and Contemporary Powers. By R. N. Adams, of New Zealand. Part III.	484
Obituary	484
Some Objections and How they have been Answered	486
The Population of France and that of the British Empire	487
What Josephus Said About the Ten Tribes	488
Dwelling Alone	488
Federation Portrayed in the History of Joseph. By John T. Gott	489
Anglo-Israel Free Distribution Fund	490
Israel's Scripture and Prayer Union	491
Correspondence	491

GERMAN CO-OPERATION IN PUTTING DOWN SLAVERY.

SINCE the great disturbance on the South-east coast of Africa opposite to Zanzibar, whereby the operations of the German East African Company have come to a disastrous standstill, the German people and Government have suddenly discovered that the African slave trade is a heinous abomination, and should be put down by united Europe. What the Germans wished, however, was that there should be an active joint crusade against the slave hunters and dealers by the united forces of the British, Italian and German nations. It was desired, we suppose, that we should unite "to raid upon the raiders" and to embark on armed expeditions to uproot slavery by fire and sword throughout Central Africa and the Eastern coasts thereof. In short Germany proposed a thoroughly impracticable scheme to attain her object, and will look in vain for this nation's co-operation in carrying it out. What the Germans want is pretty distinctly shown in the resolution passed at Cologne some weeks ago, reported in the London papers of the time, when the following was adopted by a large meeting attended by the Chief Burgomaster, the Archbishop, and the principal civil and military authorities :—

The suppression of slave-hunting is the common duty and mission of all Christian States. Since article 6 of the Congo Treaty pledges all the powers to co-operate for the suppression of slavery, it is the special duty of the Congo State, England and Germany, by a mutual understanding to take up and carry through the unavoidable struggle. We rely upon the honour of the German flag and German interests being effectually safeguarded by the Imperial Government, and are convinced that if such action may count upon the unanimous support of the people, without regard to religious distinctions, the active co-operation of the Reichstag will not be wanting.

The salient mistake in the above of course is the alleged basis out of which the national obligation of all Christian States is said to arise. It is not in fact "the common duty and mission of all Christian States" to put a stop to the accursed "slave-hunting" propensities of the Arabs. The German and other nations have not hitherto seen this to be their duty, but have calmly left it to be performed by the British. To the latter as the House of Israel it does belong to "break every yoke," and among the rest the frightful bonds of the suffering African. In Isa. lviii. 6, R.V. we have Israel's commission, and in it we see no mention of German or other nationality as partners with Israel in their destined blessed work. "Is not this the fast that I have chosen" (is God's declaration) "to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke." The sinful "House of Jacob" was the object of the Lord's reproof, as verses 1 and 14 plainly show, and to them the commission is entrusted to stop the slave trade and manumit the suffering African alone! Alone we believe they will yet do it, favoured by the plainly self-interested offers of the Germans to aid them. The German East-African Company has failed to secure success because it is not nationally gifted with British-Israel's God-given power to conciliate subject races. There are other methods than "the rifle and the rocket" plans of "squeezing" the Arab slave-hunter out of existence. We must do it by commercial methods, by the railroad and telegraph, by strict impartial justice, and by just so much force as will convince the Arab slave dealer that it will cost him more and dearer to cross us than to grow rich in our ways, ceasing thus to follow his own nefarious, murderous plans. Commercial operations in East Africa can never be fostered by general warfare to begin with. We must establish our commerce at the outset and make it a paying concern to a fairly large section of the natives of East Africa, and so have them with us, as we have always contrived to do with the natives of India, before we can dream of joining another nation's subjects in warlike or raiding operations to avenge the results of their own bad management, and, as some say, "brutalism or bungling."

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A writer in the *Times* puts the matter very concisely on Oct. 29th thus :—

A very pretty sermon might be preached on the sudden but not inexplicable discovery by the German Government that religion and humanity demand the extirpation of the slave trade, even by fire and the sword. But the sermon may be spared. It is enough to say, perhaps, that whether the German awakening be sincere or not, nobody will suspect England of hating slavery and the slave trade less if she chooses to fight against them in her own way, which the Germans are, of course, more than welcome to imitate, even to excess. But we must have no joint crusading at present.

The fact is East Africa and its slave dealers and slave hunters require British civilization, British commerce, and British missionaries to cure them. We have solved greater problems in India and elsewhere than Africa presents to us, and we have never found ourselves unable to solve them alone. We cannot under any circumstances unite with a nation like the Germans, who have no colonial instincts, and who have shown already in East Africa that they are totally incompetent to confer Israel's blessings on the miserable races there, and can see no alternative but "the rifle and the rocket" plans they evidently wish us to apply with them in a joint crusade upon the slave hunters.

Israel's destiny is "to blossom and bud and fill the face of the world with fruit." It would be hardly a satisfactory mode of carrying out the purposes of the Lord if we were to begin, in company with an alien people, by exterminating a part of the inhabitants of Africa in order to civilize and benefit the rest. The Gospel, the Bible, steady civilized Government backed by force, to be applied sparingly but firmly, and the wealth that commerce, railways and the appliances of civilization always bring in their train, may be trusted to rid Africa of its slave-hunters, and to give her happiness at last. All these blessings Israel must confer on the Dark Continent, and do it alone. The British are Israel; and we therefore, we believe, shall not need to invoke the aid of German bayonets to carry out a work which can be done in a very different way, to the praise of the glory of the grace of Him who sent His Son to die also for the Africans, and Israel to proclaim the news.

THE LATEST ADDITION TO THE EMPIRE.

"THE process of absorption still goes on. Scarcely a week passes without bringing with it its story of the annexation of some plot or other of the earth's surface to the British Empire, or a new project or excuse for some such annexation. Yesterday it was a huge slice of East Africa, to-day it is a group of islands in the centre of the broad Pacific, to-morrow it will be no man knows what. With or without the desire of the Government at home, the Empire constantly expands, and it speaks highly for the high esteem in which English justice is held amongst savage tribes, that as a rule the unfolding of our flag is regarded by them as a cause for rejoicing. We have only to compare the peaceful manner in which the British protectorate has been received in the Hervey group, over which we have this week announced its extension, with the manner in which the attempt to enforce the German rule in the neighbouring island of Samoa has been resisted, or the slaughter of the natives of the Marquesas group by the French, who are setting up a protectorate there, to obtain a correct idea of the different estimation in which the flag of this country is held as compared with that of other colonising Powers. British rule is welcomed, because it means just government, increase of trade, and added freedom; the rule of other nations is resisted because they are hated as well as feared. British influence and British trade, as a rule, precede annexation, and the hope of greater gains in commerce and greater security of life and property lead the native mind to welcome any extension of that influence. Germany and France, who are our only colonising rivals, adopt very different tactics. Simple lust of possession seems to be the motive which has influenced their latest acquirements, and their rule has been roughly forced on unoffending races at the point of the bayonet. The British have a special claim to the Hervey group, or Cook Islands, as they are more properly called, from the great navigator who first discovered them. They are the chief centre of English missionary enterprise in the South Seas. By the apostolic efforts of John Williams, "the martyr of Erumanga," the population was won to Christianity from a state of the most barbarous cannibalism, and under the continued influence of the London Missionary Society they have become a civilized, industrious people, and a centre from which Christianity and civilization is spreading to all the yet unenlightened places in the Pacific. All the advance which the islanders show from their state of primitive ferocity is due to English influence, and the islanders themselves desire an English protectorate in order that they may be saved from the rapacious grasp of France, which country, although unable to digest the possessions she has already snapped up, looked with envious eyes upon this group, which has long been British in all but name. The immediate proclaiming of a British protectorate was under the circumstances imperative, not only in the interests of the Protestant islanders, but also in respect to the future interests of our Australasian colonies. The Hervey Islands lie close to the trade route between Australia and the Panama Canal, and it is therefore very important in the interests of the Colonies that no foreign Power should obtain possession of them. The protectorate has been proclaimed at the express wish of the natives, and it is stated that a similar request has been made by the natives of Savage Island, and will be acceded to. The Government has learnt wisdom since it refused to listen to the repeated prayers of the Samoans for annexation, and saw that interesting group, already semi-Anglicised, appropriated by Germany."

We take the above from the *Bradford Daily Telegraph*, of Oct. 4th, and point to it as a remarkable corroboration of our identity views on the same subject, as lately published in the BANNER. The verdict of the Islanders of the Pacific is corroborated by that of the native tribes of East Africa, who one and all welcome British rule, but detest and resent by violence and rebellion that of the French and Germans, whose idea of colonial and foreign possessions seems to be that native races must be kept down by force as wild beasts are restrained in a menagerie. Not so has Israel learnt her lesson! She so conducts herself, in our times at least, that her "seed is known among the nations, and her 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.). This scripture has been verified in our nation's favour in India, in the Colonies, in Africa, South, West, North, East, and Central, and throughout the islands of the sea: especially as we see to-day in Polynesia, in the South Pacific. This testimony ought to suffice, and it does suffice with those whose reason is reasonably exercised. That this is not always the case however appears from the testimony of a friend in London, who writes to us that he has made the effort to interest five of the clergy near him in the subject, with the following results. "One fears (he says) that it would hide Christ from view, and having come in contact with it in a former sphere, does not think it will promote Christian work, and so declines to look into the arguments." A second 'pooh-poohs' the subject altogether, as the Rev. Mr. Spurgeon does;—whilst a third gives it out that when you begin to study Anglo-Israelism you immediately become a candidate for a lunatic asylum! of the other two, one lately died, and the fifth has retired from active service." Such is about the *nett* result of the attempt to influence the clergy; yet the subject we deal with is God's truth, founded on His Holy Word. The time, in short, has not yet come for

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the general acceptation of Our Identity by the shepherds of Israel, and until it does arrive, we are unreasonable to expect they should with patience listen to us. Consequently they are at present wedded to the teaching which fails to recognise the existence of the House of Israel at all, as distinguished from the Jews; and which gives all God's sworn promises in Israel's favour to the Church; that is, to the true believers in Christ throughout the world. "Facts, however, are stubborn things," and facts are to-day altogether in our favour. They are confounding the clergy and the pious in our land: the British Empire continually expands. Its expansion is not by war, but by the selection and consent of the semi-civilized races of the world, who rejecting the dominion of the Germans, and of the French, are stretching out their arms to us, to come and protect them, giving them the good government, civil and religious liberty, wealth, and spiritual benefits we have bestowed upon India, Burmah, Egypt, South Africa, and a hundred other countries and places where the British flag is dominant to the glory of God, according to the prophecies. It is manifest to us that the colonial activity of both France and Germany are being used by our God to compel His people Israel to come forward and occupy the earth according to His will, and that without these incentives, we should have failed to advance our borders in South and Central Africa, in Upper Burmah, or in the South Pacific Ocean. When the great earthquake war-woe breaks out in Europe, and plunges these very nations, our rivals for Colonial Empire, into the awful cataclysm which is before them, we foresee that their present efforts for colonial greatness will utterly collapse, as that of Spain and France collapsed at the end of the Napoleonic wars. Thus it was that God ousted France from India, from the Mauritius, and Canada, giving us also the Cape Colonies, and many islands of the sea, as our inheritance, to bring them all to Christ. The process is still going on; and the time will surely come when not some, but "all the ends of the earth" will become Israel's,—British-Israel's possessions, that "the kingdom and dominion, and the greatness of the kingdom under the whole Heaven may be given to the people of the saints of the Most High; even to the children of Israel, a people near to Jehovah! Praise ye the Lord!" (Dan. vii. 27; Psa. cxlviii. 14, R.V).

THE CONVERSAZIONE AT THE MEMORIAL HALL, CLIFTON.

PART I.

On November 15th, the Bristol and Clifton Israel Identification Association gave a conversazione at the Memorial Hall, Clifton, from 3 to 6 p.m., when about 250 persons were present. The speakers were the chairman, Philo-Israel, Oxonian, M.A., Surg. Gen. J. M. Grant, M.D., the Rev. C. W. Hickson, M.A., Col. Senior, Bengal army, W. M. Webb, Esq., Brigade-Surgeon P. Wyatt Cockell, M.D., of Bath, and the Rev. C. Godfrey Ashwin, M.A.

The attendance was remarkably good, and the audience somewhat distinguished. We noticed a bishop, an incumbent of a Bristol Church, several of the curates of the place, two General officers, several Colonels, some Surgeons, and a very large number of ladies among those who were present. The room was decorated with flags and banners bearing on the Identity, with maps and diagrams, albums and scrapbooks filled with beautiful photographs of various places in all parts of the earth, taken mostly by Col. Senior, a very talented photographer; with old Bibles, and works bearing on the subject of Our Identity, such as Josephus, Camden, Sharon Turner, with a large model of the Tabernacle, heathen gods, an immense drawing of the Great Pyramid in section, works in three or four of the Indian Oriental languages, silver cashmere work, Cape curiosities, &c., &c. The whole of the decorations were carried out by Col. Senior with great taste and judgment, and the result was a very agreeable and profitable meeting. We propose to publish several of the addresses in our columns in a later issue, but present our readers with the chairman's address and Oxonian's in this. In his opening remarks the chairman, after complimentary allusions to Col. Senior's successful efforts to decorate the room, admitted that though the local Israel's Identification Association might be a feeble, unimportant, and uninfluential organisation, it had firm hold of a vastly important, national, scriptural, and even a spiritual subject in "Our Identity with the House of Ephraim." The association desired that their fellow-countrymen should share in the joy this subject affords them.

The discovery of Israel gives us a firm hold on the everlasting faithfulness of God; it puts the Scripture in a new and glorious light; it silences the infidel, and as patriots it enables us to see that God has in the past and present dealt with us according to His promises to Israel, and will for ever (since He changes not) favour us as His chosen people. The reason why (added Philo-Israel) we desire to place this subject before our fellow-townsmen is because, like the four lepers at the siege of Samaria by Benhadad king of Syria, when they descended to the enemies' camp, and found it abandoned but full of treasure, we soliloquise thus, "We do not well, this day is the day of good tidings, but we hold our peace! If we tarry till the morning light, some mischief will come upon us, now therefore come that we may go and tell the king's household" (2 Kings vii. 9, R.V.). This accurately describes our position. We cannot keep this matter to ourselves. The precious riches connected with Israel's discovery are meant for Israel the nation, not for a few persons in it. We have to tell the good news to the king's household, who are you, my friends, "the sons of the living God" (Hos. i. 10, R.V.); "God's chosen generation, His royal priesthood, His holy nation, His peculiar people, His chosen, heritage, and inheritance." If you ask where is the treasure we offer for your acceptance, behold the British Empire which belongs to you, the gift of God! It is by far the most glorious and unique on the face of the globe. Five times larger is it than that of Darius the Great in his palmiest days; four times larger than that of Rome in the times of its Emperors, one-eighth larger than the vast empire of Russia to-day, forty times bigger than the German Empire; sixteen times as big as France, and three times larger than the territory of the United States. This is the character of the empire God promised to Israel in Dan. vii. 27, and it has in modern days developed into a Heathen Empire, to serve as a theatre for Israel's missionary operations; into a Colonial Empire where a "company of nations" federated with the central "mother of nations" are acquiring force and strength, and into a Maritime Empire dependent on the possession of the Gates (Gen. xxxv. 11, xlviii. 16—19, R.V.). These developments are Israelitish gifts granted to Israel only.

God has further blessed us as His people by giving us: 1st, multitudinousness. This secures to us vast population, and "population is empire." 2nd, wealth, "that He may establish His covenant which He sware unto our fathers, as it is this day." But these temporal endowments are merely the necessary qualifications needed by any people, whose functions are to be those God has assigned to Israel, after He has blessed her with those spiritual gifts she has to administer to the world, whom God "so loves" (John iii. 16). These spiritual gifts are: 1st, the word of God. "He showeth His word unto Jacob, His statutes and His judgments unto Israel. He hath not so dealt with any nation, and as for His judgments they have not known them" (Psalm cxlvii. 19, 20). This gift we British enjoy to-day. 2nd, His Sabbaths; which He gave for a sign to Israel for ever (Exod. xxxi. 13, 17). 3rd, His ten true laws, the foundation of British jurisprudence, and theirs exclusively, but God's gift to Israel only (Deut. vi. 3—9). 4th, the love of souls, the evangelising function. This is the pos-

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session of the British people alone, but it was the allotted privilege of Israel (Isa. xxvii. 6; Gen. xxii. 18, &c.). Combine all these good things together, and we have the birthright of Joseph; our enjoyment of which proves our Israelitish origin, makes for God's glory, and points to that kingdom of Christ our King, over which is He is soon coming to reign.

Oxonian next spoke. He said he would confine himself to giving three or four hints upon the subject as they suggested themselves to him from the Scriptures. The first he took from Psa. cii. 11, 14. "Thou shalt arise and have mercy upon Zion, for the time to favour her is come; yea, the set time is come; for Thy servants take pleasure in her stones, and favour the dust therof." These words point distinctly (he said) to the work English hands have carried out in exploring, mapping-out, digging down to the foundation of Jerusalem, and preparing the plans and surveys of the Holy Land on the same British scale as that employed by those who have executed the survey of the United Kingdom. We have taken pleasure in the stones of Zion, and favoured the dust thereof. Why should we thus prepare the survey of the country unless it be our lot to reoccupy the territory as our own, and why should we do that unless we be Israel? The second hint was derived from Ezek. xlviii., and the predicted partition by lot thereof among the Twelve Tribes. Every inch of the ground west of Jordan has been triangulated, surveyed, and reduced to scale by British officers, and why should pains have been taken to prepare with accuracy the maps of the Holy Land unless our country had yet to occupy it as its heirs? Ezekiel xxxviii. and xxxix. afford the third hint, which Oxonian suggested to the meeting. Here is described, he said, the invasion of Palestine by a Power which is plainly described as Russia, with certain peoples, her allies, who can easily be identified at the present day. She is to be opposed by Israel, and will be her bitter enemy. In the present day Russia's eyes are turned toward the possession of the Holy Land for purposes which are opposed to British interests. These interests will one day clash with Russia's and a contest must ensue which will have for its object the decision of the question, which Power shall rule the world? which nation shall prevail in the holy places? The last hint related to the ancestors of the British people. A Greek historian declared that the Scythians located in his day in the East of Europe and West of Russia came from a spot in Media near the South-west of the Caspian, where Israel was cast away, and Esdras or Ezra, the reputed author of the second book bearing that name in the Apocrypha, tells us that the Ten Tribes left that same spot and travelled North-westward to "Ar-sereth" in the South-east of Europe, the land of the Scythians, who were our British ancestors. The chain seems complete, and the link which unites us with Israel unbroken historically. Oxonian had many maps, diagrams and drawings exhibited in the room, and his address was received with much applause.

(To be continued).

A PERIOD OF "LEAPS AND BOUNDS."

THE Right Hon. W. E. Gladstone's famous saying regarding the prosperity of British trade some years ago, and its improvement by "leaps and bounds," seems in a fair way to be realised again, after a period of deep gloom and depression, borne by the nation with fortitude and exemplary patience. The Board of Trade returns for October, 1888, are very satisfactory, and show that a revival of trade is now beyond question. The imports for instance have improved by £4,472,000 over those of October last year (1887), being 14½ per cent better, and the exports have gone up during the same period 11½ per cent. or £2,147,000. The *nett* result of the ten months of the year already past is that the exports for that period have reached three millions sterling more in value than during the whole twelve months of 1887, and "the volume of trade done this year with foreign States will be the largest in our history." The improvement further is not partial, for the increase extends to quantities as well as to values, to all the great categories of commodities." Nothing can be more satisfactory than this, and we may sincerely hope that there is "a good time coming," as we always expected there would be. But when we turn to *The Standard's* comment on the facts of the case on November 9, and to the real truth respecting our nation's position as a great carrying trading Power, we find reason to praise God for His goodness and mercy towards His people and for all the prosperity He has given her to enjoy. After commenting on the fact that Mr. Cleveland's defeat for the Presidential election in the United States is not likely to bring about Free Trade there, but on the contrary General Harrison is pretty sure to increase the hostile tariffs against our country, *The Standard* adds the following consolatory remarks:—

The United States may not continue to be as hostile to International Trade as they have been these five-and-twenty years, but they are not going to knock off their fetters at once. It is a pity, but one consolation remains. It is not we who are the sufferers. The trade of England grows, in spite of the jealous obstructions put in its way by other nations, and will continue to grow. Those countries which, in a spirit hostile to us, create high Customs' tariffs to bar our progress, do but "cut off their noses to spite their faces." No trade statistics are more eloquent of progress than our own; no trade weathers storms and hostile combinations so well as ours does. The Board of Trade figures published by us yesterday are a striking confirmation of this statement. Again and again it has been predicted that the hostile tariffs of other nations were ruining us. First, the United States shut their doors in our faces, and then European nations and our own Colonies followed suit. "We cannot stand against these hostile movements," it was said. The answer to such croaking is, that the foreign trade of England is to-day larger in volume than it has ever been in the whole course of our history. And if it be not higher in value, it is because the trade of the entire world has been affected by a wave of depression in prices, which has, perhaps, arisen from over-mortgaging the future more than from any other cause. It does not, however, follow that the trade has been less profitable because it was carried on at lower prices. To some it may have been, but to the great multitude of consumers, here and abroad, cheapness is gain. Within limits easily defined, progress must be marked by increasing cheapness, because in this way only can we have command of larger markets. From many points of view, therefore, low prices have been equivalent to increased prosperity; and there is no doubt at all that the foreign trade of England is now larger, healthier, and more powerful, as against subsidised competition abroad, than it ever was. We can well afford to wait till the rest of the world changes its mind about our business principles. It is not we who suffer meanwhile. The value of our foreign trade is more than double that of any other European nation, and not all the subsidies to shipping which our rivals can pile up enables them to make appreciable inroads upon the lion's share we possess in the carrying of this over-sea trade. It is true that late years have been comparatively profitless to English shipowners, but they have suffered less than the countries which fed their mercantile marine on bounties; and never for an instant did we cede the foremost place. When trade revived, we were ready to profit by the revival.

The thought that entered our mind when we read these few words was that again God had been faithful to His promises to "Israel-obedient," and had made her over-sea trade "the head and not the tail" among that of all the nations. He promised her too, "the power to get wealth" "that He might establish His covenant which He sware unto our fathers, as it is this day!" Everything has been against us in the matter of getting wealth, but in spite of vast trade depression, foreign-shipping bounties, and hostile movements on all sides, the nation has come out triumphant, as God said they should, "the head and not the tail, above only and not beneath all the nations of the earth" (Deut. xxviii. 1, 13, R.V.). Ours is "the lion's share" of the over-sea trade, and it is besides larger than it has ever been since we were a nation! Now that the times of "leaps and bounds" has set in, who can predict the amount of our

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coming prosperity and wealth? It seems possible that the only language properly to guage it will be that used by God Himself in Jer. xxxiii. 9, A. and R.V., in reference to the future capital of the Empire! With a vast ocean carrying trade which these facts disclose the question recurs whether our power in case of war would suffice to defend it? The Prime Minister, in his speech at the Mansion House on November 9, admitted that the five continental Powers (two against three and three against two) "were at this hour maintaining twelve millions of armed men" for the purposes of internecine war, and that when it breaks out, it must, considering the tremendous engines brought into play, "end in the national annihilation of those who are defeated in the great contest," which will then take place. Under the circumstances he remarked that this nation had pronounced that her own need of preparation for defence exists, and that such preparation must be made. He added that we must not only provide "for the safety of our citizens, but for the sense that the safety exists." These were admirable words, well chosen, and well spoken! They agree well with the precepts of the God of Israel which tells His people at this very juncture of the world's history, just before the restoration of the Tribes, and before the condign punishment of the nations of the world who have hated and persecuted "the people of the saints of the Most High," "Come, My people, enter thou into thy chambers, shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast." The nation is directed to fortify its Gates (or doors), to enter, and close its chambers about it and wait, like Noah in the ark, till the indignation be overpast, and God's vengeance against His unrepentant enemies be satisfied by their destruction. Lord George Hamilton at the Lord Mayor's banquet assured the nation that the work of preparation as regards the navy was going on apace, and that in twelve months he expected a new and bold start would be made towards bringing up Her Majesty's navy to the standard at which, in the opinion of Her Majesty's Government, it ought to be permanently maintained.

We see thus that against all odds Israel's commercial prosperity continues to advance, and in spite of past carelessness and confidence, amounting almost to foolhardy neglect of ordinary precautions, the nation's safety has hitherto been provided for; also that for the future, steps are being taken, according to the prophecies, to defend our home and foreign Gates, as well as our enormous floating commerce. Let Israel therefore praise the Lord for His loving kindnesses towards her, and for His gracious protection of her island home, as well as of her sea-borne property and wealth.

"THE NORFOLK CHRONICLE" AND THE QUESTION OF OUR IDENTITY.

In order to give our opponents the fullest opportunity of making known their objections, we publish below a letter which appeared in the *Norfolk Chronicle* of September 22, showing cause why men ought to reject Our Identity and regard it as a "delusion." Our readers will see that Mr. Mark Knights replying to ours published on p. 397 of the Banner does not touch the Scriptural argument, but treats the subject as if the Bible had no concern with it. He deals with it as an ethnological and philological question only, and prophecy is not so much as once named in regard to it. Not so can we deal with the matter! with us the Identity is first and last a question of God's faithfulness and truth, and the relation of ethnic science and philology to the matter in issue we regard as a subordinate detail, respecting which we fail to see that any difficulty exists. Our reply to the opponent follows the attack.

THE ANGLO-ISRAEL DELUSION.

Sir,—I see that "the Israelitish origin of the English people" is contended for in your columns by one who signs himself "Philo-Israel." Allow me to reply to some of the statements of this writer. He says that the Ten Tribes in the days of Josephus (A.D. 93) were "an immense multitude beyond the Euphrates;" but as there were Celtic tribes in Europe 630 B.C. (which would be a century after the Ten Tribes went into captivity) he suggests that "parties of the tribes escaping from captivity might all along the centuries have accompanied the Celts in their early emigration into Europe."

Now "Philo-Israel," who referred your readers to Josephus, should quote that writer fully and fairly. What Josephus says is this:—"The entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers." Thus according to Josephus the entire body of the people remained in the land of captivity till his time. But supposing, for argument sake, that "parties of the tribes escaping from captivity" (which is contrary to Josephus' statement) "might all along the centuries have accompanied the Celts in their early migration into Europe," what then? The land in which the Celtic tribes settled would be the land of that folk, and no more the land of the parties of Israelites (who are only supposed to have accompanied them) than England is the land of the Jews who followed the Norman invaders. "Philo-Israel" would lead your readers to suppose that the Celtic tribes settled in these islands exclusively, for he speaks of "their settlement in these islands." But the Celtic tribes occupied other lands than these islands, for Pytheas, the Greek navigator (B.C. circa 500), observed that the countries bordering upon the ocean were inhabited by Iberians and Celts, and that the Gauls, a Cymric branch of the Celtic race, were even then engaged in commerce.

Now as the Gauls, a Celtic tribe, settled in what is now called France and the Low Countries, it may be claimed for the French and Belgians that they are the Lost Ten Tribes, because if, as "Philo-Israel" says, "it is possible parties of the tribes escaping from captivity might all along the centuries have accompanied the Celts," it is as likely that they clung to the Celts who kept in Europe as to those who crossed the sea.

Assuming again that "the Celtic tribes called the Cimmerioi, or Cimbri, or Khumri (who are British)" all settled in these islands (which they did not), another difficulty arises—the bulk of the people of these islands are not British, not descendants of the Celts, but English. Now the English—Angles, Jutes, and Saxons—belonged to Teutonic tribes who came from the Continent in the fourth and fifth centuries, and drove out the Celts and Cymri. Were these Teutons also descendants of the Lost Ten Tribes? If they were, so also were the Saxons and Teutons who remained in the Fatherland to be the ancestors of the existing German nation. Thus the Germans have as much right to be considered descendants of the Lost Ten Tribes as ourselves.

But there came another invasion of England. The Scandinavians sent an enormous number of their kith and kin, who effected extensive settlements in and finally conquered England. If these settlers were descendants of the Ten Lost Tribes, so must have been their kindred who remained in Denmark and Norway, and consequently, the people of Scandinavia have as good a claim as the people of England to be considered descendants of the Lost Ten Tribes.

Many Englishmen boast their descent from Normans who came over with the Conqueror. Are they descendants of the Lost Ten Tribes? If so, then the people of Normandy descended from those who remained behind, are also descendants of the Ten Lost Tribes.

Professor Max Muller, the eminent philologist, in "Chips from a German Workshop," Vol. ii., p. 223, has an article on Dr. Dasent's "Popular Tales from the Norse," in which he explicitly states, what he has abundantly demonstrated in his works, that Germans, Swedes, Danes, French, Spaniards, Italians, Greeks, Slavs, Persians, and Hindus have a common ancestry.

He says, "The results of the science of language are by this time known to every educated man, and boys learn at school—what fifty years ago would have been scouted as absurd—that English, together with all the Teutonic dialects of the continent, belongs to that large family of speech which comprises, besides the Teutonic, Latin, Greek, Slavonic, and Celtic, the Oriental languages of Persia and India. Previously to the dispersion of these languages. there was, of course, one common language spoken by the common ancestors of our own race, and of the Greeks, the Romans, the Hindus, and Persians, a language which was neither Greek nor Latin, nor Persian, nor Sanskrit,

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but stood to all of them in a relation similar to that in which Latin stands to French, Italian, and Spanish; or Sanskrit to Bengali, Hindustani, and Mahratta. It has also been proved that the various tribes who started from this central home to discover Europe in the north, and India in the south, carried away with them, not only a common language, but a common faith and a common mythology. These are facts which may be ignored but cannot be disputed."

"The affinity," says Dr. Dasent (whose work the professor is here reviewing) "which exists in a mythological and philological point of view between the Aryan and Indo-European languages, is now the first article of a literary creed, and the man who denies it puts himself as much beyond the pale of argument as he who, in a religious discussion, should meet a grave divine of the Church of England with the strict contradictory of her first article, and loudly declare his conviction that there was no God."

"And again," Dr. Dasent says, "We all came, Greek, Latin, Celt, Teuton, Slavonian from the East, as kith and kin, leaving kith and kin behind us; the language and traditions of those who went East and those who went West bear such an affinity to each other as to have established, beyond discussion or dispute, the fact of their descent from a common stock."

As this common descent of these various peoples cannot be disputed, it follows, as a necessary consequence, that it can no more be asserted of the British or Anglo-Saxons, than of Greeks, Italians, Germans, Persians, or Hindus; that they alone are the descendants of the Lost Ten Tribes of Israel.

I put these results of the researches of eminent men before your readers that they may not be tempted to employ time on an unprofitable subject when there are so many others worthy of their attention. Such a theory as that the English are the descendants of the Israelites might pass muster some centuries ago, when monkish writers commenced histories of Britain by tracing the ancestry of the people to Brutus of Troy, and through him to the Hebrew patriarchs; but it will not go down in the nineteenth century among those who take the trouble to make themselves acquainted with the results of researches in comparative mythology, philology, and ancient history.

I am, &c.,
MARK KNIGHTS.

Gwenta-house, Alexandra-road, Norwich, September 13, 1888.

THE ANGLO-ISRAEL QUESTION.

[Reprinted from the *Norfolk Chronicle*, Oct. 6, 1888.].

SIR,—Mr. Mark Knights' reply to my letter, published on September 8, does not seem to me to call for much comment. He admits our nation's Eastern origin, and that the component elements which racially make up the British folk were "kith and kin." I never asserted that the Celtic tribes settled exclusively in these Islands. It were absurd to say so. I wrote of "the settlement in these islands" of parties of the Tribes of Israel escaping from captivity in Media, and wished to point out the possibility of such settlement. I beg to demur to Mr. Mark Knights' statement, that because some so-called Celts and Teutons (settled in Britain) were Israelites, therefore all Celts and Teutons were Israelites on the Continent of Europe and elsewhere. What I urged was, that parties of Israelites might have travelled with Celts and Teutons into Europe; and the Israelites, divinely impelled, were gathered, as to the bulk of them, into these islands, according to the prophecies; leaving their fellow travellers, non-Israelites, behind. How this was accomplished I cannot explain; but God said He would do it, and I believe He did.

But I have the certainty that He fulfilled His intentions, because I know that what He promised to grant to Israel exclusively, He has in these last days given to the British folk exclusively, as I pointed out.

It is no argument against me that our people speak an Aryan, Indo-European language. That is no proof of affinity of race, but only of "contact." African slaves in the United States, now freedmen, speak nothing but English. Are they, therefore, British in origin? Spitalfield weavers speak English to-day, only, being the descendants of Huguenot refugees. Were they, therefore, British, not Frank, in origin?

Yours faithfully,
PHILO-ISRAEL,
Editor of THE BANNER.

Clifton, September 27, 1888.

The above of course does not cover the whole ground taken by the objector. The argument taken from Josephus, who is stated to have declared that "the entire body of the people of Israel remained" in the land of their captivity when Judah returned to be subject eventually to the Romans, is easily answered. The historian did not speak from his own knowledge, but from report, and that of a general character. The argument that because the European nations were all kith and kin, therefore the Greeks, Italians, Germans, or Persians, Hindoos, must also all be Israelites, if the British are, is answered thus. God's Word puts certain marks and signs upon Israel whereby we were to know them, which signs we British exclusively possess, but the other nations named possess not at all. Thus, none of these latter peoples have their habitation in "the isles of the West," "afar off" from Palestine, none of them own "the Gate of their enemies" or are consequently supreme at sea, neither are they particularly wealthy. They none of them keep the Sabbath according to the commandment, or reverence the ten true laws of God. They none of them are missionaries to the heathen, being themselves witnessing or Protestant Christians, obeying God's word in reference to the sacraments. They none of them are distributors of the Word of God to "all the nations, families, and kindreds of the earth," and as to "the power to get wealth" that "God may establish His covenant which He sware to the Hebrew fathers," they are as poor, nationally, as they can be, and thus have no right, title or interest in the question of alleged Identity with the Lost Ten Tribes. The idea never occurs to them as it does to us, because, no doubt, there is not one single shadow of a shade of reason on which the argument may be based that they are of Hebrew origin.

(In our last letter to the *Norfolk Chronicle*, republished on p. 397 of the BANNER an error has appeared in col i., line eight from the foot; read, "*Isa.* xxiv. 15.").

(To be continued).

THE DEAN OF RIPON ON THE JEWISH QUESTION.

ON Sunday, July 22nd, the Dean of Ripon preached in Trinity Church, Ripon, in aid of the London Society for Promoting Christianity amongst the Jews, and chose for his text Zech. x. 6, an admirable Identity text, giving the distinction clearly between "the House of Judah" and "the House of Joseph." The Dean, however, who sees the distinction between the Ten Tribes and the two, and knows quite well that the Ten Tribes are somewhere to-day in separation from the Jews, is yet unable to see with Zech. x. 6, that there is any difference between the Jews and Joseph, for he said speaking of the Jews, "Ninety years ago no one cared for the soul of the Jew, or sympathised with the afflictions of Joseph." In the Dean's mind there is no distinction between the Jew and Joseph! In 2 Sam. xix. 20, therefore he would understand that Shimei who came out to curse David, being a Benjamite of "the House of Joseph," was nevertheless a man of "the House of Judah" or a Jew! Also, he would read Hosea ii. 6, 15, a chapter addressed to "the House of Israel" as intended for the Jews. In spite however, of these strange instances of oversight, the remnants of a blindness which prophetically Israel is to be afflicted with (Rom. xi. 25), the Dean's sermon is one of the most remarkable we remember to have read. He clearly sees that "Judah, Benjamin and Levi," must form a very small portion of the whole population of Israel, and that it *must exist somewhere*," (hear this O! opponents!) He declares in favour of the authority of "Josephus, who says few returned to Judea, but that the body of the nation remained still away." He sees that the Jews, *quâ* Jews, have never fulfilled the prophecies regarding the greatness and number of their nation, and asks "where then are the myriads of Israelites" (using the right name

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for once!) "who in their hiding-places had been multiplying since the days of Shalmanezer and Tiglath-Pileser to the present time"? So far so good! But now the darkness settles on the Dean's eyes, and when he strives to discover where these lost very numerous Israelites are he never so much as thinks of the British, who are enjoying exclusively to-day all the Divine blessings promised to Israel, and all the promises made to Abraham in respect to them exclusively, but flies off in imagination and in feeble curiosity to the borders of the Caspian, to the regions of Bokhara, to the passes of Cabul, to the mountains of Tartary, to the highlands of Abyssinia, to the crowded population of China, to the Afghan defiles, everywhere in short but to the Isles of the West, and to the Land of the North, where God in pity to the "blind ones" bids them look! The worthy Dean, in order to confuse himself still more, ends by mooting the very wise assertion that according to Jewish tradition the Ten Tribes lie hid perhaps "in the mountains of the Caspian!" and that thus "an immense multitude of Jews are yet awaiting the time when the Lord will hiss for them and gather them." He tells us too what will surprise us BANNER readers, that, *in Egypt*, in the days of Pharaoh, *the Jews* made its history! That our readers may see for themselves how near the Dean is to the truth and how he needs careful study of Our Identity literature to enable him to discover where he is wrong we proceed to transfer the report of the sermon to our pages, asking for it a careful perusal.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Sermon by the Dean of Ripon.

On Sunday night the Dean of Ripon preached at Trinity Church, Ripon, in aid of the London Society for Promoting Christianity among the Jews. There was a large congregation. Service was conducted by the Rev. J. H. Goodier, vicar, and the Rev. W. St. John De la Bére, curate.

The Dean preached from Zech. x. 6; "And I will strengthen the house of Judah, and I will save the house of Joseph and I will bring them again to place them, for I have mercy upon them; and they shall be as though I had not cast them off, for I am the Lord their God and will hear them." He said that in the revival of religion which had taken place during the last 100 years, no work of evangelisation had borne more fruit, or received larger blessing from God than the Society for Promoting Christianity among the Jews. It was one of the brightest jewels in the crown of the Reformation, and had brought down the favour of God to our country, fulfilling the promise, "blessed is he that blesseth thee." Ninety years ago no one cared for the soul of the Jew, or sympathised with the afflictions of Joseph. Now there were four societies in England, one in Scotland, and others in Switzerland and Germany, having for their object the conversion of the Jews. Whether this interest had arisen from the simple desire to preach the Gospel to the Jews, or from the study of prophecy with reference to their future conversion and restoration, it was not necessary to enquire; such was the fact, and what we had chiefly to consider was that the work should be conducted upon truly scriptural principles, for there was a danger on the one hand of our confining our view only to the prophetical view, and of limiting our expectations to the conversion of a few individuals on the other. The experience of the Society for Promoting Christianity among the Jews supplied the true balance between the two extremes. Regarding the Jewish nation as the peculiar covenant people of God, destined to fulfil the important position promised to the holy prophets when the fulness of the Gentiles should come, the Society had acted in obedience to her Lord's command, and had gone to the lost sheep of the House of Israel, preaching to the Jew first repentance and remission of sins through the exalted Prince and Saviour. The result of about eighty years of labour amid many trials and much opposition, had shown that God had not cast away His people whom He foreknew, but that He had yet a remnant according to the election of grace, and He had not forgotten His holy covenant. The preaching of Christ by missionaries, the circulation of Scriptures in Hebrew, and the translation of the New Testament into Hebrew, was the special work of that Society, as well as the circulation of the Liturgy of the Church of England in Hebrew, and many tracts such as those written by the late Dr. McAll, the establishment of a mission in London, as well as in Jerusalem, with its hospitals, its house of industry, its schools and various helps, had produced a feeling in the mind of the commonest observer that the Jews could not remain long in their present state.

The conversion of the Jews to Christianity therefore touched one of the most interesting points of religious enquiry, both as regards the missionary, the political, and the prophetic questions of the future. We found ourselves embarked in an immense and overwhelming subject of interest, if it was only looked at in the light of Scripture, and under the influence of God's Holy Spirit. The three points then to which he would call attention, were (1) the persons to whom we were directed in the work of evangelization; (2), the grounds upon which we expected that some success would attend our efforts; and (3), the privileges of partaking in them. With regard to the first point, it would be scarcely necessary to make any remark upon that part of the subject if it were not evident that the persons spoken of in the text were not sufficiently recognised as being the objects of Christian compassion in the present day. The idea which men formed of the existence of the Jews was that there were some eight millions of them in different parts of the world, living in a state of great depression, moral and political. So far as could be gathered from authentic statistical returns this estimate might be correct, but if enquiry was made into the origin and tribal descent of those people, it would be found that they universally claimed to belong to the tribes of Judah, Benjamin, or Levi. This visible number therefore, must form a very small portion of the whole population of Israel, which must exist somewhere, if the words of the text contained a promise which involved mercy to the whole Twelve Tribes. The question arose, had the text been fulfilled, and did not God place the Jews in their own land after the captivity in Babylon? It would be well to meet this objection by referring to the period when the prophecy was delivered, which was after the captivity, when the city was being rebuilt, and the people were settling again to their restored privileges. To what purpose was the promise given of future blessing when it was actually in possession? To what purpose was it added, "Ephraim shall be a mighty man,"—"I will hiss for them and gather them,"—when they were already restored to their land and their country? If the Jews, as a nation, returned after the Babylonish captivity, then was the distinction between Judah and Ephraim at an end, and then must have been fulfilled all the conditions of the covenant made with Abraham, Isaac, and Jacob that their posterity should inherit the land for an everlasting possession, that it should extend from the river of Egypt unto the great river Euphrates, that they should multiply as the stars of heaven and be a blessing to all the nations upon earth. But how stood the fact? Not one of the conditions foretold or commanded in the Scriptures concerning the restoration of the two families were fulfilled, whether we regarded their numbers, their location, their conduct, or the countries from whence they came. First as regards their numbers, we read in Ezra and Nehemiah that 42,360 returned, but what was this compared with the numbers of Judah in the time of David, when 470,000 were reckoned to that tribe alone, where there were above 1,000,000 men in Israel that drew the sword, without counting Levi and Benjamin? How could we account for this discrepancy but by adopting the solution of Josephus, who said that a few returned to Judea, but that the body of the nation remained still away? Secondly, if we considered their location, it was manifest that the provision which had been made for them when they should inherit the land was not complied with, for in the allotment of the land it was appointed that five tribes should settle to the south of Judah, that Levi should have its portion, that the divisions should run in parallel straight lines from the Mediterranean to the Euphrates, and that the Gentiles should have a portion; but we could trace no arrangement corresponding to this in the New Testament, nor in any history of the times subsequent to the captivity, and we must conclude that it will yet be given to those whose right it is when each will stand in his lot at the end of the day. Again, if we considered their conduct we did not find the Jews fulfilling the prophecy that they should be one nation, having one king, who should be their head. They were without a king and without a prince. Where, then, were the myriads of Israelites who in their hiding-places had been multiplying since the days of Shalmanezer and Tiglath-Pileser to the present time? Where were those mysterious and unknown generations which were yet to come forth to the name of the Lord, and fly as doves to their windows when the time to favour Zion; yea, the set time is come? Who could touch upon this subject without thrilling interest? Who could look over a map of the districts of the borders

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of the Caspian, the region of Bokhara, the passes of Cabul, the mountains of Tartary, the highlands of Abyssinia, the crowded populations of China, without imagining in the dark eye and the regular feature and the peculiar habit, the descendant of Ephraim, Gad, and Asher? Who could read the travels of Burns, of Wolf, of Samuel Grant, and of the curious discoveries made by pious officers in Afghanistan, without a certain inward and indescribable persuasion that the Jewish tradition was in part, at least, worthy of credit that the Ten Tribes lie hid in the mountains of the Caspian? If so, what a field of labour expanded before the missionaries, who would seem yet to be only in the infancy of their work. Then with regard to the grounds for supposing that a great result would follow their efforts, assuming that an immense multitude of Jews were yet awaiting the time when the Lord would hiss for them and gather them. It was but reasonable to suppose that great and important events were connected with and dependent upon any movement which was made by them.

It was but reasonable to suppose that Israel would occupy as prominent a position in the eyes of the nations as it did in days of old, and it would seem that the fortunes of Israel were bound up with the happiness of the world. The Jews had in all ages formed a sort of chronological gauge, or marginal reference on the page of history, and its details were authenticated by an appeal to collateral events in the history of this wonderful people. What was the history of Egypt without the Jews, Joseph, the shepherd king, and the Exodus; what the history of Babylon without Daniel and the decree of Cyrus; what the conquests of Greece and Rome without the astonishing political influence exerted by the brave and independent inhabitants of Palestine. As the history of the world might be divided into almost equal parts from Adam to the time of our Lord, so we might trace it onward in an almost equal ratio, with the history of the Jews from the destruction of Jerusalem to the rise of Mohammedanism, and from thence to the blood-stained career of the Crusaders, and onward to the Reformation when the reviving in bondage commenced, which, with the spread of Scriptural knowledge, had continued to the present day. If then, the kingdoms of the Gentiles performed their appointed course around the visible centre of Israel when it existed as a nation, so we must believe, if we believe the Scriptures, that the empires of the world are revolving on the same unseen centre, as on a common axis, and that every event, political and religious, converges to the grand culminating point, the moral and national glory of that people. Who could tell what results were depending upon the efforts made in favour of the Jews in the present day? If a Joseph, a Daniel, or an Esther, controlled the counsels of the mightiest monarchs, and secured the deliverance and protection of their nation, was it unreasonable to infer that God might have similar honour in store for many of the children of Israel who at the present moment hold no mean station in the scale of political power, and whose influence, as in the days of the Persians, of Alexander, or of Napoleon, must be regarded as of the first importance? In conclusion, the Dean pointed out that it was a great privilege to take part in the work of Jewish conversion. Some thousands of Jews had been already converted and many secretly believed in Jesus as the promised Messiah. The prejudices of the Jews and Gentiles were passing away, and even in Turkey, Russia, and Austria, persecution has been checked. Scarcely a day passed, but some event connected with the Jews in the highest places of intellectual, commercial and political influence on the one hand, or of poor Jews persecuted and claiming in their distress the sympathy of the Christian Church, was brought under our notice, The number of Jews in Jerusalem had increased fourfold during the last half century, and the mission there was prospering. The hospital had in one year 719 in-patients, and 14,297 out-patients, while 10,400 visits had been made to the houses of the poor suffering Jews, and 37,018 prescriptions dispensed. The society had an income of £36,000, and employed 26 missionaries, of whom 20 were converted Jews. There were also 92 agents who were all converted Jews. The collections in Ripon last year had increased from £35 to £40. The offertory at the close of the service amounted to £6 12s. 3d.

Obituary.

At Streatham on Nov. 13th, 1888, Capt. George Bayly, aged 81, deeply regretted. In the deceased our cause has lost a warm friend. He was an Israelite in whom there was no guile.

THE BRITISH EMPIRE AND CONTEMPORARY POWERS.

By R. N. Adams, of New Zealand.

(*Continued from page* 472).

PART III.

Another view of this nation's greatness is obtained from a survey of her territory and her continued enlargement, as well as the manner in which our kinsmen are found scattered through all countries of the habitable world. Few of us realise the magnitude of our race when looked at from this point of observation. We know that Britain properly speaking is only "an island," and we are quite prepared to cramp our ideas of the race into an insular form. But all men do not see us with such modest eyes; some there are who think it wise to measure us as truly as possible, that they may not undervalue to their own sad experience a possible antagonist, or at least a commercial rival.

At a meeting held last May to celebrate the anniversary of our Queen's birth, in Portland, America, District Judge Deadly made use of the following remarks in proposing the toast, "The British Empire":—"This Empire, what is it? and whence came it?" Then, after concisely relating some of the chief events of our island's history, he rose to the climax of his speech in the following words:—"And what is the result? To-day the British Empire includes 300,000,000 of people. . . . . nearly one-fourth of the population of the globe, occupying nearly one-eighth of the 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." Then, after some sentences commenting on the gigantic commerce of the nation, he resumes:—"These are some of the elements which constitute the British Empire, an Empire on which the sun never sets—a colossal fabric of political, social, and commercial power and rule such as has never been witnessed since the days when the whole world acknowledged the supremacy of Rome. . . . 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 martial 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."

What Judge Deadly says may seem to many little else than a piece of flattery or a cunning satire, yet he has spoken nothing beyond the solidest of facts. The land surface we own does not nearly represent the extent of our empire, and still with America we own 13,500,000 square miles of land surface out of a total of 51,000,000 on the whole globe, and America is one with us in race and moral influence.

Of territory Britain alone rules over about 9,000,000 square miles. Russia comes next with 8,000,000. But then see how the possessions of Britain are situated. Those of Russia are all in one large block, with little outlet to the rest of the world except through the Gates of other nations, while the possessions of Britain are upon the open highway of all nations. We have our lands and colonies all along the coasts of the earth, with our ports in the most populous and busy thoroughfares of the world. We by sea command the most active markets, and also possess the most advantageous places of defence for the protection of our goods in transit; while Continental Russia has but two or three outlets to the world, and not one point of

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defence after leaving her gigantic and cumbrous home country. She can lay claim to but little influence in maritime marine, and still less to the empire of the sea. France is now making a severe struggle to secure for herself a share in this mighty realm of ocean sway, and is striving hard to plant colonies and secure possessions in foreign seas. She is trying to force what came to Britain without even solicitation. But France lacks the chief element necessary to the creation of a Colonial Empire: she lacks the people to do it. Since the year 1800 her birth-rate has been steadily decreasing. Her proportion of deaths to that of births has for the last eighty-three years been gaining ground at a steady pace, and has caused no little alarm to statesmen. Viewed from that point, the French have no need of colonies for the purpose of giving room to their increasing population. It is, in fact, doubtful if they could succeed in stocking a good-sized colony from their own people before it would be overrun by men of other nations, and at last probably fall into their hands; while the British statesmen are troubled on account of the surprising fecundity of their people, who are forced to seek foreign lands for their rapidly-increasing families. The British have doubled their numbers twice during this century; France has not yet done so once. The British people go out from their centre into the uncivilised parts without the aid or protection of their paternal Government, there found communities, and force the rule of the nation to follow them. They, in fact, carry with them their country's laws and religion, and then induce the Power which is the embodiment of that law to follow them. The French are not of this free, daring spirit, and can find quite enough scope in the Fatherland, or in the bosom of other civilised nations, where they throw off their nation's allegiance and become assimilated to or naturalised with those with whom they associate. The British never cease to own their race; they know no mode of becoming denationalised. The Government of France, with the tender care and affection of a parent, endeavours to secure foreign possessions for the race, and tries all sorts of ways to plant Frenchmen in them, yet cannot succeed.

COMPARATIVE STATEMENT OF LEADING NATIONS, 1881.

—	Population.	Area.	Exports & Imports.	National Debt.	Revenue.
		Sq'reMiles	£	£	£
British Empire	301,000,000	8,982,000	917,000,000	1,045,000,000	175,000,000
Russia - - -	94,000,000	8,325,000	246,000,000	417,000,000	129,000,000
United States -	51,000,000	3,028,000	301,000,000	328,000,000	67,000,000
Germany - -	45,000,000	208,000	335,000,000	218,000,000	49,500,000
France - - -	43,500,000	571,000	286,500,000	922,000,000	110,000,000
Austria - - -	38,000,000	241,000	131,000,000	375,000,000	64,000,000
Spain - - - -	25,000,000	321,000	65,000,000	515,000,000	32,500,000

There is little reason for surprise at the progress and general prosperity of our race, when we find such highly commendatory if not flattering remarks as the following passed by foreigners upon the skill, industry, and endurance of our British workmen. From an article in *Lloyd's Weekly News* of November 2, 1879, the succeeding statements are taken.

M. Taine, the well known French critic of English life, bears testimony to the English workman. According to him, "French manufacturers say that with them the workman labours perfectly the first hour, less well during the second, still less well during the third, until in the last hour he is of no use, his muscular force flags, and his attention becomes relaxed. The English workman labours as well during the last as during the first hour, and though his work-day is ten hours instead of the French twelve, he gets through more work."

Then on the German side we have no less an authority than Prince Bismarck, who in the course of a recent Parliamentary speech said:—"Anyone could see that a French builder executed in a day more and better work than a German. A German working-day was less productive than either a French or an English one."

A Dutch employer of labour on a very large scale, in reply to the inquiries of Mr. Brassey, member of the House of Commons, said:—"Dutch carpenters for rough work are good workmen, but not so active as Englishmen. The labour of four Englishmen is equal to that of five Dutchmen. Our joiners cannot compete in quality or finish with London workmen."

Mr. Lothian Bell, after a most careful consideration of the question, has stated that twenty-five furnacemen on the Tees, England, do as much work as forty-two furnacemen in France; and from his wide experience Mr. Bell has declared that the British iron-workers cannot be replaced by or have anything to fear from the introduction of foreigners.

Mr. Mundella says he "has often compared the production of French, German, and American workmen with that of the English, and he has never known a French or German workman to produce the same quantity of work as an Englishman, although the working hours of the former are longer." He also says that "the English workman is more inventive and can give more good suggestions to his master than the artisan of any other country."

I might quote similar testimony from all parts of Europe. Continental workmen are said to be more inclined to gossip, have not such persistency of purpose, are unable to fix their attention on their work, and are more easily excited and trifling than their British compeers. Doubtless in this characteristic lies much of the secret of our national activity and prosperity. Firmness of purpose, steadfastness of design, and devotion to business are things which must ever mark those who shall stand in the vanguard of life, whether it be individual or national. The people of whom these are not characteristic cannot lead, any more than a sloven can be trusted as manager of a number of workmen.

Another characteristic of the British race is its wonderful power of assimilation. Dr. E. A. Freeman, writing in "Longman's Magazine" in 1882, says:—"Whether in Britain or America, the German or other foreigner becomes English; the Englishman never becomes German. Alike in England and the United States the part of this dominant and assimilating element is played by the English stock. . . . . The strength of the English stock in the United States is nowhere more clearly shown than in the fact that it not only assimilates all foreign elements in those lands which were colonies of England, or colonies of such colonies, but that it makes itself dominant in lands which were never settled from England, but from other European countries." From this fact and others allied to it very much of our national stamina arises. Some of the noblest families of our neighbours forsake the land of their ancestors, and uniting with us infuse that particular spirit or force of character which they have inherited into a strain of our national blood, and the blend acting and reacting produces a fresh and ennobled departure in the outline of some heroic or notable family's history.

Then beyond this peculiar characteristic there is the very important fact of our natural increase of population, which is much more active and healthy than that of any other race. The *Times* of March 9, 1881, published the following remarks on this fact:—"Whatever the reason, the inhabitants of these isles are the most increasing and multiplying in the world. No political community ever contained so abundant a fountain of that strength which is among the essential elements of power, wealth and progress. Our population has to bear all the drains borne by our neighbours, and some that they are spared; we have not only to sustain and protect our peaceful dominion over the sea, and to feed numerous colonies with that labour which is the first requisite; we have to supply the vast republic rapidly occupying the vast regions of North America with the hands necessary for adapting a continent to the wants of civilised man. As fast as the aborigines recede or disappear the children of our towns and villages take their places. Without such outlets the prolific habits of our race assume even alarming aspects." . . . . "The British races, since they began

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to outgrow their narrow home, have been peopling that Greater Britain which extends round the world, and in which we may fairly comprehend the States, which prefer a new dynasty every four years to a new Parliament every seven." It appears that although there is an average emigration from Britain in excess of immigration of from 70,000 to 80,000 per annum, yet the population is increasing at the rate of about 500,000 per year. It is therefore a matter of necessity that the people should draft off into foreign lands and colonies to find scope for their energies. The *Standard*, in an article on the census of 1881, says the increase of our race is amazing, and yet it shows no sign of check." And one thought never to be forgotten in this connection is that wherever our race extends there is planted a British seed which eventually fructifies to produce good fruit for the national tree. Every member of the race going into the midst of other people continues there as a natural representative of the race, bringing into notice its customs, religion, or commercial importance.

(*To be continued.*)

SOME OBJECTIONS AND HOW THEY HAVE BEEN ANSWERED.

In the *Middleton Guardian* of Sept. 15th, we find three letters on the subject of Our Identity, two of which we propose to notice. One is the objection of a person signing himself "J. Jackson, of Besses," to the allegation that the British are Israel, made on the ground of our cosmopolitan origin; the other, the reply of Mr. F. S. Gandy, the Secretary of the Local British-Israel Association, to a previous attack by Mr. E. E. Hoole. In regard to the "attempt to prove the descent of the present English race from the Long-Lost Ten Tribes of Israel," Mr. Jackson stated as follows:—

I think the idea almost amounts to a craze or hobby, for the act of committing to the public papers such nonsense may tend to make more ridicule than converts, though we must give them both the credit and courage of their opinions, yet as the Jewish King said of Paul "much learning makes people mad." I hope it is not so in this case, though an attempt to prove that the most crossbred or mongrel nation in the world are the true descendants of the Lost Tribes of Israel seems to be a stretch of fancy more than a reality, and in my opinion one of the most Herculean tasks any venturesome scribe could undertake at the present time. However, as it is said that assertions are not facts, I may be allowed to ask our gifted friends how it comes about that a nation sprung from Celts, Saxons, Danes, Normans, and others can be the proper descendants of a nation taken captive some 3,000 years ago, and located then far away from our favoured land. On this point I may quote a sentence from Mr. S's. last letter, where he says that "the English Saxons came from Assyria, Armenia, Media and Asia Minor, where they were located." This specimen of geography gives them a wide berth previous to their migration northward. Mr. S— will perhaps, at his leisure, give the date or period of the migration of the tribes from the east of Asia to the north of Europe previous to their descent on the British Isles, to become a portion of the cosmopolitan family called Britons. I beg to use the latter term, as our friends will perhaps allow our Scotch, Welsh, and possibly our Irish compeers a chance in the heritage said to be the portion at the proper time from the long lost sons of Jacob. Will Mr. S— kindly give us more correct history, and less misty chronology on the events that most certainly have occurred to bring about such a wonderful fulfilment of prophecies, in which I, with many others, should be very much edified, and also obliged to him.

Mr. Gandy returned answer thus to a previous adversary whose objection seems to have been more elementary and puerile than even Mr. Jackson's. He wrote thus:—

E. E. Hoole is evidently under the impression that all Israelites are Jews, and that all the descendants of the Hebrew stock are included in that body (the Jews) to-day. Such, however, is not the case. It is essential that there should be a distinct understanding on this preliminary point, which meets us at the very threshold of the subject. It should be remembered that the Kingdom of Judah and the Kingdom of Israel had a separate history, each entirely distinct from the other. After the disruption, which occurred 975 B.C., these two people remained in Palestine, in separation, for more than two centuries. They warred against each other, conducted several treaties of peace with foreign nations, and existed under different dynasties, laws, customs, religions—practising different rites. In 721 B.C. the Kingdom of Israel was removed out of that portion of Palestine which they then occupied, were taken to Assyria, and never returned. In 588 B.C. (or 133 years after the removal of the Ten Tribes) the main body of the Kingdom of Judah was taken captive to Babylon, but returned after 70 years' sojourn there. Now as the Ten-Tribed House did not return from the Assyrian captivity, and the men brought from Babylon, Cutha, Ava, &c., (2 Kings, xvii. 24), were not taken back, it is clear that the descendants of these—non-Israelites—were occupying the cities of Samaria in the time of Christ. As our friend appears to think that the Ten Tribes returned to Palestine with the Two Tribes (in 535 B.C.), after the decree of Cyrus, I bring forward the following testimony to show that the Ten Tribes did not return, but went off in quite another direction. The Rev. M. Sailman (a Jew) in 1818 wrote a book entitled "Researches in the East: an important account of the Ten Tribes." He states, at page 25, that on the authority of several Armenian historians, the Ten Tribes passed into Tartary. Ortellius says, "The Ten Tribes went north and west of Media to a country called Arsareth, where on entering they took the name of Gau-thei, or the people of God." In Josephus Antiq. xi. 5, ii., the following occurs:—"Wherefore there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now (A.D. 93), and are an immense multitude, and not to be estimated by numbers." The foregoing form only a small portion of the evidence I could bring forward in support of the so-called Anglo-Israel folly, but which is in reality a revelation furnishing the strongest evidence of the truth of God's word.

The last seems a full and fair reply to the usual objection that "all Jews are Israelites," and "there are no Israelites who are not Jews, because the Israelites and Jews were reunited when the Babylonian Captivity returned under the permission of Cyrus." Mr. Gandy's opponent seems to be one open to this Scriptural argument, and therefore we would suggest to him in support of the above, that there are many Scriptural reasons which ought to convince him that the Jews and Israelites have never to this hour been reunited; much less that the predicted union occurred in B.C. 535. For example. Whenever they return in triumph together, Hosea i. 11 must be fulfilled, and the two Houses united must appoint themselves one head, and come out of the land; the glory of the event being Jezreel's—or Israel's. But nothing of this sort occurred when the Jews returned from Babylon! Further, Isa. xi. 15, 16 tells us that when the Twelve Tribes return to their land certain wonderful portents will occur. But they have not yet taken place! These are the "utter destruction by the Lord of the tongue of the Egyptian Sea, the cyclone which is to dry up the river (*i.e.* the Euphrates) and the formation of a notable highway for the use of Israel in Asia. Amos ix. 15 declares that Israel restored and planted will never be uprooted. But the Jews were "pulled up" by Titus in A.D. 70! Such prophecies as Ezek. xxxvii. 15—28, which most men allow to be future, have reference obviously to the restoration of Israel and Judah to their land. These verses have never been fulfilled at any time, and certainly not during the return of the Jews from Babylon. These and many other prophecies exist showing unmistakably that the Ten Tribes never returned to the land of Judea or to their own portion of Palestine either. These considerations strengthen the case against Mr. Gandy's opponent, and commend themselves we hope to him.

In regard to Mr. Jackson and his opposition, founded on ethnic considerations, we think his jeering and scoffing tone ill becomes the subject. The matter relates to what is Scriptural and prophetic, and resolves itself into this:—God made certain declarations regarding His people Israel of the House

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of Joseph, to the effect that they were to become (because of their idolatry) "wanderers among the nations," and "sifted among them as corn is sifted in a sieve, yet without the least grain falling upon the earth (Hosea ix. 17; Amos ix. 9). In Ezek. xi. 16,17 we have statements of God's intention regarding the Ten Tribes which ought to teach Mr. Jackson, that if he finds a nation such as ours made up of cosmopolitan ingredients, Celts, Saxons, Danes, Normans and what not, he only finds what God declared would be the case. Israel was to be mingled with the nations, and so mingled they accordingly came to the "Isles of the West," to form the nation of God's Lo-Ammi, or Israel, "called by another name" (Isa. xxiv. 15; Hosea i. 10; Isa. lxv. 15, R.V). Mr. Jackson jeeringly asks for information as to the geographical route of the British from the East, not aware we suppose that all ethnographical and historical writers admit that the ancestors of the British, the Celts, the Teutons, Angles, Saxons, Normans, &c., all came from Central Asia, Assyria, Media and Persia, and we know from 1 Peter i. 1, that a portion of the same race, a detachment from the same great body, were in St Peter's days located in Asia Minor as he describes. If Mr. Jackson wishes for more detailed information respecting the route of Israel towards Western Europe and the "Isles afar off" we recommend him to study Oxonian's history of "Israel's Wanderings" (Banks and Son, Racquet Court, E.C.); also Bishop Titcomb's "Anglo-Israel Postbag," where the whole subject is treated in a luminous and able manner—historically, philologically, physiologically, ethnically and prophetically. The point of the whole matter however is this. However we came here, and however dim and dark may be the evidence of our pedigree, one thing is clear. We British possess exclusively all the blessings which God, who cannot lie, promised to give to Israel exclusively. It follows as a matter of course that the British must be Israel; and we do not see how Mr. Jackson can evade the force of the evidence we present to him in the case. Our witness is the God of Israel, and He cannot mislead. Why does Mr. Jackson neglect this testimony, but seek explanation as to facts which God's Word has made clear, and in reference to which there cannot possibly be any mistake? Mr. Jackson finds ours a mixed and cosmopolitan race as gathered in these islands. Israel were, according to the Scriptures, to be gathered into "the Isles of the West," out of many races where they had been previously scattered by the hand of God. The very thing has taken place in short which the Scriptures foretold, and yet Mr. Jackson, ignorant of the prophecies and of history, is dissatisfied; and inclined to joke upon what are very serious facts indeed, and God's own arrangements for the people of His choice. Mr. Jackson demands "more correct history." We refer him to Sharon Turner's "History of the Anglo-Saxons," Vol. 1, Book ii., chap. i., p. 57, and he will find our case there very amply corroborated, both historically and chronologically. What Mr. J. requires is information, and also historical research. Both these he must have before he can again venture safely to rush into print, to laugh at the Anglo-Israelites! For the laugh recoils on himself.

CHRISTCHURCH, NEW ZEALAND.—Sydenham British-Israel Association. The fortnightly meeting of this Association was held on Tuesday evening: Mr. T. M. Gee (President) was in the chair. After some ordinary business had been gone through, the President read some extracts from the BANNER OF ISRAEL in answer to certain objections which had been made by an opponent of the identity. A discussion then followed as to whether the people from the different parts of the civilized world, who were in Jerusalem at the Feast of Pentecost when the Holy Spirit descended upon the disciples (Acts ii.), were representatives of the Ten Tribes or not. The meeting closed with the Benediction.—*The Star*, Oct. 4, 1888.

"PHILO-ISRAEL" has kindly consented to lecture for the Metropolitan Anglo-Israel Association, on Friday evening, December 14th, at 7.30 o'clock. Subject, "The Kingdom, and the Lord's Will Concerning It." Further particulars will be duly advertised in our next.

THE POPULATION OF FRANCE AND THAT OF THE BRITISH EMPIRE.

THE *Evening Standard* of Oct. 6, has a despairing notice uttered by some of the Paris journals in reference to their nation's future greatness. They recognise that population is Empire, and that without it a nation must crumble into ruins. That is stated to be the condition of the French people, whose tendency is to decline, while that of the British, or as the French describe us, "the Anglo-Saxons," is to increase, being now two or three times as numerous as the French, and promising in a century to be ten times as many. We quote the words of the *Evening Standard* as sent us by Mr. G. Wells of Tunbridge Wells: they are the desponding accents of a people who have not the Abrahamic blessings, and who, wanting them, are not Israel; but feel and know that therefore they are "a lost nation!"

Several Paris papers publish articles on the population of France. The *France* shows that the increase of births over deaths is due entirely to a diminished death-rate. Men are living to be older, but this cause of increase is, from its very nature, temporary. The tendency of the population is to decline, while England and Germany grow at the rate of half a million a year. The Anglo-Saxon race, which was much inferior in point of number to the French race, is now two or three times as numerous.

Within a century for one man speaking French there will be ten speaking English. The *France* passes in review all the proposed remedies, and rejects them as visionary or impracticable, and concludes that the only one is to revive the old spirit of the nation. This, however, cannot be done by decree. The *Universe* says: We can fix the day, not a distant day, when by the perennial falling off of births France will have lost one-third of its population. The result is fatal. Within half a century France will have fallen below Italy and Spain to the rank of a second-rate Power. There is no denying the figures.

If this continues, in addition to other causes of decadence, we are a lost nation.

"Population is empire," and population is distinctly God's blessing conferred upon His people whereby they are to dominate the earth at last. But our nation knows not that it is the object of such a stupendous blessing. The historian J. R. Seeley in his lectures on "The Expansion of England" writes of this matter somewhat after the fashion of the BANNER, thus:—

There is something very characteristic in the indifference which we show toward this mighty phenomenon of the diffusion of our race and the expansion of our state. We seem, as it were, to have conquered and peopled half the world in a fit of absence of mind . . . . You may make it a question whether we ought to be glad of this vast increase of our race, whether it would not be better that we should advance morally and intellectually than in mere population and possessions, whether the great things have not for the most part been done by the small nations, and so on. . . . I leave it an open question whether our increase is matter for exultation or regret. It is not yet time to consider that. What is clear, in the meantime, is the immense importance of this increase. Good or bad, it is evidently the great fact of modern English history, and it would be the greatest mistake that it is a merely material fact, or that it carries no moral and intellectual consequence. . . . Whether good or bad, the growth of Greater Britain is an event of enormous magnitude Evidently as regards the future it is the greatest event (pp. 10, 12, 13).

The greatness of the event consists in the fact that the increase of our population forces us in our circumscribed islands to seek room abroad for our emigrants, and this God has given in strategic lands, among the "desolations" of the earth; whereby we are enabled to dominate the other nations of the world and bring them into subjection to Christ.

The great Napoleon, says Seeley, saw these results with his far seeing acute intellect, and he did his best to prevent the rising might of the British nation developing into world-wide empire, because he knew that if it did so his own beloved

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France would be ruined and overshadowed by the mighty giant. "He saw in England," says the historian, "never the Island, the European State, but always the world-Empire, the network of dependencies, and colonies, and islands covering every sea, among which he was himself destined to find at last his prison and his grave" (p. 33). But Napoleon did not know that the French people, whom he so loved, would be afflicted from on high with another and a fatal disability, namely, a serious falling-off in the birth-rate, which has long been the trouble of the nation. What may be the resultant future of France we cannot venture to forecast, since we do not know. But we do know that our own abnormal increase is a blessing direct from the God of Israel, and that being a means to an end, God purposes to give to us thereby larger and larger portions of the earth to have and to hold, and finally to subdue it all to the Lord Jesus Christ, the King of the coming world-wide kingdom, according to the prophecies. Our redundant population, which some regard as a very questionable benefit, is being used by God to our national aggrandisement and to the blessing of the world, while the absence of this national advantage is deplored by the French writers as a curse which will finally cause their nation's ruin. We may therefore properly and gratefully praise the Lord for His mercies to our race and for His faithfulness to His promises "to Abraham and his seed for ever."

WHAT JOSEPHUS SAID ABOUT THE TEN TRIBES.

Mr. Mark Knights, of Norwich, whose letter in the *Norfolk Chronicle* we publish to-day, accused us in that communication of "unfairly" quoting Josephus, and tells us what the latter wrote in *Antiq.* xi. 5, 2, on the subject of the Ten Tribes at the period of the Jews' return to Palestine about B.C. 530. He gives the passage thus: "The entire body of the people of Israel remained in that country, wherefore there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers." "Thus, according to Josephus," remarked Mr. Mark Knights, "the entire body of the people remained in the land of captivity till his time." He argued, therefore, in a subsequent letter, that as Josephus stated the facts thus, "it was impossible for even parties of the Israelites to have accompanied the Celts who had centuries before peopled Britain." We have, since the receipt of this letter, had occasion to consult our friend Oxonian on this passage, and hoped he would be able to ascertain from the original Greek of Josephus (which was not in our library) what were his actual words in the passage in question.

The reply we have received throws so much new light on the historical question that we feel bound to place the result of the reference before our readers to enable them to make use of the argument against our opponents, if any should feel inclined again to imitate Mr. Mark Knights' example. The literal translation of the Greek, as written by the Jewish historian *in loco*, is this:—"Now the copy of it (*i.e.*, of Artaxerxes' decree) he, Ezra, sent amongst all his compatriots that were in Media. And many of them, gathering up their belongings, came to Babylon, desiring (to make) the journey to Jerusalem. But the general mass of the Israelites held their ground (or remained where they were.") (Josephus does not specify where they were or what lands they occupied!) "Whence it follows" (or "on which account," drawing an inference, or "whence it has happened") that Two Tribes are in Asia and Europe, subject to the Romans, but the Ten Tribes are till now beyond Euphrates, countless myriads" (or countless ten thousands), not able to be computed in number."

Josephus never says these countless multitudes were "in the land of captivity" when he wrote! He does not either state the facts as history, but as an inference he drew. Further, how could Josephus have been stating a historical fact regarding the "multitudinous" Israelites "beyond Euphrates," that is, in the "land of their captivity," while all other historians are silent about such an inconceivably vast concourse of Israelites *there* at that epoch? The fact is, Josephus never meant and never wrote here about the region of "Israel's captivity!" He said the people were somewhere "beyond Euphrates." It might have been thousands of miles beyond, for all Josephus says! He might, in short, as a historian, have been speaking of the mighty Israelite-Scythian Empire then existing in the heart of Southern Russia "*across* Euphrates from Palestine," far away from "the land of the captivity."

Josephus thus does not contradict the idea of a possible escape of Israel from the land of their Median captivity, but on the contrary his words quite accord with a belief in the fact which Oxonian demonstrates, that Israel did escape, and in the present modern Provinces of Russia did establish a great Scythian but really Israelitish Empire. Josephus' words have been misunderstood by Mr. Mark Knights, and no doubt by others. His evidence is not opposed to our case. It can be relied on, on the contrary, to prove these two facts—namely, that—1. Only Two Tribes returned from the Babylonian captivity. 2. That the Ten Tribes did not accompany them then or since to Palestine up to Josephus' era. In fact, as Oxonian remarks to us, "Josephus very well described the position of the House of Israel in his day without knowing precisely where they were!"

The inference drawn from Josephus by our opponent being wrong, it follows that parties of Israelites might, for aught Josephus wrote, have accompanied the Celts who had, centuries before, appeared in Europe; and having accompanied them there it is possible, because God said He would do it, that Israel was gathered from out of the nations, and brought into their Island Home according to the prophecies. All we have to prove in our contention with unbelievers in Our Identity is, that it was perfectly possible since B.C. 620 that stragglers from the tribes in Media, large or small in numbers, might have left the land of their captivity and accompanied the Celts, and the Teutons, or Goths, afterwards in their irruption into Europe. That point established, it becomes easy to identify those Celts who occupied parts of the British Islands as Israelites, because these, joined by the later Teutonic detachments of the same people, are now a nation having all the birthright blessings promised by God on oath to Abraham and his seed for ever. It is impossible for God to lie. And therefore, when we find a people who exclusively possess all the features and marks which He declared should be Israel's exclusively, we are tied up to the inevitable conclusion that the so-called Celts and Teutons, who settled here, were of the House of Ephraim or Israel, but not otherwise. We are glad to know that Josephus' testimony, genuine and authentic as we believe it to be, is not against us, but for our claim, and we thank God accordingly that it is so.

"DWELLING ALONE."

The London *Daily Telegraph*, on Sept. 4, published an article commenting on a meeting recently held by Frenchmen in Bordeaux, to commemorate the defeat of the British in 1453, when Talbot, Earl of Shrewsbury, was killed at the battle of Castillon, and the British were driven out of France with exception of the one solitary foothold at Calais, destined also to fall in another century from the nerveless grasp of Mary the Bloody. The *Daily Telegraph*, following all British historians, notes the valour of the British Commanders of those unfortunate times, but rejoices that they were vanquished, and that the British failed to secure or retain a continental frontier.

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The reason the *Daily Telegraph* gives for its satisfaction is worthy of note by BANNER readers. This is the picture the writer draws of Great Britain had she been so unfortunate as to have retained a part of France within her empire:—

We have to thank His Majesty Charles VII. of France, and his captains and men of war, that we are not at this moment the anxious possessors of that most troublesome of all inheritances, a European frontier. And we have only to cast the most casual glance at what is going forward in Europe at this moment to see how much we have gained by that loss. England planted on the Continent in this era of huge armaments, fierce jealousies, and complicated intrigues, would be a singularly different Power both to herself and to the world at large from the England of to-day. For one thing, she would be—she would necessarily have to be—a nation of large armaments herself. We should be bleeding under the conscription, and staggering under a crushing load of military taxation. There would be no peace party, or none worth mentioning—whether that would or would not tend to increase the danger of war—and an immense proportion of the national power which now expends itself in industrial channels would be directed to barren and unproductive ends. It would be as dangerous to neglect our Army as our Navy, and the "economist" would be able to imperil our Empire with equal effect in two distinct ways—a privilege of which he might be trusted to avail himself. We should be deprived of our principal argument against the projects of Sir Edward Watkin, whose shareholders would be among the few gainers by the change. It would no longer be open to us to contend that the construction of the Channel Tunnel would be a fruitful source of panics, because panic would then be the normal condition of our existence. It is needless, however, to expatiate on the inconveniences and the anxieties attendant on the possession of a land frontier. They are familiar enough to all—as familiar as those singularly fortunate turns in our history which seem to have been designed to bring about the concentration of our strength. Failures of dynasty and lapses of succession have combined with military reverses to effect the double purpose of making these kingdoms one, and of segregating them so united from the outer world.

This, in short, is a neat way of expressing the Scriptural idea contained in Numbers xxiii. 9, R.V.: "Lo! it is a people that dwell alone and shall not be reckoned among the nations." Israel was to do this, and the *Daily Telegraph*, recognising that the British are now a mighty nation, declares that "we dwell alone," "segregated and united" apart from the outer world. That we are a great nation though isolated, appears from these following sentences of the same article:—

With such a splendid hostage on the European Continent to watch over we could never have gained a free hand. We should never have broken the power of Spain under Elizabeth, and probably we should never have provoked the struggle with France for dominion in America and the Indies. Our insularity has meant for us something more than security at home; it has meant power abroad, the freedom to shape our course of colonisation whithersoever we would, and the strength to strike for it against whomsoever we met. It has been "Imperium" to us no less than "Libertas;" and we have to thank our victors at Castillon that that insularity to which we owe all this was assured to us.

The greatness of our nation in short has depended on her "segregation," and her separation from the continent. Our dwelling literally alone among the nations, has been the means whereby God has given us greatness and mightiness of empire, the Gates, the heathen dominion and magnificent wealth, such as He promised to Israel His people, only. Some men object to our teachings because in this one point of "dwelling alone," they find that we do not respond to the prophecies concerning Israel. But here is a London newspaper, ably and cleverly written, which drags to the light one of our most salient characteristics, and declares that because we "dwell alone," united and segregated from the outer world, we have been blessed with security at home and vast power abroad. The remainder of the text in Numbers xxiii. is also literally true of our people, for we are not reckoned as Israel among the nations, nor do we reckon ourselves as such among them! As far as we and the outer world are concerned Israel is a dead and defunct people no longer known on the earth, as the Bishop of Manchester also declares to be the case. Men reckon the British among the nations, but no one ever attempted to reckon the Israelite kingdom as one extant among the nations, for the fact is not so! Israel is dead, outcast, known by "another name" than Israel. They are God's Lo-ammi, and unknown by the name of "Israel" among the nations.

If this be the right meaning of the passage, and our opponents generally declare it is; then the British people correspond exactly to the prophecy, and so establish the fact of their Identity. In short, so far from Balaam's prophecy being any bar to the acceptance of our belief, the two points indicated confirm the fact, and leave our opponents absolutely without excuse for rejecting it.

In another point of view, and that a Scriptural and spiritual one, our interpretation of Numbers xxiii. 9, has strong corroboration. In Exod. xxxiii. 16, R.V. we have these words, which explain what the Spirit of God really meant by Israel "dwelling alone." Moses said to the Lord, "For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? Is it not, in that Thou goest with us, so that we be separated, I and Thy people, from all the people that are upon the face of the earth?" Here is the secret! To "dwell alone" as a nation among the other peoples of the earth consists in this, that God dwells with us, and "He hath not dealt so with any nation." This is the teaching of Gen. ix. 26, 27, regarding Semetic Israel. It is the burden of Psa. cxlvii. 19, 20, as to His instruction of us His people in His word; and Amos iii. 1, 2; Mal. iii. 6; Deut. ix. 26—29, all support the fact of God's choice. The British are Israel, as we have proved by a hundred lines of proofs, and therefore God dwells with us, teaches us, recognises and favours us, and commissions us to teach the other nations of the earth, thereby constituting us by this very privilege and distinction a separated nation, "dwelling alone," selected by the Lord Jesus Christ to be "His nation," "bringing forth the fruits of the kingdom of God" in place of His temporarily rejected, because now rebellious, sons, the Jews (Matt. xxi. 43, R.V.; Isa. lxv. 1, R.V., &c).

FEDERATION PORTRAYED IN THE HISTORY OF JOSEPH.

By JOHN T. GOTT.

IN recent years much has been written about Federation. Any ordinary mind, endeavouring to grasp the views advanced in our magazines and dailies, *pro et con*, will be very apt to fall into an intellectual daze, and will leave the subject in disgust, without knowing clearly what this great nation really ought to do. But as time rolls on, those who have thought about the Federation of the Empire will have noticed that one statesman after another has come forward with clearer and more definite views anent the subject, and with more solid arguments for its advocacy.

Recently, Lord Rosebery in Edinboro', and Sir John Macdonald in Canada, in terms almost identical, have strongly opposed any policy of independence for Canada, or any policy of annexation to the States.

Believers in Our Identity feel confident how this will end, but there are thousands who do not view the subject in the same light; who have certain misgivings about the possibility of such a union (?), and the ultimate fall of Great Britain in the not far future.

If we view this subject in a purely intellectual light, the *pros and cons* are not equally divided. More has been said in favour of Federation than against it. History teaches that "Unity is strength," and we ought to learn from that source alone that the Federation of our colonies is an imperative necessity, and that the Federation of the Empire at the present

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time is our best defence, when military and naval affairs, to all outward appearance, are in such an unsatisfactory condition.

We cannot shut our eyes to the palpable fact that Great Britain, as she now stands, isolated among the nations is surrounded by tremendous perils. But, while admitting the fact, that renewed energy is required on our part to defend ourselves, we remember that the God of Israel is not unmindful of His unconditional covenant promises, and that He will come to our rescue, as he did to our forefathers, when they were in equally as bad a state.

A Northern leader-writer has tersely stated that the perils of the Empire are common to the mother country and her many offshoots, (*i.e.*, colonies) especially the young ones; that perils menace our commercial future, our maritime defence, the maintenance of our commercial and political union, and that we are vulnerable in every sea and ocean. But, he states, that by Federation in a supreme crisis of war, the whole forces of the far East, and of the far West, and of the mother country might be united against any combination of rival powers either in Europe or in Asia for the overthrow of our maritime supremacy.

So, as we have stated, as time rolls on, more definite views respecting the imperative necessity for Federation emanate from the Press at intervals. What worldly men can see, those who study prophecy in the light of modern days ought to be able to endorse or refute as the case may be.

In Vol. x. p. 10 of the BANNER OF ISRAEL, we endeavoured to prove that Federation was portrayed in Ezekiel's vision of the valley of dry bones. In 1878, in our lecture, "Israel in Britain, Portrayed in the History of Joseph,"* one important part of our subject was passed over in comparative silence. While fully assured that Joseph's dreams were prophetical of some extraordinary event, the signs of the times *then* did not enable us to understand their meaning.

Now the light streams in, and the signs of the times manifest the fact that the Federation of the House of Joseph, *i.e.* the House of Ten-Tribed Israel and all her colonies, including the House of Judah "gathered in," was distinctly forecast in Joseph's dream of the "sheaves in the field." It all seems very simple and very plain now. "We were binding sheaves in the field." The Master said the field was the world, therefore the seed of Israel, "binding sheaves," must be scattered throughout the whole world as they are to-day, Now, note carefully, the gradual development of the dream and its distinct stages. "Lo! my sheaf arose, and also stood upright." Prophetical of the House of Joseph or Israel attaining a pre-eminent position in the world. "Behold your sheaves stood round about." This indicates position. Joseph's sheaf in the centre: the others standing round.† So, the world is divided into two hemispheres, a land hemisphere and a water hemisphere. According to Guyot, Great Britain stands in the centre of the land hemisphere and her many colonies literally belt the universe, as most of our readers know. "Your sheaves made obeisance to my sheaf." This was a voluntary action. There was no compulsion, and Joseph's sheaf seems to have had little to do with the action of the rest. So we opine that we are passing through sundry stages of thought and experience respecting Federation. The action in our colonies indicates that there is a stirring among the sheaves akin to the stirring among the dry bones in the valley, and that we are drawing near to the time when the Federation of the Empire will inaugurate the dawn of a Universal Kingdom.

"Remember the former things of old:
For I am God, and there is none else;
I am God, and there is none like Me,
Declaring the end from the beginning,
And from ancient times the things that are not yet done,
Saying, My counsel shall stand, and I will do all My pleasure."
—Isa. xlvi. 9, 10.

November, 1888.

* Indexed in BANNER, Vol. ii. "Bible Portraits, Joseph."

† He (Joseph) shall push the people, all of them, even the ends of the earth" Deut. xxxiii. 17.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

SIXTIETH MONTHLY REPORT.

THE following donations and subscriptions, from Oct. 20th to Nov. 17th, are very gratefully acknowledged:—

By the Treasurer: W. W. (monthly subscription, for BANNERS), 3s. 6d.; Captain F., Wimbledon, £3; H. G., Tooting (two months' subscription), 2s.; Well-wisher, Darlington, 3s.; F. A. W., Piltown, 5s.; H. E. T., Dorking, 10s. Per Miss E. M. Rush: G. J. (for BANNERS), 2s. 6d.; M. L. W. (for BANNERS), £1.

We have also gratefully to acknowledge the receipt of P. C. G.'s annual contribution of £10 towards the secretary's honorarium. This kind and repeated thoughtfulness being most warmly appreciated by both secretary and treasurer.

By Mr. A. Sibbald: Mrs. C., Summer-town, 4s.; Mrs. B. (monthly subscription), 5s.; Mrs. V. B., 2s. 6d.; Mrs. H., East Charleton, 2s. 6d.; Mr. W. (quarterly subscription), 1s.

Total, £16 1s. 0d.

Total amount received this year	£89	0	0
Received at the same date last year.....	£104	0	0

J. LAWRENCE, *Hon. Treasurer.*

Every people finds laid upon it certain necessary activities, in most of which all peoples find their common tasks. Each great race has some commanding inspiration, something which masters every other aspiration and ambition, energies its efforts, and shapes its destiny. What, then, is the work of Israel? The position we take is this, that the fact being patent that the Church is now staggering in its combat with intellectual wickedness and opposition of worldly philosophy, it is of much moment to her that the sacred Scriptures can be shown to be the infallible, unerring word of the Most High God. The fact is, the enemies of the Church have discovered its vulnerable point, and the devil is making serious breaches in what has hitherto been considered important strongholds. In such a moment of acknowledged weakness, it is of infinite importance not only to repel the darts of the enemy, but also effectually to silence his batteries.

Brethren of British-Israel, the time, we believe, has come for you to show the fidelity of God's promises, and the truth of His holy Word, for most assuredly this "Identification of Israel" is an important witness to it. May God open the eyes of the nation to help in scattering the news broadcast. We are in want of funds for the purpose. There is a large field open to us if the supply keep pace with the demand. The postage of each 1-lb packet to India costs 1s. One of our Sowers writes from Rawul Pindi that he could well make use of more literature if it were sent him.

The cost of sending out the full number of BANNERS weekly, including postage, is about £3 13s. per month.

BANNER DISTRIBUTION.—Owing to the small balance in hand at the beginning of November, the BANNERS were reduced for two weeks, but the usual number (137) are now sent out.

LITERATURE DISTRIBUTION.—Twenty-two parcels of pamphlets and leaflets have been forwarded to the following places: Cosham (Hants), Brighton, Portsmouth, Alvaston and Eckington (Derbyshire), Carlisle, Shepherd's Bush, Commercial-road, E., Westminster, Devonport, Dover, Sheffield, Birmingham, Great Yarmouth, South Devon, Chippenham, Wilsden (Yorks.), India, Malta, British Guiana, Barbadoes, Auckland (New Zealand).

Twenty-one small packets have also been sent to Rawul Pindi, Ambala, Secunderabad (2), Bangalore (2), Poona, Nellore (India); Rangoon, Moulmien (Burmah); Kandy (Ceylon); Cape Town, Ograbeis, Vryburgh, Bechuanaland (South Africa); Hong-Kong; Nelson's Plains and Gewgery (New South Wales); Launceston (Tasmania); Barbadoes; Cleveland (Ohio); Toronto (Canada).

CORRESPONDENCE.—A correspondent from Devonport writes:—"I have given Anglo-Israel papers to R. N. Scripture Readers for distribution, and on asking how the papers were received by our men, was informed that they are highly appreciated, and many men are deeply interested, and are believers in the question."

From Dover we have received the following:—"I am glad to say that there are a number of believers in Our Identity, but I have not been able to form a committee. I think that if a good lecturer could be sent there would be many who would be at the meeting. I have twice read papers, and they have been well

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received. There are some few hard opponents. One especially, a Jew (converted); he disclaims all the arguments put forward. I have given some of the papers to other Jews. But, on the other hand, those of us who are true believers are working quietly, surely, and effectively."

From the East End of London another correspondent writes:—"I have great pleasure in writing to you respecting the scattering of seed among my numerous friends, both at home and abroad. One dear friend who has just arrived home after a long voyage tells me that not only has he been profited temporally, but spiritually, since he has believed in Our Identity. Among my masonic brethren anything respecting the Pyramid, such as 'The Bible in Stone,' etc., has been eagerly taken up."

A Sower from Carlisle writes:—"I have had, through ill-health, to retire from the Army Scripture Readers' Society, and am now manager of the Soldiers' Institute here. I have, therefore not the same opportunity of spreading the good news of our Society; but shall always do what I can. I have always found the men in the army to take a deep interest in the readings, and a good number of Christian people to whom I gave papers always spoke well of it."

ANDREW SIBBALD, *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. Andrew Sibbald, 3, Townshend-villas, Richmond, Surrey. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

FOUR new members have been added to the list since our last report, making the total 1,475. One card has also been given out by our agent in Malta.

New members are requested, when writing for cards, to kindly state whether their names are to be entered as *Mr.*, *Mrs.*, or *Miss*, etc.

The prayers of the Union are earnestly requested on behalf of a member who is ill, that health may be restored.

A donation of 2s. 6d., from member 209, is most gratefully acknowledged.

For the convenience of those members who wish to continue the daily reading, the following list of chapters for December is appended:—

1st ...	Heb.	x.	12th ...	1 Pet.	iii.	23rd ...	2 John	i.
2nd...	,,	xi.	13th ...	,,	iv.	24th ...	3 John	i.
3rd ...	,,	xii.	14th ...	,,	v.	25th ...	Jude	i.
4th ...	,,	xiii.	15th ...	2 Pet.	i.	26th ...	Rev.	i.
5th ...	James	i.	16th ...	,,	ii.	27th ...	,,	ii.
6th ...	,,	ii.	17th ...	,,	iii.	28th ...	,,	iii.
7th ...	,,	iii.	18th ...	1 John	i.	29th ...	,,	iv.
8th ...	,,	iv.	19th ...	,,	ii.	30th ...	,,	v.
9th ...	,,	v.	20th ...	,,	iii.	31st ..	,,	vi.
10th ...	1 Pet.	i.	21st ...	,,	iv.			
11th ...	,,	ii.	22nd...	,,	v.			

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

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"ON the line of possibilities God is all sufficient for any reasonable purpose or work. On the line of space there is room enough for continued creation, and on the line of time eternity is equal to both. Our faith and our conceptions and our imagination have a fine field for exercise and development in these infinitudes. Three large words, God, space, and eternity, all warrant more than the human mind can take in. These facts should prepare us to receive wonderful things in a Divine revelation. All things are great relatively in the Divine economy, though small when separate."—*Dr. Wild's Sermons.*

Correspondence.

PROGRESS IN BIRKENHEAD.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—From the report published in your impression of November 7th your readers will have noticed that we have started a British-Israel Identity Association here. We are trying to form a library of standard Identity works, and I shall be very grateful to any of our friends who have works at hand not in use, if they will forward them to me by parcel post. Bound volumes of the BANNER would be of the highest value, for experience teaches that of all our literature this is the most read and valued. I have now placed this upon the table of our Free Library here since August, 1882, and I constantly find working men intent over its pages. I also place one every week on the table at our Young Men's Christian Association, and distribute copies whenever opportunity offers. A number of persons who, till they received a copy of the BANNER, took no interest in the subject, are now regular subscribers and firm believers in our great truth. I heartily recommend this plan to other sowers. Through the kindness of Miss J. Lawrence and Messrs. R. Banks and Son, who each presented a bound volume of the BANNER (Vols. 2 and 8) we have been able to form a solid foundation for the reading of our members.

Philo-Israel's "Geography of the Gates" and "History of the House of Israel"; Bishop Titcomb's "Message to the Church" and "Post Bag"; Dr. Grant's "Kingdom of God" and "Israel in the New Testament"; the Rev. Robt. Douglas' "Ephraim-England" (which is so valuable from the masterly definition given of Ephraim's "fulness of nations," and makes most of us pass over what we consider the terrible mistake of cutting off the United States as Manasseh and putting in Gentile Germany); Dr. Wild's "Lost Ten Tribes," "The Future of Israel and Judah," and "Talks of the Times"; and Ed. Hine's "47 Identifications," would all be gladly welcomed; as also would the "Coronation Chair and Jacob's Stone," by Mrs. G. A. Rogers, a work which I find fixes attention, and usually makes a conscious Israelite wherever lent.

It is wonderful how our loving Father of Israel blesses His work, even if we do not see results immediately. I have been studying this great truth, with the Bible and English History compared, for ten years, and the more I study the firmer is the great fact of God's faithfulness to *all* His promises as revealed in our national Identity as Israel, fixed by the Holy Spirit in my mind. What I advise everyone is, study the sacred Scriptures and see if "these things are so" or not—do not take man's word, only God's—and wherever this is done conviction follows, the infidel and papist are confounded, the Bible loved as God's very truth, and the Sabbath kept holy and prized as our most precious heritage (Ex. xxxi. 13, 17.) I have been quietly sowing the seed "beside all waters," here and abroad for seven years, and the sheaves are appearing in all directions. To God be all the praise and glory. I mention what I would rather refrain from doing, only that others may be encouraged to go on in this grand work, seeing that God owns and blesses the feeble instrumentality we put forth in His name.

Yours faithfully,

THEODORE S. HILL,

President of the Birkenhead and District British Identity Association.

9, Christ Church Road, Birkenhead, November 8th, 1888.

P.S.—I shall be glad if those here who have received benefit from the literature given to them will send me their thank-offerings for the Free Distribution Fund, which I will forward to Miss Lawrence and acknowledge in the BANNER.—T. S. H.

"IN studying the history of the Hebrew people, one should do so in a connective way. A good deal of the Divine and the human blends in this history, and it is the only ancient history that you need recognize that fact in. If you read Hebrew history just as you would read the history of China or India you won't understand it. There are certain things in this history that could not belong to any other history. In their whole history we have a blending of the Divine and the human, and the human is very prominent sometimes, and the Divine is equally as prominent."—*Dr. Wild's Sermons.*

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NOTICES.

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

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METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

ON THURSDAY AFTERNOON, DEC. 6th, at 3.30 o'clock, a Lecture will be delivered in the ASSOCIATION ROOMS, 14, King William-street, Charing Cross, W.C., by Mr. DOUGLAS A. ONSLOW, J.P. Subject: "Some Thoughts on Romans XI."

JAMES BILLINGTON, *Sec.*

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	PAGE
CALENDAR AND DIARY FOR THE YEAR	4-26
Church Lessons for each Sunday of the Year	4-26
Text of Scripture for each Day of the Year...	4-26
Notes for Months and Moon's Changes	4-26
Moveable Feasts	6
Measures of Length	10
The Nation's Drink Bill	10
Bank Holidays	12
Standard Gold	14
Letters Patent for Inventions ...	16
Length of Mile in Different Countries	18
Legacy and Succession Duty ...	20
Meteoric Showers, '89. Ocean Depths	22
Legal Tender of Money	24
Income Tax	24
University Terms	26
Postal Regulations	28
General Information ...	29
The Royal Family, the Church	29
Public Exhibitions	31
The Ministry	32
ARTICLES:—	
The Operations of the Holy Spirit with Reference to the History of the House of British-Israel, Past, Present, and Future. By Philo-Israel ...	33
God's Promises, and How Men Treat Them. By V. M. Cox ...	42
Christian Britain—the Rock on Which Christ has Built His Church. By Rev. R. Douglas	47
Playing With Powder. By J. G. Taylor	62
"The Power of the Holy People." By J. C. H. Mehl	53
"Cui Bono?" By the Rev. C. W. Hickson	59
Israel no Type! By Douglas A. Onslow, J.P.	66
England's Mission. By Rev. W. J. Dawson	4
The Covenant Nation. By Rev. J. P. Britton	6
Is There Spiritual Benefit? By Rev. Denis Hanan	8
The Search for the Lost Tribes. By Rt. Hon. Viscount Folkestone...	10
Glimpses of the Future. By Rev. J. C. Boyce	12
A Reasonable Basis. By the late Bishop Titcomb	14
The Great Pyramid. By the Rev. Henry Morton	16
Jews and Israelites. By Rev. G. A. Rogers	18
Understanding the Prophecies. By Rev. John Huyshe	20
England's Position in the Divine Plan. By Rev. J. S. Krœnig ...	22
A Modern Goshen. By Rev. J. L. V. Cachemaille	24
Three Questions. By Rev. Canon Blake Brownrigg	26
LIST OF ANGLO-ISRAEL ASSOCIATIONS IN VARIOUS PARTS OF THE WORLD	69

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WEDNESDAY, DEC. 5, 1888 [*All rights reserved.*

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8

"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Heir of the World	493
The Conversazione at the Memorial Hall, Clifton. Part II.	494
The British Empire and Contemporary Powers. By R. N. Adams, of New Zealand. Part IV.	496
The *Norfolk Chronicle* and the Question of Our Identity	497
How the Doors are Being Shut About us at Home and Abroad	498
London: The City of Ships. By John T. Gott	499
Review	499

THE HEIR OF THE WORLD.

THOSE who have read the report in *The Times*, of September 10th, in reference to "Canada's Great Reserve," will understand our reference to Rom. iv. 13, when we say that the heir of the world has just been shown one vast portion of her valuable real estate, of which she had no notion before. It has come upon her with a suddenness perfectly bewildering, and is quite inexplicable to thinking minds, except on the assumption that the British are Israel, and her stalwart daughters are veritable giants, according to the prophecies; nation-colonies in fact, which in the aggregate exhibit "the nation and company of nations" as far greater in magnitude and importance than their independent sister, American-Manasseh. "It takes one's breath away," said the leader of *The Times*, to hear the almost simultaneous announcement of two such additions to the national patrimony as those which are indicated in the prospectus of the Imperial British East African Company, and the report to the Canadian Government on "The Great Mackenzie Basin."

These are described by the leader as a couple of "vast inheritances" from different quarters, which have suddenly descended upon the British race. *The Times* then proceeds to describe the new North-west Canadian windfall of wealth as hitherto a literal desolation, which people reckoned as "nature's wild park;" the indisputable seat of frost and fur, sealed up to human beings other than Indians and trappers, in fact, literally a "desolate heritage;" the inheritance of the British Canadians, but useless and worthless to mankind! Surely we have here a description which responds to Isa. xlix. 8, R.V., and tells us that being Israel, we have Israel's blessings and gifts. The desolate heritage of the Mackenzie Basin is all that enormous territory north of the Saskatchewan region, extending to the Arctic shores—from Hudson's Bay to the Rocky Mountains. The area of this immense territory is about half that of Australia. It covers about 1,200,000 square miles, not including the Arctic Islands. The lakes of the region in question exceed in extent that of the Eastern Canadian-American chain of great lakes. There is river navigation for 2,750 miles, and a total of 6,500 miles of continuous lake, coast, and river navigation, broken in only two places. The region contains, according to the Commission sent to inquire, a possible area supposed to be of 656,000 square miles fitted for the growth of potatoes, 407,000 square miles suitable for barley, and 316,000 square miles suitable for wheat. There is a pastoral area of 860,000 square miles, and 274,000 square miles arable. There are 400,000 square miles of barren ground unfit for cultivation or pasturage. The country possesses the most extensive petroleum fields in the world, with a forest area growing trees fit for house and ship building, mining, railway, and bridging purposes. The trees commonly grow over 100 feet in height, and are proportionately huge in girth; the immense lakes are stored with fish; the mineral riches of the land are immense—nearly 200,000 square miles are believed to be auriferous.

The question whether such an enormous heritage can be occupied by the British people is answered by *The Times* in truly Israelitish fashion: "All the divisions of the Anglo-Saxon and British races have a habit of multiplying which demands plenty of room. They have always hitherto shown capacity for growing, with no unreasonable delay, to the dimensions of their national holding, however liberal." Here, then, is a vivid description of God's last unsuspected good gift to His people Israel. It has all along been in their possession, but neglected because it was thought the region was too cold for human habitation—an idea which is found to be the exact reverse of the truth! In North America, in Africa, in Australasia, in all temperate zones in short, we have the wonderful spectacle presented to our notice, of a race rapidly advancing in numbers, and at the same time of enormous masses of habitable earth given over to their occupation, as by God's miraculous interference in their favour. Such blessings are not found to be the portion of any other people. The United States have truly an enormous territory: but Canada alone is larger! Australasia, including Tasmania, New Zealand, New Guinea, and the Fiji Islands, are together as large as Europe, if not larger. South Africa is equal to Europe in area—British-India and Burmah are the same—and now the British East African Company's territory, the Basin of the Niger, besides Egypt, must be added in Africa alone to the stupendous empire which belongs to Israel's protectorate, and owes allegiance, more or less direct, to the British Queen and Empress! How do our opponents explain all this stupendous, unique expansion? The like was never heard of before! What

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can possibly account for it? Our military power? We are weak in this respect! Our naval strength? Nay! that hardly suffices now for the protection of our Capital and of our home Gates. Our wealth? Nay, these possessions we do not buy and have not bought! They have fallen into our hands, and mostly undesired and unlooked for, have been thrust upon us by our God! But they all conduce to the national wealth, and tend to strengthen the might of our increasing population, by multiplying our markets and adding to our national influence. God "hath not dealt so with any nation." Why has He granted us such magnificent favours? They are distinctly those He promised on oath to grant to Israel exclusively! Why has He made them bodily over to our unworthy race? To these questions we see but one, and that a very sufficient answer. This nation is Israel, to whom God made these very same glorious promises, as reference to such texts as these will prove—Gen. xvii. 4—6, xxii. 17, xxxv. 11, xlviii. 19; Deut. viii. 18; Dan. vii. 27; Rom. iv. 13, R.V. He is performing His solemn covenants to us His people in these the last days of the Christian dispensation according to the prophecies: and knowing this, "O, that men would therefore praise the Lord for His goodness and for His wonderful works to the children of men!" (Psa. cvii.).

CONVERSAZIONE AT CLIFTON.

(Concluded from page 480).

PART II.

DR. GRANT was the next speaker, and gave a short address on the succession of the Royal Family of England from the Kings of Judah, comparing the testimony of the Bible with that of the old Irish legends. His chief points were that Jeremiah having been commanded to go to backsliding Israel in the north proved that a representative portion of Israel was established in some country north of Palestine in his time; that the terms he was commissioned to offer to Israel involved a complete change of their religion and laws; that his mission to plant and build the dynasty of David could only have been accomplished by the marriage of the princess Royal of Judah to a prince of Israel; and that she must have accompanied him in his journey north as his ward, because otherwise he would not have had authority to dispose of her hand in marriage; that by her marriage the tender twig of Judah would have been planted in the mountain or strong nation of Israel, but that the building of the dynasty of David required that the succession should be from her, and that it should be continued in the family line. Dr. Grant then went on to notice the prophecy regarding Dan in Gen. xlix., "Dan shall judge his people as one of the Tribes of Israel," which he contended must mean that in some way or other the tribe of Dan would represent the whole kingdom—a result which would follow the placing it under the people of David, so that its chief would not only govern it as a tribe in his own right, but as the representative kingdom of Israel, in right of his wife; and all this, he contended, corresponded so exactly with the Irish legend, that we were bound to consider the latter an authentic record of events which had taken place, and to believe that the Irish princess was Zedekiah's daughter and the ancestress of our British sovereigns.

The Rev. C. W. Hickson read a paper, of which the following is the substance:—

In a review of "The Origin, Progress, and Establishment of the Kingdom of God in the World," by Dr. Grant, in the *English Churchman* of November 8 last, the reviewer says that "many scholars maintain that the two Houses of Israel and Judah are united." Of course, if this really is the case, and if the people we commonly speak of as "the Jews" are *the whole* of the descendants of Jacob anywhere now in the world to whom any fulfilment of God's promises to Israel is to be expected, then the British people cannot be any portion of Israel's seed. This one hypothesis, if sustained, is fatal to the view of Britain being identical with the Lost Ten Tribes; for on this hypothesis the Lost Ten Tribes, if any portion of them survive at all, are part of this one whole united body which we call "the Jews," and among "the Jews" and not among "the Gentiles" they must be sought. But Anglo-Israelism makes no attempt to prove that the British race are "Jews," which would be on the face of it an attempt to prove what is manifestly not a fact. We form no part of "the Jews," and make no claim to be regarded as Jews. We do however claim to be a part of Jacob's seed, the House of Israel, which of course we cannot be if "the Jews" comprise the whole extant seed of Jacob. This point therefore is of the very greatest importance. If the statement of "many scholars" that "the two Houses of Israel and Judah are united" be a statement of fact, then Anglo-Israelism is nowhere. How can Britons ever be persuaded to believe themselves Israelites if they believe that "the Jews" include at the present time in a united or re-united body all the Israelites extant now in the world?

But *pace* the "many scholars," that the two Houses of Israel and Judah are united is clearly contrary to Scripture, and therefore must be contrary to fact, for Scripture is never at variance with fact.

One passage of Scripture is sufficient of itself to demonstrate that the Lost Tribes of Israel were in St. Paul's day regarded by him as a body of people not included amongst, and sharing in common with them the name of, "the Jews," but as amongst, and to all outward seeming a part of, "the Gentiles." I refer to Romans ix. 24—26. Here St. Paul divides the population of the world into "Jews" and "Gentiles." This is a perfect division, admitting of no third body who are neither "Jews" nor "Gentiles." All existing races must be either (under this division) considered "Jews" or "Gentiles," and those who are not included under "Jews" must be included under Gentiles. Now to prove that God has "vessels of mercy" "not of the Jews only, but also of the Gentiles," the Apostle quotes the words of the prophet Hosea, "I will call them My people" (in the Hebrew of Hosea, *Ammi*) "which were not My people" (in the Hebrew of Hosea, *Lo-Ammi*) "and her beloved which was not beloved." "And it shall come to pass, that in the place where it was said unto them, ye are not My people, (*Lo-Ammi*) there shall they be called the children of the living God." It is clear therefore that the people of whom God by His prophet Hosea said "I will call them My people" (or, *Ammi*) "which were not My people" (or, *Lo-Ammi*), and "her beloved which was not beloved," were in St. Paul's days, and in his view of things, not to be found as part of "the Jews" but amongst, and ostensibly forming part of, "the Gentiles."

But who are the people to whom Hosea's words relate? The words quoted are a free rendering of the Septuagint of Hosea i. 10, and ii. 23. The words in Hosea's prophecy have to do with no other people than the Lost Ten Tribes of the kingdom of Israel, as entirely distinct from the kingdom of Judah. The first verse of the first chapter mentions the kings of these two separate kingdoms. The ninth verse puts them in contrast as to God's dealings with them. The eleventh verse speaks of a re-union between the two houses which has never yet taken place. There is not a single reference to Judah in Hosea i. and ii., except in these three verses of the first chapter, the 1st, 9th, and 11th. All the rest concerns, and concerns *exclusively*, the Ten-Tribed kingdom of Ephraim, of which Jeroboam II. was then King, the dealings of God with whom are symbolised by the relations of the prophet with the woman Gomer (i. 1,) and her children Jezreel, Lo-Ruhamah, and Lo-Ammi (i. 4, 6, 9). There is not a single reference throughout the two chapters to "Gentiles" (as we usually use the word), that is, races other than those sprung from the loins of Jacob. What then are we to make of St. Paul's quotation and use of Hosea i. 10, and ii. 23, to prove that God has His called ones among "the Gentiles" as well as among "the Jews"? Clearly he under-

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stood Hosea as predicting that the Ten Tribes of the kingdom of Israel (as distinct from the kingdom of Judah), would lose altogether their Israelitish appearance and would become to all outward seeming part and parcel of the Gentile world. As therefore they were in the Gentile world, and to all appearance part of it—though not of course really racially so—and as God had expressed by this very prophet His purpose to recognise them again, after a time of chastisement as His sons, and to return to them in mercy, it was clear that God must have objects of His calling mercy not only amongst "the Jews," but also amongst "the Gentiles." I do not affirm that St. Paul meant to suggest that no other "Gentiles" were to come in for blessing under the gospel as "the sons of the living God," but the descendants of the Lost Ten Tribes. But I take it he clearly saw that they as a nation according to Hosea were to do so, and seeing this he meant further to indicate that as God had revealed His purpose to deal with Israel, whom He for a time reduced to a not-My-people condition, *i.e.*, the condition of Gentiles, so on the same principle would He deal with others who never had been His people at all, and who were in the truest sense Gentiles. The words then as quoted by St. Paul are brought forward as proof of a calling from among the Gentiles generally; but they could not possibly be so cited except on the conviction that the Ten Tribes, to whom, in Hosea, the words exclusively apply, were to become ostensibly Gentiles, and altogether, as regards their Israelitish Identity, lost.

To put then the matter concisely, Paul divides the world into "Jews" and Gentiles." He reckons all who are not "Jews" as "Gentiles." He quotes words of Hosea's having exclusive reference to the Lost Ten Tribes of the kingdom of Israel as proving that God calls objects of His favour from among the Gentiles. Therefore clearly the Lost Ten Tribes were in his day regarded as being mixed up amongst and indistinguishable from the Gentiles, and therefore certainly not united with, and included under the common name of "the Jews."

Looking again at Hosea's prophecy we see that these self-same children of Israel of the Ten Tribes (1) before their re-union with their brethren "the Jews," the children of Judah," and (2) while still out of Palestine, in the lands of non-recognition as God's people ("in the place where it was said unto them, ye are not My people") should (*a*) become numerous as the sand of the sea, and (*b*) be recognised as a Christian nation. And not till all this has been fulfilled will the children of Judah, "the Jews," and the children of Israel be gathered together, and return under one head to their own land. As this return has not taken place, Israel now are not among "the Jews" but must be sought among "the Gentiles," and must be a numerous and Christian nation, and one to whom "the Jews" are likely to apply for help when any serious return to Palestine is contemplated.

Other passages of Scripture support the view here maintained, viz., Isa. xi. 11—16, Isa. xviii. 2, 7; Jer. iii. 18; Ezek. xxxvii. 15—28; Micah iv. 6, 7; Zeph. iii. 10, 19; and Zech. x. 6—12, in which the two Houses of Israel and Judah are distinctly indicated, and their reunion in millennial times predicted. The houses it will be observed, are thus distinctively referred to.

I. Israel, *i.e.*, the Ten Tribes of the *quondam* kingdom of Israel or Ephraim, "a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose land the rivers have spoiled," "the House of Israel," "Joseph, the stick of Ephraim, and all the House of Israel his companions," "her that was driven out and her that I have afflicted," "a strong nation," "the daughter of My dispersed," "they of Ephraim."

II. Judah; that is the people we now commonly speak of as "the Jews":—"the dispersed of Judah," "Judah," "a people scattered and peeled," "the House of Judah," "Judah and the children of Israel his companions," "her that halteth," "her that halted," "mine offering," "her that halteth," "the House of Judah." That these two bodies are predicted of as separate and distinct from one another *until the time* when "the Lord" (*i.e.*, the manifested Messiah) "shall reign over *them*," (*i.e. her* that *halted*, viz., "*the Jews*," *and her* that was cast off, viz., *Israel*, before that time become "a *strong nation*,") in Mount Zion for ever, must surely be perfectly clear to any one who studies these passages, and accepts them in their plain and obvious meaning. With such passages of Scripture before us, that any, especially scholars, can maintain that "the two Houses of Israel and Judah are united" is truly astonishing. From them we gather that the Ten Tribes of Israel are

(1) An ostensibly Gentile people, "not of the Jews, but of the Gentiles;"
(2) A multitudinous race;
(3) A strong nation;
(4) A Christian people, "Sons of the living God;"
(5) A people to whom the Jews will come, and with whom (representatively) they will return to Palestine, to be reigned over there as *one* nation by Christ for ever.

When we have arrived, by simple study of Scripture, at these conclusions, is it a very hard question to ask, Who and where is lost Israel?

Col. Senior, who was received with great cordiality, explained that he carried out the idea of this Conversazione because it seemed desirable to do something to impress the public with the importance of Our Identity, and he was glad to see the results justified his expectations. He explained how he had himself, when first the subject was brought before him, thrown away the volume from him as an absurdity, but when he studied it afterwards and saw how it proved the faithfulness of God, he had embraced the view as one of the first importance. He urged those present to look into the matter for themselves, to study the Scriptures to see if these things were so, but never to allow prejudice to prevent a fair and full investigation of the important considerations which had been so ably put before this meeting in regard to the Identity of the British with the lost House of Israel, but not with the House of Judah or the Jews.

Brigade-Surgeon P. Wyatt Cockell, of Bath, made a few observations respecting the Stone of Destiny or Coronation Stone in Westminster Abbey, and argued from the use made of it that it was what it professed to be, and what it is believed the late Dean Stanley esteemed it, namely, Jacob's Stone, the Stone of Bethel, or God's House and Tabernacle. Alluding to one of the objections our opponents make, he said, respecting the return of the Ten Tribes to their land that it would be representative, namely, "one of a city and two of a family," as declared in Jer. iii. 14.

Mr. W. M. Webb, of Bristol, gave his hearty support to the cause of Our Identity, and said the knowledge of the subject was spreading far and wide. A merchant of Bristol of large influence and wealth in the place had arrived at the conclusion the British were Israel from the facts of our history, and quite independently of the teaching of the BANNER or its Editor.

After a few remarks from the Rev. C. Godfrey Ashwin, the meeting was closed by the Doxology and Benediction.

THINGS work so harmoniously in nature that it is difficult at times to discern God's hand. There are occasions, however, in the lives of races, nations, and individuals, when divine interference and intention is easily discerned, they seem to happen so unnaturally and unexpectedly; cause and effect appear to be divorced for a time. The battle does not seem to be to the strong, nor the race to the swift. We wonder at it, but it is an indication of a Providence; of a power beyond.—From *Dr. Wild's Sunday Morning Sermons.*

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THE BRITISH EMPIRE AND CONTEMPORARY POWERS.

By R. N. Adams, of New Zealand.

(*Continued from page* 486).

PART IV.

By their own energy the British race may now be found in almost every corner of the globe carrying on some sort of trade with the people of the land, very often connecting that trade with the great heart of the Empire, whose pulsations are felt to the remotest part of the heathen world. By our merchants and missionaries we are known, even in the heart of the "Dark Continent." Too often, alas! we are known for deeds of cruelty and severity; but thank God we are better known as the harbingers of the Gospel of peace. But, for whatever the purpose, the fact remains that our race is the most widely known and thoroughly scattered on the face of the earth.

That fact leads to the very wide diffusion of the knowledge of our language. Our people carry their language with them as well as our country's wares, and in many instances it becomes as much their business to teach the strangers among whom they live to speak the English tongue, as to use the English goods. As our race therefore spreads over the earth, so does the one great language of our people; and as our nation grows in commercial and political importance, so of course does the language of our race. This goes on even in countries not subject to the rule of the British, for our influence is much more extensive than our government is embracing. In an article published in the *Lucknow Witness*, the following remarks occur:—"A still further indication of the onward march of the noble English tongue is found in the recent adoption of this language in place of Arabic, by the Syrian Protestant College at Beirut, which under the care of American missionaries is doing such grand things in that country." This result was the effect of the copiousness of our grand English literature, the only key to which, of course, is through the language. Some idea of the importance of the English language to anyone who wishes to keep pace with the literature of the age may be obtained from the fact that out of 34,274 newspapers and periodicals of the world, 16,500 of them are issued in the English tongue, between 7000 and 8000 in French, about 4000 in German, and 1600 in Spanish. Almost one-half of the current periodical literature of the age is English, and so this language is of almost as much importance in this respect as all other modern languages together. Hence it is evident that no foreign scholar can afford to neglect English. Then again, as the *Lucknow Witness* says, "English is the commercial and religious language of the world," so that it claims the attention of foreigners from every point; and, as a consequence, it is rapidly gaining ground every year upon the languages of other nations. The *Children's Messenger*, for November 1, 1880, has the following:—"It seems as if the great work of carrying the Gospel to the heathen and Mahommedan, which is chiefly performed by English-speaking Christians, will in turn make our language the language of the world. The Hebrew and Greek languages have disappeared as living tongues, and are for this great divine work replaced by the English."

This influence of our language is not only seen in the lands of the heathen and uncultured races, but is as conspicuous in the centres of civilised and polite society. A quarter of a century ago it was a difficult thing to find a Frenchman in Paris who could speak any language but his own, and it was necessary to procure the services of a guide in the event of an Englishman wishing to travel through the city, for even the language of the shops was a sealed book to him. A complete change has been effected since then. Every French shop now keeps an attendant who converses in English, and at most of the leading hotels the same custom prevails. English is a part of the education of every polite Frenchman. It is regularly taught in both French and German schools. A recent Parisian correspondent of one of our local papers has expressed himself on this matter thus:—"The very language is being transformed by an infusion of English elements. The aristocrats give their children English names, and in high society it is considered the right thing to have none but English servants, and to speak to them in English. French novels are abandoned in favour of Thackeray and Dickens, or Herbert Spencer, who is a great favourite with the ladies there. Dinner is served in English style. On some tables even, English dry sherry has made its appearance. In short, the 'chic Anglais' is all the rage, and the Prince of Wales is the modern French exquisite's model of manners and excellence."

An English journal remarks that "the spread of the English language is among the marvels of the present, Other tongues stay in schools or sections, or grow in the soil where they took root, and die out, as in America, where they were transplanted more than a hundred years ago. But the English is the tongue that travels and discovers, lights, controverts, and converts."

Henry Ward Beecher, speaking recently of the great languages of the earth, said:—"The language of men—the language that contains the doctrines of independence, of liberty, of, I trust, man in man—is the English tongue. It is spoken more widely over the globe than any other. I do not know of another language which, carried abroad, has such treasures of literature, teaching humanity. . . . I love it, and bless it, and send it forth, because there is in it more of the Gospel, more of God, more of man, and more of the influences that bring God and man together, than any other language upon the globe. The English tongue is a charter of liberty to the human race."

Do not these words of Beecher in some measure account for the following facts, stated by a French journal, that while the speakers of all the Continental languages together, have only increased by 62 per cent., the speakers of the English language have increased by 300 per cent. during the past eighty years?

In the face of such a fact, it is not strange that the Rev. H. V. P. Bronkhurst, Wesleyan missionary in the East, expressed himself in July, 1881, in the words—"It is my firm conviction that in a few years hence, all the Indian languages will give place to the English—the one universal language of the world."

There is only one empire or nation which has an authorised national Bible, and that is the nation whose rulers committed the man who did most to give the Sacred Volume to the poor of the land to a martyr's death, but who in that most terrible and solemn moment uttered a prayer which has evidently rung through the courts of heaven, and brought down the most generous answer. When the raging flames were curling around him, William Tyndale, looking upon the crowd who had gathered eagerly together to see the sight—forgetful of the cause of his death, but simply to be gratified by the spectacle—he thought of his benighted countrymen, and of their spiritually blind monarch, and then, in all the love of a true messenger of the Gospel of peace and good-will, he breathed forth the words, "Lord, open the King of England's eyes!" If ever prayer was successful that short prayer was. Only a year passed from that time until a translation of the Bible went forth among the people under Roya' authority. From that day the Bible has been a people's book. Not only were the King of England's eyes opened, but the people were also supplied with that eye-opener, which has proved more powerful than was any remedy applied to the defects of physical sight. For over three hundred years now England has possessed her national Bible, and during those three hundred years has risen in the scale of nations in a manner not before paralleled in the history of the world.

But some will tell me that England would have become great without the Bible, and in fact, for that matter, in spite of the Bible. Well, the fact is there, that it is only since the Bible has become our national book that this great prosperity has attended us. And I agree with Shakespeare that—

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"There's a Divinity that shapes our ends,
Rough hew them how we will."

Speaking of Tyndale and his great life-work, the *Standard* of March 24th, 1881, says :—"He could hardly in his highest dreams have hoped to have thrown into the strong fermenting mass of the English race an element which has, beyond all doubt or question, modified it throughout, and to such a degree, that our race is intellectually and morally another thing from what it could have been without that leaven. . . . That influence is as evident as the sun in the sky ; nor is it easy to imagine what those feelings and views would have been had no such book been our heir-loom, and a priesthood alone with its unwritten traditions had served for our spiritual guidance, as is to so large an extent the unhappy case of the Latin race in Europe. . . . . To judge aright of this purely intellectual value of the Bible, we have but to turn to those parts of our country, and to those classes in those parts, where Biblical study has been at once a passion and a religion, and where there has been less of other conflicting interests than in our great cities. There, we behold—most notably in Scotland and Wales—the truly marvellous phenomenon of peasants and artizans so imbued with Hebrew culture and Hebrew poetry, that, all uncultured otherwise, and ignorant of much modern science and literature, they are in the truest sense educated men—far better educated than half the youths of French lycees and German gymnasia. . . . . Who shall say whether the contrast so striking at this moment, between the peaceful, loyal, industrious Celt of Wales, and his cousin the Celt of Ireland, is not in a large measure due to the fact that the mind of the Welshman has been nourished for generations on the meat and wine of the noble Welsh Bible, while the mind of the far less happy Irishman has been fed by the hand of the priesthood from the pap-boat of saintly legend and the patent-medicine bottle of Ecclesiastical Catechisms."

The whole literature of the nation is tainted, if even a large part of it be not imbued with the language, style, and sentiment of the Bible. And perhaps the grandest of all secular facts, is that even our Common Law is laid in the solid foundations of the grand old Bible, so much so that when the recent Law Courts of England were erected, it was not a Lycurgus, nor a Solon, whose statue was chosen to ornament its highest point, but that of a Moses.

But our nation is not contented with having the Bible for itself. It has taken upon it to provide the Bible for the whole world—not only for the savage, but for the so-called civilised of the nations. Since our first efforts to spread the usefulness of the Bible throughout the world to all, heathen and polite, our commercial matters have prospered with stupendous rapidity, and still give promise of continued improvement. Our Bible agents are found in every land, circulating that most ancient as well as most precious of books in every language, They are found in Russia, in Germany, in Holland, France, Spain, Italy, Greece, Turkey, Austria, throughout Asia, Africa. and in every remote and most barbarous corner of the earth. As the *Times* puts it—"No people is too savage for the Bible Society, no manners or intelligence too rudimentary, no language too barbarous, no vocabulary too limited. If pre-historic man could be found in his cave, breaking bones with a Celt to get at the marrow, the Bible Society would have for his use before the end of a twelvemonth the Bible, the whole Bible, and nothing but the Bible, in his own simple vernacular of squeaks, hiccoughs, stammers, and grunts." Concerning the national importance of such a gigantic work, the same article concludes with the following eloquent sentence :—"The simple circulation of the Bible in all languages is the one commandment, the one creed, the one virtue, the one grace, the one battle-cry, the one banner, the one palladium, the test of a rising or falling State, the way to possess the earth, and climb the skies." Our nation alone has Bible Societies, and only we have a national Bible. Since 1804, when the first Bible Society was started, 156,000,000 copies of the Bible either whole or in part, have by the agency of these organisations, been sent into circulation in over 300 languages, both civilised and savage. Of these, Germany got 12,000,000, France, 9,000,000, and other countries in lesser proportions. The British and Foreign Bible Society employed over 300 men circulating the Bible on the Continent of Europe during the year 1882, besides the large numbers in foreign and barbarous countries. As we stand in reference to the circulation of the Bible the same is our position as a Gospel nation. We cannot send the Bible without also having carried the news of the Gospel by the power of the living voice of the missionary. Wherever we send, there we have undertaken a work of evangelisation.

(*To be continued*).

THE "NORFOLK CHRONICLE" DISCUSSION.

WE continue this series from p. 482 of the BANNER. We are quite willing to produce Mr. Mark Knights' letters in the BANNER, as we are not anxious to conceal our opponent's opinions or refuse them publicity in our columns. Our readers will notice that our opponent has speedily arrived at the point of personalities, and brings charges freely against ourselves which we can afford to pass by. The opponent will not enter on the scriptural argument, but makes much of some alleged inconsistencies of ours in statements having reference to the settlement of Celts with Israelites in these islands; adding also that we have, in quotation from Josephus' famous passage in Antiq. xi. 5, 2, "distorted" his statements. We can afford to make Mr. M. Knights a present of these two arguments, so long as he will not touch the main points, namely, the prophecies respecting Israel, and the existing magnificent British Empire, the living, national, fulfilment thereof. The correspondence is as follows:—

THE ANGLO-ISRAEL DELUSION.

Reprinted from the "Norfolk Chronicle," Oct. 19, 1888.

SIR,—"Philo-Israel's" so-called answer to my reply to his contention that the British nation are of Israelitish origin, has exposed the absurdity of his theory. In fact, "Philo-Israel" has abandoned one of his guns and beaten a retreat. I know that the subject is an unprofitable one for discussion, but grant me a few lines to dissect "Philo-Israel's" letter, in order to further show your readers how undesirable it is to give ear to this "delusion."

"Philo-Israel" says he never asserted that the Celtic tribes settled exclusively in these islands, and it were absurd to say so. His admission of the absurdity is a point to me, for he certainly implied that they settled exclusively in Britain. Here is what he said: "The British people . . . came originally . . . from Central Asia. The first trace in Europe of the Celtic tribes called the Cimmerioi, or Cimbri, or Khumri (who are British), is dated B.C. 630, which was quite a century after the Ten Tribes were banished from Palestine to the Median territory whence the British folk and their ancestors emerged into Europe. It was, therefore, historically possible, not impossible, that *parties of the tribes, escaping from captivity, might all along the centuries have accompanied the Celts in their early emigration into Europe and their settlement in these islands.*" The italics are mine.

Mark how Philo-Israel shifts his ground! He says: "I wrote of the settlement in these islands of parties of the Tribes of Israel escaping from captivity in Media." But the above extract from his letter shows that he wrote of the settlement of the Celts in these islands, and of the possibility of their being accompanied by *parties* of Israelites. Thus the main population would be Celts with some *possible parties* of Israelites.

But "Philo-Israel," besides shifting his ground, misrepresents my argument. He says, "I beg to demur to Mr. Mark Knights' statement that because some so-called Celts and Teutons (settled in Britain) were Israelites, therefore all Celts and Teutons were Israelites on the Continent of Europe and elsewhere." Now, I never admitted that any Celts or Teutons were Israelites. What I argued was that *if* any of the Ten Tribes came into association or mingled with Celts, Teutons, Scandinavians, or Normans, it might be urged, with much stronger force, that their descendants are also to be found among Continental Germans, Danes, and

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French, than that the population of Great Britain are "the flesh and blood descendants of the Ten Tribes." As, however, "Philo-Israel" distorted Josephus, I ought not, perhaps, to be surprised that he has misrepresented my argument. Now "Philo-Israel's" silence on the challenge I made him as to "Josephus" is significant; yet, while he ignores it, he continues to urge that parties of Israelites *might* have travelled with the Celts into Europe." But if, as I showed from Josephus, the *entire body* of the Ten Tribes remained in the land of captivity till his time, then it was impossible for even parties of them to have accompanied the Celts, who had centuries before peopled Britain. A man who writes of what *might* have happened shows that he is not sure of his ground.

After being compelled to abandon "Josephus," whom he had cited as a witness, I am not surprised at "Philo-Israel" writing wildly. He says, "The Israelites, divinely impelled, were gathered, as to the bulk of them, into these islands, according to the prophecies, leaving their fellow travellers, non-Israelites, behind." This is mere assertion; moreover, it contradicts what the writer has previously urged, that the Celts on their emigration into Europe and settlement in these islands might have been accompanied by parties of the Tribes. Clearly the Celts were not left behind.

"According to the prophecies!" says "Philo-Israel" with a positiveness to be expected from one who did not quote Josephus fairly. Well, as to that point, I remember a familiar line about certain folks rushing in where immortals fear to tread, and so I confine my comments to things knowable.

Perhaps I ought to reply to what "Philo-Israel" says as to our speaking an Indo-European language being no argument against him, and as only proof of "contact," not of affinity of race. He asks if descendants of Huguenot refugees who speak English are of French or British origin? But if the pedigrees of persons dwelling among us who bear Huguenot names are traced it will be found that they have generally on the one side a French and on the other side an English, Scotch, or Welsh descent. Can it be pretended that, *if* parties of the Ten Tribes accompanied the Celts to these islands, they did not intermarry with them? It might as logically be argued that we are French people, because some thousands of Huguenots came to England 200 years ago, as to assert that we are descendants of the Lost Tribes because *parties* of them *might* have accompanied the Celts in their settlement in these islands.

Here I take leave of "Philo-Israel" until he explains why he did not fairly and fully quote "Josephus." I would suggest to him that he reproduce this correspondence in the BANNER OF ISRAEL.

I am, &c,,

MARK KNIGHTS.

Gwenta House, Alexandra Road, Norwich, Oct. 11th, 1888.

THE ANGLO-ISRAEL SUBJECT.

Reprinted from the "Norfolk Chronicle," Nov. 3, 1888.

SIR,—Mr. Mark Knights has already, I see, descended to personalites. I am charged with "unfair and distorted quotation" of Josephus, and "misrepresentation of argument." Why cannot this subject be discussed without personalities, and the use of epithets which cannot advance the truth, but must pain without profiting the public? In regard to the settlement of the Celts in these islands, I never denied that some of the Celts, so named, settled here. They did so; but those so-called "Celts" were, I submitted, for a very good reason, mainly Israelites. That reason Mr. Mark Knights never touches. It is this: that they enjoy to-day, between the two advents, just at the appointed time, "the Birthright of Joseph." What God promised on oath exclusively to Israel, we British to-day exclusively enjoy. Therefore, I say, God being true, and the facts being true, the British must be "the House of Israel" of the Bible.

As regards Josephus, I fail to see where I distorted the quotation from his work? The historian of the Jews was not inspired; and does not, I contend, in the passage in question, declare that the whole of the Ten Tribes of Israel were gathered in the land of their captivity in A.D. 93, without the departure of any individual, family, or families, from it. The Greek will not bear that construction, and facts were against the historian, since on his own showing in Antiq. xiii. 5—8, it appears the Lacedemonians were kinsmen of the Jews, and were, therefore, probably of the Ten Tribes, and possibly of Dan the absentee. What Josephus spoke of was, the fact that as compared with the Jews who elected to return to Palestine, the main body of Ten-Tribed Israel remained in the land of their captivity; just as historians now, speaking of the emigration to Australia and Canada of the English folk, would declare, "but then the entire body of the British remained in the British Islands." Josephus was speaking of the two nations, Israel and Judah; and drew attention to the fact that while the latter representatively returned, the former, "in a body," did not return to Palestine. These are, however, not the main points in issue. Let Mr. Knights tell us how it is, that we British exclusively enjoy all the promises God made to Israel exclusively; and how, if that be true, and He be true, the British can fail to be the heirs of "Joseph's Birthright."

I am, &c.,

(E. W. BIRD) PHILO-ISRAEL.

Clifton, Oct. 25th, 1888.

P.S.—The philological argument Mr. M. Knights seems to have misunderstood, as used by me. If Frenchmen after only 200 years contact with us, speak nothing now but English, why look for a Semitic people, in contact with Aryans for 1,200 years, to employ any but an Indo-European vernacular?

By carefully ignoring the Scriptures and declaring that a reference to them is a "rushing in" of fools "where angels fear to tread" may do for Mr. Mark Knights, but it will not do for Christian men with the Bible in their hands, and with God's injunction to us all (including Mr. M. Knights), yet extant, "to search them" for the discovery of all truth. The prophecies are our only guide as to the future of nations, and as they have been found perfectly reliable guides in regard to such empires as Egypt, Assyria, Babylon, Greece, Rome, Pagan and Papal, also as to Israel and Judah, and last but not least, as to the Saviour of mankind as well, we cannot see any excuse for a public writer who refuses to consult them in the course of our argument, and who thus plainly shows that the discovery of God's truth is not his aim, but that he seeks only a mere verbal triumph as to trifling secondary matters. He calls our subject in insult "The Anglo-Israel Delusion," but the question remains, "What has become of the Lost Ten Tribes"? And what valid grounds are there for saying they are not in the British Islands, when it is plain that the British respond in every particular to the marks put upon the House of Israel by God Himself in his Holy Word, and when neither history, ethnic-science, philology, physiology, or chronology can show that the claim we set up for the British is palpably false or unfounded, according to their scientific standards?

HOW "THE DOORS" ARE BEING SHUT ABOUT US AT HOME AND ABROAD.

MR. STANHOPE, the Secretary of State for War, made a very important statement at a meeting he addressed at Islington, on November 1st, on the subject of "National Defence." Three and a half millions sterling being granted by Parliament for the purpose, progress has been made as Mr. Stanhope reported, and the special dangers apprehended have now been minimized. The big guns required to "shut our doors" abroad and at home are in hand, and will in time be ready. It takes a long time to build up a big gun. A 9·2-inch gun cannot be made under a year; a 10-in. gun requires fifteen months; and the still larger gun longer time in proportion to the size! A fruitful source of delay has been got rid of by giving the work not to Woolwich only as in former times, but to private firms as well. In 1885-6 guns to the value of £256,000 were in hand, but only 4 per cent., or £10,000 worth, were given to Messrs. Armstrong to build, the rest being reserved for Woolwich But this year (1888) guns were in course of supply worth over a million sterling, of which 56 per cent. were given out to the trade, and the other minor portion reserved for the Government factories.

These arrangements show that the need for dispatch in the preparation of war-like stores and guns is appreciated by the Government. The rifles in the hands of our infantry are about to be replaced by a perfect weapon, a new magazine rifle, which

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Mr. Stanhope declares is a weapon superior to that now under manufacture by any foreign Government. Twenty-two batteries further (soon to be twenty-eight) have been armed with the 12-pounder artillery gun, which Lord Wolseley declares is the best in Europe, and seventeen more batteries will in due course have them also. A new and horrible destructive explosive for our big guns is now about to be introduced in the artillery; and these points added to many others, thus go to show that the Government at last is alive to the necessity of shutting the country's doors at home and abroad, and is preparing effectively for the defence of the empire against all possible enemies, according to the prophecies. The speech of the Secretary of State is remarkable because it shows that the obvious duty of defending the empire has been utterly neglected by former Governments in the most unaccountable manner, and that now they have suddenly awaked to their duty, aroused thereto by the warnings from the nation itself. These last no doubt are but the echoes of God's voice and words addressed to His people in Isa. xxvi. 19, 20, R.V.: "Come, My people, enter thou into thy chambers, and shut thy doors about thee, and hide thyself for a little moment, until the indignation be overpast." Clearly the nation was neglecting its duty and was called to a sense of its necessity by the warnings of God Himself. The prophecy and warning as well as the resultant facts, exactly correspond, thus pointing to the Identity of this nation with the lost House of Israel. The evidence in short is fast accumulating, and in the facts of the day, as well as in the speeches of our statesmen, we find fresh matter to convince us that to the very jot and to the tittle we are fulfilling the prophetic destiny of lost Israel. A solemn consideration arising from the circumstances we have pointed out, is that the precautions we are taking to safeguard our home and foreign "Gates," indicate that the crisis in the fate of the nations of the earth as distinguished from Israel, is at the doors.

The passage we have quoted from Isa. xxvi. goes on thus: "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 fortification of the Gates is a precautionary step to secure the safety of Israel, while the earthly Powers meet their doom at the hands of God. Just so the ante-diluvian world was destroyed while Noah and his family were safeguarded in the Ark. So Lot was saved in Zoar while the cities of the plain were utterly destroyed. Men talk of the *Cui bono?* in respect to our contention. They will see what has been the "good" of the belief in Our Identity when that period arrives wherein the earthly Powers will be undone and Israel only will be saved "in that day." To Him be all the praise!

LONDON: THE CITY OF SHIPS.

By J. T. Gott.

"Who that has seen London from one of its bridges, with that magnificent forest of masts stretching down the river, or that has only heard of its commerce, but would learn with interest that 'London,' according to the most probable etymology, is a name formed out of two Celtic words, and means, 'City of ships'? Such a prophecy of the future greatness of the great commercial capital of England (*we should say Britain*) and of the world lay from the very first in the name which it bore; not to say that this name indicates that from earliest times, before a Roman had set his foot upon the soil, the wonderfully advantageous position of London for commerce had been discovered and improved" (Trench on the "Study of Words," p. 243).

The above quotation is from one of Archbishop Trench's lectures. Writing on Oct. 9, 1851, he says:—"I am persuaded that I have used no exaggeration in saying, that for many a young man his first discovery that words are living powers has been like the dropping of scales from his eyes, like the acquiring of another sense, or the introduction into a new world."

The suggestive character of the last quotation will arrest the attention of every Identity advocate.

October, 1888.

Review.

The Anglo-Israel Almanack and Diary for 1889. Price 3d. Robert Banks & Son, Racquet-court, Fleet-street, London.

We have the satisfaction of welcoming what is now an old friend, "The Anglo-Israel Almanack for 1889," issued by Robert Banks and Son. The new volume certainly is the best of the whole series yet published, judged by the standards of quality or quantity. The seven chief articles and the twelve shorter pieces which appear in this issue are really most excellent. They make the Almanack a valuable contribution to Our Identity literature, and point to it as an excellent medium for spreading the knowledge of the subject among those who are learners, as well as among those who as yet oppose our views. The authors who have contributed leading articles are Miss V. M. Cox, the Rev. R. Douglas, J. G. Taylor, J. C. H. Mehl, the Rev. C. W. Hickson, Douglas A. Onslow, and Philo-Israel. Each article has its special object, and teaches its own particular lesson.

Philo-Israel, for instance, traces the constant agency of the Spirit of God throughout the history of the Tribes.

Miss Cox almost indignantly calls upon those who are ever contending for the verbal inspiration of the Scriptures to explain their refusal to believe in God's literal promises of blessing to Israel. She writes in her best incisive style, now so well known to, and appreciated by, British-Israelites.

The Rev. Mr. Douglas undertakes to show that Christian Britain is the rock on which Christ has built His Church. He has performed his task in his usual painstaking, scholarly way.

J. C. H. Mehl's paper is an original view of Dan. vii. 7, R.V., which explains how "the power of the holy people" may be "scattered" and yet survive in strength.

The Rev. C. W. Hickson's version of *Cui bono?* is an able reply to the question, and one which all readers of the Almanack ought thoroughly to master and make their own.

Mr. J. G. Taylor's "Playing with Powder" is a racy, clever *exposé* of "the vapourisers" and their doings; such being those who spiritualise the scriptural promises, and leave nothing literal or material for Israel to enjoy. This is a very able article and worthy of careful study.

"Israel no Type" is one of Mr. Onslow's best, and follows Mr. Taylor, though in his own way, to the same goal. His object is to expose "spiritual jugglery" in those who transfer Israel's blessings to the Church, and consign the Jews to all the curses of the Bible. He strives hard to show, and succeeds in doing so, that the House of Israel (in the Scriptures) cannot possibly typify anything but the House of Israel."

We notice that the frontispiece is a portrait of our friend, Surgeon-General J. M. Grant, whose written testimony for Israel the Almanack somehow lacks this year. We miss his vigorous pen and the ideas it puts forth; but are glad to know that he contributes a capital paper to the New Year's No. of the Banner of Israel.

We trust the new Almanack will have a large sale and many readers. The "short articles" are well chosen and to the point. In other respects the Almanack quite comes up to the standard of what such a publication ought to be. We hope each Anglo (or British) Israelite will purchase a dozen copies at least, and send the little messengers broadcast over the whole Empire. There cannot be a better New Year's or Christmas gift; and a presentation, interleaved copy, in cloth, costs only a shilling; and other editions only three-pence and five-pence respectively.

Our Publishers have now ready the Prospectus of our New Year's Double Number, which will contain several valuable and interesting papers. We shall be assisted in our work if friends will distribute these circulars amongst their friends and neighbours, and thus assist in obtaining new subscribers. Messrs. Banks & Son, Racquet-court, Fleet-street, London, will be happy to send a supply of circulars free of cost, to any person who will send name and address, stating the quantity they can judiciously use.

The Secretary of the Railway Servants' Orphanage, Derby, desires to acknowledge the receipt of 10s. as a donation from "Henrietta" to the funds.

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NOTICES.

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

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	PAGE
CALENDAR AND DIARY FOR THE YEAR	4-26
Church Lessons for each Sunday of the Year	4-26
Text of Scripture for each Day of the Year...	4-26
Notes for Months and Moon's Changes	4-26
Moveable Feasts	6
Measures of Length	10
The Nation's Drink Bill	10
Bank Holidays	12
Standard Gold	14
Letters Patent for Inventions ...	16
Length of Mile in Different Countries	18
Legacy and Succession Duty ...	20
Meteoric Showers, '89. Ocean Depths	22
Legal Tender of Money	24
Income Tax	24
University Terms	26
Postal Regulations	28
General Information	29
The Royal Family, the Church	29
Public Exhibitions	31
The Ministry	32
ARTICLES:—	
The Operations of the Holy Spirit with Reference to the History of the House of British-Israel, Past, Present, and Future. By Philo-Israel ...	33
God's Promises, and How Men Treat Them. By V. M. Cox ...	42
Christian Britain—the Rock on Which Christ has Built His Church. By Rev. R. Douglas	47
Playing With Powder. By J. G. Taylor	62
"The Power of the Holy People." By J. C. H. Mehl	53
"Cui Bono?" By the Rev. C. W. Hickson	59
Israel no Type! By Douglas A. Onslow, J.P.	66
England's Mission. By Rev. W. J. Dawson	4
The Covenant Nation. By Rev. J. P. Britton	6
Is There Spiritual Benefit? By Rev. Denis Hanan	8
The Search for the Lost Tribes. By Rt. Hon. Viscount Folkestone...	10
Glimpses of the Future. By Rev. J. C. Boyce	12
A Reasonable Basis. By the late Bishop Titcomb	14
The Great Pyramid. By the Rev. Henry Morton	16
Jews and Israelites. By Rev. G. A. Rogers	18
Understanding the Prophecies. By Rev. John Huyshe	20
England's Position in the Divine Plan. By Rev. J. S. Krœnig ...	22
A Modern Goshen. By Rev. J. L. V. Cachemaille	24
Three Questions. By Rev. Canon Blake Brownrigg	26
LIST OF ANGLO-ISRAEL ASSOCIATIONS IN VARIOUS PARTS OF THE WORLD	69

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WEDNESDAY, DEC. 12, 1888

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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

Contents.

PAGE

The African Slave Trade and How it is to be Put Down 501
Hosea I. and II. By W. H. Larkins, Lieutenant Colonel.—Part I. 502
The British Empire and Contemporary Powers. By R. N. Adams, of New Zealand. Part V. 503
How One, Now Passed Away, Saw It 504
Which Teaching Wrests Scripture? By Rev. Denis Hanan, B.D. 505
Progress 506
The *Norfolk Chronicle* and the Question of Our Identity 506
Jew and Gentile. By W. L. Blore 507

THE AFRICAN SLAVE TRADE AND HOW IT IS TO BE PUT DOWN.

By all accounts the African slave trade is just now far from inactive. The retirement of the Egyptian Government from the Soudan, and the disastrous termination of the Gordon incident, with the complete collapse of civilized government at Khartoum, have united to encourage the traffic in human life. The question, therefore, is not "how soon will the slave trade in Africa be a thing of the past?" but, "what must be done to stop and discourage it?" "what must be done to prevent its complete re-establishment as an African Institution?" British efforts, in this direction, at present seem a good deal discredited. The attempt to reach Emin Pasha, and so deal a blow at the Arab slave traders, has been sadly discouraged by the murder of Major Barttelot, the head of the expedition in West Africa; by the suspected treachery of Tippo Tib, by the death of the second in command of the relief expedition, Mr. Jameson; and the sudden stop put to the effort by these untoward occurrences. The British having apparently failed, the Germans are aspiring to be a successful, exploring, and settling Power in Africa, and consequently, they are making great efforts to equip and send a relief expedition to discover both Emin Pasha and Stanley, who the German leaders, of the coming rescuing party, believe to be safe in Wadelai with Emin Pasha. Lieut. Wissmann, a German, and Dr. Peters, are preparing to set out, though it is feared their departure must be delayed in consequence of the unfortunate rebellion against the German African Company on the Zanzibar Coast at Pangani, and other spots. The latter Company have, as the *Times* describes it, been "unfortunate" in raising the ire of the nations; and we have, on the other hand, been "fortunate," as a British Company, in securing their good will. The *Times* looks on this as an accidental matter which will be got over, and then all will be well. But if we may judge from the annexed, which comes from Zanzibar, dated October 14, and was published next day in the *Times*, it seems there is a radical defect in the German mode of treating the native tribes, which will be a bar to all German settlement in Africa, and to the German offer of good government any way acceptable to the native mind. The message from Zanzibar was to the following effect:—

Zanzibar, October 14.

There is no foundation for the reports recently circulated attributing the native outbreak in the coast districts to religious fanaticism and the hostility of Arab slave traders. It is authoritatively declared that what has occurred was due to the ignorance of the native character displayed by the European employees of the German East African Company, and especially to their contemptuous treatment of the coast population, and the disrespect shown to the Sultan's officials and the Sultan's flag.

The British Indian traders, after laying the facts regarding their position before Colonel Suan-Smith, the British Consul-General here, held a public meeting, at which it was resolved to telegraph a petition to the Queen, through the medium of the Prince of Wales and the Marquis of Salisbury, praying Her Majesty to represent to the German Government the true cause of the hostile feeling which has produced the outbreak against the German Company's employees in order that the German Government may frame measures to restore confidence and thereby put an end to the grievous losses which, if prolonged, must utterly ruin the large community of native and Indian traders, who are peaceful and industrious men, numbering over 10,000.

Lieut. Wissmann, the German head of the proposed expedition, is, on the contrary, satisfied that his countrymen are quite capable of carrying out all that is needful to rescue Emin Pasha and Stanley, and put down the slave trade, provided that only two millions sterling be given him, and a couple of years' time be allowed for the objects proposed. The *Times* does not at all object to the Germans trying their hands at the matter, but considers these "the estimates of an enthusiast," since "the best and only certain hope of accomplishing this most desirable result lies in the gradual settlement of the country, from the coast inwards, and in the determination of those who occupy it, that wherever European rule extends there the slave trade shall cease to exist. That is a work not to be accomplished by money alone, nor in a short period of time. It needs" (the *Times* adds) "the sustained energy of races like the Germans and the English, and their association in the common undertaking would only redound to the honour and advantage of both countries." That is to say, the British cannot put down slavery alone, or civilize Africa alone, but it requires the united efforts of the Germans, and other nations

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like them, with the British, and in that union lies the hope of the African world. Not so do we read the Scripture! There we see that one race alone is designated as the liberator of the slave, and the bestower, under God, of civil and religious liberty throughout the world. Thus we read in Isa. lviii. 6, R.V.: "Is not this the fast I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?" The breaker of all yokes is God's chosen people Israel, to whom the context refers (ver. 1 and 14). In Isa. lxi. 9, R.V., we have the testimony of the whole world to Israel as His blessed ones: "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." There is no hint here that God regards any other race as co-partners with Israel in the work of breaking "yokes," or that any other nation besides Israel will ever be regarded as the one He hath blessed in this or any other duty. We do not anticipate, therefore, that in the result it will be found that there will be any partnership between German and British Companies in breaking down the slave trade, or in giving Africa civil and religious liberty, with the Gospel and God's word.

In this, as in other matters, it will be found, we suppose, that Israel "dwelleth alone," and will alone carry out her own God-assigned destiny, by destroying the slave trade with her own right hand, upheld by the right hand of her Creator, Former, and Maker, to the glory of His great name, and in fulfilment of His own prophetic Word, and of His designs towards Israel His people, His chosen.

HOSEA I. AND II.

By W. H. Larkins, Lieutenant-Colonel.

"It shall come to pass that 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" (Hosea i. 10).

PART I.

On the present occasion I propose confining my remarks to the events foreshadowed in chapter i., and more particularly with a view to ascertain when the House of Israel entered into their Lo-Ammi condition, as also when and where they were redeemed from it as sons of the living God. With the exception of two slight allusions to the House or children of Judah (verses 1 and 11), the whole of this chapter applies exclusively to the House of Israel, and it will be observed that the distinction between the Two Houses is clearly defined both in verses 7 and 11 and verses 6 and 7, as also in verses 10 and 11. From verses 4—9 we have set forth the judgments that would come upon the House of Israel for their apostacy, each being marked by the birth of a child, thereby implying that they would not come upon them at the same time, but at intervals between each. The first, the extinction of the kingdom, may be said to have been effected when the king was cast into prison by the Assyrians (B.C. 726), and the second, a few years later when Samaria fell into the hands of the Assyrians after a siege of three years, and the whole of the inhabitants were carried off into captivity (verse 6); and none remained but the tribe of Judah only (B.C. 721; see 2 Kings xvii.). With reference to the third (verse 9), all that can be said for certain is that the words Lo-Ammi (not My people) must have been spoken after the Ten Tribes had been taken away out of the land of Samaria. Then the prophet goes on to point in the distant future to the happier and more prosperous days for the House of Israel, when they would be restored to God's favour as the sons of the living God, and in numbers "as the sand of the sea" (verses 10 and 11). Then would follow the union of the Two Houses of Israel and Judah prior to their return to the land. With reference to the place where the events referred to in verse 10 had their fulfilment, St. Peter throws some light on the latter event, and if we can determine the one it solves the other also, as both were to occur at the same place. Now St. Peter, in his first epistle addressed to the strangers scattered throughout Pontus, Galatia, and Asia Minor, writes to them as "elect, according to the foreknowledge of God through sanctification of the Spirit and sprinkling of the blood of Jesus Christ (chap. i. 2). Again he calls them "a spiritual house, an holy priesthood to offer up sacrifices acceptable to God through Jesus Christ. A peculiar people, which in time past were not a people but are now the people of God; which had not obtained mercy, but have now obtained mercy (1 Peter ii. 6, 9, and 10). Such words as these could not possibly apply to the Jews, still unconverted and under the law at the time they were written (A.D. 60), and at which period the scattering of them had not taken place, nor was it ever said to the House of Judah, Ye are not My people (Lo-Ammi) (Hosea i. 9).

It is certain, therefore, that they were not Jews, and it is equally certain they were not Gentiles, from the fact that the apostle beseeches them "to have their conversation honest among the Gentiles" (1 Peter ii. 12). If neither Jews nor Gentiles, the only conclusion to be arrived at is, that these strangers, whom St. Peter was addressing, were Lo-Ammi, Ephraim-Israelites of the Ten-Tribed House of Israel, to whom it fell to the lot of St. Peter to convey the glad tidings of mercy obtained for them (1 Peter i. 2), and their restoration to favour as His people (1 Peter ii. 10; Hosea ii. 23, and chap. i. 10), not under the old covenant which they had broken, and to which they had been aliens for nearly eight centuries; but under the new covenant promised to the House of Israel, which is this, "I will write My laws in their hearts, and they shall be to Me a people, and all shall know Me" (Heb. viii. 8—12). Whether St. Peter was the first to make known these glad tidings of mercy to his brethren, the lost sheep of the House of Israel, there may be room for doubt, inasmuch as St. Paul, in his epistle to the Galatians, written about two years before that of St. Peter, tells them that because ye are sons God hath sent forth the Spirit of His Son into your hearts (Gal. iv. 5), and no doubt these Galatian converts were chiefly of Israelitish origin, and, in fact, the whole epistle and the strong language made use of condemning the law by the apostle, tends to the belief that there was a leaning towards a recurrence to the law of their forefathers, which it was the object of St. Paul to counteract by every possible means. But whether we take the testimony of the one or of both, there is ample proof of the fulfilment of the prophecy contained in Hosea i. 10, and Galatia pointed to as the place of their fulfilment. It will be observed that in the redemption from the old, and restoration to God's favour under the new covenant, there is a change in God's relation to His people from that of husband to that of father. The latter is of a more permanent and durable character, and cannot be altered or broken, but the former, under the old covenant of the law, could be absolutely cut asunder by a Bill of Divorce, so that the change strengthened the bond of union between God and His people, and made it unlike the old, which was faulty, a better and an everlasting one.

Bromley, Kent, October, 1888.

(*To be continued*)

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THE BRITISH EMPIRE AND CONTEMPORARY POWERS.

By R. N. Adams, of New Zealand.

(*Concluded from page* 497).

PART V.

The amount of money annually subscribed by voluntary contributions to mission and other charitable works is as surprising as any other evidence of Britain's greatness. Of the annual returns from this source the *Daily Telegraph* of January 9, 1883, has the following remarks:—"We published yesterday in tabular form the one yearly budget which is gathered from its contributories voluntarily, which never falls short, though no Parliament votes it, and though no power enforces its collection, and which does not devote one penny of its proceeds to war by sea or land, or any purposes except what are beneficent and gentle. Splendid and noble are the figures of that return, and such as reflect a noble credit upon the benevolent of all classes and opinions in this country. . . . These thousand-and-one London societies report last year a total receipt of £4,453,000 sterling, which is ever so much more than the whole public revenue of Persia. . . . It is three times the income of the London School Board; double the whole budget of Greece; nearly double that of Denmark; Holland only collects from all sources twice as much; Portugal's total imports amount to no more; Sweden's annual budget is lower than that of these societies; and Switzerland only raises one-third of their returns. The details of their receipts are as remarkable as their grand totals. We find four Bible and fourteen book societies, drawing £282,519; ninety-two home and foreign missions, in receipt of £1,481,600; six church and chapel building funds, spending £30,871; fifty-one institutions for the blind, deaf, dumb, the idiotic and the incurable, drawing £164,735; eighty-nine hospitals with a subscription of £528,277. Besides these we encounter 162 dispensaries and nursing institutions, £102,489; and 162 pensions for the aged, having £431,770." In addition to these, there are voluntary homes, orphanages, reformatories, educational charities, social improvement homes, protective societies, and such-like, showing an amount of internal machinery, and a work of love and good-will which truly amazes one by its vastness. Then when we think of how these vast sums are gathered together, the total result seems almost more surprising than before. From special church offertories, from mission boxes, from the proceeds of lectures, from children's pence, collection boxes, from thousands of "widows' mites," and from all imaginable springs, both affluent and penurious—the gentle little drops falling as in the spring shower, and the large supplies cast in as from the downpour of the surcharged clouds of an autumn sky.

And yet by such a return as that we have glanced at we only get a mere passing glimpse of the voluntary givings of the British people towards the help of the poor and the comfort of the distressed, as well as the enlightenment of those who sit in the regions of darkness, In it we see nothing of the other vast sums of money raised for similar purposes which never are heard of in London. We can only take this as a specimen of the wonderful amount of money voluntarily contributed to charitable purposes by the British people. No other people devote so much attention to the care of their poor. How comes it the British do? Is not this one of the glorious results of an open and free Bible in the land, and a pure Gospel of love and mercy faithfully preached in every community?

There is nothing more striking than the contrast which exists between the British and Continental manner of observing the Day of Rest—the Sabbath, or one day in seven. No one would argue that there is any approach, even in Britain, to keep that day with the sanctity and solemnity of the old Jewish Ritual, but still it is a recognised rest-day. It is the one special religiously observed day not only from custom, but also by law enacted. The law of the nation proscribes the general transaction of business on that day. The effect of this is that a Sabbath in London or any other English or Scotch city bears no resemblance to an ordinary day. The great flood of business is suspended; shops are, with a few exceptions, closed, and their attendants absent; all appearance of mercantile life is banished, and the church bells are heard in solemn tones calling the religious part of the community to the worship of the Divine Ruler of our race, when millions of devout people wend their way to the house of prayer morning and evening, and great multitudes of children are gathered between services to be affectionately taught the message of love and mercy found in the Gospel of Christ,

How different the picture when we step across from England to France! There is no legalised day of business suspension and rest from labour. The French law recognises no difference in days. Consequently the hammer of the workman is heard as on other days, the places of business are as active as at any other time, and some say that in the retail houses Sunday takings are almost invariably the largest in some quarters of Paris. Theatres are open morning and evening, séances are given by conjurors, concerts are given, and secular lectures on all questions are delivered. It is an exceptionally busy day in the cafés and the restaurants, where musical and dancing entertainments are provided for their frequenters; and instead of the church the family group usually attend either the theatre, the casino, or the circus. What obtains in Paris may in the main be said to indicate the customs of the Continent as a whole. Germany is little better than France. The law of Germany ignores the existence of such a day just the same as the French do, and work may or may not be carried on at the option of those who have the control of labour. Recently, when the Emperor was memorialised to prohibit military parades and demonstrations from taking place on Sunday, he refused, replying as follows:—"He who ordained the Sabbath has declared that the Sabbath was made for man, and not man for the Sabbath. The Puritanical and Calvinistic idea of the Sabbath as a day of repentance has from ancient times been entirely foreign to the views and sentiments of the German people." So according to Imperial dictum the ancient views and sentiments of a race take precedence of Scriptural injunctions; but the British rest on the Bible.

THE DESTINY OF THE BRITISH RACE.

It has been freely said by many that the days of British greatness has almost reached, if it has not in fact already passed, the climax of its glory—that this magnificent empire, which now encircles the globe, will soon fall to pieces, and become a thing of the past. Those who urge this retrogression refer us to the history of all former great nations, and maintain that in these things history can scarcely fail to repeat itself. If the greatness of Egypt, Greece, Rome, Spain, and of all those mighty Powers which have added to the lustre of the historic page has passed away, so will the greatness of the empire of this nineteenth century. This is simply a guess, which supposes that things must ever be as they have been—that race must continue to supplant race as long as the world has a history; but surely it does not follow that because all previous nations have succumbed to the power of their enemies, so must all future nations fall before the barbarian hordes of each new Attila who may rise to drive the Cæsars from the Imperial throne.

One has seriously suggested the possibility of the day not being far off when some four million Chinese may be led into Europe by some bold warrior, who under the mantle of the old leader of the Goths and Huns will drive the civilization of cultured and refined Europe from the continent which has for so many years basked under the genial beams of its ennobling, liberating, emancipating sun. Can it be possible that these

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later years of science, of ennobled manhood, have taught us nothing? Can it be considered possible that barbarism is always to be able to assert its power and bravery over civilization and all the blessings of a liberated manhood? The civilization of this century is not the civilization of the Romans. The state of society under which we exist is not the system of despotism which Rome called civilization. We answer to no despot's call; we bow before no autocrat's demand; we shrink from no parade of military rule; but in the voice of the nation, by the consent of the people, we are urged on or are restrained from action. We have learned to own a monarch's power, but we have also come to that state of cultivation which enables us to know that we are men, not slaves. We look upon the State as the combination of its units, and refuse to submit to a monarch usurping our prerogative. The people constitute the empire, of which the monarch is only the representative head. How different this from the States of old! In them the king and the army composed the State, while the people were merely the sources of supply for the despot and his forces.

There is a complete change in the nature of affairs. Civilization is not now what it was, consequently barbarism stands not in the same relation to it which it did of old. There is no parallel between the two. Moreover, what was such an empire as that of Rome when compared in its racial constitution with that of Britain? Rome had provinces, and the British have colonies. Yes, truly; but what were Rome's provinces but land wrested from foreigners, and held under military sway, while England's colonies are peopled by her own blood and bone. There was no bond of race or family tie to bind those old States together, but there existed the slumbering desire for independence, and in many cases for revenge. Herein lay the weak point: this was the diseased spot which led to the destruction of those nations whose career for a few short centuries dazzled the world. Where is its counterpart in the British Empire? Every colony of our nation has sprung from the enterprise of her people, not from the penetration of her armies in the first case. Our seamen, and our merchants, or our missionaries, have first led the van, established themselves, and opened up a trade in the country, and so colonies of our race located themselves in every part, and the armies only came when the welfare of the colonies demanded their protection. Our empire has not, like its predecessors, pushed its interests at the point of the sword or at the mouth of the cannon, but has simply followed up the enterprise of her people, and has never forcibly interfered where necessity did not urgently demand it. In fact, empire has more truly come upon us in spite of the desire of the Imperial Government than on account of it. The race has spread out in all directions, and then when in trouble the wanderers have demanded the protection of the Government, which was not always given without reluctance.

What then is the destiny of a race which already holds "the keys of empire in all parts of the world," already outnumbers any other civilized nation, and is bound together by ties of race and one common language which is fast bringing all other tongues into its subjection? Is this empire going to cease to be? Can a race which already owns one-eighth of the land surface of the globe and which owns over half the sea-going fleet of the world, and is outstripping all others in the rate of its natural increase—can such a race soon cease to be? The fact is that if next year the world-renowned land of England were to be obliterated from the map of Europe, and all the thirty-five millions of our race upon it were taken from the roll of our register, still the race would live and prosper as a power amid the nations of the earth. So many are our possessions, so widely are they separated, and so thoroughly are they now established, that there is absolutely no reasonable method by which the British race could be destroyed while others remain.

Then we must have a great destiny still before us. In the moral and religious affairs of the world for the last hundred years we have produced a mighty influence. There is much in this respect yet to be done. No other nation seems disposed or prepared to contend with us in these matters. But a small part of the world is yet under the power of the Gospel—of a religion of Divine love. Our destiny is to go on, and to carry this banner into every corner and plant the truth of the Bible in the centre of every tribe and family on the wide earth.

Let it for a moment be supposed that the influence of this British race could be removed from among mankind—that its supply of Bibles to the races were to cease; that its missionaries were called away; that its teeming religious literature were withdrawn; that its benignant laws and elevating customs were no longer practised and exemplified—what would the condition of the world then be? Which country would then stand out as the centre of light and liberty to the benighted and down-trodden? What organisation would step forward and bear onward the work of civilization and evangelical labour from which the British would retire? What now restrains the piratical tendencies of the semi-civilized sea-trading communities but the dread of the British cruiser? What prevents the slave-dealing propensities of many countries but the fear of British indignation? What secures the safety of sea-borne merchandise but the power and willingness of the British Navy to assume the position of general police of the seas? What sustains and fosters the spirit of human liberty and the common brotherhood of man so much as the influence of our race upon the rest of the nations? What has overthrown and still holds in check the old monarchical spirit of despotism but the living social and political vigour of the Anglo-Saxon race? And, above all, by what power are the glorious rights of conscience, moral and religious, preserved from the rude hand of the dogmatist, unless it be by the power of the example radiated from the men of our empire? If the power of our nation should be by any means removed, what would occur in the annals of Christianity? We may talk of the influence of the Christian Church, and truly its power is great; but if it were deprived of the moral and physical influence of the nation which now stands around it, how would it fare? Moral influence is a most worthy thing when it can be employed, but it will be found to be no influence at all apart from the influence of physical force. Then remove the physical force of the British empire from the world, and tell me what will be left.

HOW ONE, NOW PASSED AWAY, "SAW IT."

We have received the following testimony, which cannot but be interesting and edifying to our readers. The facts are perfectly true, but the names we suppress as unnecessary.

"He who is taken from us, was, I may say, a staunch Anglo-Israelite. Time was when he used to laugh at us and our arguments, but somehow or other there was a text which fastened itself to him. It was this: 'His seed shall be in many waters' (Numbers xxiv. 7, R.V.). This struck him very much, and he dipped into the question, until at last he became a sound and pugnacious supporter of it. Shortly before he died we gave him a Banner containing what we considered a more than ordinary effective article (by a clergyman), when he said, 'You need not show me any more arguments on this subject. I cannot be more firmly convinced of its truth than I am!' It is often remarked by our opponents, 'O, some people will believe anything!' Yes; but he whose death we deplore was not inclined to 'believe anything;' quite the reverse; and his adhesion to the Identity, after careful consideration, was to us an additional confirmation of its truth." Instances in which the entry of this truth has given comfort and consolation to the dying and the anxious are happily not rare. It appeals to men's faith, since it points to the faithfulness of God to His promises and His covenants. The God who has faithfully

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observed His promises to the children of Israel after centuries, nay millennia of neglect and provocation on their part, is the Being whom we are called on to trust and obey. He declares 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."

Throughout the Old Testament He appeals to His covenant with nature and His immutable fidelity to the promises there made, as proofs that He will be true to His promises to Israel, His chosen ones, and to those, including His people Israel, "who have made a covenant with Him by sacrifice" (Psa. l. 5, R.V.). Then after the flood we have the promise to Noah and his posterity reaching down to our own days, and going even yet beyond them—"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (Gen. viii. 22, R.V.). They have not ceased, and never will, because God has promised it. In the New Testament we have St. Paul's famous argument recorded, drawn from these facts. He uses them as the witness God had provided in proof of His existence and of His faithfulness, to those who have not had the blessing of His revelation imparted to them. He addressed the idolaters of Lystra thus: "Ye should turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein; Who in times past suffered all nations to walk in their own ways. Nevertheless, He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 15—17). God's covenant with nature is a sufficient proof to unenlightened man that God exists, and that He is their gracious Benefactor. If that be so, how much greater is His witness from His covenant with nature that Israel exists, as a nation, as a monarchy, and as a people under His beneficent rule!

There is first the distinct assertion of these facts, arrived at by appeal to nature, in Jer. xxxi. 35, 36, 37, R.V., "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which stirreth up the sea that the waves thereof roar, the Lord of Hosts is His name. If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." This is followed by a similar appeal to the works of nature. "Thus saith the Lord: if heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the Lord."

Again in Isa. lv. 10, 11, R.V., we have God's appeal to the natural world and His declaration that as the works that are therein obey Him, so in grace "His word that goeth forth out of His mouth shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereunto He sent it." Now we know from Psa. cxlvii. 19, 20, R.V., that "He showeth His word unto Jacob, His statutes and His judgments unto Israel, and that He hath not dealt so with any nation." It follows, as surely as God's operations in nature are progressing, that in grace, Israel is now being "shown by the Lord" His words, His statutes, and His judgments, and that as a Christian people they are preaching it "to all nations, families, and kindreds of the earth," according to the prophecies. The only nation that attempts to do these things to-day, is our own British folk. They have received the word of God, the Bible, as a nation; and by the agency of the British and Foreign Bible Society and other like institutions, are spreading it far and wide, universally, as God said His people would. "His people," being Israel, He hath created, made, fashioned and formed for Himself; "they shall show forth His praise" (Isa. xliii. 21, R.V.). They are His people, His chosen, as ver. 20 declares: and we praise the Lord that we are they.

WHICH TEACHING WRESTS SCRIPTURE?

By Rev. Denis Hanan, B.D.

The Bishop of Calcutta, Metropolitan of India, preached in Manchester Cathedral on Sunday, October 7th, in aid of the funds of Missionary Societies. He enlarged upon the unexampled opportunities enjoyed by the Church at the present time, because of the power and wide-spreading influence of the British Empire. Taking for his text Psa. xxiv. 1, "The earth is the Lord's," he showed that although King David knew but little of the expanse of the earth, yet he knew that he had a part to play in the working out of God's purposes. He showed that Israel was "entrusted with a sacred deposit for the edification of the world," and that David knew this and desired it. He stated that "Israel was to emerge from above the sea of men and nations," and pausing he said, "My brethren, the application to England of the statements concerning Israel is not wresting Holy Scripture." He continued to say that God raised up England to bless her, and to bless others through her, and that her power was given to her in trust. He proceeded to show that power to work and opportunity were given in trust to the holy Catholic Church, and that "the Anglican communion was a city set on a hill," that this position of ours was to be "regarded with holy pride," and to be "used to bless others." He then instanced India, which was not conquered, but which fell into our hands, and to it "we have given security and rest, such as it never before possessed."

The Bishop, in short, preached a sermon which caused the British-Israelites who were present to open their ears and their eyes with wonder, for Philo-Israel himself could not have better supported the cause of the Identity. And yet he was but a blind witness. He stated afterwards in reply to a question, "My reference was only intended to point out that the Church of Christ, and so the English Church as a branch of it, inherited the duty imposed upon the Israel of God, which was a type of the Church." With all due deference to one in the Bishop's high position, St. Paul does not regard the Church of Israel as a type of the Church Catholic, rather, he says, the former was the root from which the branches spring, and upon which the Roman Gentile wild olive was grafted in, so that it, *among* and *with* the original and unexcised branches, partook of the root and fatness. The Levitical sacrificial worship was typical, but Israel, as the kingdom and Church of God, was not typical, except in the sense in which the sapling is typical of the full-grown tree, but this is a very different use of the word and of the idea. Well, whatever way the Bishop may understand Israel to be typical, we have his express statement, that it is no wresting of Holy Scripture to apply the statements concerning Israel to the English Church and nation. But is this so, starting from the Bishop's standpoint? For instance, "Israel shall blossom and bud and fill the world with fruit." Says the Bishop, This function of Israel—which he must admit she never fulfilled—is typical of England, and she is fulfilling it, and it is no wresting of Holy Scripture to say so; that is to say, a prophecy concerning Israel which has not been accomplished; is typical of a totally different people who are accomplishing it, or stranger yet, of the Catholic Church, which constitutes herself the root, and would forsooth make the branches that existed before her to be but typical of the independent position which she, the wild olive, unnatural graft, has assumed. But passing by this, is it not a sad wresting of Holy Scripture to say that a presumably Gentile nation has been given by God all Israel's functions to the exclusion of Israel, so that Holy Scripture is itself the witness to God's change of purpose and breach of covenant? It is, alas, a fearful wresting of Scripture and most dishonouring to God to teach that when God says Israel we are to read Gentile, and when God says My firstborn, My people, My inheritance, we are to read the Gentile Church or any part thereof. But it is not a wresting of Holy Scripture, to teach that when God says

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Israel, He means that people, and that when God in His providence fulfils to a people all Israel's promises, and enables that people both nationally and ecclesiastically to undertake all Israel's functions, He has Himself proved that people to be Israel. This is our contention. Perhaps it may be God's will that by His good hand upon us, ere the next Lambeth meeting, the Church Congresses will consider these stubborn facts which the events of the day are forcing upon even blind witnesses, and that the pulpits of England will ring with the good news that He who is a light to lighten the Gentiles, is, above all, the glory of His people, British-Israel.

PROGRESS.

We always like to chronicle the fact when a clergyman or minister of religion takes the overt step of declaring for Our Identity, and of publicly proclaiming his convictions. A clergyman, who shall be nameless, has just done this, and what he writes to us on the subject is, with his consent, placed before our readers. We commend his words to his brethren of the establishment.

"My convictions on the subject, which have for a long time been growing upon me, are simply the result of the study of the light which Holy Scripture throws upon it, entirely apart from any spirit of 'fanciful speculation,' to which I know that you also are strongly opposed.

"My prayer is that I may discern and know God's truth on a subject so intimately connected with His glory and the welfare of His Church. If I can further the cause of this truth in my humble way, I shall be thankful. The more I study it, the more plainly the truth of the Identity seems to be set forth in Holy Scripture, and the more reflex light seems to me to be shed upon portions of the prophetic word which are certainly difficult to understand or explain apart from it."

We think these sober words should attract the notice, and rivet the attention of the writer's brethren, the pastors of the Lord's Israelite sheep. They are sentiments quite after our own heart. The writer of them is a man of sober judgment, not given at all to enthusiasm, excitement, or love of novelty in religion. He has not hastily formed his opinions: he has been years thinking over the matter, and has been guided in his search by the word written. He plainly sees that Our Identity with Israel is connected with God's glory, and therefore, no doubt, sees that he may not, and cannot, trifle with or neglect it. He acknowledges that it throws a flood of light upon difficult portions of the Word and enables men to comprehend it. Best of all, he engages himself to become a helper of those whose hearts are set upon propagating this truth, and thus we have gained the active Christian co-operation of a true shepherd of Israel; and for one we thank God for this. No doubt the truth in regard to Our Identity is quietly advancing in all directions, and preparation is making in many minds for a declaration of adhesion by-and-bye, which will take us all by surprise. We long for the advent of that day! already we have a good list of the clergy who are devoted fellow helpers. Such are the Revs. Messrs. S. C. Adams, M.A., F. Aston, R. Douglas, M.A., C. W. Hickson, M.A., H. Marriott, M.A., E. G. Wemyss-Whittaker, M.A., Denis Hanan, B.D., E. Denny, M.A., R. J. Lyon, M.A., Oxonian, M.A., C. Godfrey Ashwin, M.A., H. Morton, B.A., A. J. J. Cachemaille, M.A., over a dozen names to begin with! others are preparing to follow, and some are already announced as British-Israelites by conviction, and ready to become standard-bearers for this truth.

Christianity with hands, and arms, and feet, is the want of to-day—a living, acting, working religion. Ideas are as dead as shells unless the holder puts them on feet and sends them out to do good for mankind.

THE "NORFOLK CHRONICLE" CONTROVERSY.

(Concluded from page 498).

PART IV.

THE ANGLO-ISRAEL DELUSION.

Reprinted from the "Norfolk Chronicle," Nov. 10th, 1888.

Sir,—It is impossible to keep Philo-Israel to his original statements. In his first letter, he said that parties of the tribes escaping from captivity might have accompanied the Celts all along the centuries in their early emigration into Europe, and their settlement in these islands. In his last letter he says the "Celts" who settled here were mainly Israelites, "for a very good reason." This "reason," which he says I have never touched, is that the British people enjoy exclusively what God promised exclusively to Israel.

If Philo-Israel had confined his argument to pointing out coincidences between passages of Scripture and modern events, I should have paid no more heed to his lucubrations than I do to the various "identifications" we have had of the Beast of prophecy with great public men, or to the numerous predictions as to the speedy dissolution of this mundane sphere. But Philo-Israel not having apparently sufficient faith in his Scriptural "reason," or supposing that the general public would want evidence in support of the claim put forth for the people of these islands being the flesh and blood descendants of the Lost Ten Tribes, considered it would be as well to descend into the domain of history by quoting Josephus and Sharon Turner to help to prove his case.

His purpose was to make out his case with two sets of writings—the Sacred Scriptures and secular history. From pieces taken here and there from the first he set up a theory; from the second he advanced what he thought to be evidence in support of that theory. Now the logical and sensible course is to examine and cross-examine the witnesses put forward in support of a theory. This is what I have done. Not until Philo-Israel had his attention a second time sharply called to the fact that he had not quoted Josephus fairly did he venture again to refer to that author! and now he says that he fails to see where he distorted the quotation he gave from the historian of the Jews. If he did not distort the quotation why is he so ready now to discredit his own witness as "not inspired." Let your readers judge whether Philo-Israel did not distort the passage.

Philo-Israel. 1st letter.	Josephus.
The "Captivity" of the Ten Tribes, that is, its banishment from the Holy Land, continued till the days of Josephus, for he tells us in "Antiquit." xi. 52, that in his days (A.D. 93), the Ten Tribes were in separation from the two, and were still "an immense multitude there beyond the Euphrates."	So he (Esdras) read the epistle at Babylon to those Jews that were there; but he kept the epistle himself and sent a copy of it to all those of his own nation that were in Media; and when these Jews had understood what piety the King (Xerxes) had towards God and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them and came to Babylon, as being desirous of going down to Jerusalem; but then the entire body of the people of Israel remained in that country; therefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.

Was it a fair rendering of this passage from Josephus to omit his testimony that the entire body of the Ten Tribes remained in Media in the time of Esdras, who flourished about 462 B.C. and continued "beyond Euphrates" till the days of Josephus, A.D. 93?

Now if the entire body of the people of Israel remained in Media in the time of Esdras, how could the "Celts," who settled in Britain (which was occupied by Celtic tribes 500 B.C.), have been mainly Israelites? But Josephus went further, and said that the Ten Tribes remained beyond Euphrates till his time. Then see how "Philo-Israel" turns upon Josephus, the weight of whose testimony he had first of all invoked; "The facts," he says, "were against the historian, since on his own showing in Antiq. xiii. 8—5, it appears the Lacedemonians were kinsmen of the Jews, and were, therefore, probably of the Ten Tribes, and possibly of Dan the absentee." Just see how unfairly Philo-

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Israel mixes up what Josephus says with his own suggestion as to their descent from the Ten Tribes. But look back at the previous quotation from Josephus and it will be seen that he says "there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now." Now the two tribes were the Jews, and as Sparta is in Europe and not beyond the Euphrates, the more reasonable suggestion to make is that the Lacedemonians were an off-shoot of a Jewish tribe. Further, the Spartan race could not have been flesh and blood descendants of the captive Ten Tribes because the Spartans were a people when the Ten Tribes went into captivity. Assuming that the Lacedemonians "were probably of the Ten Tribes" that is an argument for the Greeks, not the English, being blood and flesh descendants of the House of Israel.

I know that Philo-Israel would like to draw me into discussing his "good reason" which I call a theory. But, as I think I have shown that he is not to be relied upon in quoting profane history I should be very sorry to accept his dicta on the meaning of compilations from the Sacred Scriptures. I remember the story of how one Peter discovered in his father's Testament an authority for Shoulder Knots.

I remain, yours, &c.,
M. KNIGHTS.

Gwenta House, Alexandra Road, Norwich, Nov. 3rd, 1888.

P.S.—I shall not waste your space or my time with any further correspondence on this delusion.

THE ANGLO-ISRAEL QUESTION.

[*Reprinted from the "Norfolk Chronicle," Nov. 17th*, 1888.]

SIR,—I am sorry Mr. M. Knights declines to pursue the subject. Permit me as a stranger, and one who entered the lists to elicit truth, and not for personal triumph, to add a word by way of final explanation.

When I wrote my first letter (September 8th) I stated that the question could not be treated apart from the Scriptures. My opponent's wish to do so cannot, of course, be allowed, because, apart from the Scriptures, there could be no prospect of any future for the Ten Tribes after their dispersion in B.C. 721. Their future destiny and history are matters of Scriptural prophecy; and, therefore if my subject is to be discussed at all, the appeal from Scripture to fact and history must be allowed, and *vice versâ*. The Scriptures have been an unfailing guide in regard to the histories and fate of the Empires of Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome. There has been no error in them in respect to the birth, life, death, resurrection, and ascension of the Lord Jesus Christ; they have literally told us the true history and the fate of the Jewish people, properly so-called. Is there any conceivable reason why they should not be trusted and relied upon when they tell us, as they do, in great detail, of the expatriation, sins, sorrows, travels, and final greatness and victorious destinies of the greater House of "Ephraim-Israel"? Until I am shown why the Scriptures cannot be trusted in respect to the details of Israel's history, I feel bound to attend to these, as I do to their teachings regarding the Lord Jesus, the Jews, and the nations and empires I have named.

The statements of Josephus, and mine, are published by Mr. Knights in parallel columns, to show their discrepancy. I think no candid mind will observe any difference. My offence, it seems, was the omission of the words of the historian, "The entire body of the people of Israel remained in that country"—as if the Jewish writer meant that the whole of the Ten Tribes were penned up in Media, and not a man escaped before the date of the Jews' return, or up to Josephus' time! The Greek text will not bear this interpretation, as I stated before. The words literally translated are these: "And many of them (Jews), gathering up their belongings, came to Babylon, desiring (to make) the journey to Jerusalem. But the general mass of Israelites remained where they were (not 'in that country" or *en ekeine te khorâ*—but indefinitely—'they remained where they were'); whence it follows (*dio*) that there are Two Tribes, in Asia and in Europe, subject to the Romans, while the Ten Tribes are beyond Euphrates until now—countless myriads (countless ten thousands!), not able to be computed in number." You see, sir, Josephus never said the Ten Tribes were in Media, but only beyond Euphrates—it might have been thousands of miles beyond—in Russia or Europe! The historian merely drew the inference the Tribes were, in his day, "where they were," but he did not say they were "in that country" or any other! So much for my alleged want of accuracy. Josephus proves my case so far as this—"the Ten Tribes did not return with the Two." Where they were in A.D. 93 he does not particularly describe! If I am wrong, I hope Mr. Knights will put me right.

Mr. K. says my argument is only good to show that "the Greeks, not the English, are of the House of Israel." True; if it can be shown that the Lacedemonians of that time are the Greeks of to-day. Can Mr. K. prove that? And next, "yes," if the Greeks of to-day respond to the portrait God's Word has drawn of Israel to-day. We judge of trees by their fruits. The British have the "signs." The Greeks have not one of the "signs." *Verb. Sap. Sat.*

Yours truly,
PHILO-ISRAEL.

Clifton, Nov. 13, 1888.

JEW AND GENTILE.

BY W. L. BLORE.

IN that excellent work, "Kingdom of God," &c., by Surgeon-General Grant, I find it stated that there is no direct evidence that the Epistle to the Thessalonians was addressed to Israelites.

It appears to me from the following extracts from Ellicott's "Introduction" to that epistle that there is such evidence.

"We are not informed how long the missionaries stayed at Thessalonica; probably a good deal more than the three weeks during which the preaching in the synagogue continued."

"In this synagogue the Church originated; for of the devout Greeks a great multitude were persuaded."

"The preaching went on on the week-days."

"The Acts tell us nothing of evangelistic efforts among the Gentiles, except among the devout—*i.e.*, the proselytes or Greeks." "Thus it is clear that they had spoken strongly of the *regal* aspect of our Lord's work." (So also Acts xvii. 7.) "It was in fact the proclamation of what is specially distinguished as the gospel of the kingdom (Matt. iv. 23, ix. 35, xiii. 19, xxiv. 14; Luke viii. 1, Greek, xvi. 16); the good news that he has organised us all into a well-disciplined Church (Rev. i. 6, Greek; comp. John xi. 52), which was to form an *imperium in imperio* within the Roman dominions."

Is not this blind evidence on the part of the bishop, especially in scriptural reference? Read last two.

Again: "At every turn in the epistle the advent of the kingdom is mentioned." "We find the Thessalonians reminded that one of the best blessings bestowed upon them was His calling them into His kingdom (1 Thess. ii. 12). The full development of this kingdom, at the King's return, was indeed very probably the main subject of the preaching.

Again, the commentator draws attention to 1 Thess. iv. 5, "As the Gentiles which know not God."

To me it appears that not only from internal evidence are all the epistles addressed to Israelites; but from the fact that all the Churches established by the apostles originated in synagogues; and that at Rome Paul addressed his own countrymen first. Also that the terms "brethren" and "saints" have a peculiar significance. Both Peter and Paul used this mode of address to their countrymen generally (Acts ii. and iii., &c.).

In Hebrews iii. 1 the Israelites are called "holy brethren," &c., which term includes that of saints. James and Peter addressed their epistles to Israelites by name as Paul did his to the Hebrews, and there is no doubt that the others were addressed to Israelites from the scriptural references which they contain, with the context. These scriptural references are sometimes transcribed from the Old Testament, and sometimes summarised or abridged as in Galatians, &c. In fact none but those thoroughly acquainted with the Old Testament scripture can fully understand these epistles.

Sandown, Isle of Wight, November 17, 1888.

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Frontispiece—PORTRAIT OF DR. J. M. GRANT.

	PAGE
CALENDAR AND DIARY FOR THE YEAR	4-26
Church Lessons for each Sunday of the Year	4-26
Text of Scripture for each Day of the Year...	4-26
Notes for Months and Moon's Changes	4-26
Moveable Feasts	6
Measures of Length	10
The Nation's Drink Bill	10
Bank Holidays	12
Standard Gold	14
Letters Patent for Inventions ...	16
Length of Mile in Different Countries	18
Legacy and Succession Duty ...	20
Meteoric Showers, '89. Ocean Depths	22
Legal Tender of Money	24
Income Tax	24
University Terms	26
Postal Regulations	28
General Information ...	29
The Royal Family, the Church	29
Public Exhibitions	31
The Ministry	32
ARTICLES:—	
The Operations of the Holy Spirit with Reference to the History of the House of British-Israel, Past, Present, and Future. By Philo-Israel ...	33
God's Promises, and How Men Treat Them. By V. M. Cox ...	42
Christian Britain—the Rock on Which Christ has Built His Church. By Rev. R. Douglas	47
Playing With Powder. By J. G. Taylor	62
"The Power of the Holy People." By J. C. H. Mehl	53
"Cui Bono?" By the Rev. C. W. Hickson	59
Israel no Type! By Douglas A. Onslow, J.P.	66
England's Mission. By Rev. W. J. Dawson	4
The Covenant Nation. By Rev. J. P. Britton	6
Is There Spiritual Benefit? By Rev. Denis Hanan	8
The Search for the Lost Tribes. By Rt. Hon. Viscount Folkestone...	10
Glimpses of the Future. By Rev. J. C. Boyce	12
A Reasonable Basis. By the late Bishop Titcomb	14
The Great Pyramid. By the Rev. Henry Morton	16
Jews and Israelites. By Rev. G. A. Rogers	18
Understanding the Prophecies. By Rev. John Huyshe	20
England's Position in the Divine Plan. By Rev. J. S. Krœnig ...	22
A Modern Goshen. By Rev. J. L. V. Cachemaille	24
Three Questions. By Rev. Canon Blake Brownrigg	26
LIST OF ANGLO-ISRAEL ASSOCIATIONS IN VARIOUS PARTS OF THE WORLD	69

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DOUBLE NUMBER.]

"HEAVEN'S LIGHT OUR GUIDE."

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"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the Forest, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces and none can deliver."—MICAH v. 8



"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17

THE BANNER OF ISRAEL.

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

VOL. XII., No. 626. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 26, 1888. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

Contents.

	PAGE
The Beginning of the End	509
Hosea I. and II. By W. H. Larkins, Lieutenant-Colonel.—Part II.	510
Mr. J. T. Crosthwait and the Rev. John Wilkinson	511
Enquiries on an Important Subject. By the Rev. Ralph J. Lyon, M.A.	513
The Siege of Suakin	514
"My People Doth Not Consider"	514
And So It Came to Pass That there Were no English Swords in the Hands of Israel	515
Further Expansion	516
An All But Peaceful India	517
The Metropolitan Anglo-Israel Association	517
A Warning. By E. Reep	518
Rarotonga in the South Pacific as a Gate	518

THE BEGINNING OF THE END.

IT appears but a short time since we commenced the twelfth volume of the BANNER OF ISRAEL. To-day we have to record the conclusion of our labours, and to render to our readers a short account, by way of a summary of the events which have marked the progress of a not very eventful twelvemonth. We began the year in suspense as to the possibilities of war or peace; and to-day we have still to say, that though for the moment there are no burning questions agitating the nations, there are many grounds for grave alarm, because the continental States are still armed from head to foot, and there seems no cessation to the preparations for the war which all men there seem to believe to be imminent, but no one can tell in what quarter it will burst forth. During the year both the Emperor William of Germany, and his son and successor, Frederick, died, the latter on June 15, the former on March 9, three months and six days before his son, leaving what was thought to be a heritage of war to the present Kaiser. Preparations for it are doubtless being made in many quarters, and the German Emperor's recent visits to Vienna and Rome had a decided reference to the triple alliance which is so significant a sign of the times. "The great and heavy clouds charged with the electricity of war" are no doubt in a measure clearer and lighter than they were when Lord Salisbury uttered these words at Derby, on the 19th of December, 1887, but the slightest accident may ignite the powder magazine which is ready prepared for the terrible explosion. A feature of the year has been the gradual expansion of the Empire, which grows in spite of the wishes of its people and of its Government.

In January we noticed the grant by the Sultan of Zanzibar, of a territory 50,000 square miles in extent, to the British East African Association, the concession being for fifty years and including a rich and valuable territory, stretching from the neighbourhood of Mombassa, a Gate, to the equatorial lakes; embracing also the uplands of the regions near mount Kenia, with that splendid mountain thrown in. During the month of May three small islands in the South Pacific were annexed as coaling stations, followed by the declaration of Lord Salisbury, addressed to the Boer Government of the Transvaal, that the territory south of the Zambesi was henceforth included within the sphere of British influence—proclaiming thus a new protectorate in one of the most important regions of South Africa. More recently still we have learnt of the protectorate declared by Her Majesty's Government over the Hervey group of islands in the South Pacific, including Rarotonga, an event which must lead ere long to the annexation of other islands in the neighbourhood of those strategic places.

The chastisement dealt out to the wild tribes of the Black Mountain region in Afghan territory and to the Tibetans in the Sikkim Passes must lead to the enlargement of the Empire in those two directions. In Upper Burmah the work of pacification has by God's blessing on our arms gone on apace, and we hope to find, in 1889, that Dacoity will be put down, and railways and telegraphs spread over the land will lead the people to understand that peace has its blessings; wealth and commerce yielding greater riches in the long run than robbery murder, and arson.

During 1888 the knowledge of Our Identity has made good progress. The Metropolitan Association has been active, and its secretary's efforts have been very praiseworthy. It has received however an insufficient share of the pecuniary support of its friends, and is cramped for funds.

The British-Israel Conference Association has held three meetings, one at Wolverhampton in March; the second at Manchester in October, the last lately in Bath. They were all very successful, and elicited a considerable amount of attention at these three centres.

The literature of the subject has been enriched by various works, one of the most meritorious being by our active and able friend, Surgeon-General J. M. Grant, whose "Origin, Progress and Establishment of the Kingdom of God in the World," has been favourably reviewed in these pages, and has attracted attention in several directions. A good novel by P. Pullen Burry, entitled "Nobly Won," has skilfully worked out the Tea Tephi legend into a capital Identity tale, and contrived to bring it into the compass of a two-volumed work, which teaches our subject as founded on the Scriptures in a masterly way.

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During the year one of our most stedfast and hardworking colleagues passed away after a life of much suffering. Charles Horner will long be mourned by those who best knew him, and his loss will be deeply felt by the Free Distribution Fund, to which he gave efficient help during several years.

The progress of our own Journal during 1888 has been satisfactory. The paper seems to hold its own, and to be acceptable not only in the land of its birth, but in all portions of the Empire of Israel where it travels. There are few spots now whither it does not penetrate, and obtain at least a casual perusal. It goes in the regular course of trade pretty nearly to all the outlying portions of the great Empire of the Queen, and is a favourite it seems both with soldiers and sailors of Her Majesty's Army and Navy respectively. We are glad to know that this is the case, and desire to return all the thanks and praise for the result to God, whose truth we strive to make known to our fellow countrymen throughout the world.

To our many friends who have aided us in filling the pages of this Journal during the year we tender our best and most sincere thanks. They have contributed to enrich the BANNER, and to lighten the sometimes heavy load of its Editor. To Mr. John T. Gott our readers' and our own thanks are again especially due for the accurate and excellent Index which as heretofore he has compiled for our use. It has cost him infinite toil, and we owe him grateful thanks.

It remains, in taking leave of our readers for the period now hastening to its close, that we should wish them, every one, all the blessings of the season, with a happy, prosperous new year to come. Those national blessings which we have all longed and prayed for, that they might be granted from on High to our people, have not yet been fully conferred upon us. We must not cease from besieging the Throne of Grace that they may be given. The promise of the new covenant which will regenerate our whole race is ours, and must in God's own time be made good to us, as He is true. Let us then give Him no rest until this bright covenanted blessing be fulfilled, and our entire people, "from the least of them to the greatest of them, know the Lord" as their own God and Father in Christ. To Him then shall be all the praise!

HOSEA I. AND II.

By W. H. LARKINS, LIEUTENANT-COLONEL.

(*Concluded from page 502*).

"She is not my wife, neither am I her husband" (chap. ii. 2); "Lo-Ammi, ye are not my people and I will not be your God" (chap. i. 9).

PART II.

IN chapter ii. we have again set before us the Apostacy of the House of Israel under the figure of a faithless wife divorced by her husband as "not my wife," and it will be my object on the present occasion to ascertain, if possible, what is the right construction to be put upon these words or on the parallel passage, Lo-Ammi not My people, in ch. i. 9. Do they constitute an absolute divorce or uncovenanting, and if so, from both or from which of the two covenants?

There are some who maintain that they mean an absolute divorce or uncovenanting from both the Abrahamic and Mosaic covenants, and on one occasion I actually heard this doctrine preached from the pulpit. But as regards the former which was unconditional, everlasting and immutable; being confirmed by an oath, it would be inconsistent with the nature of such a covenant to believe that any portion of the promised seed could be uncovenanted or cut off as heirs to the promises made under that covenant; or that a people uncovenanted could at the same time, during their Lo-Ammi condition, be fulfilling any part of the covenant blessings promised to the seed of Abraham; and yet we find that the House of Israel would be doing this and fulfilling the multitudinous seed promised to Abraham and his after-seed (chap. i. 10). Moreover, in view of such a construction, there must of necessity be a failure of the prophecy contained in chap. i. 11, and consequently such a construction must be set aside as untenable and inapplicable so far as the Abrahamic covenant is concerned.

The Mosaic covenant, unlike the other, was conditional, blessings being promised for obedience and curses for disobedience. The Ten Tribes broke this covenant and came under its curse. Neither was it of a permanent character, for it was added "because of transgressions till the seed should come to whom the promise was made" (Gal. iii. 19). Backsliding Israel for breaking the Mosaic covenant was given a bill of divorce; but what was the nature of that divorce? It certainly was not an absolute one, for the same prophet Jeremiah who refers to this divorce a few verses further on when calling upon these backsliding children to return, he says, for I am married to you (Jer. iii. 8, 14). Again, the prophet Isaiah referring to God's separation from His people, says, "Thy Maker is thy Husband." "In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy upon thee" (Isa. liv. 5—9). These passages of Scripture do not support the idea of the existence of any absolute divorce, but merely that of a judicial separation, during which the conjugal rights were suspended, but which could be renewed at any time with the consent of the contracting parties; and the career of the faithless wife fully corroborates this view of the construction to be put upon the words, "she is not My wife."

But mark the concern evinced by the husband; the means taken by him and the measures adopted to cut off all intercourse between this faithless woman and her lovers (chap. ii. 6, 7).

Is this the conduct of a man absolutely divorced from his wife? Surely not, but rather that of one who separated from his wife was desirous of reclaiming her from her infidelity; and may we not take it as a symbol of God's gracious dealings with His covenant people? For the House of Israel although cast out was not cast away (Rom. xi. 2); though sifted among all the nations as corn is sifted in a sieve, yet was not the least grain allowed to fall on the ground, "Such was God's watchful care over His chosen people" (Amos ix. 9). What was the effect produced by the first steps taken by the husband for the reclaiming his wife? It produced a desire to return to her husband, "for then it was better with me than now" (chap. ii. 7). But he did not stop short here in his endeavours to reclaim his wife; he allures her and brings her into a solitary place and speaks words of comfort to her there, in her solitude far removed from all the allurements of the world around, and from the temptations to which she had been exposed; and "in their affliction they will seek Me early" (Hos. v. 15), and will say, "Come, let us return unto the Lord, for He hath smitten and He will bind us up" (chap. vi. 1). Affliction is often the means by which God draws us closer to Himself, diverting our thoughts into new channels, and thus, reclaiming us from sin, and hence it was that affliction was made a door of hope for the faithless wife by which she was rescued from her sinful life, induced to return to her Husband, and once more she sings as in the days of her youth (chap. ii. 14, 15), "and at that day thou shalt call Me Ishi, my Husband, and I will betroth thee for ever in righteousness and even in faithfulness, and thou shalt know the Lord" (chap. ii. 19, 20); as with individuals so with nations, for the land of Palestine was not a place of rest for the worshippers of Baal; and the House of Israel was removed from the land and went into captivity as a punishment for their apostacy, but even in this can be seen a mark of God's gracious dealing with His people, for the prophet adds, "because it was polluted and will destroy you even with a sore destruction" (Micah ii. 10). So that their removal from the land into the wilderness of the nations not only saved them from destruction, but it was there and not in Palestine that Israel would find grace; it was there that the Lord would plead with them face to face (Jer. xxxi. 2; Ezek. xx. 35). The House of Israel also had to pass through

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the Valley of Achor, or Affliction, for nearly eight centuries before they obtained mercy and redemption from their transgressions, and restoration to God's favour as His people (chap. ii. 23.)

What follows in verses 19 to 21 as to the betrothal of the wife for ever in righteousness and even in faithfulness clearly refers to a Christian dispensation, and the consequent strengthening of the marriage contract as compared with that existing under the Mosaic Law—under the latter the bond of union between man and wife was open to dissolution at the will of man by a bill of divorce, but Our Lord utterly condemned this law, and told the Pharisees, "What God hath joined together let not man put asunder." So that the betrothal of a wife to her husband for ever in righteousness and even in faithfulness, cannot be viewed in any other light than that of an indissoluble and everlasting contract: and such was the covenant God made with Abraham, and so it would be inconsistent with that covenant to suppose that any portion of the seed of Abraham could be uncovenanted, or cut off as heirs to the promises.

Bromley, November, 1888.

MR. J. T. CROSTHWAIT AND THE REV. JOHN WILKINSON.

To the Rev. John Wilkinson, Mildmay, London.

DEAR SIR,—I beg to thank you for your pamphlet, "The Ten Tribes; Where They Are Not? and Where Are They"? I presume you sent it in reply to the leaflet I sent you a few days ago, "The Jews! Who are the Jews?" I shall therefore make some observations for your consideration, which prove that not only have you failed to make any critical reply, but that such as you have made, is based on parts of prophecies, while you carefully leave out of consideration what I have based my leaflet on; and what, regarding the Bible as a whole, shows that you have missed the plan of God's salvation of the world by means of His ministers, chosen before the world began, even Israel, who were commissioned to bear the knowledge of the salvation through Christ to all the nations of the world,—for it is clear that the Jews are not making Christ known, hence the other House of Israel must be doing the work, as God is true.

1. "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9). This was said of the Twelve Tribes, and you say it is true to-day of the Jewish people. In what way do they dwell alone? You do not say; but the facts about which we can agree, are, that they are scattered all over the world, and are alone in their customs and manners. But the Anglo-Saxons are also scattered all over the world, besides holding great territory, mostly away from contact with other nations, North America, the Australasian Islands, and British Isles, &c. Now if you argue that the Jews dwell alone when scattered all over the world, you must admit that the Anglo-Saxons also live alone! And in our customs and manners, we are very much alone, to wit, our laws are based on the ten commandments; hence our law acknowledges the sanctity of the Lord's-day, and we lend to all nations while borrowing from none, a peculiar Israelitish feature.*

Now the second clause, "They shall not be reckoned among the nations." Whatever meaning you may attach to these words, and you must remember that as the Jews of the present day do not reckon themselves among the nations, so Israel of old, so long as she knew herself to be Israel, did not reckon herself among the nations, yet she was a great nation; moreover, Jer. xxxi. 36, declares that Israel, the Ten-Tribed House, would be always a nation before God for ever! It cannot be or mean that Israel would not be a nation now in the latter days: for it is written in the prophet Micah, "In the last days, saith the Lord . . . . I will make her that was cast far off a strong nation!" Are you prepared to deny that this is spoken of the cast-off House of Israel? You will hardly venture so far! So on both accounts your first proposition not only fails, but denies other scripture prophecies.

2. "For the children of Israel shall abide many days without a king and without a prince . . . 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" (Hosea iii. 4, 5).

Now, sir, you admit that the term "Children of Israel" is applied to the Ten-Tribed House of Israel (p. 4); and that this same Ten-Tribed House of Israel was carried captive by the king of Assyria in 721, B.C. (p. 11); in fact they had no king from this time forward up to the time of the Apostles Peter and James, who address their epistles to them scattered throughout various countries; surely some 750 years would constitute "many days." But the prophet continues, "Afterward shall the children of Israel return and seek the Lord their God in the latter days," and may I ask why you should read this as though it said they were to *return* to Palestine? (p. 5). Israel was to return, evidently from idolatry, and seek the Lord their God; and if you refer to the 1st chapter you will find this stated, "In the place where it was said unto them, Ye are not My people," this could not be said unto them in Palestine! there, that is in their outcast condition and place, it shall be said unto them, "Ye are the sons of the living God." Now, sir, in the face of this prophecy, how can you state that "Israel is to remain without a true knowledge of God; and they are to seek the Lord their God on their *return* to Palestine"? For the prophet continues: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head and come up out of the land," *i.e.*, return to Palestine, as in Jer. iii. 18. Hence the return from idolatry, and their becoming sons of the living God, *i.e.* Christians, is before the union of the two houses or kingdoms, and before the Return to Palestine. I can hardly persuade myself that you are ignorant of these prophecies!

So you have now proof that the House of Israel did abide many days without a king or prince, afterwards they were to return to seek the Lord, and David their king. What further do you want? The Anglo-Saxons are Christians, and they have kings and princes; and when one reads that the kingship over Israel was given to David and his sons for ever, is it anything marvellous that God should perform His promises? So your second point also fails and denies Scripture!

3. You refer me to Deut. iv. 26, 27; xxviii. 62—66, and infer from them, that as long as the Twelve Tribes are out of Palestine they are under a national curse (p. 6), and while admitting that the Twelve Tribes were divided into two kingdoms, you presume, in the face of Hosea i. 10, that both houses are under a curse and *are few in number*. Now Hosea declares of the Ten-Tribed kingdom, the "children of Israel," in contradistinction to the "children of Judah," were to be in number as the sand of the sea, which cannot be measured nor numbered. Here again you contradict Scripture flatly! Now, sir, this is not all, but in the two chapters you refer me to, you keep back the blessing promised on repentance: why do you not refer to Deut. iv. 29, 30, 31? where it is declared, "If from thence thou shalt seek the Lord thy God *in the latter days* [hence pre-millennial] He will not destroy thee nor forget the covenant of thy fathers which He sware unto them." What did He sware? "I will make of thee [Abraham] a great nation" (Gen. xii. 2). Now, Mr. Wilkinson, I don't know what you call this; it looks to me very like taking away from the words of prophecy (see p. 24). In chap. xxviii. you have done the same; why do you not refer to the verses 1—14? where twice (verse 4, 11) the fruit of their body is blessed! Are you ignorant of these verses of prophecy which refute your statements?

4. You say "Circumcision was the initiatory rite into the

* Moses, in Deut. xxxiii. 28, gives a more definite meaning of Israel's dwelling alone, "Israel then shall dwell in safety alone." See also 2 Sam. vii. 10, 11. This is true of the Anglo-Saxons!

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privileges of the national covenant, and is so still. The Anglo-Saxons, being an uncircumcised people, are excluded from all the privileges of the national covenant" (p. 7). Now, sir, you know that the division of the Twelve Tribes into two houses was arranged by God, and the house of Israel was cast off, divorced from the covenants of the law, as you will read in Ezek. xxiii.; Jer. iii. 8; Hosea. ii.; and therefore uncircumcised! But Christ came to redeem those that were (not are) under the law, that they might receive the adoption of sons (Gal. iv. 5, see also Hosea i. 10), and Paul in Rom. iv. treats of the very point you raise, and says, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? How was it then reckoned, not in circumcision, but in uncircumcision, that He might be the Father of all them that believe, though they be not circumcised." So the Ten Tribes whom Christ redeemed ought to be now in the last days *uncircumcised* just as we Anglo-Saxons are. So on this 4th head you are also wrong, from, I suppose, ignorance of Christ's mission to the House of Israel, and Paul's explicit statement on the subject.

5. You say: "All Anglo-Saxons (even if Israelites) are either believers or unbelievers: if believers in Christ, they are detached from the national Israel, and consequently from the future temporal interests and destiny of the nation. Indeed, they form part of an entirely new body, the church, the body of Christ, which will be with her Lord before the national Israel have full and peaceable possession of their earthly inheritance. All believers in Christ, Jews and Gentiles, secure this higher calling of the church, a heavenly calling, and will be married to the Lamb before Israel's national conversion and mission to all nations." I have quoted this in full; may I ask where you find such unscriptural statements? Do you not know that the church of God is the church of Israel? formed into a congregation at Mount Sinai (see Acts vii. 38), established in Jerusalem, continued but re-formed by Christ into the so-called Christian Church? And when the Redeemer was foretold (see Isa. lix. 26, quoted by Paul as fulfilled in Rom. xi. 26; Gal. iv. 5.), what does Isaiah add (ver. 21): "As for Me, this is My covenant with them, saith the Lord: My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Now, sir, where is God's church *outside* and apart from national Israel. Can you deny this prophecy concerning Jacob's descendants, or were you ignorant of it?

[*Leaflet referred to*].

THE CHURCH OF GOD IS THE CHURCH OF ISRAEL, THE BRIDE, THE LAMB'S WIFE.

Proof:—

Christ is the head of the Church, which is compared to a Wife. Eph. v. 23.

The Bride is the Lamb's Wife. Rev. xxi. 9.

It follows that the Church is the Bride; but the residence of the Bride is The Holy City, New Jerusalem, on whose Twelve Gates are written the names of The Twelve Tribes of the Children of ISRAEL; hence the inhabitants must be Israelites, and therefore the Church of GOD, the Bride, is ISRAELITISH!

Again:—

The Church of GOD, is the Church of the First-born. Heb. xii. 23.

The Firstborn is Israel, "Israel is My Son, My First-born." Ex. iv. 22.

"I am a Father to Israel, and Ephraim is My First-born." Jer. xxxi. 9.

Therefore the Church of God is the Church of ISRAEL!

And this agrees with the Prophets:—

Isaiah liv. 5.

Thy Maker is thine Husband: the Lord of hosts is His name; and thy Redeemer the Holy One of Israel.

Jer. iii. 12, 14.

Return, thou backsliding Israel, saith the LORD; . . . . for I am married unto you.

Hosea ii. 16, 19.

Thou [Israel] shalt call Me Ishi, *i.e.* My Husband; . . . . and I will betroth thee unto Me for ever.

Therefore the CHURCH of God is the CHURCH of ISRAEL; For the LORD hath chosen JACOB unto Himself, and ISRAEL for His Peculiar Treasure. Ps. cxxxv. 5.

I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Mal. iii. 6.

"*O slow of heart to believe ALL that the Prophets have spoken!*"

Again, as you saw in my second leaflet, "The Church is the Bride, and the Bride is Israel" yet again, the church of God is the church of the firstborn; but the first-born is Israel! therefore the Church of God is the Church of Israel, and to this agree the prophets Isaiah, Jeremiah, and Hosea. Are you prepared to deny all these in order to overthrow Anglo-Israelism? I repeat a summary of the five points:—

1. The Anglo-Saxons do live safely alone, and are alone in their customs and laws and Sabbath-keeping. But if they lived alone in the sense of being shut up in a walled town or island, they could not carry out their high destiny of being God's witnesses (Isa. xliii. 10), nor be in the midst of many people as a dew from the Lord (Micah v. 7). "Not reckoned among the nations," cannot mean not a nation at all, for the prophet Micah states they are to be a strong nation in the last days, which the Anglo-Saxons are now, being some 100,000,000 strong. Why do you take no account of these prophecies?

2. The children of Israel did abide many days without a prince, etc., so did the Anglo-Saxons; the children of Israel were to turn to the Lord, the Anglo-Saxons have turned to the Lord.

3. The Twelve Tribes, out of Palestine, were few in number before Christ redeemed the House of Israel. But you have kept back the verses following those you quote, which declare that if they should seek the Lord their God in the latter days, He would perform the covenant which He sware unto their fathers, and the first promise to Abraham was, "I will make of thee a great nation." Truly, we Anglo-Saxons "are enjoying national blessings, and are not few in number" (p. 3).

4. The House of Israel was divorced from the Law, and therefore uncircumcised; but they were redeemed by Christ, and Paul expressly states that the blessing of Abraham was to be fulfilled in uncircumcision. "The Anglo-Saxons are uncircumcised" (p. 8).

5. The Church of God is the Church of Israel, as proved in my leaflet, see extracts above.

So far your pamphlet fails utterly, and what semblance of truth it may have, is entirely due to your withholding, not only other parts of Scripture but parts of the same prophecies you refer to. A very grave charge, but true! In the second part (p. 9), you proceed to shew where the Ten Tribes are; and you answer, "The Nestorians in the mountains of Kurdistan, and by the Lake Ooroomiah, in Persia" (p. 16). How simple! How wonderful! Yet how strangely different from the prophecies! The seed of Jacob was to spread abroad to the West, and to the East, to the North and to the South (Gen. xxviii. 14) and to be as the dust of the earth for multitude.

The children of Israel (or Ten Tribes of this prophecy) were to be as the sand of the sea, which cannot be measured nor numbered (Hosea i. 10). An exceeding great army (Ezek. xxxvii. 10). Dwelling in the Isles afar off from Palestine, and spreading from thence to the desolate places of the earth (Isa. xlix. 1, 3). A nation and a company of nations (Gen. xxxv. 11). A strong nation (Micah iv. 7).

Yet they are "the Nestorians in the mountains of Kurdistan, and by lake Ooroomiah, in Persia!" against the clearest testimony of Scripture. If I mistake not, sir, you have been answered before, and you were unable to reply in return; this being so, you have not acted uprightly in sending me your pamphlet in reply to my leaflet. Can you even now make any excuse for keeping back prophecies which contradict your statements? I am Sir, yours faithfully, JOHN T. CROSTHWAIT.

5 Manders Terrace, Ranelagh Road, Dublin, October, 1888.

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ENQUIRIES ON AN IMPORTANT SUBJECT.

By the Rev. Ralph J. Lyon, M.A.,
Rector of Wickwar, Gloucestershire.

I ASSUME that, as Christians, we believe:—

I. That the Bible is the Word of the living God, and in all its parts and in every particular "is the truth."

II. That the purposes of God are unchanging, and His promises, whether to nations or individuals, are to be literally fulfilled in His own time; moreover, that the lapse of ages and delay in the fulfilment of those promises, however long, do not in the least degree invalidate them, nor affect the certainty of their complete accomplishment in due season.

III. That, though many parts of prophetic Scripture and promises contained in them are capable of a spiritual interpretation and application to the Church of Christ, and to the case of individual believers now, this does not in any way interfere with their primary literal meaning or application to the literal people of Israel.

IV. That it pleases God, by the progress of events in the world under His providential guidance, to throw increasing light on His prophetic Word, and to supply the key to much that has been locked up in obscurity; that it behoves us therefore at all times to study that Word with an unprejudiced mind, in the spirit of earnest prayer, for the teaching of the Holy Spirit; that while kept from "all erroneous and strange doctrines" our eyes may be opened to clearer views of what is God's truth, and in accordance with His Divine purpose and grace.

This being so, the following enquiries seem to demand our most serious and prayerful consideration in the present day:—

I. We know that God gave three great and unconditional promises to the patriarch Abraham (not in circumcision, but in uncircumcision), referring to (1st) the land of Canaan; (2nd) the Messiah, and (3rd) to the multitudinous seed (Gen. xvii. 4—6), the last of these being renewed to Isaac (Gen. xxvi. 4) and to Jacob (Gen. xxviii. 14). Why should we not expect this third promise to be literally fulfilled as well as the other two? If so, where are the promised seed?

II. We have in Gen. xlviii. 19, the patriarch Jacob's remarkable prediction of Joseph's son Ephraim, that "his seed should become a multitude or fulness of 'Goyim,' *i.e.*, non-Israelite nations." At this advanced age of the world, why should we not expect to see the fulfilment of this prediction, and the appearance of Ephraim's multitudinous seed, not amongst Jewish, but among apparently Gentile nations?

III. In Gen. xlix. 22—26, we have another remarkable prediction of Jacob, that "in the last days" (allowed to be the prophetic expression for our own times) the richest conceivable blessings of all kinds should be poured out upon the seed of Joseph, who have apparently vanished altogether from the earth; a prediction of blessing, moreover, confirmed and amplified by Moses at his parting benediction of the Tribes of Israel (Deut. xxxiii. 13—17). Why in these "last days" is no such wealth of blessing to be traced as resting on any acknowledged Israelitish people? Does not this unquestionable fact suggest the idea that we may be looking in altogether a wrong direction for the seed of Joseph, and that they are really to be found in an entirely unexpected quarter of the world?

IV. In 1 Kings xii. we have recorded the separation of the kingdoms of Israel and Judah, "which thing was of God," and in 2 Kings xvii. we read of the carrying away of the Ten Tribes of Israel into captivity into Assyria, from which as a body they never returned. Why should writers and speakers of the present day persist in referring to the Jews as if that dispersed family included the whole of the Tribes of Israel; losing sight entirely of the distinction between predictions and promises referring to Ephraim and Judah respectively, and entirely robbing the expression, "the whole House of Israel," of its force and meaning?

V. In the prophecy of Hosea we find express predictions that the people of Israel, "Ephraim," should lose their distinctive privileges and be cast off by God as no longer "His people," the names Lo-Ruhama, Lo-Ammi, typifying their degraded, outcast condition; while at the same time a distinct promise is added of future restoration to God's favour and their lost privileges (Hos. i. 10, 11.)

Why is this truth persistently lost sight of and ignored by many expositors of the Holy Scripture?

VI. In various passages of prophetic Scripture, as Jer. xxxi. 35—37, xxxiii. 19—26, Amos ix. 9, the permanent preservation of Israel, as a nation, is declared in the strongest terms and by the most striking illustrations; and in other passages, as Jer. iii. 18, xxxii. 37—44, Ezek. xxxvii. 21, the re-union of the two families or kingdoms of Israel and Judah, and their restoration to their own land, are no less distinctly predicted. Why should these promises be put aside and direct predictions of national restoration be applied only to the spiritual kingdom of Christ?

VII. After what period in Scriptural history are we warranted in asserting that apparent promises to Israel as a people have no literal signification, and that their fulfilment is only to be expected in a spiritual sense?

VIII. In Nebuchadnezzar's vision in Dan. ii. what warrant have we for applying the inspired interpretation (ver. 38—43) to the well-known four earthly empires and sub-divisions of the last—the Roman empire—and then explaining the prediction that follows (ver. 45,) as referring solely to an entirely spiritual kingdom, thus destroying all prophetic analogy, and at the same time ignoring the actual fact of the present existence of a fifth earthly empire, five times vaster than that of Babylon, four times than that of Rome, which, by its very existence apparently contradicts such an explanation as the above, and falsifies the prediction of the vision when so interpreted?

IX. What answer, so effective, have we to give to the infidel objection, that God has failed to fulfil His promises to Israel, as when we shew that He is even now fulfilling those promises? that in these "last days" there exists a nation, gathered and consolidated from apparently Gentile sources, but enjoying Israel's covenant blessings; a nation which possesses, reveals, translates, and circulates the Word of God, maintains and honours the Sabbath-day, and enjoys God's favour and protecting, enriching blessing at home and abroad; vast in her rapidly increasing population, in her maritime power and commercial influence; rich in her widely extending colonial dependencies, using moreover her ever-growing influence for the spread of the Gospel and the extension of the kingdom of Christ in the world, for the conversion of the Jews and for the evangelization of the heathen nations?

X. Is it possible to deny that in our own beloved British nation and empire, we find these distinguishing marks of a people, to whom "God is" especially "nigh," whose "land" "He" specially "careth for"? And seeing that apart from Our Identity with Ephraim, in spite of our occupying the position among the nations that we do, and the relation to the Church of Christ as a missionary nation that we are permitted to enjoy, there is absolutely no allusion to our nation in the prophetic Scriptures, is it possible to withhold our belief from the truth that we are the representatives of him of whom God said (Jer. xxxi. 9), "I am a Father to Israel, and Ephraim is My first-born"? and that in all humility and thankfulness, as Christian Israel, it is our particular privilege to say, "This God is our God for ever and ever" (Ps. xlviii. 14). "The Lord hath been mindful of us; He will bless us; He will bless the House of Israel; He will bless the House of Aaron. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord" (Psa. cxv.)

XI. Lastly, why should so many good, earnest, and learned men treat this whole subject with ridicule, as unworthy of

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serious study, and as if the difficulties in the way of the acceptance of the truth of our Ephraimite origin were insuperable, even in spite of the strong and varied evidence of Holy Scripture in its favour? "Why should it be thought incredible that God should raise a dead" nation any more than a dead individual? And when He has predicted that Ephraim should be cast aside and lost, and his seed found in an unexpected Gentile quarter, and restored to their lost privileges, why should attention be refused to those facts of the 19th century, which confirm the truth, and testify to the fulfilment of this prediction?

Surely these enquiries are not to be lightly put aside as unworthy the consideration of thoughtful Christians, and the grave responsibility of rejecting the teaching of Providence in historical events, in conjunction with that of Holy Scripture, is not to be lightly incurred.

THE SIEGE OF SUAKIN.

THE condition of Suakin has become a ludicrous *impasse*. We are not nationally the protectors of Egypt and its possessions, and therefore do not undertake to be responsible for the safety of Suakin, which belongs to the Egyptian Government. In spite of that theory, however, we cannot afford to allow the Soudanese dervishes to take Suakin; and, therefore, we keep up the pretence by denuding the town of all British troops in the first place, but retain in the harbour a few gunboats, which really prevent the Arabs storming the place, and clearing out the Egyptian troops. We keep up the pretence that we are not "protectors" of Egypt; but go on all the same, protecting the harbour and town of Suakin; because France would, perchance, feel offended if we were to be bold, and assert our true position. Germany too might, in the event of our claiming our rights, demand some inconvenient equivalent in Central or South Africa, and so raise unpleasant questions.

The siege of Suakin, therefore, drags on. Trade is destroyed of course. The friendly natives, who only want to trade if we would allow them to do so under the British flag, are kept in constant suspense. The rebels are encouraged in their rebellion, and all round there is a huge blunder being committed, simply because our Government has not the nerve to declare that they are in Egypt as the "protectors" of the country, and mean to stay. We suppose matters will so proceed till the outbreak of the great Continental War-woe, when shams will suddenly disappear, and affairs will assume their true shapes and colours. Then French claims to Egypt, impossible of realisation, must forthwith disappear. Then German attempts to establish African and Australasian colonies, and trade, within their allowed limits of national influence (!), will collapse, and it will be found that "all who see" the British "will acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.).

Already the native tribes about Suakin are only watching, it is said, for a sign from us to make the rebel dervishes decamp, and begin the operations of peaceful trade. But they will only do that if the British alone will deal with them. "The English officials," says the *Times*, "are honest and disinterested; but the natives do not believe in the Egyptian Government, and so no negociations in the name of that Government have any chance of success. They do believe in us, badly as we have behaved, and they want nothing more than that we should secure their outlet, foster their trade, and cry "hands off" to all Egyptian and Turkish officials, whether civil or military. It appears our irresolute Government has decided to send round a British regiment from Cairo to Suakin, in order, directly the dervishes are "cleared out," to send it back from Suakin to Cairo!

They are still trembling at the consequences of their act, if France should frown at their boldness in attempting to assume a Protectorate; and, therefore, they will neither take up the position of the protectors of the port, nor leave it to its fate, with the certainty that Germany or Italy will take our place the day after we turn our backs on that important strategic position. It is a "strategic position," because it is the "natural outlet of the trade of the Northern Soudan, and the natural inlet of civilising influences." To make the position more ridiculous, it appears that the battalion of British troops who are going to Suakin are to be strictly confined to the neighbourhood of the town, and therefore are not to be drawn, we suppose, into any fight against the dervishes' trenches, unless the latter, being victorious over the wretched Egyptian black troops try, and rush the town. It is certain, therefore, the British troops will effect no good at Suakin, since they cannot do so, being too few in number, and hampered by restrictive orders. These orders have reference to the policy of the Government, which was declared by the Leader of the House of Commons, Mr. W. H. Smith, on December 1st, when he said:—"We have been challenged as to the policy of Her Majesty's Government. The policy of the Government with regard to Egypt has been set out clearly in the convention which we endeavoured to arrive at with the Porte, and which means that so soon as adequate security has been provided for peace in Egypt, Her Majesty's Government desire to withdraw altogether from that country. There has been no violation of or departure from that policy of any kind on our part."

Here, then, is the root of the whole difficulty. The Government of Lord Salisbury, like that of Mr. Gladstone, resolves not to yield its will to God's in regard to Egypt. God requires Israel, we believe, to take the country. Our Governments of the two parties absolutely refuse; and their refusal to obey has already cost, and will cost this our unfortunate nation, the lives of thousands of her precious sons, and treasure by millions. In every direction this disobedience leads us to trouble which we cannot escape till we accept our responsibilities, and make Egypt our permanent charge. Then the Soudan will submit; external enemies will subside; and prosperity will be Egypt's reward, according to the prophecies. The debate in the House of Commons has set the Government's hands free by a small majority to help the Egyptians in their difficulty as regards the town of Suakin only. But it remains to be seen whether further trouble will not come of it. We believe it will!

"MY PEOPLE DOTH NOT CONSIDER."

IT was a heavy indictment the Lord brought against Israel His people in Isa. i. 2, 3, R.V. The words there are the words of God Himself! "Hear, O heavens, and give ear, O earth: for the Lord Jehovah hath spoken. I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider." Israel was degenerate from the beginning. Moses testified to that fact in Deut. ix. 6—24, R.V., and in Isaiah's time, as the Lord declared above, they were no better. They were found, then, to be incorrigible. The Lord argues that further correction is useless. "Why will ye be still stricken that ye revolt more and more?" or, "why should ye be stricken any more," as the margin has it. All God's sore punishments had been inflicted. Their country was then desolate, overrun by the Assyrians; their cities were burned with fire. Their land, strangers devoured it in their presence, and it was desolate as the overthrow of strangers. The daughter of Zion (the Jews) was left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord had left Israel a very small remnant, in the tribe of Benjamin with Judah, they (the Ten Tribes) would have been as Sodom, and they would have been like unto Gomorrah (ver. 7—9.) This Scripture

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surely testifies the entire captivity of Israel, and their final disappearance from the land. If Benjamin, "a very small remnant," had not been left, the whole of the House of Israel would have disappeared from human ken and human history, which was not the Lord's intention then. The future of the rebellious, sin-stricken, ignorant race is depicted in ver. 16: "Wash you, make you clean, put away the evil of your doings from before Mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

The House of Israel can only wash, to become clean in God's sight, in the blood of Christ, and this they did at the Reformation, since which all the blessings of Abraham have been theirs. "Israel-obedient" had great and important blessings promised to them conditional on obedience to God's commands (Deut. xxviii. 1—14; xv. 6), and those very blessings the British people have exclusively inherited since the date of the Reformation, thus proving they are Israel-obedient, now found under the British *alias*. Consequently we find in Isa. i. 19, this conditional promise: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Israel obeyed, and obtained the promised blessings. Judah rebelled and refused, and have been devoured with the sword ever since the crucifixion. The Ten Tribes, evil as they are, and are correctly painted in this prophecy, are to be restored to God's favour through repentance and amendment, which are both also the purchase of the Cross of Calvary. "Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as white as wool." But how is the change to be effected? The same chapter tells us in ver. 24—31, R.V.: It shall be by the power of the Lord, but not otherwise. "He will destroy His enemies in Israel, and will turn His hand upon her, and thoroughly purge away her dross, and take away all her alloy." Then follows the restoration of Israel's political constitution, and her redemption under the figure of Zion, David's city, the righteousness of Jesus being her garment. Then will appear Israel's national righteousness, when Isa. lxv. 1 shall be fulfilled, and "the mountain of Jehovah's house shall be established in the latter days," or this our Christian dispensation, in the top or head of the mountains (*i.e.*, of the nations), and shall be exalted above the hills (or smaller States), and all nations shall flow into the Israelitish State, the chosen ones of God.

The teaching of the whole of these portions of the two chapters of Isaiah to chap. ii. 4, we take to be the utter depravity of man, and especially of the Ten Tribes; their dependence upon the faithfulness of God for restoration and deliverance; their salvation through the blood of Christ; and the consequent return of the people to national power and prosperity in our latter days, as a redeemed and Christian people, owing all to His blood and justification, who died and rose again for them; making them to become a blossoming and budding people, henceforth "filling the face of the world with fruit" (Isa. xxvii. 6).

On the line of possibilities God is all sufficient for any reasonable purpose or work. On the line of space there is room enough for continued creation, and on the line of time eternity is equal to both. Our faith and our conceptions and our imagination have a fine field for exercise and development in these infinitudes. Three large words, God, space, and eternity, all warrant more than the human mind can take in. These facts should prepare us to receive wonderful things in a divine revelation. All things are great relatively in the divine economy, though small when separate.—*Dr. Wild's Sunday Morning Sermons.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND (Secretary, Mr. Andrew Sibbald, 3, Townshend-villas, Richmond, Surrey), and the Liverpool British-Israel Identity Association (Secretary, Mr. E. Lyon, 11, Magdala-street, Liverpool), have, through inadvertence, been omitted from the "Anglo-Israel Almanack" for 1889.

AND SO IT CAME TO PASS THAT THERE WERE NO ENGLISH SWORDS FOUND IN THE HANDS OF ISRAEL.

IT seems that our English-made swords were once famous throughout the world. But because they were rather dearer to produce than German manufacturers could supply from Solingen, our army came to be furnished entirely by the German workshops, and the art of making English swords was at last absolutely forgotten at home. It came to pass, therefore, that in the day of battle, no home-made sword was found in the hand of any of the people of these islands, but the swords they used in the cavalry and other branches of the services were made by Germans in Germany because we saved a fraction by the policy which starved our own people to enrich the stranger! The *Globe* newspaper of Nov. 21, commenting on the facts, was unable to illustrate the matter better than by going to the Bible and quoting from 1 Sam. xiii. 19, *et. seq.* There it found the fact stated that sword-making was forbidden by the Philistines—the masters of the Israelites, our ancestors, about 3,000 years ago, in the days of Samuel the Prophet, and Saul the King—the policy of the Philistines being to keep the unfortunate Israelites unarmed, or very badly armed, that they might the more easily be kept down by these, their Gentile conquerors. The *Globe* strangely quotes Scripture thus, declaring that the facts of our own day are only a repetition of what took place during the reign of Israel's first earthly monarch:—

ENGLISH SWORDS.

It is painful to learn from Mr. Stanhope that Englishmen should have forgotten how to make their own swords. One is reminded of those days told of by the Prophet Samuel, when "there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock . . . So it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan." In our case, if for "the Philistines" we read the Germans, and for "the land of Israel" the land of Great Britain, the parallel reads rather uncomfortably. Fortunately, however, it does not end there. Although the art of sword-making had been clean forgotten, so that we have had to import Philistines from Solingen to set up forges even in the land of hardware, our smiths have been wise enough to watch their supplanters at work; and so the Philistines are to be sent home again. We trust that we are not going to cut ourselves off from the famous forges of Solingen prematurely. However, there is some satisfaction in our being able to do so at all. That in these days one great empire should have had to depend upon another great empire for one of its most important weapons is not a little disgraceful—not to speak of the neglect of a home industry which implies high wages. It is not for the British smith to let what should be his own earnings go to the irrepressible German. No blame, but the contrary, is to be attached to the War Office for having provided him with efficient teachers; and it now only remains for him to better their instruction.

If the writer in the *Globe* had only read a little further on in ch. xiv. of 1 Sam. he would have found that badly as the wretched Israelites were armed they inflicted a tremendous defeat upon their Philistine oppressors. How it all came about is told us in detail. But the secret of the victory comes out in vivid colours in v. 23 in these inspired words, "So the Lord saved Israel that day!" The deliverance in war of His unarmed people was from the Lord, and the Philistines' exclusive possession of the art of sword-making, went for very little indeed, when the Lord God of Israel became the overt ally of His people. So it is now. The British people are God's chosen ones and His inheritance. He has allowed them to become dangerously weak in the presence of their enemies. Their ships of war have deteriorated in power, and their numbers have become far too few. They have even forgotten how to

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make their own cavalry swords! and have gone to the Philistines of Germany to have them made for them at a cost which has impoverished their own people and made the aliens very rich. Such folly would seem to be incredible did we not know the shameful thing to be true! But what is to be the end of this piece of national folly? The enemies of Israel have not risen up and destroyed them! The Lord has ordained peace for the children of Israel until now; and to-day when the Continental nations are about to enter into their times of sorrow and grievous troubles, God has given us the command to fortify our doors and Gates, and generally to look to our means of national defence! The manufacture of "English Swords" is one of those means to the end in view; and, therefore the word has gone forth that Israel must re-learn how to manufacture her swords for herself. She has not gone to Solingen to learn, but she has invited the Solingen workmen to come here and teach her! Our workmen, it is supposed, have mastered the mystery, and the German experts have gone back again home, with one source of gain the less, we hope, to enjoy at the expense of our skilled British workmen. Verily, we are the "blind people" described in Isa. xlii. 16, and xliii. 8, and God is bringing us by a way we know not, and leading us by paths we have not known—rescuing us from the jaws of national destruction and death, and proving to us thereby that He is our God, and we His people Israel. The lamentable folly of neglecting to make our own British swords is being remedied! New ships, stronger and more powerful than any we have, are to be built as soon as the Estimates are ready. Men for the ranks, necessary for the home army, are being drawn from the population at a time when the service is being made more popular. "The Gates" at home and abroad are being closed by sufficient fortifications, and the necessary preparations are being made for the time when, following the analogy of Noah's concealment in the Ark, the Lord will "shut" us into the Empire, and suffer none to do us harm! We look on these signs of our God's protecting care of His people as calls for our thankfulness and praise; since there is no doubt of our nation's unworthiness of the least of all the mercies our God is showing to us; and none that, because of His oath and promises to our forefathers, He is "keeping us as the apple of his eye." Israel, praise ye the Lord!

FURTHER EXPANSION.

A NEW British Protectorate has been organized, and the patent under which it will exist from this time forth, is contained in the *London Gazette* of Oct. 30, in the following official language:—

Downing Street, Oct. 27.

The Queen has been pleased to direct Letters Patent to be passed under the Great Seal of the United Kingdom, erecting certain British Territory in New Guinea and the adjacent Islands into a separate Possession and Government by the name of British New Guinea.

Her Majesty has also been pleased to appoint William Macgregor, Esq., M.D., C.M.G., to be Administrator of the Possession of British New Guinea.

How these things are brought about is stated in the *Times* of 31st Oct., regarding

BRITISH PROTECTORATE IN BORNEO.

We are able to state that an agreement between Her Majesty's Government, the British North Borneo Company, the Rajah of Sarawak, and the Sultan of Brunei, embodying the principle of a British Protectorate for the territories of the three last-named has been now signed by all three. The signature of the Sultan of Brunei has been added only quite recently, as a result of a mission by Sir Hugh Low to Brunei.

We see then the Empire is growing, and that States in Borneo, already British in character, are not more anxious for the protection of the distant flag than the native State of the Sultan of Brunei. British Government and protection is welcomed everywhere. In the Continent of India, in Burmah, in the Islands of the Pacific, in South, Central, and East as well as in West Africa, in Egypt, in North America, in Asia Minor, in New Guinea, and in Arabia, the righteous but firm rule of the British people is welcomed and admitted. The reason for the fact is not difficult to guess. The British are Israel, and to that race God made this glorious promise in Isa. lxi. 9, R.V.: "Their seed shall be known among the nations, and their offspring among the peoples. All that see them shall acknowledge them that they are the seed which the Lord hath blessed." The British being Israel have this peculiarity which the world is not slow to observe. Their operations and government have the Lord's benediction, and the nations seeing that, covet for themselves what they find other races are enjoying. Thus the report of British good government in India, whereby 300 millions of natives of all kinds and conditions of men, differing in language, religion, laws, manners, and customs from each other, see in the British laws and methods of Government, something that all may enjoy, under which all may prosper. Consequently the British Empire enlarges by leaps and bounds, and no one stops to consider the cause of the marvel, or why it should have continued to the present time. Our Identity explains it all! The leading, guiding hand of God is bringing it all about according to His will, and gives a majesty and importance to the subject which nothing else can. His word declares that "the kingdom of the world shall become the kingdom of our Lord and of His Christ," and accordingly we find that land after land, province after province, and island after island, are transferred to "the people of the saints of the Most High, even to the children of Israel," the British, as promised. This proves then that expansion will of necessity continue till the whole earth will be included in the Kingdom of God, and the subjects of that kingdom being the House of Israel as its leading members, it follows that the British Empire (which is Israel's) will gradually incorporate within its folds the entire planet in preparation for their coming King. The spirit in which the Empire grows and must be maintained was well shown by Lord Carnarvon in his speech at Newbury on Oct. 30, regarding the Australian colonies. His words apply equally to other parts of the Empire as well as to Australia, and we quote them accordingly in support of our general argument. He said:—

He himself held in the very fullest sense that they were all members of a great Empire, subjects of one Sovereign, and having their interests identically interwoven. Their safety on each side of the water lay in the firm union of the two countries. The relation of those great colonies to us should be the relation of happy, prosperous children growing up to full stature and the strength of manhood under the guidance of wise parents, who, as years rolled on, knew how prudently and generously to concede to them the freedom that was necessary. There were duties to be discharged on each side. Each would have to give and each would have to forbear, and both parties must recognize that their highest interests were involved in the maintenance of the family bond that bound each together. He hoped we might be equal to the great mission assigned to us and discharge its duties in no self-seeking, but in a generous spirit. (Loud cheers.)

His Lordship, like Lord Rosebery, is heart and soul in the subject of the Federation of the British Empire. No doubt he is an instrument chosen by God to bring about His purposes regarding the "nation" and company of Israelite nations that He promised to Jacob, and we see developing before our eyes to-day. Meanwhile the constant development and expansion of the Empire in unforeseen directions must be a puzzle to our opponents. They observe the phenomena but cannot see whither they point. They groan under the excessive enlargement of territories which they believe must add needlessly to this nation's expenses, responsibilities, and dangers. Consequently they are averse to further additions and annexations to already too vast an empire, totally unaware that this huge

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Power is of God—His creation, formation, and workmanship—destined to embrace and fill the whole world in preparation for the coming Kingdom of God the Son, Jehovah-Jesus, Israel's King. In spite of their disinclination the Empire grows, and whether it be Lord Salisbury, Mr. Gladstone, or the Earl of Beaconsfield at home, or Lord Dalhousie, Lord Canning, or Lord Dufferin in India, they each do their assigned part by causing the Empire to grow till it promises to fulfil Israel's destiny by occupying the whole earth as the rulers thereof for their Lord Christ! Lord Rosebery's idea of Federation for the Empire aims at the same result as that which the prophecies assign to Israel. He looks for "a federation of peace." For it would be so gigantic, that no nation would dare to attack it, but all would fear to provoke a power for defence which would practically be irresistible.

"AN ALL BUT PEACEFUL INDIA.

THE Marquis of Dufferin and Ava has just left India; and has been succeeded by Lord Lansdowne, the new Viceroy, who has relieved him. The Marquis leaves, what the *Times* describes as an "all but peaceful India." He has taught the Tibetans a tremendous lesson; which, however, does not even yet appear to be sufficient, since it is reported they mean to try conclusions once more when the winter is over. The Black Mountain Campaign is over, and four of the refractory tribes have submitted after suffering punishment. Roads have been made from our frontiers into the heart of the enemy's country, which will enable Indian troops to enter it easily for the future if needful. The retiring Marquis has placed the North-west frontier of India in a reasonably fair state of defence. An elaborate system of railways and defence works, now nearly completed in that quarter, proves that Lord Dufferin had realised the defenceless condition of India, in case a Russian invasion should be attempted, and that he has made provision for its being foiled should it ever take place. His last act in leaving India was announced just before he embarked.

After long delay and consideration, the Government of India have resolved that, of "the offers of money made long ago by the Nizam and others, they will not avail themselves; but that in recognition of the spirit of loyalty which prompted those gifts, they will ask the chiefs possessing armies to train them, with the aid of British officers and British weapons, for service in company with our troops." Lord Dufferin's great act in ordering the conquest and final annexation of Upper Burmah was probably the most important of his Viceroyalty.

The Queen has promoted him in the peerage, and caused his new title of nobility to testify to the nation's appreciation of his statesmanship in including that enormous territory within the already magnificent Empire of India. This was indeed a giant stride in advance upon the Eastern Empire, but we have not yet seen the newly-acquired province reconciled to its fate! Dacoity has long been rife in the newly-conquered districts, and is not subdued yet. The annexation was a necessity forced upon us, and must be maintained at all hazards.

Such are the salient results of the Marquis' vice-regal rule. Like all his predecessors he has added to the Empire, which ever grows, but never shrinks. Our restless rivals, the Russians, are pushing out feelers in Central Asia, towards Afghanistan and Thibet on the one side, and towards the Corea, North-east of China, on the other, where it is declared from Tientsin that they have by a secret treaty obtained a protectorate, to be used of course against our ally China, and eventually against British power in the East. Port Hamilton, which we surrendered some time ago out of deference to Chinese and Russian susceptibilities, will now, we suppose, revert to the keeping of Israel as "a Gate" the better to hold Russia in check.

Serious times are before us, and as the clouds gather blackness in Europe, towards the east and west as well, we see God is preparing safety for His people, and taking measures to safeguard their possessions abroad. India, we may justly believe, is now secure on its North-west, Eastern, and Northern boundaries. Elsewhere that continent is washed by the sea, where Israel is supreme. Thence no attack can be made by our enemies, until the Gates have changed hands, in defiance of God's promises, and until the supremacy of the sea is no longer ours! That day can never come! because God gave the possession of the Gates to the afterseed of Abraham, for an unconditional inheritance, and that covenant was "for ever" (Luke ii. 55). It knows no abeyance, and therefore the Gates now ours, will be ours "for ever;" and India, now an all but peaceful country, will remain, we believe, in our undisturbed posssession, since God has shown to us the power of His works in giving to us the heritage of the nations (Psa. cxi. 6, R.V.).

Another danger has been menacing India—this time an internal one; arising from a godless system of State education which the Government have insisted on adopting for India by way of neutrality amid conflicting creeds. The consequence has been that the Bible of all books has alone been under ban and banishment throughout India in the State schools, and the native youth of India have left the Government seminaries with every spark of religious belief in their own systems destroyed, with nothing but infidelity and agnosticism to put in its place! But the evil is working out its own remedy. The parents of the rising generation are becoming alarmed and anxious. They see their children growing up without filial reverence, without restraint, because they are growing up without religion at all. They are learning to prefer the risk of the children becoming Christians to the certainty of their growing up without any religion at all. "I would rather see my boy a Christian than an infidel." If this sentiment springs up, and prevails, then we fail to see wherefore we need fear. Public opinion in native circles sees the heathen systems of religion gone beyond recall, and in the absence of any sanction for moral conduct will soon prefer Christian colleges and Christian schools to godless ones, where their sons may learn something of God and His law, and be taught to reverence and respect their parents. This change of feeling may give the Government of India the moral courage to admit that God is the God of education, and of history too; and that we insult and neglect Him and His Book at our proper peril. In mercy He has given us now "an all but peaceful India." We trust that when we nationally honour Him as we ought and must, He will give us not an "almost," but an altogether "peaceful" Heathen Empire, to rule and reclaim for its rightful, lawful, Sovereign, the Lord Jesus Christ, our King,

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

WE beg to call attention to the following resolution of the Council of the Metropolitan Anglo-Israel Association, recently recorded. The Association is anxious to have the debt of £73 now existing paid off, and by contracting their expenses in the matter of rent, &c., to keep within their income for the future. It is hoped that the small sum now asked for may be contributed without delay; and so a liability which is a detriment to the usefulness of the Association be speedily wiped out. The adverse balance has been caused chiefly by the rent of the present offices, which is clearly too high for the income of the Society. Subscriptions should be paid to the Secretary, at 14, King William-street, Charing Cross, W.C. London.

Resolution passed at meeting of the Council of this Association, held at the offices, on Dec. 14th, 1888:—

"Resolved, That to meet the sum of £73, the present liabilities of the Association, the following friends of the cause are willing to contribute two guineas each, on the condition that 25 other friends give the same amount, which will be duly acknowledged in the BANNER OF ISRAEL—E. W. Bird, Esq., Douglas A. Onslow, Esq., J.P., J. Hope Wallace, Esq., J.P., Dr. Alder Smith, H. H. Pain, Esq." Carried unanimously.

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A WARNING.

By E. Reep.

At no time, since the discovery of the identity of the Anglo-Saxon race with the Ten Tribes of Israel, has it been so all-important as now, to urge the truth of identity teaching.

At the present time, there prevails amongst us a spirit of doubt and a disposition to set aside the Divine inspiration of the Bible. God's revelation of Himself in the person of His Son, and through His prophets, is being rejected as a mere visionary conception, no longer to be credited by educated and thinking people.

If any doubt the truth of this assertion let them note the eager appetite shown by the public for works of a sceptical nature, lately much gratified by the production of a certain novel, which shall be nameless, but whose ostensible object is to throw doubt upon Scripture, and to destroy our faith in the Author of our common salvation.

That this work of fiction has been pretty generally denounced from the pulpit, is not surprising; the pity is, that while feeling it a duty to give some verbal expression of protest against such impious writing, the denouncers did not administer an antidote in the shape of a homily on the truth of prophecy, as shown by its fulfilment in the history of the English people, and which has been so conclusively proved to be fulfilled by the researches of British-Israelites in prophetic and other history.

That our spiritual masters and pastors should be so blind to this palpable fulfilment is not so much a matter of wonder as at first appears; for as it was beforetime so it is now God's will to conceal His guiding hand in current events from the wise and prudent and to reveal His purposes unto babes.

This divine order of things being unmistakably apparent it is the duty of British-Israelites to call attention to the condition of society in the present day, and to warn, that being God's chosen people, we must for that very reason be alive to our responsibilities as His witnesses for the truth of all Scripture.

Like Amos and Isaiah of old we must teach that "prophecy is intimately connected with history" (see Professor Driver's work upon Isaiah), and that to turn heedless ears and blind eyes to God's wonderful dealings with the Anglo-Saxon race is probably to bring upon ourselves some startling chastisement to rouse us from our lethargy.

Had the Israelites of Samaria and Judah listened to the warning voice of their prophets they would not have lived the careless, luxurious, irreligious life they did, a social state of corruption which brought upon them, as we all know, the horrors of war, defeat, and captivity.

With this conscious knowledge of what befell our forefathers for their disobedience, the English people will be committing a deadly error if they wilfully hearken to the hideous teachings of scepticism. Let them rather study the denunciations of the prophets against such spiritual deceit; and realise to themselves what moral death is; in the picture of Israel neglecting all proper and religious functions, as painted for us by the Prophet Amos, who describes to us, in strongest language, princely palaces devoured by flames, women "ripped" by the sword, the smiting of the houses of the rich, the neglect of the poor, the continual indulgence in strong drink, the worshipping at false altars, the general agricultural ruin of the land, and the plague of death everywhere. These terrible calamities, dreadful as they were, were to teach a merciful lesson; they fell upon the high-living, pleasure-loving Israelites because God had known them, and them only of all the families of the earth, wherefore as a father reproveth his children He visited them for their iniquities.

It was thus God dealt with the House of Joseph before it was finally delivered into the hands of the Assyrians.

Since that great historical event the House of Israel has been sifted through many nations, ultimately to emerge in these English islands a people redeemed by the Gospel of Jesus Christ.

Shall we then, having been so wonderfully led, and brought into the fold of the new covenant again, by our infidelity and evil living provoke God to punish us? Ghastly crimes are being committed in our midst, and the social degradation of a large portion of our community is a disgrace to our religion and our civilization.

In the face of this grievous state of things, it surely behoves Israel to rise as one man to stamp out such national corruption. If our clergy and those who have the welfare of this great nation at heart, could be brought to see the spiritual force of the identity, what a weapon they would have in their hands with which to arouse the ignorant, or the indifferent, or the unbelieving, to the reality of God being with us; with us, His elect people, the House of Israel.

Not till God be enquired of by the House of Israel to do the things He has promised, will there be an outpouring of the Holy Spirit upon our suffering people; and this great consummation of God's goodness is being hindered by good Christian men and women, because they are either too idle or too prejudiced to test whether Anglo-Israel teaching be truth or not. If true, it is high time that it be proclaimed from every housetop, as well as pulpit, and the sooner our spiritual guides question themselves upon this matter the more quickly will come the spiritual kingdom of our Saviour Jesus Christ, who Himself has told us, is neither here nor there, but within us; the mystery of which the House of Israel was specially selected to teach to all nations, tongues, and peoples.

To be worthy of this great mission, Israel is enjoined to obey God's precepts, "to let judgment run down as waters, and righteousness as a mighty stream" (Amos v. 24).

Only by thus obeying God's injunctions to live temperate and spiritual lives, to bear one another's burdens, can Israel enjoy to the fullest extent the blessedness of being above all people, "a peculiar treasure, a kingdom of priests, an holy nation," producing the fruit of the Spirit, which is, "goodness, righteousness, and truth."

A nation bringing forth fruit of this kind would be a nation of ministering spirits, and it is to this ideal state of perfection that we (British-Israelites at least) hope to come; and in this hope we trust will die every wretched element of unbelief that is now passing over our land to the destruction of our eternal peace.

Abinger, Sylvan Road, Upper Norwood, Nov. 17th, 1888.

RAROTONGA IN THE SOUTH PACIFIC AS A GATE.

We have always maintained the pressing need that has long existed for some fresh strategic coaling stations in the South Pacific, between Auckland in New Zealand and the canal which M. de Lesseps believes he will be able to complete at Panama in the Central American Isthmus. Such a station is also required between New Zealand and Vancouver Island, where a master Gate, Esquimault, when duly armed and fortified, will represent British power throughout the North Pacific. We have already noticed the Protectorate which Lord Salisbury has recently announced over the Hervey group, (the chief of which is Rarotonga), and the results thereof to be reasonably expected. In the *Times* newspaper of October 27, there appeared a full and interesting account of this strategic island, which we propose to transfer to our columns on account of the very important character of the communication, and of the testimony it bears to the value of a British Gate, as well as to what such a Gate should be. The account was as follows:—

RAROTONGA AND THE NEW PROTECTORATE.

(*From a Correspondent*).

The establishment of a British protectorate over Rarotonga

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and the inclusion within our protectorate in a short time of the other islands of the Hervey, or Cook's Group, may render desirable an account of these islands and of the policy that has led Lord Salisbury to the conclusion that they must henceforth be taken under our wing.

The group consists of seven islands, the largest being Rarotonga and Mangaia, each about 30 miles in circumference; the latter island, however, is barely 700 feet above the sea, whereas Rarotonga reaches a height of 3,000 feet. Both possess good soil and rich vegetation. Aitutaki, next in importance, is only about half the size of Mangaia, while the remaining islands, of which the better known are Atiu, Mauki, Metiaro, and Hervey, are smaller still. Mauki was once the resort of Pacific traders in search of wood. There ironwood was found in large quantities, and in length extending in some instances to 40 feet and measuring a yard in diameter. Hervey Island is a large atoll, extremely fertile, and covered with cocoanut groves. In fact, the whole group has attractions for commercial men; and as the thermometer only averages about 80 deg., even including the warmest season, it will be seen that Europeans can live in comfort, while the peculiar variety of temperature allows both tropical and other fruits and vegetables to grow to perfection side by side.

But it is more to the political than to the commercial aspect of the question that I would at this moment direct attention. The step now being taken has for some time past been frequently urged upon the Imperial Government by New Zealand statesmen, while the privilege of becoming Her Majesty's subjects has ever been present with the Rarotongans since British influence first made itself known and felt in that island.

In 1864 the Rarotongans applied to the British Throne for protection in a letter sent to the then Governor of New Zealand, signed by the King and chiefs of Awarua, Ngatangia, and Arorangi districts, which represent the entire population of Rarotonga. However, no notice was taken of that petition—a fact which must have thrown a considerable amount of cold water upon the native idea of English courtesy. Still the feeling of loyalty towards this country continued and remains to his day. Now that their wish has been granted, we may look forward to a race in Rarotonga even more prosperous than their neighbours the Samoans and Tongons, and a people who will be an accession of strength to Her Majesty's out-lying dominions in the Pacific Ocean.

The New Zealand Government a few years since pointed out the importance of Rarotonga to the home authorities in a long telegraphic despatch to the Secretary of State for the Colonies, but, although much correspondence ensued thereon, nothing was done in the way of an annexation which every student of Pacific politics knew was of great importance to the British Empire. In 1884 the following account, furnished by an eye-witness, was laid before the New Zealand House of Representatives. It is interesting and instructive, and affords an insight into the manners and customs of the inhabitants of the new British protectorate:—

The inhabitants are governed by a Queen, and are in an advanced state of civilization: one sees nothing like it in the South Pacific, not even in Tonga; and as far as concerns sobriety, decency, and quiet behaviour they are superior to the Sandwich Islanders. Their villages are all laid out in streets; their houses are of stone and lime; they have furniture; they dress nicely in European fabrics; they are all well-fed, happy, and prosperous. Their laws are just and well administered; they fear God and deal hospitably and honestly by all who visit them. There is no superstition, no barbarism, no want or discontent among them. If they have a weakness it is a fondness for intoxicating drink; but their dissipation is of a mild form, and seldom goes further than the imbibing of several pints of beer, which they manufacture from the juice of oranges and squashed-up China bananas. They are industrious and cultivate the ground assiduously when assured of a market for their produce. They also practice all manner of handicrafts. Among them are good carpenters, smiths, sailmakers, stonemasons, &c., They plant cotton and coffee and export great quantities of oranges. Besides the agent of the London Missionary Society, there are several Europeans resident upon Rarotonga who are married to native wives, also half-castes (as they are called) from Auckland, domesticated in the same manner. They have stores, plantations, cotton gins, and several small vessels trading round the Hervey Group, and running to Tahiti and Auckland with their produce. All the sympathies of the Rarotongans are English. They have had frequent communication with New Zealand. Pavra Tuhaere, the loyal and intelligent chief of Hauraki, visited them a few years ago with his family in a vessel which he chartered for the purpose. Some of his near relatives who accompanied him took to themselves Rarotongan wives. The islanders of Rarotonga regard Auckland as the centre of civilization, and its people, represented by Captain Waldy and Pavra Tuhaere, as their protectors and best friends.

Surrounded as the Rarotongans are by French possessions and French influence, it might have been supposed that they would desire French protection. Such, however, is far from being the case. They fear the French, whom they regard as their enemies. This is no doubt in a great measure due to the tales that have been circulated among them about the oppression of the French military system, and the alleged cruel treatment of labourers upon the La Terre Eugénie plantation. It is but fair to say, however, that both the one and the other were exaggerations; and although little doubt exists that the French method of dealing with natives is neither liked or desired by the Rarotongans, the treatment of Protestant missionaries by French authorities in the Pacific has in a measure inspired the text that has resulted in the preaching of an anti-French doctrine. And so Rarotonga has been saved from becoming part and parcel with the great French protectorate which extends over the greater part of the South-eastern Pacific. But while New Zealand statesmen and native Rarotongans were busily employing themselves in pressing the importance of Rarotonga upon Her Majesty's advisers, no statesman in this country was found to grapple with the Pacific problem, and proclaim in Parliament the importance of securing for this country the sympathies of the Rarotongans. Two years ago I pointed out the diplomatic relations that exist in the Pacific Ocean between Spain, Holland, Germany, France, and Great Britain, and suggested the formation of a conventional line that should secure "Rapa and Rarotonga on the British side," and then the important position of that latter island was brought home to the Imperial authorities. Later on, when the New Hebrides difficulty began to assume alarming proportions, we find Lord Carnarvon coinciding with the idea of a division in those regions between France and this country, and proposing, amid much enthusiasm in the House of Lords, that spheres of influence should be agreed upon between those two countries. Still, nothing was done except when that problem was solved, to hand over to our rivals Raratea, Huahine, and Boralora, and thus, with the exception of Pitcairn Island, Cook's Island (Rarotonga), Rurutu, and Rimatara, of the Austral Group, and Easter Island, the entire South-eastern Pacific remained under the control of France. Now, however, Lord Salisbury has seen the importance of extending British protection to Rarotonga.

Of course it may be said, and with some reason, that the Panama Canal is impossible. Perhaps it may be so; but suppose it is not, and this negative view is by no means an impossibility. If M. de Lesseps breaks down and his lotteries fail to draw, his mantle may fall upon an "Elisha," and then in years to come, when the canal is made, what, but for the possession of Rarotonga, would have been England's position in the South-eastern Pacific? The highway between Auckland and Panama is commanded by Rapa, and no other island lies in the direct route. Between Sydney and Panama not a single British coaling-station exists, while France possesses the islands of Tahiti, Meetia, Teliaroa, Raratea, and the surrounding islets in the direct passage, while near at hand lie the Marquesas on the one side, and Tubai, Raivavai, the Panmantus, and the Gambiers on the other, with their accompanying list of harbours and places of refuge. Without Rarotonga France on this route is supreme; with Rarotonga the balance of power is materially altered. Rarotonga has two small but fairly secure harbours, and is connected with Auckland by ties of friendship and commerce. Its position in the middle of the South-eastern Pacific gives it exceptional advantages over the neighbouring islands, while its protection by this country, which, by the bye, should be followed by annexation, supplies British ships with one coaling station and a place wherein to obtain supplies in the unhappy event of a European war along the 7,700 miles of sea that separate Sydney from Panama.

What follows is this. Rarotonga as a true Gate, having practicable harbours, must be properly fortified in order that when annexed to the Empire, it may act as a "place of arms" for the British fleet and for the commercial navies it will attract to itself as a safe refuge in time of war.

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